

SA OH 17:3.2026
Rabbi Joshua Heller

Unmarried Men Wearing Tallitot¹

Approved on May 20, 2026, by a vote of 18-0-0. Voting in favor: Rabbis Adam Baldachin, Pamela Barmash, Chaya Bender, Suzanne Brody, Nate Crane, Aviva Fellman, David Fine, Joshua Heller, Daniel Nevins, Matthew Nover, Micah Peltz, Joel Pitkowsky, Avram Israel Reisner, Karen Reiss Medwed, Rachel Safman, Robert Scheinberg, Miriam T. Spitzer, Stewart Vogel. Voting Against: None. Abstaining: None.

Question (שאלה)

In our communities, there are some unmarried male Jews who refuse to wear a tallit or even tzitzit of any kind, citing a tradition to avoid doing so until marriage. This trend has a particularly significant impact in youth programs like USY and Ramah Camps where communal prayer and ritual garb are requirements of participation, and many of the participants are unmarried. Is there any basis for this practice? If so, what guidance can be offered to those who either grew up with this custom in their families or have sought to adopt it after encountering it elsewhere, and are praying in a community where they are asked to wear a tallit or tzitzit?

Response (תשובה)²

Tzitzit are an obligation from the Torah, mentioned in Numbers 15:37-41, which is part of the Shema, and touched upon briefly in Deuteronomy 22:12. The minimal observance of the mitzvah is to wear a four-cornered garment, with tzitzit fringes on each corner, at least once a day during daylight hours. It is true that technically tzitzit are an obligation that applies to the garment, not the individual.³ One is not actively violating the mitzvah of tzitzit unless one is wearing a four or more cornered garment that does not have them. If one does not have such a garment, there is strictly speaking no obligation to acquire one. However, the Shulhan Arukh⁴ declares that it is

¹ The Committee on Jewish Law and Standards of the Rabbinical Assembly provides guidance in matters of halakhah for the Conservative movement. Individual rabbis, however, are authorized to interpret and apply halakhah for their communities.

The Author wishes to thank Rabbi Rob Scheinberg for helpful comments.

² For other discussions of the topic from a Conservative/Masorti perspective see Selig Aurebach “A Misunderstood Gemara— A Wrong Minhag”, in Conservative Judaism 36:1 Fall 1982, p. 69 , and “A Tallit for Unmarried Males” in Perspectives on Jewish Law and Contemporary Issues p 3-5.

³ See B. Menahot 41a. In the traditional language, a *hovat gavra* is an obligation that applies to the person. A *hovat heftza* or a *hovat tallit* is an obligation that is associated with the object. Tefillin and lulav/etrog are a *hovat gavra*- one must make the effort to acquire them for use. In contrast, a Mezuzah is a *hovat heftza*- one who doesn't have a doorway that requires a mezuzah is not obligated to go build one. Tallit is a *hovat heftza*, meaning that one is only obligated to have tzitzit at a given time if one is wearing an appropriate garment at that moment.

⁴ Shulhan Arukh OH 24:2.

good and proper mitzvah to wear a garment with tzitzit throughout the daylight hours. There is a particular emphasis on wearing tzitzit during morning prayer while reciting Numbers 15:37-41 as part of the Shema (since the passage refers to tzitzit),⁵ and the Amidah,⁶ and so a custom emerged to wear a tallit at least during the morning service, even if tzitzit were not worn throughout the day.

The purpose of tzitzit, as stated in Numbers, is to remind the wearer of the mitzvot, and help the wearer refrain from temptation. The traditional sources⁷ tell us that there is a significant punishment for someone who does not observe this mitzvah, and conversely, there is great reward for one who does.

The type of tallit typically worn during prayer, called a “tallit gadol,” is large enough to wrap around the body. The smaller tallit typically worn throughout the day (often worn by putting one’s head through a hole in the center) is called “tallit katan,” and is normally worn under one’s other garments. The tallit gadol is considered a preferable mode of fulfilling the commandment⁸ and has a different blessing than that for a tallit katan. Several normative views⁹ specify that the honor of the congregation demands that a prayer leader or one called up the Torah wear a tallit gadol.

