The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jun 23, 2026 ■ ח' תמוז, תשפ"ו
סימן צ"ז סעיף א'-ה'

Halacha Highlight

Repeating the *beracha* on one's *talis* if it slipped off while *davening*

Shulchan Aruch Siman 97 Seif 4

אם נשמט טליתו ממקומו וכו'

If one's *talis* slipped from its place etc.

Shulchan Aruch (סע' ד') rules that if a person's *talis* slips from its place, one is permitted to adjust it and put it back in place. However, if one's *talis* fell off altogether it is prohibited to put it back on while *davening* since doing so would involve an interruption of *davening*. Mishnah Berurah (סי' ח' סק"מ) writes that if one's *talis* fell off while he was *davening* and another person put it back on him he should touch his *tzitzis* and recite the *beracha* when he finishes *shemone esrei*. Aruch HaShulchan (סע' ו') extends this *halacha* to one's *tefillin* and explains that if they slip out of place one is permitted to return them to their place and tighten them. If they fell off altogether one is not permitted to put them back on during *davening* since doing so would involve an interruption.

The common custom, however, is that one does not recite the *beracha* on one's *talis* or *tefillin* that fell off while *davening* (פסקי תשובות סי' ח' אות כ"ח). The basis of this position is found in Bais Yosef who cites authorities who maintain that if one's *talis* or *tefllin* unintentionally come off during *davening* one is not required to repeat the *beracha* since it is not considered an interruption. Following this line of reasoning, Rav Shlomo Zalman Auerbach (הליכות שלמה תפלה פ"ג הי"ד) writes that nowadays that married people are accustomed to wear a *talis* while *davening* and it is embarrassing for one to continue *davening* without a *talis* one does not repeat the *beracha* since when he first put on his *talis* he certainly had in mind that he would wear his *talis* for all of *davening*. This is in accordance with Mishnah Berurah's ruling (סי' כ"ה ס"ק מ"ד) regarding *tefillin* that if one's *tefillin* slip out of their place while *davening* one is not required to repeat the *beracha*.

Stories to Share

"What Does This Have To Do With Him?"

ש"ע ס' צ"ז, ד': "דהוי הפסק..."

On today's amud we find various things that one may not do during shemonah esrei since they constitute a halachic interruption.

Sometimes people say their prayers louder than they should. This often disturbs others who can get confused, but at times it is permitted. One Rosh Chodesh, a member of the minyan, who said his prayers in a slight whisper, skipped יעלה ויבא. Although the man next to him had not yet reached יעלה ויבא, because he had been close by he heard the whisperer's error and immediately muttered, "Nu! Nu!" until the man remembered יעלה ויבא. The one who had offered the correction had acted without thinking, but afterward he wondered if this was permitted. After all what right had he to rectify another in the middle of shemonah esrei? On the other hand, how could he let the poor fellow forget יעלה ויבא?

When this question reached Rav Yosef Shalom Elyashiv, zt"l, the gadol ruled that he had indeed erred. "One who davens shemonah esrei and hears the person next to him err in his davening—for example he forgot יעלה יובא—cannot even make a gesture that he forgot יעלה ויבא. What does this have to do with him?"

פניני תפילה, ע' פ"ה

Overview

Siman 97 Seif 1:

One should not belch (a breath that comes out of one's mouth as a result of being full) **or yawn** (open one's mouth to emit a breath from one's mouth) **and if he feels the uncontrollable urge to yawn he should place his hand over his mouth so that the opening of his mouth is not seen.** (One should not put his hand on his chin while *davening* since it is a sign of haughtiness.)

- There is also no prohibition if a person cannot restrain a belch; the only difference is that there is no need for one to cover his mouth since a belch does not demand a wide open mouth. (M.B. 1)

Siman 97 Seif 2:

It is prohibited to spit and if it is impossible for one to not spit he should cause it to be absorbed in his garment so that it will not be seen. If someone is delicate (meaning he can't stand the appearance of something disgusting) **and he cannot cause it to be absorbed in his garment he should spit behind himself.** If he can't spit behind himself he should spit to the left but not to his right and it is certainly prohibited to spit in front of him. Below in *siman* 123 where we are taught that [when stepping out of *shemone esrei*] one should turn to the left first so that he faces Hashem's right. The difference [between the two cases] is that here we assume the Divine Presence never descended within ten *tefachim* of the earth, therefore the Divine Presence is not opposite the person so we give honor to the right side of the one who is *davening* and have him spit to the left. When taking three steps back after the *amidah* a person is distancing himself from the place of the Divine Presence which is where he stood, therefore, he gives honor towards his left which is Hashem's right.

- Anything that may not be done while *davening* may not be done while reciting the supplications that follow *shemone esrei*. (M.B. 3)
- Shulchan Aruch refers to where one would be disgusted to spit in his garment, e.g. he can't hold the spit in his mouth until he can spit it into his garment or he is wearing a nice coat. (M.B. 6)
- If one has no choice but to spit forwards or to his right and he can't *daven* without spitting it is permitted to spit to the right and even forwards. (M.B. 8)

Siman 97 Seif 3:

If a louse stings someone he should use his garment to remove it so that he shouldn't be distracted but he should not remove it by hand. This limitation applies while *davening* but while one is not *davening* it is permitted to take a louse by hand and throw it away in a Bais HaKnesses. (See above *siman* 4 *seif* 18)

- If one took the louse by hand he must wipe his hand on a surface that will clean his hand. (M.B. 11)
- In siman 4 seif 18 it says that one who touches a louse must wash his hands because of the *ruach ra'ah* and certainly if it is before *davening* one must wash his hands so that he can *daven*. (M.B. 12)

Siman 97 Seif 4:

If one's *talis* is slipping it is permitted to adjust it back into place but if it fell off entirely one may not wrap himself in the *talis* again since that would constitute an interruption.

- Even if the talis remained in one's hands the wrapping would constitute an interruption. (M.B. 14)
- If one wrapped himself in violation of this *halacha* he finishes the *beracha* from where he left off and should touch his *tzitzis* and recite the *beracha* after the *amidah*. (M.B. 15)
- If one is distracted and is unable to concentrate because he does not have on his *talis* he may put it on and recite the *beracha* later. (M.B. 16)

Siman 97 Seif 5:

If one was carrying a package on his shoulders and the time for *davening* arrives, if it is smaller than four *kav* one may allow it to suspend behind him and *daven* but if it is four *kav* one must put it on the ground to *daven*.