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

Siman. Bedsheets and blankets are not to be considered garments that are used both during the day and the night.

Rambam's ruling, however, is that it depends only on when the garment is being worn. A daytime garment is exempt from tzitzit during the night, and a nighttime garment is obligated in tzitzit if worn during the day. According to this it would seem that bedsheets should need tzitzit if they are used during the day. Indeed, Maran in the *Bet Yosef* cited the *Hagahot Maimoniyot* (*Hilkhot Tzitzit* 3:7) ruling that if bedsheets are used during the morning there is an obligation to attach tzitzit to them, and testifying that this was the practice of Rabbenu Eliyahu. This is likewise the ruling of *Sefer Yere'im* (#401). Maran countered that the common custom is not to bother to attach tzitzit to any bedsheets, whether the textile is wool or linen, and that no halakhic authority ever complained about this practice. Therefore, he ruled in the *Shulhan Arukh* (18:2) that bedsheets are exempt from tzitzit even if people continue sleeping with them during the morning.

Why are blankets exempt?

Since Maran asserted in the *Bet Yosef* that Rambam's interpretation of the halakha is paramount, it seems difficult to understand why we do not need to attach tzitzit to bedsheets used during the day. The *Magen Avraham* (18:3) explained it based on the ruling of the *Mordekhi* (*Menahot* #941). After citing the *Sifri* stating that Torah obligates us to attach tzitzit to "your garment," but not to your bedding, he explained that the Torah demands tzitzit on garments that a person actually wears or in which he wraps himself, but bedsheets simply cover the person. The person in bed is not considered to be wearing the sheet or blanket covering him. If Rambam agreed with this, then he would likewise rule that bedsheets are exempt from the mitzvah of tzitzit even when used during the day. However, the *Magen Avraham* pointed out that the Tosafot (*Menahot* 41a) ruled that a cloth used to cover a person is the same as a garment that a person wears, and both are obligated to have tzitzit attached. In fact, they ruled that even a bottom sheet needs to have tzitzit attached, and certainly one used to cover a person. Therefore, there is still reason for stringency in the matter.

The *Eliya Rabba* (18:4) testified that he found a handwritten gloss explaining that if a garment's initial use is for the nighttime, the garment is exempt from tzitzit even if people continue to wear it in the morning. It is still considered a nighttime garment that is excluded from the mitzvah even according to Rambam, since it was put on during the night to be worn during the night. If this is the reason, the *Kaf Hahayim* Sofer (18:17) pointed out, then if someone would climb into bed during the day he would be obligated to attach tzitzit to the sheets and blankets.

In practice

The *Magen Avraham* ruled that in practice one should cut off one of the four corners and make it round. In this way the sheet or blanket will be exempt from tzitzit without question. The *Mishna Berura* (18:8) deduced from the *Magen Avraham* that this stringency applies only to a woolen sheet or blanket, but not to one made of any other textile, even linen. This distinction, the *Peri Megadim* explained, is based on the fact that according to Maran garments made of other textiles are not obligated by the Torah to have tzitzit attached. Even if they are obligated by the Torah, it could be that the halakha follows the opinion of Rabbenu Asher or that of the *Mordekhi* exempting bedsheets. Although our Sages instituted a rule obligating garments of all textiles, we still have at least one basis for leniency. The distinction drawn by the *Mishna Berura* is likewise the final opinion of the *Ben Ish Hai* (*parashat Lekh Lekha* halakha 17) and the *Kaf Hahayim* Sofer (18:17).

Maran, however, testified that the common custom is not to attach tzitzit to any bedsheets or blankets, even those made of wool or linen, and that no *Poskim* complained that this is incorrect. Apparently, the custom assumes that Rambam agreed with the *Mordekhi* regarding sheets and blankets, or that he agreed with the distinction cited by the *Eliya Rabba*. In any case, there is a *safek sefeka* to be lenient even regarding woolen blankets. The *Ben Ish Hai* and *Kaf Hahayim* argued that we should not rely on such a *safek sefeka* since we can easily avoid any doubts by rounding one of the corners. They agreed that this is not necessary for sheets and blankets made of other textiles.

