מט. פשט טליתו על דעת שלא לחזור ולהתעטף בו, ושוב נמלך בדעתו ורוצה להתעטף בו, אפילו שחוזר להתעטף מיד וסמוך לפשיטת הטלית, יש לו לברך על הטלית שנית. מאחר שתיכף שפשט הטלית אזדא לה המצוה. [משנ"ב ס"ק לז ואחרו']

נ. הפושט טליתו וקיפל אותו ונתנו בתוך כיס הטלית, הוה ליה כאילו חשב בפירוש שהוא פושטו על דעת שלא לחזור וללובשו, והסיח דעתו ממנו, וכשחוזר ללובשו יחזור ויברך עליו [ביי"א ח"ח סו"ס ב, שכ"פ במשנ"ב סוף ס"ק לח]

Changing one's mind

49) If someone took off his tallit, intending not to wear it again that day, but then he changed his mind and wishes to put it back on, he must repeat the blessing before putting it back on. Although only seconds have passed since he took it off, the effectiveness of his first blessing ended at the moment he took it off.[51]

Folding up the tallit

50) If someone takes off his tallit, folds it up and places it into its *kuracha*, it is considered as if he has declared that he does not intend to put it back on for a long time. Therefore, even if he decides to put it back on a few minutes later, he must recite a new blessing.[52]

minimum size is one cubit wide (48 centimeters) and two cubits long (96 centimeters), based on the ruling of Maran the Rishon Letziyon in *Halikhot Olam* (Vol. I, page 10). This is a retraction from his ruling in responsa *Yabia Omer* (synopsis to Vol. VIII, #2) and responsa *Yehave Da'at* (Vol. V, #2) that one may recite the blessing of *al mitzvat tzitzit* on a *tallit katan* that is one cubit wide and one-and-a-half cubits long. This will be explained below in *Siman* 16.

51. The *Mishna Berura* (8:37) states that all the *Poskim* agreed that one must repeat the blessing in this case since he had no intention of putting the tallit back on when he took it off. Thus, he ended his act of the mitzvah by taking it off. If he chooses to put it back on, even if only a moment later, it is like beginning the mitzvah all over again and he must recite the blessing. The *Halakha Berura* (page 178) concurred with this ruling.

52. This is the ruling of the *Mishna Berura* (8:38). By folding up the tallit and putting it away, he has demonstrated that he has no intention of putting it back on. Therefore, if he does change his mind and put it on he must recite a new blessing. This is true even if he puts it back on only seconds after taking it off and putting it away. The *Halakha Berura* (page 178, halakha 43) concurred with this ruling.

Maran the Rishon Letziyon (responsa *Yabia Omer*) cited this ruling of the *Mishna Berura* and commented: "This is the proper procedure that one should always follow, in order to avoid situations where the halakha is subject to a dispute of the *Poskim*." It is difficult to understand what he meant by this, however. It makes no sense to say that he is instructing us to fold up the tallit and put it away if we want to use a rest room. In that case, he certainly intends to put it back on, even if he does fold it up. It must be, therefore, that Maran the Rishon Letziyon means to say that whenever possible one should avoid situations about which the *Poskim* disputed the halakha. Whenever possible, therefore, one should engage in some activity so that he forgets altogether about wearing a tallit, or he should make sure to wait at least half an hour before putting it back on. Then, all the *Poskim* agreed that he must recite a new blessing to put the tallit back on. Although this means that one recites an extra blessing, it is permissible to bring oneself to the situation necessitating an extra blessing if one avoids halakhic doubts in that way. See the *Yalkut Yosef English Edition Berakhot III*, *Siman* 215:21.

נא. פשט טליתו או נפלה מעליו לקראת סוף התפילה, לא יחזור להתעטף בה, כדי שלא להכנס לספק ברכות. [אור לציון ח"ב עמ' רעט, וכ"ה בילקו"י עמ' קא]

דין נפלה ממנו הטלית

נב. אם נפלה טליתו מעליו, אפילו אם נפלה לגמרי, וחוזר ומתעטף בה, אינו צריך לחזור ולברך עליה, שספק ברכות להקל. [ילקו"י מהדו"ק עמ' כב, ע"פ יבי"א ח"ג חיו"ד סי' יז אות יא]

At the end of the prayers

51) If someone took off his tallit toward the end of the prayer services, or if it fell off his shoulders at that time, it is best that he not put it back on. Since the *Poskim* disputed whether it is necessary to recite the blessing again when putting it on, it is best to avoid the situation.[53]

If One's Tallit Falls Off

Putting back on a fallen tallit

52) If someone's tallit falls off, he must not repeat the blessing when he puts it back on, based on the principle of *safek berakhot lehakel*.[54] This is the halakha even if the entire tallit fell onto the floor.

53. The custom is not to recite a new blessing when someone takes off his tallit and then puts it back on, since that was his intention. Although Maran and the Rama disputed this halakha, we follow the principle of *safek berakhot lehakel*. Nevertheless, it is important to realize that it is forbidden to perform a mitzvah without reciting the blessing when it is required, and according to Maran one must always recite a new blessing when putting a tallit back on. Therefore, if someone needs to take off his tallit, he should put it back on only if it is necessary for a mitzvah [such as reciting the *Amida*]. If it is not necessary for a mitzvah, it is best to refrain from putting it back on since our practice is not to repeat the blessing, and that runs counter to Maran's ruling. Thus, the *Or Letziyon* (Vol. II, page 279) ruled that if someone takes off his tallit toward the end of the prayer services he should not put it back on. He testified that this was the practice of the Rosh Yeshivah, Harav Ezra Attia.