This teshuvah does not address the issue of women wearing tzitzit. Women were considered exempt because it was a commandment which was bound to a particular time (daytime).¹⁰ The most widely accepted Conservative/Masorti position, presented by Rabbi Pamela Barmash,¹¹ is that in our day, when women are considered to be just as important and obligated as men, and participate regularly in daily prayer, all Jews should observe this mitzvah, and recite the blessing, irrespective of gender. Rabbi Miriam Berkowitz¹² adds that even those who might not otherwise wear a tallit should wear one if they are serving a ritual role like leading the service, reading or being called to the Torah, but leaves the option for communities to set their own policies in that regard. There continues to be a variety of practice in Conservative/Masorti communities on the

⁵ Though the Talmudic source which says that tefillin must be worn when saying the Shema, (B. Berakhot 14b), does not explicitly mention tzitzit, later sources extend the argument. For example, Magen Avraham on OH 24:3, citing the Zohar, and Shulhan Arukh Harav 8:1, (the halachic work of the very first Lubavitcher rebbe) say that one who says the shema without wearing tzitzit is “testifying falsely about himself.”

⁶ For example, Maimonides, Mishneh Torah “Laws of Tzitzit” 3:11, who says that it is shameful for a scholar to pray without being wrapped in a Tallit.

⁷ Shulhan Arukh OH 24:6.

⁸ Mishnah Berurah 16:1.

⁹ Magen Avraham OH 18:2, Mishnah Berura 18:5, Sha’arei Ephraim

¹⁰ B. Kiddushin 33b.

¹¹ Rabbi Pamela Barmash, "[Women and Mitzvot](#)" YD 246:6.2014a.

¹² Miriam Berkowitz, "[Tallit on the Bimah: Optional or Required?](#)" OH 17:2.2018.

question of women at tallit, and national Ramah and USY policy allows female-identified participants to consider themselves exempt following that position. In truly egalitarian communities, this paper would apply equally to all regardless of gender. Notably, the traditional sources explicitly address those who are non-binary and require that they wear a tallit, though there may be grounds to do so without a blessing.¹³

However, there is no dispute that the mitzvah of tzitzit has always applied to all males over age of Bar Mitzvah, irrespective of marital status. Several hundred years ago, a custom emerged in some communities for unmarried men to not wear a tallit gadol. In the last decade, this custom has gained a greater foothold in among members of the Conservative/Masorti movement, and has been the subject of confusion in some circles, particularly in our youth movements. Some have interpreted this practice, incorrectly, to assume that unmarried males should not observe the mitzvah of tzitzit at all. This may be based on a well-intentioned misunderstanding of teachings of “kiruv” (outreach) rabbis, or a less noble desire to find a loophole to avoid having to wear the ritual object.

The custom of unmarried men not wearing a tallit gadol is attributed to Maharil, R. Moshe Levi Moelin (Mainz, 1360’s-1427)¹⁴ and found in later sources as well. Several reasons are cited for the practice.

1. *Minhagei Maharil*, a book of practices attributed to R. Moelin, was actually composed by his student Zalman of St. Goar. Zalman relates that it was a practice in Mainz, the community of the Maharil, for unmarried men to not wear a tallit. The reason he cites is that a secondary biblical verse that describes wearing a tallit (Deuteronomy 22:12), is immediately followed by a verse that talks about a man marrying a woman. These verses are in two different paragraphs, and the second verse actually talks about a negative outcome, but nevertheless, some conclude that the proximity of the verses means that wearing a tallit is connected to marriage.¹⁵ Zalman notes that he went against this custom, for he bought a new tallit for his wedding, but began wearing it even before the wedding, and Maharil scolded him. However, this source for the practice may be based on a misunderstanding. R. Zalman notes that Maharil scolded him, not for wearing a tallit in general, but for not saving this particular garment for his wedding day. Presumably Maharil would not have minded if R. Zalman had worn a different tallit; it was premature use of this specific new garment that caused the objection.

¹³ Shulhan Arukh OH 17:2.

¹⁴ Sefer Maharil, Minhagim Marriage 10.

¹⁵ See Mishnah Berurah 17:10, which cites this explanation while discrediting the practice.