Does Maran agree that one should not rely on a *safek sefeka* when the problem can be avoided without too much bother or expense? Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, *Y.D.* #3) demonstrated that according to Maran one may rely on a *safek sefeka* even when it is possible to determine one of the doubts. Likewise, in responsa *Yabia Omer* (Vol. VII, #47) he demonstrated that according to Maran one may rely on a *safek sefeka* even when the issue is one that will become resolved automatically within a reasonable time (*davar sheyesh lo matirin*). Nevertheless, we have no direct proof for a case where the problem can be resolved by employing a method to avoid the issue, such as rounding a corner of one's sheets and blankets.

Perhaps this case can be compared to the ruling in responsa *Yabia Omer* (Vol. II, *Y.D.* #9:6) that one may rely on the principle of *safek deRabbanan lekula* even if the issue can be avoided without undue hardship. See more on this issue in responsa *Hazon Ovadya* (Vol. I, #13, page 13) and responsa *Yehave Da'at* (Vol. VI, page 64) and responsa *Hazon Ovadya* (Vol. II, page 754). On the other hand, Maran the Rishon Letziyon occasionally ruled (*Tahorat Habayit* Vol. I, page 90), regarding a stringency instituted by our Sages, that one should observe the stringency since it poses only a minor difficulty.

One might argue that although the *Ben Ish Hai* considered it a simple thing to round a corner of one's blankets, it is not at all a minor thing in today's world. Nowadays, people are raised to have everything just so, and if a housewife would be asked to make her linens and blankets asymmetrical she is likely to protest loudly. Therefore, we might be able to consider it to be a major

יא. שמיכות שמתכסים בהם במשך היום בשעות הצהרים, העשויות מצמר, יש להחמיר לעגל הכנף. ואף אם עשויות משאר מינים טוב להחמיר.

Throw blankets

11) People often use a woolen throw blankets or an afghan to wrap up for extra warmth while sitting at home during the day. Therefore, one should make sure to round at least one of its corners. This stringency is recommended even for such blankets made of other textiles.[241]

inconvenience that justifies relying on the lenient opinion. Actually, we have three bases for leniency: **a)** Perhaps the halakha follows the opinion of Rabbenu Asher; **b)** Perhaps the *Mordekhi's* argument is correct; **c)** Perhaps the *Eliya Rabba's* argument is correct. Since Maran testified that the custom is to be lenient even with woolen blankets, we can certainly rely on this combination.

Supporting this, the *Mor Uktzi'a* wrote that no one follows the stringency of the *Magen Avraham*. The *Eshel Avraham* Butchatch likewise ruled leniently, stating that it is an act of extra piety to be stringent in this matter. The *Arukh Hashulhan* (18:8) and the responsa *Hit'orerut Teshuva* (Vol. I, #9) both ruled leniently, with the latter offering a justification – unlike other garments, a sheet or blanket is not worn with two corners in front of the wearer and two behind him. The *Hazon Ish* (*O.H.* 3:36) ruled that there is a sound basis in the halakha for leniency. The *Piske Teshuvot* (18, footnote 86) added another possible argument for leniency - the sheet or blanket cannot be considered a garment if it is far too large to be worn as a garment.

Quilt covers

There is no basis to round the corners of a quilt cover, since the cover is not considered a garment whatsoever; it is simply a cover for the quilt inside it. This is similar to the *Magen Avraham's* ruling (10:5, cited above in *Siman* 9:5) regarding a piece of textile that is attached to a leather garment. The *Piske Teshuvot* (page 122, footnote 89) pointed out that if the quilt cover is meant to be used by itself without the quilt when the weather is warmer, then the cover has the status of a garment.

Down comforters

The *Halakha Berura* (page 376) suggested a basis for leniency for down comforters since the principal part is the down filling. The cloth cover is simply a means of holding the down together. Although one could argue whether or not this is true, one may be lenient since the cover is almost always a textile other than wool. The *Piske Teshuvot* (page 122) added that the corners of a comforter are not well-defined and probably do not qualify as real corners.

Synthetic textiles

Sheets and blankets made of synthetic textiles have an additional basis for leniency. According to most *Poskim*, material made of synthetic textiles does not have the status of a garment and therefore is exempt from tzitzit, as explained above in *Siman* 9:6.

241. Throw blankets

If someone has a blanket that he generally uses to cover himself during the day, even Rabbenu Asher would agree that it is obligated to have tzitzit attached. The basis for leniency forwarded by the *Eliya Rabba* (cited in the previous footnote) does not apply in this case either since the blanket is used for midday relaxation. The only basis for leniency in this case is that forwarded by the *Mordekhi*. Therefore, if the blanket is made of wool and it therefore might be obligated by the Torah to have tzitzit attached, we are obligated to be stringent based on the principle of *safek de'Orayta lehumra*. If it is made of other textiles, there is a stronger basis for leniency, but the *Ben Ish Hai* ruled that one should not rely on this leniency since it is possible to round one corner of the blanket. As mentioned in the previous footnote, it appears from the rulings of Maran the Rishon Letziyon that one may be lenient in such a case.

