ובטלית עצמה, גם כן אין להשתמש אפילו תשמיש שאינו מגונה. [ראה משנ"ב ס"ק יב ועוד]. ובטלית קטן יש להקל להשתמש תשמיש שאינו מגונה, אפילו בעוד הציציות עליו. [משנ"ב ס"ק יב]

ב. ניקוי עדשות המשקפים בעזרת הטלית, בטלית גדול יש להחמיר, ובטלית קטן יש להקל.

the tallit. In fact, the *tallit katan* may be used even while someone is wearing it.[260] This will be demonstrated in the following halakhot.

Day 88

Wiping eyeglasses

2) It is forbidden to use one's *tallit gadol* to wipe one's eyeglasses clean, but one may use one's *tallit katan* for that purpose.[261]

260. The *Olat Tamid*, cited in the *Mishna Berura* (21:12) ruled that it is permissible to use a *tallit gadol* for other purposes as long as that usage does not demonstrate contempt for the mitzvah. He pointed out that the *Shulḥan Arukh* forbids using the tzitzit themselves for any other purpose, but not the tallit. The *Ture Zahav*, however, ruled that it is forbidden to use a *tallit gadol* for any mundane purpose, and the *Peri Megadim* concurred, explaining that a *tallit gadol* is designated for prayers and therefore it gains the same status as the tzitzit. It is permissible to use a *tallit katan* for mundane purposes, even while the tzitzit are attached to it, as long as the usage does not express contempt for the mitzvah. For this reason, it is permissible to wear a *tallit katan* while sleeping overnight [even according to Rambam].

The *Kaf Haḥayim* Sofer (21:10) ruled that since we wear a *tallit katan* strictly in order to fulfill the mitzvah of tzitzit, it has the same status as a *tallit gadol* and therefore we must not use it for any mundane purpose. The *Halakha Berura* (page 397), however, discounted this stringency. Since the *Olat Tamid* ruled leniently even for a *tallit gadol* and the *Peri Megadim* ruled leniently at least for a *tallit katan*, we may rely on this lenient position in practice.

261. The act of cleaning one's eyeglasses does not show contempt for the cloth used for this purpose. Many people have the habit of cleaning them on their shirts, and this does not show that they have contempt for their shirts. According to the rules explained above in halakha 1, it should be forbidden to use a *tallit gadol* for this purpose but permissible to use a *tallit katan*. According to the *Kaf Haḥayim* cited in the previous footnote, however, it is forbidden to use either tallit for this purpose.

Harav Yosef Shalom Elyashiv (*Kovetz Teshuvot* Vol. I, #3) ruled that it is permissible to clean one's eyeglasses with one's *tallit katan* since people often use their garments for this purpose. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* ch. 3, footnote 10) disagreed, ruling that it is forbidden to use either a *tallit gadol* or a *tallit katan*. He pointed out that the *Kaf Haḥayim* ruled stringently regarding a *tallit katan*, unlike the *Mishna Berura*. If this halakha is one example of the debate between the *Mishna Berura* and the *Kaf Haḥayim*, we may follow the lenient opinion, as explained in the previous halakha.

Harav Eliyahu David Rabinowitz-Teumim testified (*Nefesh David* #67): "I wear eyeglasses regularly and they constantly get fogged up by my breath. I permit myself to wipe them dry with my *tallit gadol* or *tallit katan*, but only when I am in the middle of my Torah studies. When engaged in other activities, I make sure not to use my tallit for anything mundane." We see from this that the Rav would not use his *tallit katan* for mundane purposes, but it could be that this was his personal stringency and that he would not have ruled stringently for others.

The *Yalkut Yosef* (21:4) ruled that it is permissible to use either a *tallit katan* or *tallit gadol* for wiping one's eyeglasses, basing this ruling on that of Harav Elyashiv. However, Rav Elyashiv permitted this only with the *tallit katan*, not with the *tallit gadol*. It is apparent from the *Mishna Berura* that it is forbidden to use a *tallit gadol* for any mundane purpose, even if it does not display contempt for the mitzvah.

Mopping one's perspiration

The *Ma'ase Ish* (Vol. I, page 74) cites the *Ḥazon Ish* ruling that it is permissible to use a *tallit katan* to wipe the sweat from one's brow. Harav Ḥayim Kanyevski explained that his uncle did not consider such an activity to be one that demonstrates contempt for the mitzvah. This can be compared to Rav Elyashiv's ruling about wiping eyeglasses – since people do not mind using their regular garments to wipe away their sweat, this activity does not demonstrate contempt for the mitzvah.

The *Piske Teshuvot* (page 194), however, ruled that it is forbidden to use either a *tallit gadol* or *tallit katan* to wipe one's sweat. As his source, he cited the *Mekor Ḥayim* (21:2).