2. The practice of wearing a tallit was erroneously confused with the practice of wearing a full head covering. In the time of the Talmud, men often would not cover their heads until they were married. Some would go bareheaded even after marriage, but it was expected that married sages would absolutely do so, with the garment they wore being called a *sudra* in Aramaic. These practices regarding head covering were preserved in two separate discussions in tractate Kiddushin. B. Kiddushin 29b relates the story of Rav Himmuna who was scolded for not wearing a *sudra*. He justified his lack of a head covering by saying he was not married. B. Kiddushin 8a goes further to imply that one who is not a “great man” does not wear a head covering even if married. Meanwhile, another practice emerged of putting one’s tallit over one’s head.¹⁶ The Talmudic discussions originally referred to the practice of wearing a head covering (observed by wearing a kippah), not tallit.
3. In the 17th century, Rabbi Avraham Gumbiner, in his commentary, Magen Avraham (OH 8:3) harmonized the two conversations in Kiddushin , stating that just as an unmarried male would not wear a *sudar*, he would also not put the tallit over his head. However, it seems like he did assume that an unmarried man would in fact wear a tallit with tzitzit, just not over his head. However, other readers confused the ideas of tallit and *sudar* even further, and assumed that this passage meant that Rav Himmuna was not wearing a tallit with tzitzit at all. Ironically, those who might read this passage to imply that an unmarried man should not wear a tallit, in fact are almost universally rejecting the Talmudic source for the practices, because they would insist that unmarried males must wear a head covering (kipah or hat) whenever engaged in prayer or study, and indeed perhaps at all times.
4. There is an idea in Hassidic thought, expressed by Zvi Elimelekh Shapira of Dinov, (early 19th century)¹⁷ that the tallit gadol is a conduit for divine joy, and the Talmud (B. Yevamot 62b) indicates that a man cannot be truly joyous until he is married, so a tallit gadol would not be worn until a man has experienced the joy of marriage.
5. Some sources¹⁸ present the view that in their communities a male was not really considered to be a full man until he was married. Holding back the tallit gadol was a way to identify which men were single, and goad single men to seek marriage. These sources assumed that unmarried men would still be wearing a tallit katan. In some communities

¹⁶ Shulhan Arukh OH 8:2

¹⁷See B’nai Issaschar, Tishrei 13.

¹⁸ Divrei Kehillot p. 47, a 19th century review of practices of the Frankfurt am Main community, seems to be the earliest source. It is cited by many others, including Rabbi Judah David Eisenstein, Otzar Dinim Uminhagim 151b,

today, wearing a tallit gadol or a tallit katan only is still a public signifier of married or single status. In our Conservative/Masorti community we do not denigrate those who, by choice or by chance, are not married.

Many authoritative commentators, including the 17th century Turkish Shayarei Knesset Hagedolah (OH 17:2) and late 19th century Mishnah Berurah 17:10, note the custom of unmarried men to not wear a tallit, and are opposed to it. They protest: How could a person neglect this Torah commandment just because they are not married? It is worth noting that the Shulhan Arukh (OH 17:3) says that even a minor child who has not reached bar mitzvah (who is presumably unmarried!) should be given a garment with tzitzit by his father. Indeed, it is the custom in Hassidic communities that children are given their first garment with tzitzit, a tallit katan, at age three (at the same time as their first haircut and when they are offered their first head covering¹⁹).

So what are we to make of the practice of unmarried men and boys not wearing a tallit gadol today? Of course, if one is cynically relying on this custom to evade the hassle of having to bring and wear a tallit, there is no justification for adopting this practice. There are some who now seek to adopt the practice even though their fathers (and perhaps mothers as well) did wear a tallit before marriage. Those of past generations at a Conservative synagogue, undoubtedly wore a tallit at their B'nai Mitzvah, and following that, wore a tallit whenever they went to synagogue, however frequently or rarely that happened to be. In some cases, those who adopt the practice are doing so out of a desire for greater authenticity, as they attempt to copy what may be seen in certain Orthodox settings or under the influence of “keruv” rabbis.²⁰ While they may be well intentioned, it is not appropriate to adopt this practice, even for noble reasons, unless one is certain that it is actually one’s authentic family practice.

