ה. צריך לעמוד בשעה שמברך על הטלית. וגם העטיפה בטלית צריכה להיות מעומד. [תמונה ג'] [ראה ש"ע ס"א ובאחרון]. והוא רק לכתחלה, ובדיעבד שהיה מיושב, יצא ידי חובה בשתיהן. [משנ"ב ס"ק ב, כה"ח סק"ח] וזקן או חולה שקשה להם לעמוד, רשאים אף לכתחילה לברך ולהתעטף בציצית מיושב. [ראה חזו"ע יום טוב עמ' רכח]

ו. לכתחילה צריך לברך על הטלית קודם העטיפה. [משנ"ב ס"ק ב]. וכן אמרו בפסחים (ז ע"ב) "כל המצות מברך עליהן עובר לעשייתן". ולא יקדים לברך על הטלית בשעה שעדיין הוא מקופל, שזהו "עובר

While standing up

5) When reciting the blessing and putting on the tallit, one must be standing up.[4] (Illustration № 3) If someone was sitting while he did this, he has still fulfilled his obligation of the mitzvah and his blessing is valid. If someone cannot stand up because of illness or old age, he may recite the blessing and put on the tallit while seated.[5]

Day 38

Holding the tallit for the blessing

6) The halakha requires one to recite the blessing before wrapping oneself in the tallit, following the general rule taught in *Pesahim* (7b) that one must always recite the blessing for a mitzvah before performing it and not afterward. Nevertheless, one should not recite the blessing while the tallit is still folded up, (Illustration № 4) since that it too far in advance of performing the mitzvah. Instead, one should unfold

4. Regarding the mitzvah of counting the *omer*, the Torah states (*Vayikra* 23:15), "מֵהָחֵל חֶרְמֵשׁ בַּקָּמָה - from when the sickle begins [to cut] the standing grain." Our Sages taught us to read it as if it states, "from when the sickle begins, while standing," meaning that one must be standing while counting the days of the *omer*.

A number of *Rishonim* cited this teaching. Although it is not found in the Talmud, it is found in the *Pesikta*. See the *Birke Yosef* (8:2) and the *Yalkut Yosef Yom Tov English Edition* (page 45).

Regarding the mitzvah of tzitzit, the Torah states, "וְהָיָה לָכֶם לְצִיצִת – it shall be tzitzit for you." our Sages taught that the mitzvot of tzitzit and counting the days of the *omer* are connected since the latter mitzvah has the expression "וספרתם לָכֶם – count for you." Both mitzvot have the expression of *lakhem* – for you. Therefore, just like we must stand up to perform the mitzvah of counting the days of the *omer*, we must stand up to perform the mitzvah of putting on a tallit. Likewise, we must stand up to recite the blessing before putting on the tallit, since the Talmud Yerushalmi, cited by Maran in the *Bet Yosef* (8:1), teaches that all blessings recited over mitzvot must be recited while standing. This is likewise the ruling of the *Mishna Berura* (8:2).

When putting on a *tallit katan*

Harav Shelomo Zalman Auerbach (responsa *Minhat Shelomo* Vol. II, #4:6) mentioned the custom of Sefardic Jews to refrain from reciting a blessing on the *tallit katan* and to have in mind for the blessing they recite on the *tallit gadol* to cover both the *gadol* and the *katan*. This custom is the practice of Sefardic Jews, as explained below in Siman 24. He suggested that, since they do not recite a blessing on the *tallit katan*, it is not necessary for them to stand up when putting it on.

5. The *Minhage Rabbenu Shalom of Neustadt* (#346) relates that a person named Rav Yosef confessed that since he was very weak, he counted the *omer* and put on his *tallit* while seated. Rav Shalom told him that anyone who performs these mitzvot while seated fulfills his obligation. There is no basis to say that if someone was supposed to perform some act while standing but he did it while seated that he must repeat the mitzvah. The one exception is the mitzvah of rending one's garment in mourning over a relative's death. Certainly in this case, when Rav Yosef's weakness prevented him from standing, he is permitted to perform the mitzvot while seated.

