ז. אם עורכים את החופה לפני השקיעה, והחתן מתעטף בציצית כדי לפורסה מעליו בשעת החופה, כפי מנהגינו, יברך "להתעטף בציצית", ואם הטלית היא חדשה, יברך אחר ברכת "להתעטף בציצית" ברכת "שהחיינו". אבל אם עורכים את החופה בלילה, יברך על הטלית ברכת "שהחיינו" בלבד. (ואם הוא בין השמשות נתבאר לעיל הלכה ה' שהמברך יש לו על מה שיסמוך).

Groom at his wedding

7) It is the custom of Sefardic Jews for the groom to put on a tallit during his wedding ceremony before the blessings of the *huppa* are recited. If it is before sunset, he recites the blessing of *lehit'atef betzitzit* before putting it on. If it is a brand-new tallit, he recites the blessings of *lehit'atef betzitzit* and *shehe<u>h</u>eyanu*. If it is after nightfall, he recites the blessing of *shehe<u>h</u>eyanu* only. As mentioned above in halakha 5, there is a basis to justify reciting the blessing of *lehit'atef betzitzit* during *ben hashemashot* as well.[237]

237. A number of reasons are given for the custom of a groom putting on a tallit at his wedding ceremony. The *Sefer Hamanhig* (page 539) states that the custom in France and Provence is that a groom wears a tallit when he brings his bride to the *huppa*. Perhaps this is why the mitzvah of tzitzit immediately precedes the passage of a couple getting married (*parashat Ki Tetze*). The term *huppa* might be derived from the practice of the groom covering his bride with his tallit, which is mentioned in the Talmud (*Kiddushin* 18b). Likewise, Ruth asked Boaz to marry her, saying, "Cast your garment over your maidservant." The Prophet also described a wedding in this manner (*Yehezkel* 16:8). For the same reason, the Jews of France and Provence spread a colorful cloth over the heads of the bride and groom. Another reason for covering them with a cloth is to make the occasion more modest. Otherwise, it might be improper to perform a wedding in the presence of many people, since the Talmud relates that Rav had a policy to punish people who betrothed women in public. See the comments of the *Roke'ah* (#353), the *Orhot Hayim* (*Hilkhot Kiddushin* #21) and the responsa *Lev Hayim* (Vol. I, page 117d).

The *Yafe Lalev* (*Even Ha'ezer* 62, Vol. IV, #31) explained that the reason for spreading a tallit over the heads of the bride and groom is to protect them from the evil eye, since there are usually many people watching them. The responsa *Lev Hayim* (Vol. III, #99, page 101a) cited Harav Avraham Palachi teaching that the tallit is especially effective in protecting the couple from harm, since the tzitzit have the power to counter evil forces. This concept is cited by the *Devash Lefi* in the name of the Arizal. The *Netive Am* (page 382) taught that the bride and groom should be covered with the tallit before the reading of the *ketuba*.

Nighttime weddings

The *Halakha Berura* (footnote on page 372) explained that although the *Poskim* ruled that it is normally forbidden to wear a *tallit gadol* at night, it is permissible for a groom to wear one if his wedding ceremony takes place at night. Since there are several reasons for this practice, it is similar to the custom of having the cantor wear a tallit for the *arvit* prayer, which is permissible as explained above in halakha 6.

The blessing of *shehe<u>h</u>eyanu*

According to some *Poskim*, every groom must recite the blessing of *shehe<u>h</u>eyanu* upon getting married. The *Mor Uktzi'a* (*Siman* 223) explained that the groom is now acquiring his new wife, whom he probably holds very dear to him. Other *Poskim* disagreed with this, and in order to satisfy both opinions it has become customary for a groom to acquire a brand-new tallit and recite *shehe<u>h</u>eyanu* on it during the ceremony, having in mind for the blessing to cover the occasion of the wedding as well. The groom should likewise have in mind for this blessing to cover his new home, new furnishings and the wedding gifts. Whenever Maran the Rishon Letziyon officiated at a wedding, he instructed the groom to have these things in mind, as is related in *Yalkut Yosef* (page 243). See below in *Siman* 22 for details about reciting *shehe<u>h</u>eyanu* over a tallit.