It is worth noting that Jews from many communities never adopted this practice at all, and began wearing a tallit gadol at the age of Bar Mitzvah, if not earlier. There are, however, those who can legitimately claim that this was their family tradition for generations, or at the very least, is the practice of the synagogue where they were raised. In any case, almost all Jews who did adopt the practice of not wearing a tallit until marriage did so with the assumption that unmarried young men who did not wear a tallit gadol would still wear a tallit katan, and would don a tallit gadol if leading the community in prayer, and so anyone who follows the custom of not wearing a tallit gadol should follow the practice to this fullest extent and wear a tallit katan.

¹⁹ And the Magen Avraham would be ok with that.

²⁰ In particular, there is a practice found in some Chabad communities of unmarried men not wearing a tallit even if leading or being called up to the Torah, but this practice has its origins in specific Chabad custom and is not accepted by other Jewish communities.

However, when praying in a prayer community where the practice or expectation is that a tallit will be worn, another principle applies. If one joins or visits a new community, one is bound by the strictures and prohibitions²¹ of that community, in particular with regard to davening practices.²² Therefore those whose practice in their family or home community is to not wear a tallit gadol should still do so if that is the practice of the community where they are praying. This is particularly true in settings where there is an educational value given to becoming familiar with the practice of tallit, and especially so if one is a staff member in a youth program who is expected to serve as a role model for younger participants.

פסקי דין (Rulings)

1. The mitzvah of tzitzit applies from the age of bar mitzvah and may be fulfilled with tallit katan and/or tallit gadol, ideally all day, but minimally during the shacharit service, thus fulfilling the mitzvah each day.
2. The mitzvah of tzitzit traditionally applied only to males and those who were non-binary. Commonly accepted CJLS opinions have extended this obligation to all Jews irrespective of gender, though some communities continue to allow an exception for women. The P'sak that follows applies to all who are regarded as obligated in a given community.
3. Tallit gadol is required for those serving as the service leader or receiving Torah honors at shaharit and minchah.
4. With regard to wearing a tallit gadol as a participant in the shaharit service, one should respect the custom of the community where they are praying and avoid creating controversy in the congregation. It is also important to consider that the practice of not wearing a tallit was based on certain assumptions about whether and when people would marry, and denigration of those who did not. We respect that not all members of our communities will marry, and we do not want to treat them as in any way inferior or have them never fully fulfill the mitzvah of tzitzit.
5. In any event, unmarried Jews who for whatever reason do not wear a tallit gadol for shaharit should nevertheless wear a tallit katan for that service.

²¹ CF B. Pesahim 50b onward, Shulhan Arukh YD 214:2.

²² So, for example, see Mishnah Berurah 31:8, which says that even if one's practice is to not wear tefillin on Hol Hamoed, the intermediate days of a festival, if one is praying in a synagogue where the practice is to wear them, one must wear tefillin, though one does not say the blessing.

A Selection of Sources

A The Shema (Numbers 15)

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| <p>ה said to Moses as follows:</p> | <p>נִאמַר ה' אֶל־מֹשֶׁה לֵאמֹר:</p> |
| <p>Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner.</p> | <p>דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת:</p> |
| <p>That shall be your fringe; look at it and recall all the commandments of ה and observe them, so that you do not follow your heart and eyes in your lustful urge.</p> | <p>וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:</p> |
| <p>Thus you shall be reminded to observe all My commandments and to be holy to your God.</p> | <p>לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:</p> |
| <p>I ה am your God, who brought you out of the land of Egypt to be your God: I, your God ה.</p> | <p>אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם:</p> |

B Deuteronomy 22:12-13

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| <p>12: You shall make tassels on the four corners of the garment with which you cover yourself.</p> | <p>גְּדָלִים תַּעֲשֶׂה־לָךְ עַל־אַרְבַּע כַּנְפוֹת כְּסוּתֶךָ אֲשֶׁר תַּכְסֶּה־בָּהּ: {ס}</p> |
| <p>13: If a man marries a woman, and lives with her, but then hates her...</p> | <p>כִּי־יִקַּח אִישׁ אִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּשְׁנְאוּהָ:</p> |

C Shulhan Arukh OH 24: 1-2,6

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| <p>1. If a person does not wear a garment with four corners then they are not obligated in [the מצוה of] ציצית. [However,] it is good and proper that a person should be cautious to wear a <i>tallit katan</i> all day, in order that they should remember the mitzvot at every moment. Therefore, there are five knots [in each corner] which correspond to the five books of the Torah, and there are four corners, so that in whichever direction they face, they will remember. It is proper to wear tzitzit over their garments and at the very least, one should be careful to wear tzitzit at the time of prayer.</p> | <p>אם אין אדם לובש טלית בת ארבע כנפות אינו חייב בציצית וטוב ונכון להיות כל אדם זהיר ללבוש טלית קטן כל היום כדי שיזכיר המצות בכל רגע וע"כ יש בו חמשה קשרים כנגד חמשה חומשי תורה וארבע כנפים שבכל צד שיפנה יזכור ונכון ללבושו על המלבושים. לפחות יזהר שיהי' לבוש ציצית בשעת התפלה:</p> |
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| <p>2. It is a mitzvah to grasp the tzitzit with one's left hand near one's heart while reciting Kriyat Shema. This is alluded to [in the verse] "And these words shall be...on your heart."</p> | <p>מצוה לאחוז הציצית ביד שמאלית כנגד לבו בשעת קריאת שמע רמז לדבר והיו הדברים האלה וגו' על לבבך:</p> |
| <p>3. Great is the punishment for one who does not fulfill the mitzvah of tzitzit, as it says "to hold the corners of the earth" and similarly, one who is careful in the mitzvah of tzitzit will be worthy to see the face of God's presence.</p> | <p>גדול עונש המבטל מצות ציצית ועליו נאמר לאחוז בכנפות הארץ וגו' והזהיר במצות ציצית זוכה ורואה פני שכינה:</p> |

D. Mishnah Berurah 18:5

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| <p>And anyone who leads the congregation in prayer must enwrap (in a tallit)</p> | <p>וכל העובר לפני התיבה צריך להתעטף</p> |
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E. Shaarei Ephraim 10:8

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| <p>One who is called up to the Torah, and he is not wrapped in a Tallit, he must borrow one from his colleague, and enwrap in it, because of the honor of the Torah, though he does not say the blessing (because one does not say the blessing over a borrowed tallit).</p> | <p>מי שקורין אותו לעלות לתורה ואינו מעוטף בטלית יש לו לשאול טלית מחבירו ולהתעטף בו משום כבוד התורה ואינו מברך עליו</p> |
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F. Practices of the Maharil, Marriage

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| <p>And I (Zalman, the student of Maharil who compiled the book) myself had the following experience: I was a young man and I married a divorcée, and I made a new tallit for the wedding. I wore it before the wedding, on Shavuot, to honor the festival. For I had become accustomed in the other lands to wear tzitzit from the time I became a Bar Mitzvah, and did not follow the custom in the land of my birth (the Rhineland) that they follow that there the youths, even above Bar Mitzvah age, do not wear tzitzit until they marry. They related this to the verse that says "you shall make fringes" which is next to the verse "for a man shall take a woman..." I followed the practice of the other lands, and I said that the honor of the festival is more important. After the festival, the Maharil said to me that I did not do the right thing, for the wedding day is preferable to a young man than any festive day, and any new clothes should be saved for the wedding.</p> | <p>וכן מהראק בדידי הוה עובדא שבחור הייתי ונשאתי גרושה ותקנתי טלית חדש לנישואין ונתעטפתי בו מקודם הנישואין בשבועות לכבוד הרגל כי אמרתי מאחר שהורגלתי במדינות אחרים ללבוש ציצית מיום שנעשיתי בר מצוה ולא נהגתי במדינת מולדתי (בריינוס) שנהגים שגם הנערים גדולים אין מתעטפים בציצית עד נשואין אשה וסמכוה להן דכתיב גדילים תעשה לך וסמיך ליה כי יקח איש אשה ואני שנית כשאר ארצות ואמרתי כבוד רגל עדיף ואחר הרגל אמר אלי אמן מהריל דשלא כדן עשיתי דיום חתונה עדיף לגבי בחור מכל רגל וכל כלי חדשים יחזיק לנישואין.</p> |
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G. Kiddushin 29b

