כג. אין להפסיק כלל, בין הברכה לתחילת קיום המצוה, ולכן אם אחר שסיים לברך על הטלית קודם שהתעטף בה, שמע מחבירו שסיים גם הוא ברכה זו, לא יענה "אמן" קודם שהתעטף בטלית על ראשו. ואם עבר וענה "אמן", בדיעבד לא יחזור לברך. [ילקו"י עמ' ע, עפ"ד היבי"א ח"ח עמ' פד]

ברכה על טלית קטן

כד. מנהגנו שלא לברך על טלית קטן כלל, מכמה טעמים, ומתכוונים לפוטרו בעת שמברכים להתעטף בציצית על הטלית גדול.

ומ"מ הלובש טלית קטן במשך היום, באופן שאינו עתיד ללבוש טלית גדול לאחר מכן (כגון, אחר שקם משינת היום, או כשיצא מבית המרחץ, או שמחליף בגדיו), **רשאי לברך על הטלית קטן.**

Interrupting before the *atifa*

23) It is absolutely forbidden to interrupt with speech after reciting the blessing and before beginning to fulfill the mitzvah. Therefore, if someone recited the blessing of *lehit'atef betzitzit* and at that moment he heard someone else recite a blessing, he must not respond Amen since he has not yet even placed the tallit on his head. Even if the other person's blessing was also *lehit'atef betzitzit*, he still must not respond Amen, but if he did, he does not have to repeat his blessing.

Day 48

Reciting a Blessing on a *Tallit Katan*

Custom of not reciting the blessing

24) For a number of reasons, many people have the custom not to recite a blessing when putting on a *tallit katan*. Instead, when they recite the blessing over the *tallit gadol* they have in mind for that blessing to cover the *tallit katan* as well. Nonetheless, when this solution is not available, it is permissible to recite a blessing over a *tallit katan*. This is the case when someone puts on his *tallit katan* during the day [after he has already recited the *shaharit* prayers] and he is not about to recite a blessing over his *tallit gadol*. For example, he might have undressed for a daytime nap or to go bathing, or he might have decided to put on another *tallit katan*.

In any case, it is forbidden to recite a blessing for putting on a *tallit katan* unless it is large enough to warrant a blessing. The minimum size is two cubits (96 cm) long and one cubit (48 cm) wide. These measurements do not count the opening in which a person

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VII, #1:3). This halakha is correct since it is permissible to respond Amen once a person has placed the tallit on his head, but the *Yalkut Yosef* did not cite his source correctly. Actually, the *Ot Hi Le'olam* explained that the groom recites the blessing and then spreads the tallit over himself and his bride, but he does not perform *atifa Yishmaelit*. In this case it is certainly permissible to interrupt with speech since he has fulfilled the mitzvah of tzitzit completely by draping the tallit over his head and back. The *Yalkut Yosef* presented the case as if the groom had placed the tallit only on his head, but this is not a realistic interpretation of the halakha.

אולם אין לברך על טלית קטן, אלא אם כן יש בו כשיעור שתי אמות אורך (תשעים ושש סנטימטר) על אמה רוחב (ארבעים ושמונה סנטימטר), ושיעור זה הוא מלבד הנקב של בית הצואר. ויבדוק החוטים שלא נפסלו בכיבוס. [ראה ילקו"י עמ' רח]. ויתבאר דין זה לקמן בסימן ט"ז הלכה א' בהערה.

כה. הנוהגים לברך על טלית קטן, לכתחילה יתעטפו בו (כמו שנתבאר לגבי טלית גדול), ואז יברכו עליו קודם "להתעטף בציצית". ואם לובש הטלית קטן בלא עיטוף, יברך "על מצות ציצית". [ראה בא"ח בראשית הלכה ו', אול"צ ח"ב עמ' כז]

inserts his head. Furthermore, whenever the *tallit katan* has been laundered, one must inspect the *tzitziyot* strands to see that they are still intact before reciting the blessing. See below in the footnote to *Siman* 16:1.

Atifa* with *tallit katan

25) It is best that those people who recite a blessing for a *tallit katan* wrap it around their heads in the same manner as one puts on a *tallit gadol*. If they do this, they should recite the blessing of *lehit'atef betzitzit* on the *tallit katan*. If they choose to simply put it on without wrapping it on their heads, they should recite the blessing of *al mitzvat tzitzit*.[25]

25. Maran wrote in the *Shulhan Arukh* (8:3): "We fulfill the mitzvah by wearing the *tallit katan* that people are accustomed to wear. It is best to place it on one's head holding it sideways, perform the *atifa*, and stand in that position for at least the time it takes to walk four cubits. After that, the person can pull it down and wear it in the ordinary manner."

Later (8:6), Maran wrote: "It is possible to recite the blessing of *lehit'atef betzitzit* on a *tallit katan* even if one puts it on without performing *atifa*." The Rama added: "Some *Poskim* ruled that in this case one should recite the blessing of *al mitzvat tzitzit*. This is the common custom and it should not be changed."

In the *Darkhe Moshe*, the Rama explained that it is proper to recite the blessing of *al mitzvat tzitzit* since some *Poskim* ruled that one cannot fulfill the mitzvah of tzitzit with a small garment in the shape of a *tallit katan*. If people would recite the blessing of *lehit'atef betzitzit* or *lehitlabesh betzitzit*, it would appear that they plan to fulfill the mitzvah properly at this time. Instead, we recite only *al mitzvat tzitzit*. This blessing is not one in the category of *birkat hamitzvah*, one recited upon fulfilling a mitzvah. Instead, this blessing is recited simply to thank God for giving us the mitzvah of tzitzit in general, even though we are not actually fulfilling it at this time.

