The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ח' סעיף ג'-ה'

Overview

Siman 8 Seif 3:

Concerning our Talis Kotons, even though there is not sufficient material for wrapping, the mitzvah is nonetheless fulfilled. It is preferable for one to take the talis koton and wrap himself in it for the time it takes to walk four amos and then pull it over his head to wear it.

- A talis koton must have enough material that would cover the head and majority of a nine year old and someone thirteen would not be embarrassed to walk in the street occasionally with this garment. (M.B. 5)
- Those who do not make a beracha on their talis koton but discharge their obligation with the beracha on their talis gadol do not have to wrap themselves in their talis koton. (M.B. 7)

Siman 8 Seif 4:

One should turn the garment so that two of the tzitzis are in front and two are in back so that he will be surrounded by mitzvos.

- There is a custom to put a band of silk so that the tzitzis in front will always be in front. It is reported that the Arizal was not particular about this issue. (M.B. 9)

Siman 8 Seif 5:

One makes the beracha להתעטף בציצית. If numerous people are wrapping themselves they should each make their own beracha but if they want one person can make the beracha for the others.

- One should pronounce the ב of the word בציצית with a *sheva*. (M.B. 10)
- The same guidelines for one making the beracha for others apply to tefillin and other mitzvos. (M.B. 11)
- It is preferable for one person to make the beracha on behalf of others but this custom is no longer practiced. When making the beracha for others all parties involved have to have in mind to fulfill the mitzvah. (M.B. 14)
- Someone who has already fulfilled the mitzvah may make the beracha on behalf of others. (M.B. 14)
- When it comes to the beracha of שהחיינו each person should make the beracha for himself. (M.B. 14)

Halacha Highlights

The wording of the beracha on the *talis*

Shulchan Aruch Siman 8 Seif 5

מברך להתעטף בציצית

He recites the beracha להתעטף בציצית

The reason we say להתעטף rather than על עיטוף is based on the principle that the correct wording for a beracha on a mitzvah that is completed immediately and does not continue for a period of time, is על. For example, the beracha reads על אכילת מצה and על נטילת ידים. The correct wording for those mitzvos whose fulfillment continues for an extended period of time is ל"ש. For example, since tefillin are worn for an extended period of time and one sits in the sukkah for an extended period of time the correct wording is להניח תפילין and לישב בסוכה. Therefore, since tzitzis are also worn for an extended period of time, the correct formulation is להתעטף בציצית.

Another interesting aspect of the formulation of the wording of the beracha is that we say להתעטף בציצית –to wrap in tzitzis, rather than להתעטף בטלית –to wrap in a talis, which would seem more precise. The rationale behind this wording is to emphasize that the primary mitzvah is the tzitzis and the garment is a mere prerequisite for that mitzvah.

Mishnah Berurah (סק"י) writes that the word בציצית should be pronounced with a *sheva* under the ב".The source of this comment is Levush who explains that a *pasach* at the beginning of the word would indicate that one was referring to a definite article ("ה הידיעה). In the context of tzitzis that would be the strand of *techeles,* but since we do not have *techeles* it would be incorrect to make the beracha that contained such a reference. Consequently, it is preferable to put a *sheva* under the ב" which a reference to tzitzis in general. Many other Poskim disagree with Mishnah Berurah and maintain that the word בציצית should be pronounced with a *pasach* under the ב" and each person should follow his tradition on the matter.

Stories to Share

Surrounded by Mitzvos

ש"ע סי' ח', ד': "כדי שיהא מעוטף במצות..."

On today's amud we find that one should put two tzitzios in front and two behind so as to be surrounded by mitzvos at all times.

When the author of the Sefer HaBris was travelling, he inadvertently ripped the corner off his tallis katan. He immediately removed it but was very distressed that he lacked the continuous merit of the mitzvah of tzitzis. He immediately rushed to the inn where he was staying and requested a new tallis katan from the Jewish innkeeper.

"But I want five kopeks for it," replied the innkeeper.

"Fine—whatever you think. But please give me a new tallis katan immediately."

The innkeeper decided to have some fun with Rav Yitzchak who was not then known as a mekubal and tzaddik. "Listen, I actually want ten kopeks..."

"Sure, but please get me the tzitizis."

"Well, how about half a ruble?" nudged the innkeeper.

This continued until the price reached a whopping fifty ruble. The entire time, Rav Yitzchak did not waver in his purpose. He would have a pair of tzitzis no matter what the price.

When the innkeeper brought the tzitzis, Rav Yitzchak explained that he could not pay him just then, but when the innkeeper would visit his city, he would pay him in full.

When some time later the innkeeper visited the rav's town, Rav Yitzchak insisted that he stay at his house for Shabbos. After Shabbos he announced that he was selling his house, explaining that he owed his guest fifty rubles and had no other way to raise the money. The innkeeper had forgotten the entire matter. When he finally recalled and insisted that it had been a joke he was shocked that Rav Yitzchak still wished to pay him fifty rubles, a price he could not even begin to afford.

Rav Yitzchak protested the change of terms. "How could I lose such a precious mitzvah?"

After great efforts, the people of the town finally got Rav Yitzchak to agree to limit himself to five rubles, enough to pay for a thousand pairs of tzitzis!

רעיונות לדרוש, ע' ת"ם- תמ"א