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

מח. אם מחליף בגדיו, וחוזר ולובש טלית אותו הטלית קטן תיכף, אין לו לחזור ולברך עליו. [יבי"א ח"ח סי' ב אות ו בשם הקול אליהן]. אולם אם פושט הטלית קטן שמעליו ולובש טלית קטן אחר שיש בו שיעור ברכה (ראה לעיל הלכה כ"ד), אף על פי שהוא לובשו תיכף ומיד אחר שפשט את הראשון, יברך שנית על הטלית קטן החדש. [יבי"א ח"ח סו"ס ב, באו"ח בראשית הלכה י]. וכן הוא הדין בטלית גדול, אם פושט זה שעליו ולובש טלית גדול אחר, יברך על השני. [באו"ח שם]

Changing clothes and tallit

48) If someone changes his clothes during the day, he does not have to repeat the blessing for his *tallit katan*, since he takes it off only for a couple of minutes. If he changes into a different *tallit katan*, however, he must recite a blessing on the second *tallit katan* if it is large enough to warrant a blessing. Although he puts on the new *tallit katan* only moments after taking off the other one, he still must recite another blessing.[50] Likewise, if someone takes off one *tallit gadol* and puts on another one, he must recite a blessing for the second tallit.

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one took off the tallit for a matter of seconds. We generally follow the principle of *safek berakhot lehakel* even when Maran ruled clearly that one must recite a blessing, but Harav HIDA (responsa *Hayim Sha'al* Vol. II, #15) taught that if someone insists on following Maran's rulings to recite blessings even when the principle of *safek berakhot lehakel* should apply, his behavior is acceptable. After all, we accept all of Maran's rulings, whether to be lenient or stringent.

Based on this, we have a *safek sefeka* to enable one to recite a blessing if there was a half-hour interruption. First of all, the halakha might be as Maran ruled that a new blessing is necessary no matter how short the interruption. Even if the halakha follows the dissenting opinion, it could be that after half an hour everyone agrees that the interruption is long enough to necessitate a new blessing.

Normally, the principle of *safek berakhot lehakel* applies even if there is a *safek sefeka* to permit the blessing, but in a case where Maran clearly ruled to recite the blessing we can rely on the *safek sefeka* and recite it. See the *Yalkut Yosef English Edition Berakhot I*, page 59.

Furthermore, we are dealing with a mitzvah of the Torah, and therefore the *safek sefeka* should permit reciting the blessing, just as we find regarding the mitzvah of counting the days of the *omer*. For all these reasons, we can issue the ruling that one must repeat the blessing if the interruption was at least half an hour long.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 25) ruled, citing Harav Zalman (25:29), that any interruption of less than three hours does not warrant a new blessing. Even though the *Artzot Hahayim* ruled that going to a bathhouse is an interruption, this is because people used to spend three hours or more in a bathhouse, Rav Zalman contended.

The responsa *Shevet Halevi* (Vol. X, #2:1) also cited the ruling of Harav Zalman, and commented that he cannot understand it. Why should two hours be considered an interruption but not one hour? Even one hour seems to be more than enough. In practice, we follow the ruling of Maran the Rishon Letziyon that any interruption of half an hour necessitates a new blessing.

Folding up the tallit

In the first edition of *Yalkut Yosef* (page 22), Maran the Rishon Letziyon ruled that if someone takes off his tallit, folds it up and places it into the *kuracha*, and does not put it back on for half an hour, he then needs to repeat the blessing. It appears from this that if someone does not fold up his tallit, he must not recite a new blessing even if he remained without wearing the tallit for half an hour or more.

In the responsa *Yabia Omer*, however, Maran the Rishon Letziyon did not mention folding the tallit, nor did he in *Halikhot Olam* (Vol. I, page 3). In both places he wrote simply that half an hour constitutes an interruption. The later edition of *Yalkut Yosef* (page 104) noted this, and concludes that the correct ruling is the latter version. Thus, a half-hour interruption makes it necessary to recite a new blessing, whether or not one folded up the tallit.

