יג. אם שנים שלשה מתעטפים בטלית כאחת, כל אחד בטלית שלו, כל אחד מהם יברך לעצמו, ואם רצו אחד מברך ומכוין להוציא האחרים, והם יכוונו לצאת ממנו ויענו "אמן". [ראה ש"ע סעיף ה]. ובכל באופן אפילו לא ענו השומעים "אמן" אחר ברכת המברך, בדיעבד יצאו ידי חובת הברכה, ובלבד שהיתה כוונת שומע ומשמיע. [עי' ש"ע סי' ריג ס"ב], ונתבאר בילקוט יוסף ברכות חלק ג' (סימן ר"ג הלכה ה').

Day 40

One person reciting the blessing for others

13) If two or three people wish to put their *tallitot* at one time, each one should recite the blessing for himself. If they wish, one can recite the blessing on behalf of the others while the others have in mind to fulfill their obligation by listening to his blessing and by responding Amen.[13] Actually, even if they would fail to respond Amen, they would still fulfill their obligation as long the person reciting it had them in mind and they had the proper intentions while they listened. This was explained in *Yalkut Yosef Berakhot III English Edition* (213:5).

form any other act after reciting a blessing over a mitzvah. One must immediately perform the mitzvah after reciting the blessing.

The responsa *Igrot Moshe* (Vol. IV, #10), however, ruled that it is permissible to kiss the *tefillin shel rosh* before placing it on one's head. He explained that the small act of kissing it does not constitute an interruption since it does not delay the fulfillment of the mitzvah at all. The *Yalkut Yosef* (footnote on page 51) argued that this does not contradict his ruling, explaining that in that case the person has already validated his blessing by putting on his *tefillin shel yad*. In our case, however, the person has not yet put on the tallit at all. This resolution does not seem to fit in with the wording of the *Igrot Moshe*, however, since he explained that it is not considered an interruption since it does not take any time. If it is not considered an interruption, the halakha should be the same even if the person had not yet validated his blessing. Furthermore, putting on the *tefillin shel rosh* is a separate mitzvah and the person kisses it before he begins to fulfill that mitzvah.

Several *Aharonim* disagreed with the *Igrot Moshe* and ruled that it is forbidden to kiss the *tefillin shel rosh* after recting the blessing of *lehani'ah tefillin*. See the *Piske Teshuvot* (page 226). According to them, it should certainly be forbidden to kiss the *tzitziyot* before putting on the tallit.

The truth is that it is hard to imagine how someone could kiss the *tzitziyot* immediately after reciting the blessing. If he is holding the tallit in the manner described above in this *Siman*, his hands have no access to the *tzitziyot* to bring them to his mouth. He would have to rearrange his grasp of the tallit to kiss them, and that is certainly more than a momentary interruption. It could be, therefore, that Maran the Rishon Letziyon and the *Igrot Moshe* do not disagree, even if the *Yalkut Yosef's* resolution is incorrect. Whatever is the case, it is best to refrain from kissing the *tzitziyot* until after one has put on the tallit.

13. The *Shulhan Arukh* (8:5) offers these two choices. The *Yalkut Yosef* (page 52) wrote that it would be best if, when a group of people are about to put on their *tallitot* at the same time, one person would recite the blessing on behalf of the entire group. In that way, their mitzvah would have the added element of a mitzvah performed by a group, thus enhancing God's honor that much more. Nevertheless, he admitted, this is not the common custom. Everyone recites the blessing for himself since not everyone is familiar with the procedure of one person reciting a blessing for others and what each person has to think while the blessing is being recited. Besides, some people might not listen well or might miss some of the words. We cannot compare this to the mitzvah of kiddush, since in that case people are used to the idea of listening to the leader's blessing and intending to fulfill their obligation in that manner. This position is that of the *Haye Adam*.

In the *Yalkut Yosef Berakhot I English Edition* (footnote to 167:34), this issue is discussed at length. It demonstrates that Maran the Rishon Letziyon felt that regarding the blessing of *hamotzi* or *borei peri hagefen*, a group of people should have one person recite it for everyone seated at the table. Regarding other blessings for food or beverages, however, the common custom is for each person to recite them for himself even though the *Shulhan Arukh* ruled that it is best that one recite them on behalf of the group. If they wish, they can have the leader recite any of these blessings on their behalf. Regarding the blessing of *bore peri ha'adama* for the *karpas* during the Seder, Maran the Rishon Letziyon ruled that it is preferable for the leader to recite it on behalf of the group since it is a mitzvah to eat *karpas*.

