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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Aug 11, 2025 ■ י"ז אב, תשפ"ה
סימן ח' סעיף י"ד

Halacha Highlight

Repeating the beracha on *tzitzis* after swimming or a shower

Rema Siman 8 Seif 14

ויש אומרים שאין מברכין אם היה דעתו לחזר ולהתעטף בו

According to some authorities, one does not recite the beracha if his intent was to wrap himself again

Mishnah Berurah (סוף ס"ק ל"ז) writes that if a person removed his *talis* and did not put it back on again immediately he is required to repeat the beracha when he dons the *talis* again. Biur Halacha (ד"ה יש אומרים) cites Artzos HaChaim who rules that when a person gets dressed after going to the bathhouse he is required to repeat the beracha when he puts on his *talis koton* since the time one spends in the bathhouse is considered a long interruption. Biur Halacha then mentions that people are not accustomed to repeat the beracha when coming out of the bathhouse and after suggesting different possible rationales for the practice to not recite a beracha, offers the following recommendation to avoid any doubts whatsoever. When a person puts on his *talis koton* in the morning he should have in mind that the beracha extends only until the time he removes his *talis koton*. When he later comes out of the bathhouse he is required to recite the beracha on his *talis koton* according to all opinions. Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"י סי' ב') offers the same advice for those people who put on their Shabbos *talis* in the morning, remove it for the *seudah* and then put it on again to return home. To avoid any uncertainty one should have in mind when he puts on his *talis* the first time that the beracha will continue only until he removes his *talis* for the *seudah*.

Rav Shlomo Zalman Auerbach (שיח הלכה ח"א עמ קי"ז אות ס"ג) writes that nowadays the amount of time people spend bathing is significantly less than the amount time that people used to spend in the bathhouse and therefore it is unnecessary for one to repeat the beracha on his *talis koton* when one is done bathing or showering. On the other hand, Rav Ovadia Yosef (שו"ת יביע אומר ח"ח סי' ב') rules that those people who swim for two, three hours are obligated to repeat the beracha on their *talis koton* when they put it on again.

Overview

Siman 8 Seif 14:

If one removed his *talis* he is required to recite another beracha even if he had in mind to wrap himself in that *talis* a second time. Some say that he does not recite a second beracha if he had in mind to wrap himself again with that *talis.* According to others this leniency is limited to where his *talis koton* remains on his body and the custom is in accordance with this latter opinion.

- According to the opinion in Shulchan Aruch, removing the *talis* necessitates a beracha regardless of the fact that he still wore a *talis koton* and put on his *talis* right away. (M.B. 36)
- According to first opinion in Rema a second beracha is not required even if he was not wearing a *talis koton* since removing one's *talis* is not an interruption. Even if one changed his location a second beracha is not required as long as he put on the same *talis*. (M.B. 37)
- If one did not intend to put his *talis* back on again, he is required to recite another beracha even if he ended up putting on the *talis* immediately. (M.B. 37)
- Later authorities follow the second opinion in Rema and explain that it applies when he did not have any specific intent when he removed his *talis*. If, however, he specifically intended to put on his *talis* again a second beracha would not be required even if he was not wearing a *talis koton*. (M.B. 38)
- Taking off one's *talis* during davening is considered as though he has intent to put it on again and folding it and placing it in one's *talis* bag is considered intent to not wear it again. (M.B. 38)