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*.

טלית קטן תחת בגדיו

כז. אף על פי שמעיקר הדין אין חיוב ללבוש טלית קטן במשך כל היום, מכל מקום ראוי ונכון מאוד שכל אדם החרד לדבר ה', ישתדל לקיים מצוה יקרה וחשובה זו, השקולה כנגד כל המצות, וללבוש טלית קטן תחת בגדיו במשך כל היום. ונכון לחנך גם את הקטנים במצוה יקרה זו, החל מגיל שש ולמעלה, ולהלבישם טלית קטן. וחנוך לנער על פי דרכו גם כי יזקין לא יסור ממנה. [יחו"ד ח"ד סי' ב, ילקו"י מהדו"ק עמ' כא]. ויתבאר לקמן בסימן י"ז ובסימן כ"ד.

כח. מנהג הספרדים ועדות המזרח ללבוש הטלית קטן תחת הבגדים, ואף הציציות מכוסות תחת הבגדים. ובשעה שלובשו מסתכל בציצית, ובזה יוצא ידי חובת המצוה, ואין צריך ללבוש את הטלית קטן על בגדיו. ומנהג זה יסודתו בהררי קודש. וכן יש לנהוג לדעת רבותינו המקובלים. [הליכו"ע ח"א עמ' יא, יחו"ד ח"ב סי"א, ילקו"י עמ' פו]. ואף תלמידי הישיבות טוב ונכון שלא ישנו ממנהג אבותיהם. [הליכו"ע שם]

Wearing the *Tallit Katan* Underneath One's Shirt

Wearing *tallit katan* all day long

27) Technically, the halakha does not demand that a person wear a *tallit katan* at all, and he is certainly not obligated to wear one all day long. Nevertheless, it is highly recommended for any person who considers himself religious and wishes to maintain a strong connection with God to wear a *tallit katan* all day long. This is a precious mitzvah, which is considered equal to all the mitzvot combined. Likewise, it is proper to train one's small sons, starting from age six, to wear a *tallit katan* all day long. If we get them used to this practice, it will remain with them even in their old age. This will be discussed at length below in *Siman* 17 and *Siman* 24.

Tzitzit under the clothes

28) The custom of Sefardic Jews is to wear the *tallit katan* underneath one's shirt and to likewise tuck the tzitzit strands inside one's clothes. Although the Torah states, "you will see [the tzitzit tassels]," this does not obligate one to wear the *tallit katan* over one's shirt where it is visible. It is sufficient to look at the *tzitzit* when one first puts on the *tallit katan*.

This is an ancient, hallowed custom, and it is the correct practice according to the teachings of the kabbalists.[28] It is preferable for yeshivah students to observe this practice

28. Maran the Rishon Letziyon discussed this issue at length in his responsa *Yehave Da'at* (Vol. II, #1). The following is a synopsis of that responsum:

***Tallit katan* – under one's shirt or over it**

The *Sefer Ha'itur* (*Hilkhot Tzitzit* unit 3) states that some authorities taught that if someone wishes to fulfill the mitzvah of tzitzit in the ideal manner, he must wear the *tallit katan* over his other garments. The author of *Ha'itur*, however, disagreed with this. He explained that although the Torah states, "the garment with which you cover yourself," our Sages (*Shabbat* 27b; *Menahot* 43b) have already used these expressions to derive several other halakhot. The verse stating, "you will see it," likewise does not mean that we must look at the tzitzit or the garment at all times. It means only that when you first put on the tallit and perform the *atifa*, the tzitzit are there for you and for others to see, and that is sufficient. In this way, one fulfills the mitzvah in the ideal manner.