The *Dinim Vehanhagot of the Hazon Ish* (*O.H.* 2:16) testifies that the *Hazon Ish* made sure to round a corner of the blankets that he used during the day. The responsa *Hit'orerut Teshuva* (Vol. I, #9) likewise ruled to be stringent about throw blankets used during the day. Thus, if someone keeps a bed in his office that he uses for daytime naps, he must make sure to round a corner of any woolen blankets he uses on that bed. The same applies to high-school yeshivah students who are provided beds for daytime naps. If the blankets are made of other textiles, however, they may rely on the *safek sefeka* described in the above footnote for leniency.

יב. סדין שפורסים על המיטה, יש להקל שלא לעגל אחת מכנפותיו, אף כשעשוי מצמר. [פסקי תשובות עמ' קכב, הלכה ברורה עמ' שעה]

יג. סדין המניח עליו בעת גילוח שערותיו, פטור מציצית, וכפי שנתבאר לעיל בסימן י' הלכה י"ג.

זמן ציצית

יד. מאימתי מברך על הציצית בשחר, משיכיר בין תכלת שבה ללבן שבה. [ש"ע סי' יח ס"ג]. וזמן זה הוא כשעה זמנית קודם נץ החמה (י"ב דקות אחר עלות השחר). וכן מנהג ירושלים. [כה"ח ס"ק יח, ילקו"י עמ' רלו, הלכה ברורה עמ' שעט]. ובשעת הדחק (כגון פועלים משכימי קום שממהרים לעבודתם), יש להקל להתעטף בציצית כשש דקות אחר עמוד השחר. [ילקו"י שם, הלכה ברורה בשעה"צ אות כה]

Bottom sheets **12)** There is a strong basis for leniency to use bottom sheets without rounding any of the corners, even if they are made of wool.[242]

Barber cape **13)** A barber cape is exempt from having tzitzit attached, as explained above in *Siman* 10:13.

Day 84

Time for Tzitzit

At first light **14)** It is permissible to recite the blessing over one's tallit in the morning once there is enough daylight to distinguish between the *tekhelet* strands and the white strands. This is about one seasonal hour before sunrise, or twelve seasonal minutes after the break of dawn. This is the custom practiced in Yerushalayim.[243] In case someone is hard-pressed for time because he must hurry to work, he can recite the blessing and put on his tallit six minutes after the break of dawn.

242. Bottom sheets are not used to cover one's body at all; they are simply spread underneath the person who wishes to sit or lay on the bed. The *Mishna Berura* (18:8) stated that according to some *Poskim*, such an item is considered a garment and is obligated to have tzitzit attached. The *Hazon Ish* (*O.H.* 3:36), however, asserted that all *Poskim* agree that such a sheet is exempt from tzitzit. The Tosafot, upon which the *Mishna Berura* based his assumption that there is room for stringency, meant only that if someone spreads a regular garment beneath him instead of wrapping himself in it as people normally do, then he must still attach tzitzit to that garment. An item used exclusively to be spread under someone sitting or lying down, like a sheet, is definitely exempt. This is likewise the opinion of the *Halakha Berura* (page 375) and the *Piske Teshuvot* (page 122). Therefore, even if it a woolen sheet it is definitely exempt from tzitzit.

243. The moment of dawn is seventy-two seasonal minutes before sunrise. The time defined as "when someone can distinguish between the *tekhelet* strands and the white strands" is about one seasonal hour before sunrise. Rambam (*Hilkhot Tzitzit* 3:8) ruled: "One is allowed to recite the blessing on one's tzitzit in the morning once there is enough daylight to distinguish between the *tekhelet* strands and the white strands." Maran commented in the *Bet Yosef* (18:3) that this is not found anywhere in the Talmud, but that apparently Rambam equated this with the time given in *Berakhot* 9b as the earliest time one may perform the mitzvah of reciting the *Shema*. The time of "when there is enough daylight to distinguish between the *tekhelet* strands and the white strands" is the same as the time "when there is enough daylight to recognize a casual acquaintance at a distance of four cubits."