מד. היו לפניו כמה בגדים של ארבע כנפות, ובשעה שבירך על הבגד הראשון היה בדעתו שלא ללבוש בגד נוסף, ושוב נמלך ורוצה ללבוש בגד נוסף, אפילו לא הפסיק כלל אחר לבישת הבגד הראשון, צריך לחזור ולברך על הבגד השני. מאחר שכשאין דעתו על כולם, הוי כמפסיק ביניהם. [ש"ע סי"ב]

מה. אם לבש טלית בלא בדיקה, ומצא אותו פסול או שנפסלו ציציותיו אחר כך, ולובש טלית אחר במקום הראשון, צריך לברך פעם אחרת [משנ"ב ס"ק ל], שהרי בשעה שבירך על הראשונה לא היה בדעתו להתעטף בשניה. [הלכה ברורה עמ' קעג]

One blessing for two garments

44) If someone owns several four-cornered garments, but he recited the blessing intending to wear only one of them, he must repeat the blessing if he changes his mind and wishes to wear another one or more. This is the halakha even if he did not interrupt at all after reciting the first blessing. The blessing that he recited cannot possibly cover the other garments since he had no intention of wearing the other garments at the time he recited it.[45]

New blessing for new tallit

45) If someone put on a tallit without examining its tzitzit strands, and later on he discovered that they were damaged and invalidated, he must recite a second blessing to put on another tallit. This is because at the time he recited the first blessing he had no intention of putting on any other tallit.

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45. This is the ruling of the *Shulhan Arukh* (8:12).

If someone had no particular intentions

According to the *Mishna Berura* (8:30), if someone normally wears only one four-cornered garment and he recited the blessing with no particular intentions, we must assume that he intended to wear only one garment. If he then decides to put on another garment he must repeat the blessing. One blessing counts for both garments only if the person consciously intended to wear both before he recited the blessing.

Someone who normally wears only one four-cornered garment

The *Halakha Berura* (page 172), however, ruled that if someone has several four-cornered garments laid out in front of him and he recites the blessing with no particular intentions, he must not repeat it if he decides afterward to put on more than one garment. This ruling is based on the principle of *safek berakhot lehakel*. If the garments were not laid out before him, however, he definitely would need to repeat the blessing to put on a second garment. It is best in such a case to engage in some other activity until the idea of putting on the other garments is forgotten, and then to go back to them and repeat the blessing to put them on. As explained in the previous footnote, it is permissible to create a situation that necessitates an extra blessing in order to extract oneself from a halakhic dispute.

Someone who normally wears several four-cornered garments

If this person recited the blessing with no particular intentions, put one garment on and now wishes to put on more, he certainly does not need to repeat the blessing. It is as if he had specific intentions for the blessing to cover all the garments that he puts on. The *Mishna Berura* would agree to this as well, as he mentioned in the *Bi'ur Halakha*.

If this person had three four-cornered garments to put on, and before he put them all on someone brought him an additional four-cornered garment, he does not need to recite another blessing to put on the fourth garment. Actually, the *Aharonim* debated this halakha, but the *Halakha Berura* (page 171) ruled that since some *Poskim* ruled that no other blessing is necessary he must not repeat the blessing. As in the previous cases, he recommended engaging in another activity until the person forgets about putting on the extra garment. Then, he can come back to it and recite a second blessing and put it on.

וכן אם לאחר שבירך על הטלית וקודם שהתעטף בה בא חבירו ולקחה ממנו, ונתן לו אחרת במקומה כדי שיתעטף בה, לא יצא ידי חובה, צריך לחזור ולברך על הטלית השניה, שהרי לא היה בדעתו בשעת הברכה על הטלית השניה כלל. [שם עמ' קעד]

מו. הלובש טלית בביתו בברכה, וכיוון בברכתו לפטור טלית נוספת שילבש בבית הכנסת, נחלקו הפוסקים אם ההליכה מביתו לבית הכנסת נחשבת להפסק, ולהלכה ספק ברכות להקל, ולא יברך על הטלית הנוספת שבבית הכנסת, אלא אם כן הסיח דעתו בנתים. [ראה ש"ע סי"ג, רב פעלים ח"ב סי' ה, משנ"ב ס"ק לג-לד, כה"ח ס"ק נ, הלכה ברורה עמ' קעה]

והנכון שכדי להוציא עצמו מספק, שיכוין בברכת הטלית שבביתו שלא לפטור הטלית הנוספת שרוצה ללבוש בבית הכנסת, ואז יברך על הטלית שבבית הכנסת בלא שום פקפוק. דמותר לגרום לברכה שאינה צריכה להוציא עצמו מספק. [רב פעלים שם, כה"ח שם ד"ה ונראה]

If someone recited a blessing to put on a tallit, but before he had a chance to put it on someone else came over and took it away from him, giving him a different tallit to put on, he must recite the blessing a second time to put on the second tallit. When he recited the blessing the first time, he had no intention for that blessing to cover the second tallit.

Walking to shul is an interruption

46) The *Poskim* debated the halakha for someone who recited a blessing over his *tallit katan* at home and had intentions for the blessing to cover his *tallit gadol* that he will put on when he arrives in the synagogue. Some ruled that the walk between his home and the synagogue constitutes too great an interruption [even if he does not interrupt with speech], and therefore he must recite a second blessing for the *tallit gadol*. Others ruled that his first blessing can still cover the *tallit gadol* despite the interruption.

