סימן יח

זמן ציצית, וכסות לילה

א. הלובש בגד המיועד ללבישה בלילה (כמו פיג'מה), וגם לובשו בלילה, פטור מציצית לכל הדעות.
ואם לבשו בגד המיועד ללבישה בלילה, בשעות היום, נחלקו הראשונים אם חייב בציצית, ולהלכה יש להחמיר ולהטיל בו ציצית, אולם לא יברך על בגד זה.
וכן הלובש בגד המיועד ללבישה ביום (או ליום ולילה), בשעות הלילה, נחלקו בו הראשונים אם חייב בציצית, ולהלכה יש להחמיר ולהטיל בו ציצית, אולם לא יברך על בגד זה. [ראה ש"ע ורמ"א ס"א, ובבא"ח פ' לך לך הט"ז, מקבציאל שם הכ"ג, משנ"ב סק"ב, כה"ח ס"ק ט]
ונמצא שאין לברך על ציצית, אלא אם כן לובשו בשעות היום, וגם הוא בגד שמיועד ללבישה ביום. [רמ"א שם]

ב. אף בגד המיועד ללבישה גם ביום וגם בלילה, יכול לברך עליו, כשלובשו בשעות היום. [משנ"ב ס"ק ג, כה"ח ס"ק ח]

Siman 18

The Time of the Mitzvah of Tzitzit/ Night Garments

Day 80

Day and night

1) If someone wears a four-cornered nighttime garment such as pajamas during the night, he is exempt from attaching tzitzit to it. All the *Poskim* agree to this. They debated the halakha concerning someone who chooses to wear the nighttime garment during the day. According to some *Rishonim*, he is obligated to attach tzitzit to it; according to others he is not. In practice we must attach tzitzit to it in deference to those who ruled that we are obligated, but we must not recite the blessing over that garment. Likewise, if someone wears a daytime garment during the night, the same debate applies. Therefore, he must attach tzitzit to it, but he must not recite the blessing. It is permissible to recite the blessing only when wearing a daytime garment during the day.

Garment worn day and night

2) A garment that is meant to be worn both during the day and during the night has the status of a daytime garment. All the *Poskim* agreed that it must have tzitzit when wearing it during the day, and therefore one may recite the blessing on it during the day.

ג. כאמור שהלובש ציצית בלילה אין לו לברך עליו. ולדעת המקובלים וכמה פוסקים אין ללבוש טלית גדול בלילה כלל. [ראה משנ"ב ס"ק ד, כה"ח סופר ס"ק יא-יב]

ד. המתפלל ערבית מבעוד יום, אף שהוא עדיין קודם השקיעה, אינו רשאי לברך על הטלית. [כ"כ בהלכה ברורה עמ' שסח עפמ"ש בילקו"י מהדו"ק עמ' לח]

***Tallit gadol* at night**

3) As explained in halakha 1, it is forbidden to recite the blessing for the mitzvah of tzitzit during the night. According to the kabbalists and some Talmudic *Poskim*, it is incorrect to wear a *tallit gadol* at night [except for the occasions listed below].[233]

After *arvit*

4) Once someone recites the *arvit* prayer, even if it is before sunset, he may no longer recite a blessing over tzitzit that day.

233. According to Rabbenu Asher, a daytime garment must have tzitzit attached to it even when it is worn at night. Even according to Rambam who ruled that the garment is exempt during the night, it is permissible to wear it during the night as long as one does not recite the blessing on it. Rambam ruled clearly (*Hilkhot Tzitzit* 3:8) that it is permissible to wear tzitzit at night even though it is not a mitzvah, whether on weeknights or Shabbat night. Maran explained in the *Bet Yosef* that Rambam taught us that a person does not violate the rule of *bal tosif* – adding onto a mitzvah – by wearing tzitzit at night even though he is not obligated to wear them. Furthermore, Rambam taught us that one may wear tzitzit while going out on Friday night and it is not considered an act of carrying. Even though there is no mitzvah to wear tzitzit at night, they are still part of the garment and are being worn, not carried.

Rabbenu Yosef di Trani (responsa #118, cited in the *Birke Yosef* 18:1), however, ruled that it is forbidden to wear a four-cornered garment at night with tzitzit attached, even without reciting any blessing over it. If someone does wear tzitzit at night, he violates the *mitzvat asei* stating that the mitzvah applies only during the day. In practice we follow the opinion permitting us to wear tzitzit at night.

***Tallit gadol* at night**

The *Bayit Hadash* (*Siman* 18) ruled that in those communities where the cantor wears a *tallit gadol* during *minha* of fast days, he should make sure to take it off before beginning *arvit*. If he would keep the tallit on, it would appear that he is demonstrating that there is an obligation to wear tzitzit at night. The responsa *Igrot Moshe* (*Y.D.* Vol. II, #137) added that even according to the *Bayit Hadash* it is permissible to continue wearing one's *tallit katan* at night. The problem applies only to the *tallit gadol* since people usually recite a blessing when putting it on. Since it is customary not to recite a blessing over the *tallit katan*, there is no reason to avoid wearing it at night.

Harav HIDA (*Birke Yosef* 18:1) cited a responsum of the kabbalist Harav Yosef Gikatilla (found in responsa *Bet David* #9) ruling that it is absolutely forbidden to wear a *tallit gadol* at night. Harav HIDA added that although it is known that the author of *Sheyare Kenesset Hagedola* sometimes remained in his tallit and tefillin after sunset and even occasionally recited the *arvit* prayer while wearing them, we must make sure to take them off immediately after sunset. Concurring with this, Harav Hayim Vital (*Hakavanot* page 52b) testified that the Arizal took the greatest care to avoid wearing his tallit or tefillin after sunset. As the sun disappeared beyond the horizon, he would remove the tefillin from his head.

After citing these sources, the *Kaf Hahayim* Sofer (18:11, 12) added that the *Hesed La'alafim* ruled that if someone is about to recite the *minha* prayers and he realizes that the sun will set while he recites the *Amida*, he should not wear his tallit or tefillin while praying. The *Kaf Hahayim* disagreed, asserting that in such a case even the Arizal would pray while wearing his tallit and tefillin.