This is cited as the halakha by the *Halakha Berura* (page 141). Likewise, Maran the Rishon Letziyon issued the same ruling regarding counting the *omer* (*Hazon Ovadya Yom Tov* page 228), as is cited in the *Yalkut Yosef Yom Tov English Edition* (page 45).

דעובר" [תמונה ד'] [משנ"ב שם], אלא יברך עליו בשעה שאוחזו בידו כדי להניחו על ראשו [תמונה ג'], ומיד לאחר הברכה יניחנו על ראשו ויתעטף בו. [ע"ע כה"ח ס"ק ג]

ז. יזהר כשמברך על הציצית שלא יעשה שום עסק בידו בטלית לפרוף ולקבץ קצותיו מסופו לראשו כדי לאחוז את כולו בשתי ידיו, אלא יעשה ויכין כל זה קודם הברכה, כדי שאחר שסיים הברכה, תכף ומיד יניחנו על ראשו להתעטף בו. [עוד יוסף חי בראשית הלכה ח]

it and hold it ready to be placed over one's head, (Illustration №3) recite the blessing and then put it down on one's head and wrap oneself with it.[6]

Standing still during the blessing

7) While reciting the blessing on the tallit, one must not busy oneself turning around the tallit or gathering its ends in one's hands. All these preparations must be done before beginning to recite the blessing so that one can place the tallit on one's head immediately after reciting the blessing. [7]

6. The Talmud (*Pesahim* 7b) teaches that Rav Yehuda, in the name of Shemuel, taught the rule requiring the blessing to be recited before performing the mitzvah. In Hebrew, this rule is called *over la'asi'atan*, and the Talmud demonstrates that the word *over* means preceding. The *Mishna Berura* (8:2) ruled that one must not recite the blessing while the tallit is still folded, since that is *over de'over*, two steps preceding the act of the mitzvah.

Holding the tallit while reciting the blessing

The words of the *Mishna Berura* imply that once a person unfolds the tallit he may recite the blessing while holding it in front of him and then after reciting the blessing he swings it around to cover his head. Several *Aharonim* (*Darkhe Hayim Veshalom* (8:33); *Orhot Rabbenu* Vol. I, page 16) adopted the custom of reciting the blessing only while holding the tallit behind them, so that immediately after the blessing they would drop it down on their heads. (Illustration №5) A careful reading of the *Od Yosef Hai* (*parashat Bereshit* halakha 8) shows that it is not necessary to do this. His description of the correct practice is for the person to hold the tallit bunched up in both hands in front of him while he recites the blessing. He warned that one must not recite the blessing while bunching up the tallit in one's hands.

Maran the Rishon Letziyon had the practice of holding the tallit unfolded in his hands in front of him, reciting the blessing and then swinging it around to cover his head and perform the mitzvah of *ituf*.

7. Preparing the tallit while reciting the blessing

It is certainly forbidden to pull the tallit out of its *kuracha* while reciting the blessing. As explained above in *Siman* 6:4, it is forbidden to perform any task, however minor, while reciting a blessing. This is the ruling of the *Od Yosef Hai* (*parashat Vayetze* halakha 2).

The *Halakha Berura* (page 141) ruled, citing the responsa *Salmat Hayim*: "It is best to refrain from taking out the tallit and preparing it [while reciting the blessing], but it is not critical. If it becomes necessary, one may prepare the tallit while one recites the blessing."

According to the discussion found above in *Siman* 6, however, we must practice according to the stringent ruling of the *Od Yosef Hai*, especially since this appears to be the opinion of Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #95:8). We must not treat the mitzvah of blessing God with indifference. Instead, we must bless Him with the utmost concentration and respect for His holy Name. There is no reason to search for sources to be lenient about this.

Furthermore, if someone begins to recite the blessing before he has pulled the tallit from its *kuracha*, he would be guilty of reciting the blessing *over de'over*, as explained in the previous halakha. The *Yalkut Yosef* (footnote on halakha 8:20) likewise pointed this out.