

Overview

Siman 18 Seif 1:

Night is not a time for *tzitzis*. According to Rambam this means that anything worn at night is exempt and anything worn during the day is obligated but according to Rosh night garments are exempt even if worn during the day and day garments or day/night garments are obligated even when worn at night. A *beracha* is made only when one wears a day garment during the day. After *ma'ariv* the *beracha* is not recited even if it is day. On Yom Kippur one should recite the *beracha* while it is still daytime.

- ❖ Even according to Rambam it is permitted for one to walk outside at night on Shabbos wearing a garment with *tzitzis*. (M.B. 1)
- ❖ Although in some cases we are lenient concerning the *beracha*, it is prohibited to wear a night garment during the day or a day garment at night without *tzitzis*. (M.B. 2)
- ❖ One who puts on his *talis* after it is night on Yom Kippur should not recite the *beracha*. There is a dispute about reciting the *beracha* during *bein hashemashos* but if one is uncertain whether it is *bein hashemashos*, the *beracha* may be recited. (M.B. 7)

Siman 18 Seif 2:

We don't put *tzitzis* on blankets even though a person sleeps with them during the day.

- ❖ There are authorities who maintain that a blanket should have *tzitzis*, therefore, Magen Avrohom rules that one of the corners should be rounded but this stringency is limited to where the blanket is made of wool. (M.B. 8)

Siman 18 Seif 3:

The earliest time to recite the *beracha* is when one can distinguish between one's *techeles* strands and the white strands of his *tzitzis*. If one puts on his *talis* after *alos hashachar* there is an opinion that he could recite the *beracha* and custom follows that opinion. If one puts on his *talis* before *alos hashachar* he should not recite the *beracha* but should touch the *tzitzis* and make the *beracha* after day arrives.

- ❖ *Misheyakir* is when one can recognize an acquaintance at a distance of four *amos*. (M.B. 9)
- ❖ If one is pressed for time and recites the *beracha* after *alos hashachar* he should not be rebuked but it is preferable to wait until *misheyakir*. (M.B. 10)

Stories to Share

A Question of Custom

שי"ע י"ח, א': "לילה לאו זמן ציצית..."

On today's amud we find that there is little or no obligation to have *tzitzis* on one's four-cornered garments at night. Nevertheless, the Arizal writes that one should never remove his *talis katan* unless he is in the bath house or the like.

Someone once approached Rav Chaim Kanievsky, zt"l with a question about this custom. "Some say that we should wear *tzitzis* while sleeping. Then again, other authorities hold that it is better to remove our *talis katan* before retiring for the night. Although on a very

Halacha Highlights

The earliest time to recite the *beracha* on one's *talis*

Rema Siman 18 Seif 3

ואם לבשו מעלות השחר ואילך יש אומרים דמברך עליו וכן נוהגין

According to some if one wears it after *alos hashachar* he should recite the *beracha* and that is the custom

The source for Rema's lenient position is the Mordechai (פ"ב דמגילה רמז תתי"א) who explains that since the Torah associates the *mitzvah* with seeing the *tzitzis* – וראיתם אותם – rather than referring to the day, it must be that the *mitzvah* begins when one can see the *tzitzis*, which is immediately after *alos shachar*. The wording of the Mordechai indicates that even *l'chatchila* one may put on and recite the *beracha* on his *talis* after *alos hashachar* and in fact this is the way this position is presented in the Levush (סעי' ג'). Rema's choice of words is thus unusual since his wording implies that it is only *b'dieved* that one may recite the *beracha* immediately after *alos hashachar*.

Mishnah Berurah (סק"י) reports that Gra followed Shulchan Aruch's ruling that the *beracha* may not be recited before *misheyakir* and that Pri Megadim ruled that one who is pressed for time and put on his *talis* before *misheyakir* should not be rebuked. Authorities (עי' פסקי תשובות אות ה') explain that Pri Megadim's leniency is that one who is pressed for time may put on the *talis* before *misheyakir* but one should wait to recite the *beracha* until after *misheyakir*. At that time one should touch the *tzitzis*, recite the *beracha* then look at the *tzitzis* and then kiss them. If the time arrives while one is reading *pesukei d'zimra* the *beracha* should be recited after *pesukei d'zimra* and if one is reciting *birchos krias shema* the *beracha* should be recited between paragraphs.

There are numerous opinions regarding the exact time of *misheyakir* (עי' פסקי תשובות אות ה' ושי"ת יחזק דעת ח"ב סי' ח'). According to some opinions it is 60 minutes before *hanetz hachama* while other Poskim maintain that it is 52 minutes before *hanetz hachama*. The latest time mentioned by Poskim is 35-40 minutes before *hanetz hachama*. The earliest time is found in the Pri Megadim where he writes that it is six minutes after *alos hashachar*.

practical level it may make sense to be stringent and wear it, halachah does not always work that way. What did the Chazon Ish do regarding this custom?"

Rav Chaim refused to answer this question directly. "There are various halachic opinions in this matter..."

דולה ומשקה, ע' כ"י

Sefer Zechor L'Dovid records the Chazon Ish's custom in this regard. "The Chazon Ish was very circumspect never to be without a *talis katan* for even a very short time. Once, as the Chazon Ish was on his way to the Western Wall, he wondered whether he was required to also tear his *talis katan* to fulfill the halachah of *kriyah* for one who has not seen the destruction for thirty days. To avoid ripping it he removed it, but insisted on wearing a *talis gadol* instead. 'I certainly do not have to rip a full *talis*,' he commented.

"Despite this, his custom was not to wear a *talis katan* while he slept. The Steipler Gaon, zt"l, would also remove his *tallis katan* before going to sleep."

זכור לדוד, ע' של"ו