54. Maran's opinion

Maran ruled in the *Shulḥan Arukh* (8:15) that if someone's tallit fell from his shoulders unintentionally, he must repeat the blessing when he puts it back on. The Rama did not comment; apparently he agreed with this ruling. The *Mishna Berura* added that this case is worse than that of someone who took off his tallit on purpose intending to put it back on soon afterward. Earlier, in halakha 47, it was explained that, according to some *Poskim*, in that case there is no need to repeat the blessing, and that the halakha follows that opinion. This case is worse since the tallit fell off without the person's knowledge, thus ending the act of his mitzvah even if he is stilling wearing his *tallit katan*. The *Od Yosef Ḥai* (*parashat Bereshit* halakha 3) likewise ruled that if someone's tallit fell off, he must repeat the blessing when putting it back on. If any part of it remained on him, however, he does not repeat the blessing.

Safek Berakhot Lehakel

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, *Y.D.* #17:11) cited the *Bet Yosef* (*O.Ḥ.* 8): "The *Nimuke Yosef* wrote in the name of the Ritba that if someone's tallit falls off unintentionally, there are *Poskim* who ruled that he must not repeat the blessing when he puts it back on, and that he heard that this is the opinion of Rabbenu Yona. The mentor [of the *Nikume Yosef*] ruled, however, that he must repeat the blessing, and he concurred with this ruling. This is likewise the ruling of Rabbenu Yaakov, author of *Arba'a Turim*."

Since the *Rishonim* debated this issue, we follow the principle of *safek berakhot lehakel* even though it runs counter to Maran's ruling. The *Shulḥan Gavo'ah* (8:23) testified likewise that the common custom is to follow the ruling of Rabbenu Yona and the others cited by the Ritba. Since the *Poskim* debated this halakha, we follow the principle of *safek berakhot lehakel*. This is likewise the ruling of the *Yafe Lalev* (8:23) and the *Kaf Haḥayim* Sofer (8:58). This is especially so if the person is still wearing his

נג. נפלה טליתו לאחר שמונה עשרה של תפילת מוסף, לא יחזור להתעטף בו, כדי שלא להכנס לספק ברכות. [אור לציון ח״ב עמ׳ רעט]. ראה לעיל הלכה נ״א.

נד. מי שהיה אוחז טליתו להתעטף בו ובירך עליו, וקודם שנתעטף נפל הטלית מידו לארץ ואפילו בידו אחת לא נשאר, עם כל זה נוטלו ומתעטף בו על סמך ברכתו הראשונה ולא יברך פעם שנית. [עוד יוסף חי בראשית ה״ד, וכ״פ במשנ״ב ס״ק מא]

As above, after *musaf*

53) If someone's tallit fell off him after he had already completed the *Amida* of *musaf*, he should not put it back on at all. In this way, he will avoid a situation where he might be obligated to recite a blessing.[55] See above in halakha 51.

Tallit that fell before putting it on

54) If someone recited the blessing to put on his tallit and then it fell out of both hands to the floor before he wrapped it around his body, he does not have to repeat the blessing. He simply picks up the tallit and continues to perform the *atifa*.[56]

tallit katan, as explained by the *Maḥatzit Hashekel*. Maran the Rishon Letziyon added that the same would apply if someone's mezuzah fell off the doorpost – he must not repeat the blessing when returning it to its place.

In his own handwritten glosses to *Yabia Omer*, Maran the Rishon Letziyon noted that the *Bet Barukh* (Vol. II, *kuntras hamezuzah*, page 96) countered that one must definitely repeat the blessing when putting on one's tallit after it falls off, and likewise one must recite a blessing when returning a mezuzah that had fallen from its doorpost. Apparently, he commented, this author was unaware of the slew of *Poskim* cited here who ruled that one must not repeat the blessing.

Besides the list cited by Maran the Rishon Letziyon, one can add the *Meme Shelomo* Kimḥi (8:14; page 21), the *Me'asef Lekhol Hamaḥanot* (8:91) and the *Or Letziyon* (Vol. II, footnote to halakha 11 on page 279). The responsa *Be'er Moshe* (Vol. VIII, #44) ruled that it is permissible to rely on the ruling of the *Shulḥan Gavo'ah*.

If the tallit falls off while one is reciting the *Amida*

The *Od Yosef Ḥai* (*parashat Bereshit* halakha 3) added that if someone's tallit fell off while he was reciting the *Amida* and another person placed it back on him, he must recite the blessing as soon as he completes the *Amida*. The *Mishna Berura* (8:40) concurred with this. Their source for this ruling is the *Sheyare Kenesset Hagedola*. See above in halakha 26.

Nevertheless, our custom is not to repeat the blessing in such a case, and this is the ruling of the *Yalkut Yosef* (page 101). If it is possible to find someone else who can recite the blessing on one's behalf, or if it is possible at least to think the words of the blessing without pronouncing them, this is recommended. In either case, one should handle the tzitzit tassels at the time of the blessing.

55. This is the ruling of the *Or Letziyon*, as explained above in the footnote to halakha 51.

56. This is the ruling of the *Od Yosef Ḥai* (*parashat Bereshit* halakha 4). He added that if the person was standing on a balcony porch when he recited the blessing and it blew out of his hands, landing downstairs on the ground, it might be that the interruption of going downstairs to get it, or of signaling to someone else to pick it up and bring it, necessitates a new blessing. Nevertheless, he must refrain from repeating the blessing even in this case. He should only think the words of the blessing without pronouncing them.