יז. יש נוהגים [על פי דעת הבא"ח] שאחר שסיים ברכת "להתעטף בציצית" עוטף הראש תחלה בלבד, כשארבע הציציות יורדות על הכתפים כנגד הפנים, ולאחר מכן אוחז כנפות הטלית שבצד ימינו, ומשליכם על כתפו השמאלית, ואחר כך משליך גם את הצד השמאלי שכנגד פניו לאחוריו על כתפו השמאלית, ושוהה כך כדי הילוך ארבע אמות, ולאחר מכן מוריד הטלית על כל גופו, ומחזירם באופן שיהיו שתי ציציות מלפניו, ושתים מלאחריו. ומנהג זה נכון הוא על פי ההלכה. (וכך היה נוהג מרן הראשון לציון זצ"ל). [תמונות ז'].

ויש נוהגים [על פי דעת השלמי צבור] שמיד אחר שסיים ברכת "להתעטף בציצית" עוטף בטלית כל גופו תחלה, ולאחר מכן מרים הטלית על הכתפים, ומעביר הכנפות שבצד ימין על הכתף השמאלית וכו'. והנוהגים כן אינם צריכים לשנות מנהגם, שיש להם על מה שיסמוכו. [תמונות ז']. [הליכו"ע עמ' ג]

Day 43

Choice of two procedures

17) Those who follow the instructions given by the *Ben Ish Hai* recite the blessing and then place the tallit on the head with the four corners of the tallit hanging down the front of the chest, and do not wrap it around the body. They then take the two corners hanging on the right side and cast them over the left shoulder, and after that cast the two corners hanging on the left side over the left shoulder. After remaining in this position for at least two seconds, they lower the tallit over the body so that two of the corners are hanging in front and two hanging in back of the body. This procedure is correct according to the halakha, and this was the personal custom of Maran the Rishon Letziyon. (Illustration № 7)

Other people follow the instructions given by the *Shalme Tzibbur*, and after reciting the blessing they immediately wrap the tallit around the head and the entire body. After that they gather the tallit up on the shoulders so that the four corners of the tallit are hanging down the front of the chest. They then follow the same procedure as in the previous paragraph. This custom is likewise correct. (Illustration № 8) Anyone who has a tradition to

14:22), "The waters formed a wall for them," explaining that the angel Gabriel warned the water not to allow any harm to befall the people of Yisrael, explaining that they were going to fulfill the mitzvot of tzitzit, casting [two of] the corners behind them, and to fulfill the mitzvah of tefillin, placing the knot behind their heads.

The *Da'at Zekenim* (comment to *Shemot* 14:29) cites a different version: Gabriel warned the waters on the right not to harm the people since they were about to receive the Torah from the Blessed Holy One's right Hand, based on the verse, "The fiery Law passed from His right Hand to them." He warned the waters on the left not to harm the people since in the future they would wear tefillin on their left arms. Then he warned the waters behind the people, since in the future they would cast the tzitzit of the tallit behind them. The *Da'at Zekenim* then comments that although it appears from this that it is necessary to keep the tzitzit behind one's body, it is not necessary to do so. The Midrash is referring to the moment of the *atifa*, and at that time only one must cast the *tzitziyot* behind one's body.

The responsa *Lev Hayim* (Vol. II, #168) added that Tosafot did not give instructions how to wear the tallit after performing the *atifa*, and they did not specify whether one should place all four corners in front of one's body, or two in front and two behind one's body. Nevertheless, according to the *Yalkut Shim'oni* (#234), it is most correct to have two corners hanging in front of one's body and two corners hanging behind it. This is likewise the opinion of the *Magen Avraham*.

The common custom in most communities is to wear the tallit with two corners in front and two behind the body. The common custom among Yemenite Jews, however, is to wrap the tallit around one's back with all four corners hanging in front of the body. (Illustration № 11)

וראה לקמן (הלכה כ״א) אם רשאי אחר עטיפת הראש לומר הפסוקים ״מה יקר חסדך״.

