דין הפושט טליתו וחוזר ומתעטף בה

מז. הפושט טליתו על דעת לחזור וללובשו בתוך חצי שעה, אין צריך לחזור ולברך עליו, ואפילו אם נכנס לבית הכסא ויצא, כשחוזר ללבוש טליתו, לא יברך עליו.

Taking Off a Tallit and Putting It On Again

Taking off a tallit for a short time

47) If someone takes off his tallit, but he intends to put it back on soon, he does not need to repeat the blessing for the tallit unless he remained without it for at least half an hour. If he puts it back on within half an hour, he must not repeat the blessing even if he had used the rest room while he was not wearing it.[47]

location, his first blessing cannot count in another location, and even if he returns to his first location it can no longer count.

The *Mishna Berura* (8:34) then cited the *Haye Adam* explaining that according to some *Poskim* changing one's location is not at all an interruption. Therefore, he concluded that this person must not recite a second blessing for his *tallit gadol* unless his home is a long distance from the synagogue. Sefardic Jews follow the principle of *safek berakhot lehakel* even when it runs counter to the rulings of Maran. If so, we must likewise refrain from reciting a second blessing in the situation depicted above. The *Kaf Hahayim* Sofer (8:50, cited in the *Halakha Berura* page 175) recommended that people specifically have intentions when reciting the blessing at home that it should not count for the tallit they will put on in the synagogue. Then it will be perfectly alright to recite a second blessing in the synagogue. It is permissible to create a situation that necessitates reciting a blessing that could possibly have been avoided, if it is in order to circumvent a situation where the *Poskim* debate what to do. This principle is explained in the *Yalkut Yosef Berakhot III*, *Siman* 215:21.

47. Taking off a tallit while intending to put it back on soon

The *Arba'a Turim* (*Siman* 8) stated that there is a halakhic doubt regarding someone who takes off a tallit in order to go to a rest room: When he puts the tallit back on, must he repeat the blessing? Perhaps this can be compared to the halakha regarding tefillin. The Talmud states that each time a person adjusts the position of his tefillin he must recite the blessing. That is, if someone discovers that the tefillin have moved out of place and he moves them back into the correct position, he must repeat the blessing for the tefillin. In this case, the tallit did not simply move out of place; it was taken off completely. Certainly, it seems, it will be necessary to repeat the blessing.

On the other hand, it could be that the case of the tefillin is worse since the person never intended for his tefillin to move from the correct position. It happened without him realizing it, and so his first act of wearing tefillin has ended. When he adjusts the tefillin back to their proper position, it is a new act of putting on the tefillin and therefore a new blessing is warranted. In the case we are discussing, however, the person has every intention of putting the tallit back on soon after he takes it off. Therefore, it is likely that a second blessing is not needed. The *Arba'a Turim* concluded that in his perspective, it is more likely that a second blessing is not needed.

Maran in the *Bet Yosef* (8:14) stated that there seems to be a clear proof to resolve this issue in the Talmud (*Sukkah* 46a): "Rava's practice was to rise early in the morning, use a rest room, wash his hands, put on his tefillin and recite the blessing. Later in the day, if he needed to use a rest room again, he would [take off his tefillin and go to the rest room and] afterward wash his hands, put on his tefillin and recite the blessing again." In this case, Rava took off his tefillin intending to put them back on after he used the rest room, and still he repeated the blessing when he put his tefillin back on. The same should apply to taking off and putting on a tallit. Indeed, this is the ruling of the *Shibole Haleket*.

Rama (*Darkhe Moshe* 8:6) refuted this proof. We cannot learn the halakha for a tallit from the halakha for tefillin. It is forbidden to wear tefillin while in a rest room, and therefore entering a rest room is an interruption from the mitzvah of tefillin even though the person intended to put them back on as soon as he can. Therefore, he must repeat the blessing. If he takes them off when the halakha does not require it, and he intends to put them back on soon afterward, it is not considered an interruption and he would not need to repeat the blessing. Regarding a tallit, it is technically permissible to continue wearing it even while inside a rest room. If someone chooses to take it off to go to the rest room and intends to put it back on soon afterward, he will not need to repeat the blessing since he did not create a genuine interruption.

