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."

טו. אם טעה ובירך על הטלית בלילה, אינו חוזר ומברך ביום, כי שמא הלכה כדעת הרא"ש שכסות יום חייב בלילה. וספק ברכות להקל. [משנ"ב ס"ק ח, כה"ח ס"ק כב]

Blessing recited at night

15) If someone mistakenly recited a blessing on his tallit during the night (before dawn) he must not repeat the blessing later in the morning. This is because the halakha might follow the opinion of Rabbenu Asher that there is a mitzvah of tzitzit even at night when wearing a daytime garment, and if so the first blessing was legitimate. Because of this doubt, we follow the principle of *safek berakhot lehakel*.[244]

Maran cited as well the opinion of the *Mordekhi* (*Megillah* #801) that since the Torah did not specifically say that the time for tzitzit is day, but instead stated that it is when the tzitzit can be seen, one may already recite the blessing over the tallit from the moment of dawn. The *Mordekhi* testified that this is the common custom.

In the *Shulḥan Arukh* (18:3), Maran ruled according to Rambam's opinion that the earliest time is when one can distinguish between the *tekhelet* strands and the white strands. The Rama added that the common custom is to follow the dissenting opinion that the blessing can be recited from the moment of dawn. Harav Eliyahu of Vilna (cited in the *Mishna Berura* 18:10) concurred with the *Shulḥan Arukh*.

In practice

Since Sefardic Jews have a tradition to always follow the rulings of the *Shulḥan Arukh*, they must not recite a blessing over the tallit until the time when one can distinguish between the *tekhelet* strands and the white strands. This is the rule even when they are in a great hurry. Even for Ashkenazic Jews it is best to wait until that time unless they are in a great hurry and cannot wait until later, as the *Mishna Berura* (18:10) explained in the name of the *Peri Megadim*. The *Kaf Haḥayim* Sofer (18:20) commented that in the winter, when the sun rises late in the morning, we should not protest against Sefardic Jews who recite the blessing immediately after dawn. The *Halakha Berura* (*Birur Halakha* page 379) disagreed, insisting that Sefardic Jews may not follow that leniency.

When is the time when one can distinguish between the *tekhelet* strands and the white strands?

The Talmud does not define what is meant by "the time when one can distinguish between the *tekhelet* strands and the white strands," and neither did the *Rishonim*. The *Peri Megadim* defined it as approximately a tenth of an hour (six minutes) after the moment of dawn, and this is likewise the opinion of the *Eretz Ḥayim* Sutton (*Siman* 30). Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 19; responsa *Yeḥave Da'at* Vol. II, #8) cited this opinion as the halakha.

The *Kaf Haḥayim* Sofer (18:18), however, testified that the common custom in Yerushalayim is to wait until one hour before sunrise (meaning twelve minutes after dawn). Harav Yeḥi'el Michl Tukachinski (*Sefer Eretz Yisrael* 2:4) likewise testified that the common custom is to follow the Sefardic scholars and wait until one regular hour before sunrise, both in the summer and in the winter.

Harav Shemu'el Hominer (*Olat Tamid*) asserted that people in Yerushalayim follow one of three opinions: fifty-two minutes [before sunrise], fifty minutes, and forty minutes.

The responsa *Igrot Moshe* (Vol. IV, #6) ruled that it is between thirty-five and forty minutes before sunrise, while the *Emet leYaakov* Kaminetsky (*O.Ḥ.* page 27) asserted that it is no later than thirty-six minutes before sunrise.

The responsa *Minḥat Yitzḥak* (Vol. IX, #9:1) stated that it is between fifteen and thirty minutes before sunrise.

Harav Shelomo Zalman Auerbach (*BeYitzḥak Yikare* on *Mishna Berura* 18:9) defined it as shortly after fifty minutes before sunrise.

Harav Yosef Shalom Elyashiv (cited in *Yisa Yosef O.Ḥ.* #4) recommended that people refrain from reciting the blessing on the tallit until it is less than half an hour before sunrise.

