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

כיבום הטלית על ידי גוי

יב. המנהג להקל לכבס הטלית אצל כובס גוי, ובפרט בזמנינו שהכיבוס נעשה על ידי מכונה. [ראה ב"י סו"ס כא, שו"ת קנין תורה ח"ב סי' ב ועוד]

Non-Jews Laundering a Tallit

Modern dry cleaners

12) The common custom is to be lenient and have a tallit laundered by non-Jews. In modern times, there is a greater basis for leniency since the act of laundering is done by machine, and it matters little who runs it.[270]

circumcision on his body. It must be that King David slept while wearing tzitzit, for if he did not he would have had the same complaint every night. It must be, therefore, that he always wore a garment with tzitzit except when he bathed.

The *Magen Avraham* (21:2) challenged the Arizal's proof, since at all other times King David was in a house with a mezuzah on the door. Therefore, he was continuously fulfilling mitzvot even without the mitzvah of tzitzit except when he was in a bathhouse, which is exempt from the mitzvah of mezuzah. The *Eliya Rabba* (21:4) defended the Arizal's proof, since during the nights of Sukkot King David slept in his sukkah where no mezuzah was affixed, based on the ruling of the *Shulḥan Arukh* (*Y.D.* 286:11). This answer is insufficient, however, since on those nights King David fulfilled the mitzvah of sukkah even if he was not wearing tzitzit. More likely, the proof is that King David did not have a mezuzah affixed on the door of his bedroom since he slept there together with his wife. The Rama, however, ruled (*Y.D.* 286:2) that as long as it is possible to shut the door one is obligated to affix a mezuzah on the doorpost of a bedroom even if a married couple sleeps together inside. It could be, however, that the Arizal felt that if the mezuzah was affixed outside the door, it was as if King David was not involved in that mitzvah. The only mitzvah he might have fulfilled at those times is that of tzitzit. Other *Aḥaronim* answered this question by saying that even if King David fulfilled the mitzvah of mezuzah each night, he was searching for a mitzvah that he fulfills with his own limbs. See more about this in the *Birke Yosef* (8:7), the *Kaf Haḥayim* Sofer (21:15) and the *Shulḥan Esh* (21) with the footnotes (32-34) on the new edition.

Harav Akiva Eiger (gloss to the *Shulḥan Arukh*) commented that if the Arizal is correct that King David was satisfied with the mitzvah of tzitzit each night, it would be a proof to the opinion of Rabbenu Asher that a daytime garment is obligated to have tzitzit attached even during the night. According to Rambam there is no mitzvah of tzitzit at all at night and it would not have helped King David at all.

The responsa *Shevet Halevi* (Vol. VI, 50:3) countered that the Arizal's argument is valid according to Rambam's opinion as well. As the Arizal himself explained, although there is no mitzvah of tzitzit during the night, the act of wearing a garment with tzitzit protects a person from night's forces of evil. Besides, even if one does not fulfill the mitzvah of tzitzit at night, the tallit is still considered the object of the mitzvah of tzitzit. It is for this reason that Rabbenu Tam and other *Rishonim* ruled that it is permissible to wear tzitzit made of wool and linen together (if one has the required strands of *tekhelet*) even at night.

This seems to be a weak argument, however. The plain meaning of the Midrash cited by the Arizal is that King David was concerned that he should fulfill a mitzvah at all times. It would not have been sufficient for him to simply have the object of the mitzvah on his person if he was not actually fulfilling the mitzvah. Furthermore, the concept offered by the *Shevet Halevi* runs counter to the conclusion of a number of *Aḥaronim* (including responsa *Peri Yitzḥak* Vol. II, #30) that we see from this Midrash that the mitzvah of being circumcised is not something one fulfills in a moment when one is a tiny infant, but rather it is a mitzvah that one continues to fulfill every moment of one's life. Otherwise, King David would not have been satisfied when he realized that he was circumcised. According to the logic forwarded by the *Shevet Halevi*, however, it was not necessary for him to be fulfilling the mitzvah of circumcision; it would have sufficient to bear the symbol of being circumcised and receive the spiritual advantages of being circumcised.

