ה. טליתות של מצוה שבלו אסור לקנח בהם או להשתמש בהם תשמיש מגונה, אלא זורקן והם כלים מאליהם. ואותם שנוהגין לזרקן בבית הכנסת והשמשים מקנחין בהם נרות בית הכנסת וגם ידיהם המלוכלכים בשמן, זה נקרא תשמיש מגונה, ואסור. [באו"ח פ' לך לך ה"כ. וע"ע מקבציאל פ' לך לך הכ"ז. כה"ח סופר ס"ק ט]
ודין זה נכון לא רק לטליתות העשויות מצמר רחלים שחיובם מן התורה, אלא אף לטליתות העשויות משאר מינים שחיובם מדרבנן (לד' מרן הש"ע כדלעיל בסימן ט). [כה"ח ס"ק ח]

כניסה לבית הכסא עם ציצית

ו. אין ליכנס לבית הכסא כשלבוש בטלית גדול של מצוה.

Disposing of a *tallit gadol*

5) If a *tallit gadol* is worn with age, it is forbidden to use it as a rag or for any other purpose that displays contempt for the mitzvah. The proper course of action is to throw it away and allow it to be decompose by itself. Although some people have the practice of donating a wornout tallit to the synagogue so that it can be used to wipe clean the synagogue's lamps and to wipe the hands of the synagogue employees after cleaning the lamps, this practice is incorrect. It displays contempt for the mitzvah and it is forbidden.[264] This halakha applies equally to a woolen tallit and to one made of other textiles, even though the obligation of other textiles in this mitzvah is only an institution of our Sages and not a Torah obligation.

Day 90

Wearing Tzitzit in a Restroom

Tzitzit in a restroom

6) It is forbidden to enter a restroom while wearing a *tallit gadol*, but it is permitted while wearing a *tallit katan*.[265] Some *Poskim* ruled that it is necessary to tuck the tzitzit strands inside one's clothes while in the restroom, while

264. This is the ruling of the *Ben Ish Hai* (*parashat Lekh Lekha* halakha 20) and *Mikabtze'el* (ibid., halakha 27). In truth, according to the understanding of Harav HIDA cited in the footnote to the previous halakha, it is technically permissible to use a wornout tallit for any purpose. According to the other interpretations of the *Shulhan Arukh's* rulings, however, it is forbidden to use it for a purpose that displays contempt for the mitzvah. It is clear, however, that it is permissible to use a wornout tallit for any purpose that does not display contempt for the mitzvah.

The *Halakha Berura* (page 395, *Sha'ar Hatziyun* 21:7) states that according to the *Yafe Lalev* (21:4) it is forbidden to use the tallit for any purpose if it still has kosher tzitzit attached to it. This is an error, however; the *Yafe Lalev* forbade only uses that display contempt for the mitzvah.

265. The *Shulhan Arukh* (21:3) ruled that it is permissible to enter a restroom while wearing tzitzit. Many *Aharonim*, including the *Mishna Berura* (21:10) commented that this applies to one's *tallit katan* only. It is improper to wear a *tallit gadol* while in a restroom since this garment is worn specifically in honor of the prayers.

A *tallit katan* over the shirt

It appears from the *Mishna Berura* that it is permissible to enter a restroom wearing a *tallit katan* even if it is over one's other garments. The *Ture Zahav* (21:3), however, commented that the reason it is permissible to wear it in a restroom is because it is hidden under one's other garments. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #1;7) deduced from this that if the *tallit katan* is not hidden under other garments one must not wear it when entering a

אולם מותר ליכנס לבית הכסא כשלבוש בטלית קטן. ויש אומרים שצריך לכסות הציציות שיהיו מכוסות, ויש המתירים אפילו שאין הציציות מכוסות. והמחמיר תבא עליו ברכה. [שו"ת חמדת אברהם ח"א סי' א, ילקו"י סי' כא ה"ז, הלכה ברורה עמ' שצח]

ז. להכנס לבית הכסא להשתין, יש המתירים אף כשלבוש בטלית גדול. [כן משמע במשנ"ב ס"ק יד, וע"ע בחמדת אברהם ח"א סי' א]. אולם המנהג להחמיר בזה. [ראה בהלכה ברורה עמ' שצח-שצט]

ח. אסור להכניס לבית הכסא טליתות שרקום עליהם דברים שבקדושה, כגון שרקמו על העטרה נוסח ברכת הטלית וכיו"ב. [ראה ש"ע יו"ד סי' רפג ס"ד]

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others ruled that it is permissible for them to be showing while a person relieves himself. Anyone who is stringent in this matter will receive a special blessing from Heaven.[266]

Urinating

7) Some *Poskim* ruled that it is permissible to go to a restroom and urinate while wearing a *tallit gadol*. The common custom, however, is to refrain from doing this.[267]

Torah words on a tallit

8) It is forbidden to bring a tallit into a restroom if there are Torah words, such as the words of the blessing for a tallit, embroidered on the fabric.[268]

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restroom. After all, we wear a *tallit katan* specifically in order to fulfill the mitzvah of tzitzit and for no other purpose. Nevertheless, a number of *Aharonim* cited the *Ture Zahav* and yet they ruled that one may wear a *tallit katan* in a restroom, and they did not differentiate whether or not the *tallit katan* is covered. The *Yalkut Yosef* (page 254) discussed this issue and concluded that one should be stringent. Nevertheless, the common custom is to be lenient.