244. As explained in the preface to this *Siman*, we follow the stringencies of both Rambam's opinion and Rabbenu Asher's opinion regarding the nighttime and the mitzvah of tzitzit. Based on this, the *Mishna Berura* (18:10) and the *Kaf Haḥayim* Sofer (18:22) ruled that if someone recited the blessing while it is still night, he must not repeat the blessing in the day since his blessing was valid according to Rabbenu Asher. Nevertheless, if someone wishes he is permitted to take off the tallit and wait at least half an hour before putting it on again in the daytime. Then, he may certainly repeat the blessing without question. It is permissible to create a situation necessitating an extra blessing if one wishes to fulfill the mitzvah according to all opinions.

טז. אם שהוצרך ללבוש הטלית קודם זמנה לא יברך עליה וכאמור, וכשיגיע זמנה, ימשמש בציציות ויברך. [רמ"א סי' ח סט"ז, סי' יח ס"ג]

יז. נתבאר לעיל בסימן ח' הלכה נ"ה, שהלן בטליתו בלילה, לא יברך עליו בבקר. דספק ברכות להקל. ולמנהגנו שאנו פוטרים הטלית קטן בברכת הטלית גדול (ראה לעיל הלכה כד), יוצא מידי ספק. אולם גם באופן שאינו עתיד ללבוש טלית אחר במשך היום, לא יברך על הטלית קטן בבקר.

Putting on tallit before the time

16) If it becomes necessary to put on one's tallit before the proper time, he may put it on without reciting the blessing. When the proper time comes, he should handle the tzitzit and recite the blessing.[245]

Wearing *tallit katan* overnight

17) As explained above in *Siman* 8:55, if someone sleeps overnight while wearing his *tallit katan*, he must not recite a new blessing over it in the morning. This will make no difference for those who never recite a blessing over the *tallit katan* itself and have it in mind when they recite the blessing over the *tallit gadol*. Even if he does not plan to put on any other tallit during the day, however, he must not recite the blessing over the *tallit katan* that he has been wearing all along.

245. The *Arba'a Turim* (*Siman* 8) stated that "when someone wakes up, he may immediately put on a garment with tzitzit. After performing *netillat yadayim*, he should handle the tzitzit and recite the blessing." In the *Bet Yosef*, Maran stated that the source for this halakha is the Tosafot (*Menaḥot* 36a; *Berakhot* 14b). The Talmud (in *Menaḥot*) states that if someone needs to set out on a trip while it is still night, he may put on his tefillin and begin his trip while while wearing them if he fears that otherwise they would get lost. When daylight arrives, he should handle the tefillin and recite the blessing on them. Rashi explained that handling the tefillin while wearing them takes the place of putting them on. The *Mishna Berura* (18:23) added that the same applies to one's tallit.

Maran in the *Bet Yosef*, however, challenged this ruling since it seems to contradict the rule that one must always recite the blessing before performing the mitzvah. He then resolved the challenge based on the teaching of Rabbenu Yona that as long as the person is still wearing the tefillin, his blessing is valid for the time he will continue to wear it and fulfill the mitzvah. The *Ture Zahav* (8:9, cited in the *Mishna Berura* 8:23) offered an alternative resolution: Since at the time he put on the tefillin it was not yet the time when one can fulfill the mitzvah, the rule of reciting the blessing beforehand does not apply in this case.

For the halakha in practice, Maran ruled according to the *Arba'a Turim* in the *Shulḥan Arukh* (8:10), explaining that one may put on a tallit while his hands are still unclean, and afterward he may handle the tzitzit and recite the blessing. Based on this, Rama ruled (8:16; 18:3) that if someone puts on a tallit before dawn to recite *seliḥot*, he should handle the tzitzit when daylight arrives and recite the blessing. The *Or Letziyon* (Vol. II, 2:1) ruled that if someone puts on his *tallit katan* in the bathhouse where it is not possible to recite any blessing, then he may recite the blessing after he exits the bathhouse while handling the tzitzit.

Is it really necessary to handle the tzitzit?

The *Igrot Moshe* (Vol. IV, #7) explained that the reason for handling the tzitzit is simply to demonstrate that one is fulfilling the mitzvah over which he is reciting the blessing. It is likely, he asserted, that it is really permissible to recite the blessing even without handling the tzitzit. There is a possibility, however, that our Sages permitted him to recite the blessing only if he handles the tzitzit.