

משנה ברורה סימן ח

סימן ח

נושא סעיף קטן	סעיף קטן	סעיף א
When should one put on tzitzit in the morning? Rt after נטילה (before going 4 אמות)	א	
Standing – learn from ש"ג of עומר to לכם ; Bracha – once mitzvah is done standing so should the bracha. (בדעבד – one is יוצא while sitting) לכתחילה bracha should be before the עטיפה – hold talit "out" behind you (head not yet covered), say bracha, than put it on.	ב*	
Simply putting Talit over shoulders does not fulfill the mitzvah.	ג	סעיף ב
Why is it good to cover ones head with the Talit ? (humility) should leave the kipa on as well. How long should the Talit be covering your head? ב"ח – entire tefilla (till after standing); Halacha of the מ"ב – at least אמות ד How much of the head is to be covered? אר"י – covered tefillin (not entirely) How is עטיפה done? Pull talit forward until front reaches your mouth, throw all 4 to the left side, (for כדי הילוך ד אמות ד) put tzitzit back to their place. (pulling the talit down to your chest isn't called עטיפה) Unmarried – מ"ב says they don't wear talit (obviously ספרדים do) (based on pasuk in torah – כי יקח איש אשה and rt after is says גדילים תעשה לך	ד*	
What is the size of a kosher pair of ציצית (טלית קטן)? says to do עיטוף even with the טלית קטן as to some this is the עיקר way of wearing them. This is not the custom (ashkenaz or sephard)	ה	סעיף ג
עוטף isn't מעכב – still יוצא if it isn't done.	ו	
Those who don't make a bracha on the טלית קטן (the bracha on the גדול is טלית קטן), no need to do עיטוף on the טלית קטן.	ז	
מנהג to put a piece of cloth to mark the section of tzitzit that is לפניו , so that they will always be לפניו.	ט	סעיף ד
Is it okay to have everyone make a bracha and than do their own עטיפה? מ"ב says its fine as long as there isn't a הפסק big.	יב	סעיף ה
Why is it better for one person to say the bracha (להתעטף) and everyone to answer? אמן עם הדרת מלך – Reason its not done this way – difficult for us to be מכוון enough to be יוצא with someone else's bracha.	יג	
Rules of being מוציא another: 1. if the מברך has not yet made a bracha, he can be מוציא even as בקיאים long as they have כוונה. 2. If מברך was already יוצא, he can make the bracha for others who are not בקיאים. שהחיינו - can one person make a שהחיינו for many others who bought a new talit at the same time? סו' – the bracha of שהחיינו comes due to an individual simcha at having a new garment. This should be expressed individually by each person.	יד	
One who wears a טלית קטן that he is מתעטף in, DOES make the bracha להתעטף. What happens if one makes the wrong bracha on a טלית קטן or טלית גדול – בדעבד – okay. Minimum size of טלית קטן – 3/4 Ama or 1 ama	יז	סעיף ו

Separation mentioned by the מחבר means each strand should be separate. ציצית בפילה בציבור – don't lose מגן אברהם – ציצית תמיד = ציצת צדיק יפריד ציציותיו	יח	סעיף ז
ביאור הלכה (צריך להפריד) Reason for (ס"ק יח) – since no תכלת today, the law to untangle is only תכלת to a time when there was זכר. Gra argues and feels must untangle. ציצת must untangle – ספק if make a bracha on tangled לכתחילה		
Two כוונות needed when wearing ציצית. A. Remember to commit to do all mitzvot. B. Remember to have in mind to be מצות ציצית. 3 mitzvot that need MORE (לכתחילה) than just מצוה 1. למען תזכרו ועשיתם את כל מצותי – ציצית 2. למען תהיה תורת השם בפוך – תפילין 3. למען ידעו דורתיכם כי בסוכות הושבתי את בני – סוכה	יט	סעיף ח
Tzitzit should be checked every day. Including Shabbat.	כ	סעיף ט
Important to check by hole in טלית the strings until the first knot. There – even one string broken makes the ציצת not כשר.	כא	
If one is wearing many ציצת בגדי must he check all of them each morning? 1. one opinion – סו – rely on a חזקה that ציצת are okay. One pr. needs to be checked to ensure that there is no לבטלה (for this, we don't rely on a חזקה) 2. Don't rely on a חזקה when a. it can be checked b. it is a weak חזקה (ציצת do rip!) – so must check all the pairs. If one checked his ציצת in the morning and took them off for a moment, when he puts them back on, does he need to check them again? NO (don't assume theres a problem in such a short time. Must one check the talit if he gets called to an Aliyah? Answer: if you know that חוטינן were complete the day before, no need to do so. Best to do a very quick check(also, if the checking could lead to ביטול תפילה בציבור) If you borrow a Talit from a friend for the Aliyah – no checking needed. If I checked my Talit after Schacharit and put it away in the bag, do I need to check it again the next morning? NO	כב*	
ביאור הלכה (קודם שיברך) A כל is introduced: If the טלית is one that requires a bracha, it also requires בדיקה. If no bracha is required so no בדיקה is required. Applications: 1. חיוב בדיקה סו – חיוב ברכה סו – מתכוון שלא לקנותו 2. Borrow a Talit of a friend to get an Aliya – since no bracha required – no checking required 3. Borrow talit of the shul for an Aliya must make a bracha AND must check the Talit (shouldn't wear it w/o a bracha, so do at least a quick , minor check)		
ביאור הלכה (יעיין) Although the (ס"ק כב) מ"ב writes that its best to check all ציצת if one is wearing many pairs, one only has to check the חוטינן. It is not necessary to check the מקום of each pr. (as one is obligated to do for 1 pr (see ס"ק כא)		
Moving the ציצת makes it as if you are putting them on now. Why is this okay? Because at the time the ציצת were put on the man wasn't fit (hands dirty)	כג	סעיף י