ואפילו אם פשט טליתו סתם, ולא חשב אז אם יחזור וילבשנו מיד או לא, לא יחזור לברך עליו, ואפילו אין עליו טלית קטן.

If someone took off his tallit [*gadol*] without making any decision to put it back on or to leave it off, he still must not repeat the blessing if he ends up putting it back on. This is the halakha even if he is not wearing a *tallit katan* at the time.[48]

The *Bayit Hadash*, the *Derisha* and the *She'erit Kenesset Hagedola* all defended the ruling of the *Arba'a Turim* in this matter. The *Magen Avraham* (8:18) pointed out that the *Bet Yosef* contradicts his own ruling in *Siman* 639. There, he cited the *Maggid Mishne* ruling that if someone leaves his sukkah intending to return soon afterward, it is not necessary to repeat the blessing for the mitzvah of sukkah. If this is so, then the mitzvah of tzitzit should be the same, and if someone takes off his tallit for a short time it should not be necessary to repeat the blessing when putting it back on.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #2:3) cited several *Aharonim* who reconciled this seeming contradiction. Moreover, he pointed out that Harav David ben Zimra likewise ruled that if someone takes off his tallit to go to a rest room it is an interruption of the mitzvah and he must repeat the blessing when he puts it back on.

This is likewise the ruling of several major *Poskim* such as the responsa *Mishkenot Yaakov* (#6) and Harav Eliyahu of Vilna. Maran the Rishon Letziyon deduced from the works of Rabbenu Menahem Hame'iri (comment to *Sukkah* 46a) that he concurs with the ruling of the *Bet Yosef*. However, the opinion of the Ritba and the *Shita Mekubetzet* is that if someone takes off his tallit intending to put it back on immediately afterward he must not repeat the blessing.

In conclusion

The ruling of the *Shulhan Arukh* (8:14) is that if someone takes off his tallit [for any reason], even if he intends to put it back on immediately afterward he must repeat the blessing. The Rama disagreed with this and ruled that as long as he intended, when he took it off, to put it back on soon afterward he must not repeat the blessing. The Rama cited another opinion stating that it is not necessary to repeat the blessing, but only if the person was wearing his *tallit katan* the entire time. He testified that the common custom [of Ashkenazic Jews] follows this last opinion.

Although several *Rishonim* concurred with the ruling of Maran that one must repeat the blessing in all cases, we are bound to follow the principle of *safek berakhot lehakel* even when it counters the rulings of Maran. Therefore, as long as someone intends to put the tallit back on soon afterward, he must not repeat the blessing. In fact, the *Shulhan Gavo'ah* (8:21) testified that this is the common custom of Sefardic Jews as well. This is likewise the ruling of the responsa *Kol Eliyahu* (Vol. II, #2), the *Yafe Lalev* (8:22), *Tefilla leDavid* (#32), the *Bet Oved* prayer book, *Shalme Tzibbur*, *Hesed La'alafim*, *Zikhronot Eliyahu* Mani (page 79) and the *Ben Ish Hai* (*parashat Bereshit* halakha 10). Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #2:5) concurred with this ruling. If possible, one should attempt to find someone else to recite it on one's behalf, or at least think the words of the blessing without pronouncing them.

Standing when putting on the tallit the second time

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 29) wrote that it is unnecessary to stand up when putting a tallit back on after a short interruption. Even though one must stand up when putting on the tallit for the first time, as explained above in halakha 5, that is in honor of beginning the mitzvah. It is not necessary to stand up when putting it on the second time, since this is only a continuation of that mitzvah.

The truth is that according to Maran one always needs to repeat the blessing when putting a tallit back on, and therefore one should attempt to find someone else to recite it on one's behalf, or at least think the words of the blessing without pronouncing them, as mentioned previously. If so, it should likewise be necessary to stand up while putting on the tallit a second time.

48. Taking off a tallit with no particular intentions

If someone took off his *tallit gadol*, without thinking whether he means to put it back on shortly or not until much later, it depends whether or not he is wearing a *tallit katan*. If he is wearing one, he is still connected to the mitzvah of tzitzit, and therefore if he decides to put his *tallit gadol* back on within half an hour he does not need to recite another blessing. If he is not wearing one, he is disconnected from the mitzvah and therefore he will need to repeat the blessing. This is the ruling of the *Eliya Rabba* (8:16), Harav Zalman, the *Artzot Hahayim* and the *Mishna Berura* (8:38). The *Arukh Hashulhan* (8:21), however, ruled that it is unnecessary to repeat the blessing even if the person was not wearing a *tallit katan*, and he testified that this is the common custom.