The *Mishna Berura* (8:17) explained that it is proper to recite the blessing of *al mitzvat tzitzit* when someone does not perform the *atifa* with his *tallit katan*, but if he does perform *atifa* as described by Maran it is best that he recite the blessing of *lehit'atef betzitzit*. This is likewise the ruling of the *Sha'are Teshuva* and the *Shulhan Gavo'ah*, cited in the *Kaf Hahayim* Sofer (8:27).

The *Ben Ish Hai* (*parashat Bereshit* halakha 6) states: "Whether one is putting on a *tallit katan* or a *tallit gadol*, one must stand up while reciting the blessing. The custom of the Arizal was to recite the blessing of *lehit'atef betzitzit* on his *tallit katan* and to perform *atifa*, wrapping it around his head before lowering it on his body. Whoever follows this practice is to be commended. Anyone who chooses not to perform *atifa* with his *tallit katan* but only to place it over his body should recite the blessing of *al mitzvat tzitzit* instead of *lehit'atef betzitzit*."

The *Halakha Berura* (*Otzerot Yosef*, page 99) deduced from the *Magen Avraham* and the *Artzot Hahayim* that one should recite the blessing of *al mitzvat tzitzit* when putting on a *tallit katan* even if one performs *atifa*. This runs counter to the ruling of Maran. In fact, the *Aharonim* commented that Rama agrees that one should recite the blessing of *lehit'atef* if one performs *atifa*. Moreover, the *Kaf Hahayim* cited above stated that it is preferable to follow this formula. The *Or Letziyon* likewise (Vol. II, page 27) instructs us to perform *atifa* and recite *lehit'atef betzitzit*. There is no justification for doing otherwise.

According to Maran, even if someone chooses not to perform *atifa* he should recite the blessing of *lehit'atef betzitzit* on his *tallit katan*. The *Shulhan Gavo'ah* explained

כו. אם לובש טלית קטן בעוד שאין ידיו נקיות, ילבשנו בלא ברכה, וכשיטול ידיו ימשמש בציציות ויברך עליו.

ואם עתיד ללבוש לאחר מכן טלית אחר בנוסף על הראשון, יברך על הטלית השני, ויכוין לפטור בברכה גם את הטלית הראשון, וכשעושה כן אין צריך למשמש בציציות של ראשון. [ש"ע סעיף י]

והוא הדין במי שלובש טליתו קודם עלות השחר, שאינו מברך בשעה שלובש הטלית, אלא אחר כך כשיגיע זמן המצוה, וימשמש בציציות בשעת הברכה. [ראה ברמ"א סי' ח סט"ז, סי' יח ס"ג]. **ויש אומרים** שעדיף שיפשטנו ויברך עליו ויחזור וילבשנו. [כה"ח סי' יח ס"ק כג]

Day 49

Before *netillat yadayim*

26) If someone wishes to put on his *tallit katan* in the morning while his hands are still unclean, he may put it on without reciting any blessing. After he performs *netillat yadayim*, he should handle the *tzitziyot* and recite the blessing. If he is planning to put on a second tallit soon afterward, however, he should postpone reciting a blessing until he puts on the second tallit and then recite the blessing with both garments in mind. In this case, it is unnecessary to handle the *tzitziyot* of the first *tallit katan*.[26]

Likewise, if someone puts on his *tallit katan* before dawn, when it is too early to recite a blessing for the mitzvah of tzitzit, he must wait until the time arrives. Then, he should handle the *tzitziyot* and recite the blessing. According to some *Poskim*, it is preferable in this case to first take off the *tallit katan*, recite the blessing and put it back on.[27]

that this means that one may recite either blessing, not that one is preferable over the other. This appears to be the opinion of the *Or Letziyon* as well. Nevertheless, since the Rama and several *Aharonim* ruled that it is better to recite *al mitzvat tzitzit* in this case, it is best to follow these instructions, as the *Ben Ish Hai* stated. This is likewise the ruling of the *Yalkut Yosef* and the *Halakha Berura*. It is unclear why the *Or Letziyon* ruled differently. In any case, whether or not one performs *atifa*, if one recites either *al mitzvat tzitzit* or *lehit'atef betzitzit* on the *tallit katan*, the blessing is valid, as stated above in halakha 9.

26. These are the rulings of the *Shulhan Arukh* (8:10). The *Shulhan Gavo'ah* disagreed, insisting that one should handle the *tzitziyot* of the first tallit even when reciting the blessing on the second tallit. He found support for his position in the rulings of Mahari"l and the *Leket Yosher*.

This is a common situation. As explained in *Yalkut Yosef Hashkamat Haboker* (4:43), it is permissible to get dressed even before performing the morning *netillat yadayim*. Later on when one arrives in the synagogue for *shaharit*, one recites the blessing over the *tallit gadol* having in mind for the blessing to cover the *tallit katan* as well. It is necessary to handle the *tzitziyot* before reciting the blessing only when one needs to recite the blessing over the *tallit katan* alone, such as when getting up from a daytime nap or after taking a bath, as explained above. Of course, it is possible to recite a blessing over a *tallit katan* only if it is large enough to warrant a blessing – two cubits long and one cubit wide. See above in halakha 24.

27. The Rema (8:16; 18:3) ruled that once the time for the mitzvah arrives it is sufficient to handle the *tzitziyot* before reciting the blessing. The *Kaf Hahayim* Sofer (18:23), however, recommended taking off the tallit and putting it on again, since the *Poskim* debated this issue and this involves no difficulty. Likewise, if someone forgot to recite a blessing when putting on his tallit and realizes it some time later, he should take it off and put it back on according to the *Kaf Hahayim*.