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.

הלן בטליתו בלילה

נה. הלן בטליתו בלילה, לא יברך עליו בבקר. דספק ברכות להקל. ולמנהגנו שאנו פוטרים הטלית קטן בברכת הטלית גדול (ראה לעיל הלכה כד), יוצא מידי ספק. אולם גם באופן שאינו עתיד ללבוש טלית אחר במשך היום, לא יברך על הטלית קטן בבקר. [ראה ש"ע סו"ס, משנ"ב ס"ק מב, בא"ח בראשית ה"ב, עו"ח שם ה"א, כה"ח ס"ק סא]

Wearing One's Tallit Overnight

No blessing in the morning

55) If someone sleeps overnight while wearing his tallit, he must not recite a new blessing over it in the morning, based on the principle of *safek berakhot lehakel*. If it is his *tallit katan*, he can take care of the question by reciting the blessing over his *tallit gadol* with this in mind. The common custom is to always use the blessing recited on the *tallit gadol* to cover one's *tallit katan*, as explained above in halakha 24. If this person is not going to put on any other tallit during the day, he nevertheless must not recite a blessing for the tallit that he has been wearing since the previous day.[57]

57. According to Rambam, we are not obligated at all to fulfill the mitzvah of tzitzit at night. Even if someone wears a four-cornered garment, he has no obligation to attach tzitzit to it during the night. According to Rabbenu Asher, the halakha is determined by the sort of garment one is wearing. If it is a garment meant to be worn during the day, the Torah obligates the person wearing it to have tzitzit attached to it even during the night. If it is meant to be worn at night, the person wearing it is not obligated to attach tzitzit to it even if he wears it during the day. This is explained fully below in *Siman* 18.

Based on this, Maran wrote in the *Bet Yosef* (*Siman* 8) that if someone remains overnight wearing a tallit, Rambam would rule that he must recite a blessing for it in the morning since the mitzvah he began yesterday ended at nightfall, and this morning it is a new mitzvah. According to Rabbenu Asher, however, he has never stopped fulfilling the mitzvah he began the day before, since he is wearing a daytime garment and remained obligated to fulfill the mitzvah of tzitzit through the night. The *Arba'a Turim* ruled, therefore, that he must not repeat the blessing in the morning.

Maran, however, then cited a responsum of Rabbenu Asher ruling that one must repeat the blessing in the morning even though one wore the tallit all night. He explained that although this is a daytime garment and the person wearing it is obligated to have tzitzit on it even during the night, nevertheless each new day is a new mitzvah of tzitzit warranting another blessing. Based on this, Maran ruled (8:16) that if someone sleeps overnight while wearing his tallit he must repeat the blessing in the morning. He should handle the tzitzit tassels while reciting the blessing.

Some *Aharonim* countered that Rabbenu Asher later retracted the ruling he issued in that responsum. It might be, they added, that the responsum was written for the sake of someone who followed the opinion of Rambam. Therefore, many *Aharonim* (*Ben Ish Hai*, *Od Yosef Hai*, *Mishna Berura*, *Kaf Hahayim* Sofer) ruled that people must not recite a blessing over a tallit that they wore overnight. One can solve this problem by reciting the blessing over one's *tallit gadol* with this tallit in mind. Sefardic Jews generally recite the blessing over the *tallit gadol* every day with the *tallit katan* in mind, anyway, as explained above in halakha 24. Even if someone plans not to wear a *tallit gadol* during this day, he must nevertheless not recite a blessing for the *tallit katan* if he wore it overnight.