ג. לא ינקה ידיו המלוכלכות בטלית גדול ואף לא בטלית קטן. משום דהוי מעשה מגונה. [ראה לקמן הלכה ה' בשם הבא"ח]. והוא הדין שלא יכבס הטלית הגדול או הקטן ביחד עם כביסה המלוכלכת בצואה וטינוף גדול. [אז נדברו ח"ח סי' נ, מובא בפסקי תשובות עמ' קצה]. ומכל מקום מותר לכבס הטלית גדול (וכל שכן הטלית קטן) עם שאר בגדים. [ס' גנזי הקודש עמ' קעו בשם הגרישו"א זצ"ל]

Wiping hands clean

3) If someone's hands are soiled, he must not wipe them clean on his *tallit gadol* or on his *tallit katan*. Such an activity would certainly display contempt for the mitzvah. For the same reason, it is forbidden to launder a tallit, either *gadol* or *katan*, together with other clothes if they are heavily soiled. If the other clothes are only nominally soiled, it is permissible to launder even a *tallit gadol* together with them, and certainly a *tallit katan*.[262]

If this is so, there is a twofold error here. First of all, the *Mekor Hayim* discussed using a tallit to wipe away mucus and phlegm, not sweat. Second, he ruled that it is forbidden with a *tallit gadol*, but not with a *tallit katan*.

The responsa *Haye haLevi* (Vol.III, #2) ruled quite stringently in these halakhot, forbidding both wiping one's sweat and cleaning one's eyeglasses. He considered both activities to demonstrate contempt for the mitzvah. Since many *Aharonim* did not consider wiping the eyeglasses to be such an activity, it follows that they would not consider wiping one's sweat to demonstrate contempt, either.

The *Ginze Hakodesh* (page 175) cited Harav Yosef Shalom Elyashiv ruling that it is forbidden to dry one's hands on one's *tallit katan* or to wipe one's sweat onto it, for these activities display contempt for the mitzvah. In case where a person has no other options, however, there is some room for leniency since it is possible to argue that it does not display contempt. Even so, anyone who follows the lenient opinion should make sure not to wipe the sweat in a manner that shows disrespect for the tallit.

Drying one's hands

The *Ben Ish Hai* (*parashat Lekh Lekha* halakha 20) ruled that if someone's hands are dirty he may not wipe them clean on his *tallit gadol* or his *tallit katan*. If his hands are only wet, it is possible that wiping them dry on a tallit does not demonstrate contempt for the mitzvah and therefore it would be permitted to use one's *tallit katan*. After all, many people do not mind wiping their hands dry on their ordinary garments. It is forbidden to wipe hands dry on a *tallit gadol* whether or not this act displays contempt for the mitzvah. One must never dry one's hands, after performing *netillat yadayim*, on any of the garments one is wearing since that might adversely affect his memory.

The *Ginze Hakodesh* (page 175) cites Harav Yosef Shalom Elyashiv ruling that it is forbidden to dry one's hands on one's *tallit katan* or to wipe one's sweat onto it, for these activities display contempt for the mitzvah. In case a person has no other options, however, there is some room for leniency since it is possible to argue that it does not display contempt. This matter needs more research.

Activities that display contempt for the mitzvah

It is forbidden to use a *tallit katan* for any activity that would display contempt for the mitzvah. Therefore, it is forbidden to wipe one's nose on one's *tallit katan*. Likewise, one may not use it like a rag to wipe dust off one's garments. See the *Piske Teshuvot* (page 195). Also, one must not drop a *tallit gadol* or *tallit katan* on the floor or launder it with heavily soiled garments, as mentioned here in halakha 3.

Activities that do not display contempt for the mitzvah

Although it is forbidden to use a *tallit gadol* for any mundane purpose, it is permissible to use a *tallit katan* for any use that does not display contempt for the mitzvah. Therefore, a *tallit katan* may be used to wrap up an item. It may be folded up and used to cushion one's seat, or spread over a table. Likewise, it may be hung up as a curtain to block the sun or wind, or simply to provide privacy. See the responsa *Teshuva Me'ahava* (Vol. I, #49).

One must not use a *tallit gadol* as a blanket, as a cushion or a pillow. Nevertheless, the *Piske Teshuvot* (footnote 16) ruled that if someone is spending many hours studying Torah in a *bet medrash* and he needs to nap for a short time, there is room for leniency.

Tallit accessories

The *Piske Teshuvot* (page 195, citing the *Haye Halevi*) added that all the halakhot applying to a *tallit gadol* and to a *tallit katan* apply equally to any accessories that are connected to the tallit. This includes a silver collar and patches of material added to a tallit's corners.

262. The *Kaf Hahayim* Sofer (154:29) ruled that it is forbidden to launder a tallit together with ordinary clothing. Harav Yosef Shalom Elyashiv (cited in *Ginze Hakodesh* page 176) testified, however, that the common custom is to be lenient regarding this.