Covering the bride and groom

It is not clear whether a tallit needs to have tzitzit attached to it when it is worn by the bride and groom together. The *Shulhan Arukh* (8:5) states: "If two or three people wear a tallit together, each of them must recite the blessing for the mitzvah." Most commentators understood that this means that each person has his own tallit and they

וכאשר החתן מברך להתעטף בציצית, יתעטף בטלית כמו שמתעטף בה בבוקר, וישהה כך שיעור כדי הילוך ד׳ אמות, ואחר כך ישליכו הטלית על החתן ועל הכלה, וכן מנהג ירושלים. [ראה לב חיים ח״א סי׳ צ, כה״ח סי׳ ח ס״ק נז, ילקו״י עמ׳ רמ]

וסנדק ואבי הבן הלובשים טלית גדול בעת המילה, צריכים לברך עליו ולהתעטף בו כמו בשחרית. [ראה גינת ורדים כלל א סי׳ כה, ילקו״י עמ׳ רמג]

ח. יש מקומות שחכם הקהלה לובש טלית גדול בעת הדרשה בליל שבת. וכן יש שנהגו להלביש טלית לחכם בעת הכתרתו, אף אם ההכתרה נעשית בלילה. ואין בכך איסור, ובלבד שלא יברכו על הטלית

During the wedding ceremony, after the groom recites the blessing over his tallit he must perform *atifa* in the same manner as one does when putting on a tallit in the morning. After remaining in the position of *atifa* for at least two seconds, it is unwound and draped over the bride and groom. This is the custom in Yerushalayim.

Circumcisions At a circumcision, if the *sandak* or the infant's father wishes to put on a tallit in honor of the occasion, he must recite the blessing on the tallit and perform *ituf* in the same manner as one does when putting on a tallit in the morning.[238]

Rabbi's speech **8)** In a number of communities, the custom is for the rabbi to wear a tallit while delivering his address on Friday evening. Likewise, in many places the custom is for a rabbi to wear a tallit during his inaugural ceremony introducing him to the community, even if it takes place at night. This practice is permissible, but the rabbi

are all putting them on at the same time. The *Sheyare Kenesset Hagedola*, however, understood that there is one large tallit that several people are sharing. Even though it is only one tallit, each of the wearers can recite the blessing. According to this, when people drape the tallit over the bride and groom together, the groom may recite the blessing even though he is wearing only half of the tallit.

The *Ginat Veradim* disagreed with this. He reasoned that the groom is not actually wearing the tallit; he is using it as part of the ritual of getting married. He compared this to the scarves customarily worn on the neck by Egyptian Jews. Maran explained in the *Bet Yosef* (10:11) that these scarves are exempt from tzitzit since they are not worn as garments. Instead, they are hung on the neck so that they will be available to protect the person from the sun or rain, or to wrap up the person's money or other small items, or to mop the sweat from his face. In the same way, the tallit draped over the bride and groom is not meant as a garment but as a part of the wedding ritual. Therefore, it does not warrant any blessing. (The *Ginat Veradim* agreed that when a *sandak* puts on a tallit, he must recite the blessing. His intention is to wear the tallit in honor of the occasion and his exalted part in it.)

The *Yad Aharon* (gloss on the *Bet Yosef* 18:7) and the *Peri Ha'adama* (Vol. I, page 23d) countered that a groom's intention in putting on the tallit is likewise to display honor for this momentous occasion. After a lengthy discussion, the responsa *Lev Hayim* (Vol. I, #90) concluded that it is best that the groom first put on the tallit by himself and recite the blessing, and afterward it should be pulled over to cover the bride as well. The *Kaf Hahayim* Sofer (8:57) and the *Yalkut Yosef* (page 240) testified that this is the custom in Yerushalayim.