<p>Best to make a bracha on the טלית גדול and פטור the טלית קטן. Reason: a. the xtra bracha (on the טלית קטן) is a ברכה שאינה צריכה b. Even if one waits a long time between the two garments, often the טלית קטן isn't the required size and the bracha on them becomes a לבטלה.</p>	כד*	
<p>Where should the טלית קטן be worn? שו"ע says on top of clothes so all can see. מ"ב cites those that say under one's clothes גוים – under clothes is fine, but ציצת should be out. Those walking among גוים and afraid they will be mocked may wear the ציצת inside as well.</p>	כה*	סעיף יא
<p>What is the punishment for one who keeps his ציצת hidden for no reason? Why is it so important to keep out the ציצת? A. it is like wearing the signet of the King B. כל הזהיר במצות ציצת זוכה ומקבל פני השכינה</p>	כו	
<p>What does it mean that ציצת are a חובת גברא? They are required only if one wears a four cornered garment. (so when שו"ע said כולם חייבים, he meant if they are all worn)</p>	כז	סעיף יב
<p>One must make a bracha on each pr of ציצת that he puts on if makes a הפסק גדול</p> <ol style="list-style-type: none"> 1. שתיקה isn't considered a הפסק even if a good time period passed 2. הפסק. Speaking לצורך לבישה isn't a הפסק. 3. Speaking that has no connection to ציצת.. <ol style="list-style-type: none"> a. מחבר – must make a new bracha on nxt בגד and מגן אברהם b. ט"ז – since some say even if talk, no need to make a new bracha, its best not to say a bracha (ספק ברכה) <p>מ"ב's advice – don't speak bt garments – if you do, no new bracha.</p>	כח	
<p>ביאור הלכה (אם לא היה בדעתו) Connected to כח ס"ק – מ"ב ס"ק – if all the בגדי ציצת are in front of him, than we assume his first bracha went on all of them and no need to make another bracha. Case of מחלוקת (מ"ב ס"ק כח) – is when he made a bracha on the first pr and very soon after – before he put on first בגד, a new pr was brought. ביאור הלכה adds that if the last בגד brought isn't needed – he should wait a long time until היסח דעת and than put it on with a bracha.</p>		
<p>If one generally only wears only one בגד of ציצת and he makes a bracha with 4 pairs of ציצת in front of him – does he need to make a bracha on the second pr if he decides to wear it? NO Should one make a bracha on the טלית קטן if he plans to wear a טלית גדול soon after? NO (ברכה שאינה צריכה) If one specifically has in mind all the 4 pairs of ציצת, the bracha does work for all. If one doesn't check the טלית, makes a bracha, than realizes its פסול, he needs to make a new bracha on the new talit.</p>	ל	
<p>Although the Rama says that in a case where he made a bracha and had in mind to have the bracha "cover" the second pair, if he takes off the first pair he was wearing before putting on the second, it's a הפסק and he must make another bracha. מ"ב quotes אחרונים who feel one shouldn't make a bracha. <u>In all of these cases of מחלוקת we take the lenient approach and don't require a second bracha (ספק ברכות להקל)</u></p>	לא	
<p>מחבר writes that even if one made a bracha on the טלית קטן and went to shul, he makes a bracha on the Talit Gadol. מ"ב points out even if he went immediately and did not lose concentration</p>	לב	סעיף יג
<p>מחבר – walking is a הפסק; אחרונים – reason for additional bracha is שינוי מקום even if left house and came back to put on טלית גדול would need to make a bracha.</p>	לג	
<p>דין – חיי אדם isn't a הפסק so מחמיר not to make a bracha. (this is דין) (ביאור הלכה חשיבה הפסק)</p>	לד	