The *Piske Teshuvot* (21:3) wrote that it is best for those who normally wear the *tallit katan* over their shirts to be stringent and take it off before entering the restroom. He added that many people are lenient in this matter, relying on the *Peri Megadim* (*Mishbetzot Zahav* 21:3). The *Orhot Rabbenu* (Vol. III, page 190) likewise ruled leniently.

Taking a tallit into a restroom

The *Piske Teshuvot* (page 198) ruled that technically, it would be permissible to hold a *tallit gadol* in one's hands and bring it into a restroom, but if one avoids doing this he gains the merit of displaying respect for the mitzvah. If someone wishes to launder a *tallit gadol* by hand in the restroom sink, however, that is permissible.

266. The *Hesed La'alafim* (8:6) and the *Ben Ish Hai* (*parashat Bereshit* halakha 9) ruled that one must hide away the tzitzit, but it appears from the *Mishna Berura* and the *Hemdat Avraham* (Vol. I, page 30) that it is not necessary. The *Yalkut Yosef* (page 253) and the *Halakha Berura* (page 398) ruled leniently but added that anyone who is stringent in this matter will receive a special blessing from Heaven.

267. It appears from the *Mishna Berura* that this is permissible, and the responsa *Hemdat Avraham* (Vol. I, #1) ruled that there is a halakhic basis for leniency. In fact, he testified that he witnessed prominent Torah scholars who entered a restroom to urinate while wearing a *tallit gadol*. The *Arukh Hashulhan* (21:6), however, recommended taking off one's *tallit gadol* before entering a restroom.

The *Ginat Veradim* (2:25) states: "Nowadays people accord great honor to the tallit since it is designated for the mitzvah of tzitzit. When they take it off they carefully fold it and put it away. No one belittles the status of a tallit. When someone needs to go out to urinate during the prayers, he takes off the tallit and puts it down on a bench respectfully before entering the restroom, and when he returns he puts it back on while showing his love for the mitzvah." The *Halakha Berura* (page 398) likewise stated that the common custom is to take off the tallit before entering the restroom.

268. Maran in the *Bet Yosef* (*Y.D.* 283:4) cited a responsum of Rambam stating that it is forbidden to embroider any verses on a tallit for two reasons. One is that one may not write a verse alone; one must write tha entire book. Furthermore, a tallit generally has the status of *tashmish mitzvah* and not that of *tashmish kedusha* and

ט. מותר ליכנס כשהוא לבוש בטלית גדול לחדר אמבטיה, שאין שם בית הכסא. [הלכה ברורה עמ' שצט]. וראה ילקוט יוסף הלכות השכמת הבוקר סימן ד' הלכה נ"ד.

י. מי שנאנס ונמצא במקום מטונף שאסור לו לברך שם שום ברכה, מותר לו ללבוש ציצית בלא ברכה, מאחר שאי אפשר לו לקיים המצוה שם באופן אחר, וכפי שביארנו לעיל בסימן ח' הלכה ט"ו.

שינה עם טלית

יא. מותר לשכב לישון עם טלית קטן עליו בין ביום ובין בלילה. ועל פי דעת האר"י ראוי לשכב בלילה בטלית קטן. [ראה משנ"ב ס"ק טו, כה"ח ס"ק טח]. ובענין טלית גדול בלילה כתבנו לעיל (בסימן י"ח הלכה ג') שלדעת המקובלים וכמה פוסקים אין ללבוש טלית גדול בלילה כלל.

Bathroom with no toilet

9) It is permissible, while wearing a *tallit gadol*, to walk into a bathroom that has no toilet facilities. See the *Yalkut Yosef Hashkamat Haboker English Edition* (*Siman* 4:54).

Tzitzit in a room with filth

10) If someone is forced to remain in a place where it is forbidden to recite any blessings because of the filth and odor, he may still put on a garment with tzitzit without reciting the blessing. This is because otherwise he would not be able to fulfill the mitzvah at all. This was explained above in *Siman* 8:15.

Day 91

Sleeping While Wearing a Tallit

Sleeping with a *tallit katan*

11) It is permissible to go to sleep while wearing a *tallit katan*, whether during the day or during the night. According to the Arizal, one should preferably always wear a *tallit katan* through the night.[269] Regarding a *tallit gadol*, the kabbalists and other *Poskim* ruled that one must not wear one at night whatsoever, as explained above in *Siman* 18:3.

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therefore it may be used for mundane purposes. It may be worn while entering a restroom or bathhouse, and it may be used as an undergarment. If a verse is embroidered on it, however, all these activities would be forbidden. See the comment of the *Sifte Kohen* (*Y.D.* 283:6). The *Ture Zahav* (*Y.D.* 283:3) added that it is forbidden to write a verse on something that is likely to be used in a manner disrespectful to the holy words.

269. The *Kolbo* (22), cited by Maran in the *Bet Yosef*, testified that the custom is to refrain from sleeping while wearing a tallit with tzitzit attached, in deference to the honor of the mitzvah. The *Orhot Hayim* cited Rabbenu Asher giving the same testimony, but he countered that in his experience no one practices this stringency. The Rama likewise (21:3) ruled that it is permissible to sleep while wearing tzitzit and that this is the common custom, but he mentioned that there is an opinion forbidding it.

According to the Arizal

The *Sha'ar Hakavanot* (*Tefillat Arvit* #1) states that one should take care never to take off one's *tallit katan*, whether during the day or during the night. One should go to sleep while wearing it, and that the mitzvah will help protect him from harmful influences. One should take it off only when bathing. The Arizal proved this from the Talmud's account (*Menahot* 43b) that King David entered the bath and saw that he was naked, and exclaimed, "Woe unto me for I am stripped from all the mitzvot." He regained his composure when he realized that he still possessed the mitzvah of