יח. יש להקפיד שהעטיפה שהעטיפה בטלית לא תהיה באופן שיכסה את כל הפנים והעינים, אלא העטיפה צריכה להיות על הראש וסביב הצואר והסנטר, למטה מפיו [תמונה י״ב]. והנוהגים לכסות

follow these instructions may continue this practice.[17] See below in halakha 21 about the practice of reciting the verses of *ma yakar hasdekha* while the head alone is covered by the tallit

Covering the face

18) When first placing the tallit on the head, one must make sure not to cover one's face or eyes. It should cover the top of the head and the right ends should be brought over the neck and chin, up to the mouth, leaving the face

Day 44

17. The *Ben Ish Hai* (*parashat Bereshit* halakha 5) states: "After reciting the blessing, wrap it around your head only, and not like those who think they know better and immediately wrap it around the entire body. We follow only the instructions given by the Arizal. After placing the tallit on your head, the four corners should be hanging down in front of you, two on the right and two on the left. Then, take the two corners on the right and cast them over your left shoulder. After that take the two corners on the left and cast them over your left shoulder as well. After that, lower the tallit over the rest of your body so that it covers both your head and your body." These instructions are taken from the *Sha'ar Hakavanot* (*Darush Tzitzit* chap. 1).

Maran the Rishon Letziyon commented (*Halikhot Olam* Vol. I, page 2) that the *Ben Ish Hai* means to counter the opinion of the *Shalmei Tzibbur* (32a) that one should wrap the entire body with the tallit immediately after reciting the blessing. The advantage of the *Shalme Tzibbur's* method is that one fulfills the mitzvah and validates the blessing immediately after reciting it. The *Shalme Tzibbur* testified that he witnessed a number of Torah scholars in Yerushalayim who followed this practice. In fact, this was likewise the practice of the author of *Ot Hi Le'olam*, as stated in the *Petah Hadevir* (Vol. II, 8:1) and of Harav Eliyahu Mani (*Zikhronot Eliyahu ma'arekhet Tet*, page 80).

Maran the Rishon Letziyon concluded that those who follow the second system may continue their practice, since it has a solid halakhic basis. This is likewise the practice of Ashkenazic Jews. Besides, this practice fits in with the custom of reciting the verses of *Ma yakar hasdekha* while the four corners are cast over the left shoulder. For those who follow the *Ben Ish Hai's* system, it is incorrect to recite these verses at that point, although if someone does it is not considered a fatal interruption.

The *Kaf Hahayim* Sofer (8:3) cited the *Ben Ish Hai*, but then he testified that the custom of the students of Yeshivat Bet El is to follow the instructions of the *Shalme Tzibbur* even though they almost invariably follow the instructions of the Arizal. He cited more support for this position as well. The *Or Letziyon* (Vol. II, page 278) ruled to follow the instructions of the *Shalme Tzibbur* and not those of the *Ben Ish Hai*. This is likewise the decision of the *Torat Hakham Barukh*. He remarked that by following this practice one avoids any problem with reciting the customary verses while performing the *atifa Yishmaelit*. Also, while putting on one's tallit in the synagogue it is common to hear someone else reciting a blessing to which one must respond Amen. By following the instructions of the *Shalme Tzibbur* and draping the tallit over one's body before performing the *atifa Yishmaelit*, responding Amen presents no issue of an interruption since one has already fulfilled the mitzvah of putting on a garment with tzitzit. Hakham Barukh followed this practice personally.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VII, #1) explained that there is no grave problem even if someone does interrupt with speech while performing the *atifa Yishmaelit* even if one follows the instructions of the *Ben Ish Hai*. Once a person has begun the mitzvah by placing the tallit on his head, it is possible to interrupt with speech, especially if it is for a mitzvah such as responding Amen. This is explained below in halakha 21. Nevertheless, he recommended that one not interrupt to recite verses until after draping the tallit over one's body. His personal custom was to think the words of these verses while standing in the position of *atifa Yishmaelit*, without pronouncing the words verbally.

Hakham Shalom Cohen *shalit"a* once commented that the opinion of the *Shalme Tzibbur* seems to be more correct halakhically, but he personally practices like the *Ben Ish Hai* since that is what he was taught at home in his youth.