<p>If one put on his ציצת in the bedroom and than went into the living to daven, does he make a bracha on the Talit Gadol when he puts it on? No because...</p> <p>a. When he first made the bracha he was thinking about the טלית גדול as well</p> <p>b. moving from room to room is not considered שינוי מקום</p>	לה	
<p>ביאור הלכה (אם היה בדעתו)</p> <p>If one makes a bracha on the tzitzit (טלית קטן) the מחבר says – אם היה דעתו – if he had in mind the טלית גדול it is also פטור.</p> <p>טלית קטן , since מחבר says one can make a "להתעטף בציצת" on the טלית קטן , he probably always has in mind the טלית גדול if it is in front of him. When the מחבר requires דעת (specific) he must be referring to a case where the Talit gadol isn't present. According to the Rama, even if the טלית גדול is in front of him he'd still need דעת as the bracha for the טלית קטן is different (על מצות ציצת)</p>		
<p>מחבר – Obligated to make a new bracha on the טלית גדול whenever you take it off – even if you are still wearing ציצת.</p>	לו	סעיף יד
<p>The minhag: When one takes off the Talit and has in mind to put it on – no new bracha is said. (even if NOT wearing טלית קטן – see מ"ב לה) This includes: going to the bathroom (טלית מעיקר הדין could be worn in the bathroom, but not done – nevertheless, it's not called a הפסק), giving Talit to a Kohen to duchan or someone getting an aliyah etc.</p> <p>A bracha is said when there is היסח דעת. A. you meant to take off the talit for good (already packed in bag) and than decided to put it back on. B. you meant to put it back on, but got distracted and forgot about it.</p>	לז	
<p>If one "סתם" takes off the talit (no כוונה to put it back on) he may put it back on w/o a bracha if he is wearing a טלית קטן.</p>	לה	
<p>ביאור הלכה (אם פשט טליתו)</p> <p>To avoid all שאלות, when saying the bracha while putting on the טלית, have in mind that you plan to take off the Talit in the middle of Tefila and to put it back on.</p>		
<p>ביאור הלכה (ויש אומרים)</p> <p>Introduces the idea that if the custom is to put the talit on again after you have taken it off, it is clear that there is no היסח דעת. Example: take off Talit after Shacharit to eat Kiddush. Its clear the custom is to wear the Talit for musaf, so there is no היסח הדעת.</p>		
<p>ביאור הלכה (אם היה דעתו)</p> <p>A סנדק for a brit who puts on a טלית again for the Brit: Should he make a bracha on the Talit?</p> <ol style="list-style-type: none"> 1. If he had in mind to put it on again – no bracha (even if there was שינוי מקום) 2. If he had in mind NOT to put it on (or he folded it and put it away which shows he was finished with it)– he must make a bracha (all cases) 3. If he took it off סתם – it depends if he still had on a טלית קטן 		
<p>What if the טלית גדול falls off by accident during tefilla? Since it fell off w/o the knowledge of the owner, it creates a situation where the Mitzvah has finished – (main mitzvah is עיטוף) even if he is wearing a טלית קטן he must make a bracha.</p>	לט	סעיף טו
<p>What if the Talit fell off in the middle of עשרה? When tefilla is finished, he moves his tzitzit and makes a bracha.</p>	מ	
<p>no מחבר in case where most of Talit fell off: ואליה רבה. vs מחלוקת מחבר ט"ז – do make a bracha.</p> <p>What if one made the bracha and before he could put it on it fell from his hands? – no need to make another bracha. (even in case where suddenly discovered that ציצת were פסול and he fixed them on the spot – since the whole time he didn't have היסח הדעת)</p> <p>What is one is in the middle of the bracha להתעטף and someone steals his talit? May he end his bracha with תפילין and להניח תפילין? YES</p>	מא	

<p>What if one sleeps at night with a טלית קטן? Does he make a bracha on them in the morning? A. מחבר – yes, best to move ציצת before the bracha. B. ספק ברכות להקל ליש חולקין so our custom is להקל What if one took them off in the morning (with דעת to leave them off) and than puts them on again? Must make a bracha. (do not do this לכתחילה) If one wants to sleep during the day, should he take off his טלית קטן? 1. Best to keep it on 2. If you take it off, there are different דעות if this is considered דעת היסח דעת to require a new bracha. Best to at least cover you body with the ציצת while you sleep.</p>	מב	סעיף טז
<p>One who puts on ציצת before it gets light, should move them around after day break and make a bracha. This is מדינה.</p>	מג	