270. The *Kolbo* (#22), cited by Maran in the *Bet Yosef* (21), testified that the custom is to refrain from having a non-Jewish woman launder a tallit, for this would be disrespectful to the mitzvah. Maran commented that he was unaware of anyone who practiced this stringency in his days, nor did he hear of anyone who practiced it in previous generations. The Rama (21:3), however, stated that there is a custom not to use a non-Jewish laundress, and not to sleep in one's tallit. He concluded that it is not necessary to ob-

שלא יגררו הציציות בקרקע

יג. יזהר כשלובש טלית גדול, שלא יהיו נגררים הציציות על גבי קרקע משום בזיון מצוה, וכל שכן כשהוא מהלך. [עוד יוסף חי פ' לך לך ה"ג. מקבציאל שם הי"ט. וע"ע באי"ח שם הי"ט]

Day 92

Tzitzit Dragging on the Ground

Tzitzit on the floor

13) When wearing a *tallit gadol*, it is important to take care that the tzitzit are not dragging on the floor, especially while one is walking.[271]

serve the stringency of not sleeping while wearing a tallit, but one should refrain from using a non-Jewish laundress. The *Kaf Hahayim* Sofer (21:17) cited a number of *Aharonim* who concurred with this.

The *Eliya Rabba* (21:5), however, noted that the *Levush* made no mention of the stringency not to use a non-Jewish laundress. Apparently, he understood from Rama that one may ignore both the stringencies he mentioned. Harav Zalman likewise ruled (21:4) that one may use a non-Jewish laundry.

The *Kaf Hahayim* concluded that anyone who practices this stringency will receive a special blessing from Heaven, but if it is difficult one may rely on the lenient opinion. Sefardic Jews may certainly be lenient since Maran testified that there is no such stringency in practice. Although some *Aharonim* mentioned that the custom in Morocco at one time was to refrain from using non-Jewish laundresses, nowadays no one practices this stringency. Besides, the responsa *Kinyan Torah* (Vol. II, #2) and *Shevet Hakehati* (Vol. IV, #19) suggested that this stringency was applicable back in the times when laundering was done by hand, but nowadays when the entire process is automated and the non-Jew does nothing more than press the button, it does not display any contempt for the mitzvah. Although the non-Jew irons the tallit by hand, there is no custom to refrain from this.

Nevertheless, the responsa *Haye Halevi* (Vol. III, #2) ruled that there is a basis for stringency even in modern times. When someone submits his tallit to the dry cleaners and the tallit has stains on it, the workers treat the stains by hand before placing the tallit into the machine. Therefore, one should always use a Jewish-owned dry cleaner. In fact, the *Kinyan Torah* ruled leniently only when the owner is Jewish and his employees are non-Jewish, but if the owner is non-Jewish he agreed that one should be stringent.

According to this logic, it should be permissible to have a tallit cleaned by one's household maid, especially since she uses a washing machine. Of course, this entire discussion is for Ashkenazic Jews who follow the stringencies of the Rama. Sefardic Jews, who follow the rulings of Maran, may be lenient in all cases.

A tallit with its tzitzit removed, and a *tallit katan*

The *Mishna Berura* (21:15) ruled that the custom of refraining from using a non-Jewish laundress applies only to a tallit with its tzitzit attached. If someone would remove the tassels from the tallit, he may then give it to a non-Jewish laundress. Harav Avraham of Butchatch, cited in the *Piske Teshuvot* (21:4), ruled that this stringency does not apply to a *tallit katan* even if its tzitzit are still attached.

271. This halakha is taken from the *Ben Ish Hai* (*parashat Lekh Lekha* halakha 3) and *Mikabtze'el* (ibid., halakha 19).

Original source

The *Agur* (#6), citing *Hagahot Mordekhi*, states that the Prophet (*Yeshayahu* 14:23) issued a harsh curse for those who allow their tzitzit to drag along the ground. In the very beginning of *parashat Ekev*, Rashi comments that there are people who "trample on mitzvot with their heels." The *Da'at Zekenim* explained that one example of this would be people who allow their tzitzit to be dragged along the ground, of which all too many people are guilty. He also mentioned that the Prophet issued a harsh curse for those who are careless in this matter. It is important, therefore, to always raise one's tzitzit off the ground. All this is cited in the *Bet Yosef*.

The *Magen Avraham's* question

The *Magen Avraham* argued that the *Shulhan Arukh* contradicts itself regarding this halakha, since in *Siman* 23:1 it states that it is forbidden to allow one's tzitzit to drag across the surface of graves since such behavior seems to mock the deceased who can no longer perform the mitzvot. This suggests that it is permissible to allow the tzitzit to drag along the ground anywhere other than a cemetery. Furthermore, the Talmud praises a wealthy man named Ben Tzitzit Hakeset who was famous for having servants hold pillows under his tzitzit as he walked through the street to prevent them from dragging on the ground. It seems from