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| <p>§ With regard to marriage, the Gemara relates: Rav Hisda would praise Rav Hamnuna to Rav Huna by saying that he is a great man. Rav Huna said to him: When he comes to you, send him to me. When Rav Hamnuna came before him, Rav Huna saw that he did not cover his head with a cloth, as Torah scholars did. Rav Huna said to him: What is the reason that you do not cover your head with a cloth? Rav Hamnuna said to him: The reason is that I am not married, and it was not customary for unmarried men to cover their heads with a cloth. Rav Huna turned his face away from him in rebuke, and he said to him: See to it that you do not see my face until you marry.</p> | <p>מְשַׁתַּבַּח לִיהוּבָא רַב חִסְדָּא לְרַב הוּנָא בְּדַרְבַּי הַמְּנוּנָא דְאָדָם גְּדוֹל הוּא. אָמַר לִיהוּבָא: כְּשֵׁיבָא לְיָדְךָ – הִבֵּיאֵהוּ לְיָדֵי. כִּי אָתָּא חֲזַיְנָה דְלָא פְּרִיס סוּדְרָא. אָמַר לִיהוּבָא: מַאי טַעְמָא לָא פְּרִיסָתָּ סוּדְרָא? אָמַר לִיהוּבָא: דְלָא נְסִיבְנָא. אֵהָדְרִינְהוּ לְאַפֵּיהּ מִיְמִינָה. אָמַר לִיהוּבָא: חֲזַי דְלָא חֲזַיְתָּ לְהוּבָא לְאַפֵּי עַד דְנִסְבָּתָּ.</p> |
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H. Kiddushin 8a

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| <p>This is like this incident in which Rav Kahana, who was a priest, took a cloth [sudara] from the house of a man obligated to perform the redemption of his firstborn son. Rav Kahana said to the man: For me, I view this cloth as though it were worth five sela.</p> | <p>כִּי הָא דְרַב כְּהֵנָּא שְׁקִיל סוּדְרָא מִבֵּי פְדִיּוֹן הַבֵּן, אָמַר (לִיהוּבָא): לְיָדֵי חֲזַי לִי חֲמֵשׁ סֵלָעִים.</p> |
| <p>Rav Ashi said: We said that it is possible to redeem one's son in this manner only when the priest is an individual such as Rav Kahana, who is a great man and is required to wear a cloth on his head. It was common practice for important people to wear a scarf on their heads. But with regard to everyone else, (i.e., those who do not wear these cloths and cannot say it is worth that amount to them), no!</p> | <p>אָמַר רַב אֲשִׁי: לָא אָמַרְנָן אֲלָא כְּגוֹן רַב כְּהֵנָּא, דְגַבְרָא רַבָּה הוּא וּמִבְעֵי לִיהוּבָא סוּדְרָא אַרְיִישִׁיָּהּ, אָבַל כּוּלֵי עֲלָמָא – לָא.</p> |

I. Magen Avraham OH 8:3

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| <p>The Talmud, Kiddushin 29 indicates that a young man who was not married would not cover their head with a tallit, even if he was a sage, and on Kiddushin 8 it seems that if someone was not a sage, they might not even cover their head with a tallit even if they were married</p> | <p>משמע בקדושין דף כ"ט שבחור שלא נשא אשה לא היה מכסה ראשו בטלית אפילו הוא ת"ח, ובדף ה' איתא דמי שאינו ת"ח אפילו נשוי לא היה מכסה ראשו ע"ש:</p> |
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J. Divrei Kehillot p. 47.

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| <p>But the reason should be said to be that so that the single men will be recognized in the synagogue and will be embarrassed and will hurry as much as they can to fulfill the mitzvah of being married. It also seems to me that they did this to reinforce the custom which is widespread among all of Israel to wear a four cornered garment at all times (as it says in Shulhan Arukh 24). For if the youths do not have a tallit, they would not escape from the practice of wearing a four cornered garment so that they could wear tzitzit and kiss them when saying the shema.</p> | <p>אבל הטעם יש לומר למען יהיו הפנויים ניכרים בבית הכנסת ויבושו וימהרו על ידי כך לקיים המצוה לקחת אשה. ועוד נראה לי שעשו כן להחזיק המנהג הפשוט בכל ישראל ללבוש בגד ארבע כנפות תמיד כבשלהן ערוך אורח חיים כד כי על ידי שאין לנערים טלית לא ימלטו מללבוש בגד ארבע כנפות להיות להם ציצית ולנשקם בעת קריאת שמע</p> |
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K. Shulhan Arukh OH 17:3