See below in halakha 50, for a situation where the halakha depends on whether or not the person folded up his tallit.

50. This is the ruling of the *Ben Ish Hai* (*parashat Bereshit* halakha 10) and Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #2:6), unlike that of the *Hesed La'alafim*. Of course, it is possible to repeat the blessing only if the second *tallit katan* is large enough to warrant a blessing. Above in halakha 24 it was explained that the

מט. פשט טליתו על דעת שלא לחזור ולהתעטף בו, ושוב נמלך בדעתו ורוצה להתעטף בו, אפילו שחוזר להתעטף מיד וסמוך לפשיטת הטלית, יש לו לברך על הטלית שנית. מאחר שתיכף שפשט הטלית אזדא לה המצוה. [משנ"ב ס"ק לז ואחרו']

נ. הפושט טליתו וקיפל אותו ונתנו בתוך כיס הטלית, הוה ליה כאילו חשב בפירוש שהוא פושטו על דעת שלא לחזור וללובשו, והסיח דעתו ממנו, וכשחוזר ללובשו יחזור ויברך עליו [ביי"א ח"ח סו"ס ב, שכ"פ במשנ"ב סוף ס"ק לח]

Changing one's mind

49) If someone took off his tallit, intending not to wear it again that day, but then he changed his mind and wishes to put it back on, he must repeat the blessing before putting it back on. Although only seconds have passed since he took it off, the effectiveness of his first blessing ended at the moment he took it off.[51]

Folding up the tallit

50) If someone takes off his tallit, folds it up and places it into its *kuracha*, it is considered as if he has declared that he does not intend to put it back on for a long time. Therefore, even if he decides to put it back on a few minutes later, he must recite a new blessing.[52]

minimum size is one cubit wide (48 centimeters) and two cubits long (96 centimeters), based on the ruling of Maran the Rishon Letziyon in *Halikhot Olam* (Vol. I, page 10). This is a retraction from his ruling in responsa *Yabia Omer* (synopsis to Vol. VIII, #2) and responsa *Yehave Da'at* (Vol. V, #2) that one may recite the blessing of *al mitzvat tzitzit* on a *tallit katan* that is one cubit wide and one-and-a-half cubits long. This will be explained below in *Siman* 16.

51. The *Mishna Berura* (8:37) states that all the *Poskim* agreed that one must repeat the blessing in this case since he had no intention of putting the tallit back on when he took it off. Thus, he ended his act of the mitzvah by taking it off. If he chooses to put it back on, even if only a moment later, it is like beginning the mitzvah all over again and he must recite the blessing. The *Halakha Berura* (page 178) concurred with this ruling.

52. This is the ruling of the *Mishna Berura* (8:38). By folding up the tallit and putting it away, he has demonstrated that he has no intention of putting it back on. Therefore, if he does change his mind and put it on he must recite a new blessing. This is true even if he puts it back on only seconds after taking it off and putting it away. The *Halakha Berura* (page 178, halakha 43) concurred with this ruling.

Maran the Rishon Letziyon (responsa *Yabia Omer*) cited this ruling of the *Mishna Berura* and commented: "This is the proper procedure that one should always follow, in order to avoid situations where the halakha is subject to a dispute of the *Poskim*." It is difficult to understand what he meant by this, however. It makes no sense to say that he is instructing us to fold up the tallit and put it away if we want to use a rest room. In that case, he certainly intends to put it back on, even if he does fold it up. It must be, therefore, that Maran the Rishon Letziyon means to say that whenever possible one should avoid situations about which the *Poskim* disputed the halakha. Whenever possible, therefore, one should engage in some activity so that he forgets altogether about wearing a tallit, or he should make sure to wait at least half an hour before putting it back on. Then, all the *Poskim* agreed that he must recite a new blessing to put the tallit back on. Although this means that one recites an extra blessing, it is permissible to bring oneself to the situation necessitating an extra blessing if one avoids halakhic doubts in that way. See the *Yalkut Yosef English Edition Berakhot III*, *Siman* 215:21.