

## Q&A From the Bais HaVaad Halacha Hotline

A Tallis Tale

*Rav Aryeh Finkel*

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**Q** To avoid soiling my tallis, I remove it after davening on Shabbos morning before attending a kiddush. After eating, I put it back on for the walk home. Do I need to make another *bracha*?

**A** A *hefsek* (interruption) dissociates the original *bracha* from the mitzvah act that follows the *hefsek*, thus requiring a new *bracha*. But *poskim* differ regarding what constitutes a *hefsek*. According to the Shulchan Aruch (O.C. 8:14), taking off a tallis, even just for a moment, constitutes a *hefsek*. The Rama maintains that removing it for a brief period is not a *hefsek*. The Mishnah Brurah rules in accordance with the Rama, so one who removes his tallis to eat briefly does not repeat the *bracha*. This holds true even if the kiddush is in a nearby building, as the Mishnah Brurah (ibid. 37) says that *shinui makom* (change of location) is not a *hefsek* for this *bracha*.

The Biur Halacha (ibid., first) recommends that if one anticipates that he might remove his tallis for a short time, he should have that in mind when reciting the original *bracha*, in which case even the Shulchan Aruch agrees that he doesn't require a new one, because he intended for the original *bracha* to cover the second donning as well.

If he plans to stay at the kiddush for a while, which is surely a *hefsek*, a new *bracha* is required. The Biur Halacha (ibid., second) is uncertain whether intending during the original *bracha* to take this break would help. Sheivet HaLevi (10:2), based on the suggestion of the Biur Halacha, advises that when reciting the original *bracha*, one should deliberately intend *not* to include a second wearing. He may then repeat the *bracha* later without hesitation.