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| <p>A child who knows enough to wrap in tzitzit, his father must acquire tzitzit for him to wear them as part of his education.</p> | <p>קטן היודע להתעטף אביו צריך ליקח לו ציצית לחנכו</p> |
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L. Mishnah Berurah 17:10

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| <p>As part of his education - All this only applies when he has not yet reached the age of thirteen, but from the age of thirteen onwards, he is obligated to fulfill the mitzvah of tzitzit just like an adult. And that which is written in the Drashot Mahari"l, in the laws of marriage, that it is the practice for youths over age 13 not to wrap themselves with tzitzit until they have married, and they ascribe this to the implication of the Torah, for one verse states "You should make for yourself tassels", and close to this verse it is written, "If a man takes a wife." This is a surprising statement, [for it is unthinkable] that as long as he has not yet married a woman, he should sit idly neglecting the mitzvah of tzitzit.</p> | <p>(י) לחנכו - כ"ז דוקא כשלא הגיע עדיין לי"ג אבל מי"ג ואילך חייב בציצית כגדול ומ"ש בדרשות מהרי"ל בהלכות נשואין שנוהגין שגם נערים גדולים אין מתעטפים בציצית עד שנושאים להם נשים וסמכו להן אקרא דכתיב גדילים תעשה לך וסמך ליה כי יקח איש אשה הוא דבר תמוה דעד שלא ישא אשה יהיה יושב ובטל ממצות ציצית:</p> |
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M. Peninei Halacha 12:9 (based on Tzitz Eliezer 20:8)

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| Likewise, it is proper to put on one's tzitzit before prayer because the third paragraph of Keriat Shema discusses the mitzvah of tzitzit and it is appropriate to recite it while actually fulfilling the mitzvah of tzitzit. | וכן ראוי להתעטף בציצית לפני התפילה, מפני שהפרשה השלישית של קריאת שמע עוסקת במצוות הציצית, וראוי לאמרה תוך שמקיימים את מצוות הציצית. |
| It is also customary to hold the tzitziyot and kiss them a number of times while reciting Keriat Shema (see further in this book 15:11). Even though the mitzvah of tzitzit can be fulfilled by wearing a "tallit katan" (tzitzit), it is also customary to put on a "tallit gadol" (tallit) in honor of the Shacharit prayer. | ונוהגים בעת אמירת קריאת שמע לאחוז את הציציות ולנשקן פעמים מספר (עיין בהמשך טו, יא). ואף שגם בטלית קטן מקיימים את מצוות ציצית, נוהגים להוסיף ולהתעטף בטלית גדול לכבוד תפילת שחרית. |
| However, before marriage, many Ashkenazim suffice with wearing a tallit katan. Only after they marry do they begin to wear a tallit gadol for Shacharit. | אמנם לפני הנישואין, רוב יוצאי אשכנז נוהגים להסתפק בטלית קטן, ורק לאחר החתונה מתחילים להתעטף בטלית גדול בתפילת שחרית. |

N. Shulhan Arukh YD 214:2

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| Whatever the masses have accepted upon themselves and their descendants, and even things that the people did not officially agree to, but adopted the practice on their own to make a fence around the torah, and even those who come from outside the city to live there are like the people of the city, and must follow the local practice. This is true even with things that were forbidden to them in their home city according to their practice, and the custom of their new place is not to fiend it, then these things are permitted to them, as long as they are not planning to return. | קבלת הרבים חלה עליהם ועל זרעם ואפילו בדברים שלא קבלו עליהם בני העיר בהסכמה אלא שנוהגין כן מעצמם לעשות גדר וסייג לתורה וכן הבאים מחוץ לעיר לדור שם הרי הם כאנשי העיר וחייבים לעשות כתקנתן ואף בדברים שהיו אסורים בהם בעירם מפני מנהגם ואין מנהג העיר שבאו לדור בה לאסור הותרו בהם אם אין דעתם לחזור: |
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