יד. הטלית קטן רשאי ללבוש, אף קודם שנטל ידיו שחרית, ראה בילקוט יוסף לעיל הלכות השכמת הבוקר סימן ד׳ הלכה מ״ג.

Before *netillat yadayim*

14) It is permissible to put on a *tallit katan* upon waking up in the morning even before performing the mitzvah of the morning *netillat yadayim*.[14] See the *Yalkut Yosef Hashkamat Haboker English Edition* (4:43).

According to these criteria, it should likewise be preferable for one person to recite the blessing over the tallit on behalf of everyone in the synagogue, unless each person wishes to recite it for himself. This is the ruling of the *Halakha Berura* (page 154).

Repeating the blessing a second time for someone else

In the *Yalkut Yosef Berakhot I English Edition* (page 262) it is explained that regarding the blessings recited over mitzvot, it is permissible for one person to recite them on behalf of others even if he does not need to recite them for himself. This is because of the general rule that every Jew is responsible for other Jews fulfilling the mitzvot. Regarding the blessings recited over food and beverages, however, one person cannot recite them on others' behalf unless he needs to recite it for himself at the same time.

The *Mishna Berura* (8:14) ruled that the blessing recited over a tallit is the same as all blessings recited for mitzvot. Therefore, even if someone already recited the blessing for himself and he is wearing his tallit, or if he does not intend to put on a tallit at this time at all, he can still recite the blessing on behalf of others. According to the *Magen Avraham*, this is so only if the others are incapable of reciting the blessings for themselves, but if they can recite the blessings it is forbidden for someone to recite them solely on the others' behalf. The *Mishna Berura* (*Sha'ar Hatziyun*) cited the *Artzot Hahayim* ruling that technically one may recite the blessing on behalf of others even if they are capable of reciting it for themselves, but it is best that each person recite it for himself.

In truth the mitzvah of tzitzit is different from other mitzvot, for a person can choose not to wear a four-cornered garment and he will not be required to wear tzitzit. If someone wants to wear a four-cornered garment, he can do so only if he attaches tzitzit to it. Accordingly, the blessing over the tallit is similar to the blessing over food. Even so, it has the status of a blessing over a mitzvah and one person can recite it for another even if he does not need to recite it for himself. This follows the rule forwarded by the responsa *Minhat Shelomo* (Vol. II, #56:1) that the concept of every Jew being responsible for all others applies whenever a Jew wishes to fulfill a mitzvah, even if it is a voluntary mitzvah. The blessing recited over a voluntary mitzvah such as tzitzit is not comparable to a blessing recited over food. There is no mitzvah to eat that particular food at any particular time.

If the person listening spoke after the blessing was recited

If one person recited the blessing on behalf of a group and he immediately put on his own tallit, but then one of the group spoke before putting on his tallit, it is not necessary for the person who spoke to repeat the blessing. It was already validated by the person who recited it. This was explained in the *Yalkut Yosef Berakhot I English Edition* (167:20), based on the ruling of the *Halikhot Olam* (Vol. I, page 346).

If the person who recited the blessing interrupted by speaking before he put on his own tallit, but the others did not interrupt, they do not have to repeat the blessing. The person who interrupted must repeat the blessing for himself, however. This was explained in the *Yalkut Yosef Berakhot I English Edition* (167:26), based on the ruling of the *Halikhot Olam* (Vol. I, page 348).

14. The *Mishna Berura* (8:1) cited the *Magen Avraham* ruling that one should put on the *tallit katan* only after performing the morning *netillat yadayim*. The *Peri Megadim* and the *Levushe Serad* offered two reasons for this ruling. One is that it is forbidden to recite the blessing over the mitzvah of tzitzit before washing hands, and the other is that it is forbidden to touch one's garments before performing *netillat yadayim*.

The custom of Sefardic Jews is not to recite a blessing on a *tallit katan*, but to have it in mind when reciting the blessing over the *tallit gadol*. The first reason, therefore, does not apply for Sefardic Jews. The responsa *Yabia Omer* (Vol. VIII, #1), cited in *Yalkut Yosef Hashkamat Haboker English Edition* (4:43), ruled that it is permissible to get dressed before performing the morning *netillat yadayim*. This ruling is repeated in *Halikhot Olam* (Vol. I, page 32). According to this, there is no reason not to put on one's *tallit katan* before performing the morning *netillat yadayim*.

Walking four cubits without tzitzit

The *Mishna Berura* explained that the reason for putting on one's *tallit katan* immediately after performing *netillat yadayim* is so that one will not walk the distance of four cubits while not wearing tzitzit. Rambam stated (*Hilkhot Tefillin* 4:25): "Our Sages testified that Rav, the disciple of