In practice, we must follow the principle of *safek berakhot lehakel* and he must not repeat the blessing unless he engages in other activities until he forgets about putting on the *tallit gadol*. After that, he may recite the blessing a second time.

It is best to avoid this situation and specifically intend for the blessing recited at home not to cover the *tallit gadol*. Then, there is no question that when he arrives in the synagogue he may recite a second blessing for the *tallit gadol*. It is permissible to create a situation requiring an extra blessing in order to avoid halakhic doubts.[46]

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46. The *Shulḥan Arukh* (8:13) states: "If someone recites a blessing on his *tallit katan* and then goes to the synagogue planning to put on his *tallit gadol*, he must recite the blessing again for the *tallit gadol*. The walk from his home to the synagogue is too much of an interruption for the first blessing to still count. If he prays at home, and he did not speak or engage in other activities since the time he recited the first blessing, he does not have to repeat it."

This means that although this person specifically intended for the first blessing to cover his *tallit gadol* and he immediately set out for the synagogue with this in mind, he still has to repeat the blessing. The act of walking from home to the synagogue is in itself an interruption.

The *Aḥaronim* (*Magen Avraham*, *Eliya Rabba*, and others listed in the *Mishna Berura* 8:33) disagreed with this ruling. They claimed that the act of walking from one building to another is not considered an interruption. They nevertheless ruled that this person must repeat the blessing in the synagogue because a blessing is effective only in the location where it was recited. Once someone changes his

דין הפושט טליתו וחוזר ומתעטף בה

מז. הפושט טליתו על דעת לחזור וללובשו בתוך חצי שעה, אין צריך לחזור ולברך עליו, ואפילו אם נכנס לבית הכסא ויצא, כשחוזר ללבוש טליתו, לא יברך עליו.

Taking Off a Tallit and Putting It On Again

Taking off a tallit for a short time

47) If someone takes off his tallit, but he intends to put it back on soon, he does not need to repeat the blessing for the tallit unless he remained without it for at least half an hour. If he puts it back on within half an hour, he must not repeat the blessing even if he had used the rest room while he was not wearing it.[47]

location, his first blessing cannot count in another location, and even if he returns to his first location it can no longer count.

The *Mishna Berura* (8:34) then cited the *Haye Adam* explaining that according to some *Poskim* changing one's location is not at all an interruption. Therefore, he concluded that this person must not recite a second blessing for his *tallit gadol* unless his home is a long distance from the synagogue. Sefardic Jews follow the principle of *safek berakhot lehakel* even when it runs counter to the rulings of Maran. If so, we must likewise refrain from reciting a second blessing in the situation depicted above. The *Kaf Hahayim* Sofer (8:50, cited in the *Halakha Berura* page 175) recommended that people specifically have intentions when reciting the blessing at home that it should not count for the tallit they will put on in the synagogue. Then it will be perfectly alright to recite a second blessing in the synagogue. It is permissible to create a situation that necessitates reciting a blessing that could possibly have been avoided, if it is in order to circumvent a situation where the *Poskim* debate what to do. This principle is explained in the *Yalkut Yosef Berakhot III*, *Siman* 215:21.

47. Taking off a tallit while intending to put it back on soon

The *Arba'a Turim* (*Siman* 8) stated that there is a halakhic doubt regarding someone who takes off a tallit in order to go to a rest room: When he puts the tallit back on, must he repeat the blessing? Perhaps this can be compared to the halakha regarding tefillin. The Talmud states that each time a person adjusts the position of his tefillin he must recite the blessing. That is, if someone discovers that the tefillin have moved out of place and he moves them back into the correct position, he must repeat the blessing for the tefillin. In this case, the tallit did not simply move out of place; it was taken off completely. Certainly, it seems, it will be necessary to repeat the blessing.

On the other hand, it could be that the case of the tefillin is worse since the person never intended for his tefillin to move from the correct position. It happened without him realizing it, and so his first act of wearing tefillin has ended. When he adjusts the tefillin back to their proper position, it is a new act of putting on the tefillin and therefore a new blessing is warranted. In the case we are discussing, however, the person has every intention of putting the tallit back on soon after he takes it off. Therefore, it is likely that a second blessing is not needed. The *Arba'a Turim* concluded that in his perspective, it is more likely that a second blessing is not needed.

Maran in the *Bet Yosef* (8:14) stated that there seems to be a clear proof to resolve this issue in the Talmud (*Sukkah* 46a): "Rava's practice was to rise early in the morning, use a rest room, wash his hands, put on his tefillin and recite the blessing. Later in the day, if he needed to use a rest room again, he would [take off his tefillin and go to the rest room and] afterward wash his hands, put on his tefillin and recite the blessing again." In this case, Rava took off his tefillin intending to put them back on after he used the rest room, and still he repeated the blessing when he put his tefillin back on. The same should apply to taking off and putting on a tallit. Indeed, this is the ruling of the *Shibole Haleket*.

Rama (*Darkhe Moshe* 8:6) refuted this proof. We cannot learn the halakha for a tallit from the halakha for tefillin. It is forbidden to wear tefillin while in a rest room, and therefore entering a rest room is an interruption from the mitzvah of tefillin even though the person intended to put them back on as soon as he can. Therefore, he must repeat the blessing. If he takes them off when the halakha does not require it, and he intends to put them back on soon afterward, it is not considered an interruption and he would not need to repeat the blessing. Regarding a tallit, it is technically permissible to continue wearing it even while inside a rest room. If someone chooses to take it off to go to the rest room and intends to put it back on soon afterward, he will not need to repeat the blessing since he did not create a genuine interruption.