238. As explained above in the footnote to halakha 7, the *Kenesset Hagedola* ruled that a groom must recite the blessing when putting on his tallit during his wedding ceremony, but the *Ginat Veradim* disagreed. Regarding a *sandak*, the *Ginat Veradim* agreed that he must recite the blessing since he is wearing the tallit to show reverence for the occasion of the circumcision. Despite this, it was not the custom of Maran the Rishon Letziyon to wear a tallit when he served as *sandak*, as recorded in responsa *Ma'yan Omer* (Vol. IV, page 329), nor is it the custom of Harav Shalom Cohen.

רק ברכת "שהחיינו" אם היא חדשה, אבל לא יברכו ברכת הטלית. [ילקו"י עמ' רלג, ושכך ראה מעשה רב אצל מרן הראש"ל זצ"ל]

ט. מותר להטיל חוטי ציצית בבגד הטלית בלילה, ואפילו לכתחילה, ואף על גב שלילה לאו זמן ציצית הוא, אין לחוש בזה משום "תעשה ולא מן העשוי". [הליכו"ע ח"א עמ' טז, יבי"א ח"ח סי' ג]

דין סדינים ושמיכות

י. מעיקר הדין שמיכות שמתכסים בהם בלילה פטורים מן הציצית, אף על פי שממשיכים לישון בהם כמה שעות בבוקר [תמונה צ"ט]. ומכל מקום המחמיר בשמיכה של צמר לעגל הכנף, תבוא עליו ברכה.

[ראה ב"י וש"ע סי' יח ס"ב, ובאחרו']

must not recite a blessing over the tallit. If it is a brand-new tallit, however, he may recite the blessing of *shehe<u>h</u>eyanu*.

Attaching tzitzit at night

9) It is perfectly permissible to attach tzitzit to a garment at night even though there is no obligation to wear tzitzit at night. This does not violate the rule of *ta'ase velo min he'asui*.[239]

Sheets and Blankets

Blankets

10) Blankets are exempt from tzitzit even though they are four-cornered, since blankets are made for nighttime use. Even though people sometimes remain covered with the blankets during the first part of the morning, there is still no obligation to attach tzitzit to them. (Illustration №99) Nevertheless, if someone has a woolen blanket and rounds one of its corners to ensure that it could not possibly be obligated to have tzitzit attached, he will receive a special blessing from Heaven.[240]

239. See above in *Siman* 10 (preface to halakha 14) for a definition of the principle of *ta'ase velo min he'asui*. One would think that because of this principle, tzitzit tassels that are attached to a four-cornered garment during the night would be disqualified. After all, according to Rambam, at the time that the tzitzit are being attached to the garmenet (during the night), it is exempt from the mitzvah. In the morning when the garment becomes obligated, the tzitzit are already in place, making this sound like a classic example of *ta'ase velo min he'asui*. The *Peri Megadim* (*Mishbetzot Zahav* 18:1), however, ruled that this is not the case, because nothing needs to be done once the tassels are attached in order to render the garment obligated in the mitzvah of tzitzit. All we need to do is wait until morning, and therefore this is considered a "garment obligated in the mitzvah of tzitzit" even though it is exempt at the moment. In contrast, if someone attached tzitzit to a three-cornered garment and then fashioned it into a four-cornered garment, the tzitzit that had been attached to it are disqualified because of *ta'ase velo min he'asui*. The *Bikkure Yaakov* (*Tosefet Bikkurim* 625:4) concurred with this distinction. See more about this in responsa *Yabia Omer* (Vol. VIII, #3).

240. Rambam and Rabbenu Asher

Rabbenu Asher (*Hilkhot Tzitzit*) wrote that bedsheets are exempt from tzitzit even though people sometimes remained covered in bed during the morning, since their main use is during the night. The *Arba'a Turim* repeated this. This fits in well with Rabbenu Asher's ruling that nighttime garments are exempt from tzitzit even when they are used during the day, as explained in the preface to this