אבל אם שהה זמן ממושך חצי שעה או יותר, צריך לחזור ולברך עליו, דהוי ליה הפסק והיסח הדעת.

[יביע"א ח"ח סי' ב, הליכו"ע ח"א עמ' ג]

וכן אם פשט טליתו ונכנס לבית המרחץ, אם שהה במרחץ פחות מחצי שעה, לא יחזור לברך עליו, אבל אם שהה שם שיעור חצי שעה, וחזר והתעטף בטליתו, יש לו לחזור עליו. [עי' בא"ח בראשית ה'י"ז, יביע"א ח"ח סי' ב אות ו]

If someone takes off his tallit and leaves it off for half an hour or more, he must repeat the blessing when he puts it back on [even if had intended in the first place to eventually put it back on]. Remaining without the tallit for such a long time is definitely an interruption.

Bathing in midday

If someone undresses to take a bath but he gets dressed again within half an hour, he must not recite a blessing for his *tallit katan*. If he remained undressed for half an hour or more, he must then recite the blessing[49] [unless he follows the custom never to recite a blessing on a *tallit katan*].

In light of this, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #2:5) ruled that one should refrain from repeating the blessing even if one is not wearing a *tallit katan*. If possible, this person should find someone else who is about to put on a tallit and ask him to recite the blessing out loud with him in mind. If this is not possible, he should at least think the words of the blessing without pronouncing them.

49. Using a bathhouse or a mikveh

In the *Sha'ar Hakavanot* (*Tzitzit* #6), Harav Hayim Vital testified that the Arizal would perform *atifa* on his *tallit katan* after taking a daytime bath, and he would recite the blessing of *lehit'atef betzitzit*. The responsa *Kol Eliyahu* (Vol. II, #2) likewise ruled that after someone takes a daytime bath, he must definitely recite the blessing when he puts back on his *tallit katan*. He testified that this was the practice of the elderly Torah scholars in Yerushalayim. If someone simply changes his clothes without bathing, however, he must not repeat the blessing, since this is not a lengthy interruption.

Harav Yosef Hayim (responsa *Rav Pe'alim* Vol. II, #5) commented that all this is correct regarding someone who goes to a bathhouse, since he remains undressed for a long time. If someone goes to immerse in a mikveh, however, he must not repeat the blessing afterward since he remains undressed for only a few minutes. Although the Arizal repeated the blessing even after immersing in a mikveh, that was because he spent an inordinate amount of time while immersing to allow him to meditate on all the lofty concepts inherent in that mitzvah. Due to his intense concentration, he would forget completely about the mitzvah of tzitzit, and therefore he had to recite the blessing again when he dressed afterward. For ordinary people, however, immersing in a mikveh is not an interruption and they must not repeat the blessing afterward. In any case, we must follow the principle of *safek berakhot lehakel*. Harav Yosef Hayim repeated this ruling in the *Ben Ish Hai* (*parashat Bereshit* halakha 10).

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #2:6) commented that there are weaknesses in the argument that the Arizal's practices do not apply to other people. Nevertheless, he concluded that we must follow the principle of *safek berakhot lehakel*.

Half an hour is an interruption

Maran ruled that one must repeat the blessing even if one puts back on the tallit "immediately" after taking it off, whereas the Rama ruled that if one puts it back on "immediately" one must not repeat the blessing. Up to how long it is considered "immediately"?

Maran the Rishon Letziyon taught that the term "immediately" does not always mean the same thing. His conclusion regarding this case is that if someone intends to leave his tallit off for half an hour or more, he must repeat the blessing when he puts it back on. Half an hour is approximately the amount of time a person might spend in a bathhouse, which is beyond the limit of "immediately." He demonstrated that the *Kisse Eliyahu* and the *Ben Ish Hai* both agreed that one should repeat the blessing after bathing in a public bathhouse, which on average is about half an hour.

Although we cannot be sure that this is the definition of "immediately" regarding this halakha, it is a safe estimate since Maran ruled that one must repeat the blessing even if