The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Aug 9, 2025 ■ ט"ו אב, תשפ"ה
סימן ח' סעיף י"ב

Overview

Siman 8 Seif 12:

One who has many four cornered garments must affix *tzitzis* to each one. If one intends to wear them and does not interrupt between one garment and the next, a single beracha is sufficient. If he interrupts between garments a separate beracha is required for each one. Similarly, if one did not have in mind that he would don multiple garments a separate beracha for each is required. Similarly, if one took off the first garment before donning the second garment a second beracha is required.

- One is obligated to affix *tzitzis* only on those garments that he will wear, not those that will sit in a drawer. (M.B. 27)
- A delay of time, even if lengthy, is not considered an interruption that would necessitate an additional beracha. (M.B. 28)
- There is a disagreement whether talking about something not related to the mitzvah of *tzitzis* is an interruption. Therefore one should be careful not to speak in between donning the different garments but in the event that one spoke he does not repeat the beracha. (M.B. 28)
- Shulchan Aruch's case of one who did not have in mind to don multiple garments refers even to a circumstance in which the additional garments were laid out before him. (M.B. 30)
- *Acharonim* disagree with Rema's ruling and maintain that taking off the first garment is not an interruption and a second beracha is not required when donning the second garment. (M.B. 31)

Stories to Share

The Lifeline

מ"ב ח', כ"ז: "אבל אם מניחם בתיבתו פטורין..."

The Mishnah Berurah explains that only garments one wears require tzitizis. While they are sitting in the closet they are not obligated in tzitizis. The Tur Barkat, zt"l, explains why. "Tzitizis brings a very powerful sanctification, as we find in the Midrash (ספרא, שלח, פסיקא ע"ב). But this is only regarding one who is careful to fulfill the mitzvah by wearing it. When they sit in the drawer they don't impart any spiritual benefit at all."

The Midrash writes that tzitzis can be likened to the help that is extended to a man who fell into deep water. When the captain casts a line to him he warns, "Grab hold of this rope and do not let go; if you loosen your grasp you will lose your life..."

Hashem says the same thing to the Jewish people through the mitzvah of tzitizis. It teaches us that the mitzvos are our lifeline and with them we cling to Hashem. Without a connection to Hashem we are spiritually dead.

במדבר רבה, י"ז:ו

Rav Wolbe, zt"l, brings this parable and comments, "How wondrous this Midrash is! Without Torah a person literally drowns in the sea of desires and he has no life at all. It is only when a person grabs on to the lifeline of Torah that he is drawn into the ship where he actually has a life! The captain is Hashem and the ship on the sea is a Torah-true life which leads to closeness to Hashem. It is only regarding such a life that the verse states, "ואתם הדבקים בה' אלוקיכם חיים כולכם היום"

המצוות השקולות, ע' י"ד-ט"ו

Halacha Highlights

Repeating the beracha on *tzitzis*

Rema Siman 8 Seif 12

וכן אם פשט הראשון קדם שלבש השני צריך לחזור ולברך

Similarly, if one removed the first garment before donning the second garment another beracha must be recited

Mishnah Berurah (סוף סק"ל) writes that if a person donned a *talis* without examining the *tzitzis* or if the *tzitzis* became invalid while he was wearing the *talis* and as a result dons a second *talis,* he must make a new beracha. In another place (סי' י"ט סק"ג), Mishnah Berurah writes that if one removes the garment with the invalid *tzitzis*, fixed them and then put on the same garment a second time he is also required to repeat the beracha. Biur Halacha (סי' כ"ה סע' י"ב ד"ה מהדק) expresses uncertainty about a case where one's *tzitzis* remained valid but he decided to replace them with one's that are more *mehudar*. On the one hand, one could contend that since the *tzitzis* were still valid it should be similar to the case of one who removes his *talis koton* with the intention to put it on again and it would not be necessary to repeat the beracha. On the other hand, the cases are not exactly similar since in the case of removing and then putting on the garment a second time the garment and the *tzitzis* did not become invalid in the interim as opposed to our case where he replaces old *tzitzis* with new *tzitzis*. Perhaps that should be similar to one who removes one *talis koton* to wear a second *talis koton*. He does not resolve this matter. Teshuvas Yabia Omer (ח"ג יו"ד סי' י"ז אות ג') rules that since the issue can not be definitively resolved, one should take the cautious approach and another beracha should not be recited.

Mishnah Berurah (סי"ק ל"א) writes that if one removed one four cornered garment and then put on a second four cornered garment a new beracha is not required. This refers to where one did not delay for an extended period of time between the first beracha and the donning of the second garment. If, however, there was a delay one is required to make a second beracha. Consequently, one who changes from a weekday *talis koton* to a Shabbos *talis koton* is obligated to make a new beracha (ע' פסקי תשובות אות כ"ה).