The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Aug 10, 2025 ■ ט"ז אב, תשפ"ה
סימן ח' סעיף י"ג

Overview

Siman 8 Seif 13:

One who makes a beracha on his *talis koton* in his home is required to make another beracha on his *talis gadol* when he arrives in shul since the walk is considered an interruption. If he will daven in his house and when he recited the beracha on his *talis koton* he had in mind his *talis gadol* and did not interrupt with conversation or other things, he is not required to recite another beracha on his *talis gadol*.

- According to Shulchan Aruch, walking is an interruption even if one walked to shul immediately after the beracha on the *talis koton*. (M.B. 32)
- Acharonim disagree with Shulchan Aruch and maintain that walking is not an interruption but the change of location would necessitate a second beracha. (M.B. 33)
- Chaye Adam was concerned that even a change of location is not an interruption and therefore ruled that a beracha should not be repeated unless the shul is very far, he didn't have his *talis* in mind when he recited the first beracha, or he spoke in between. (M.B. 34)
- A change of rooms in one's house does not necessitate a second beracha. (M.B. 35)
- Even a single word is considered a conversation that necessitates a second beracha. (M.B. 35)

Stories to Share

Beloved Tzitzis

ש"ע ס' ח',י"ג: "הלובש טלית קטן..."

Today's amud discusses when one puts on his tallis katan and his tallis gadol.

The daily seder of Rav Yosef Chaim Sonnenfeld, zt"l, was truly inspiring. Every day, he would go to the mikveh, immerse numerous times with great kavanah, and only then continue with his day of Torah and avodah. When Rav Isser Zalman Meltzer, zt"l, asked him what his focus was in all of his many tevilos, he replied, "I am inspired by the power of the mikveh and hope that it will purify me as well. After all, if a mikveh can make a gentile into a Jew, imagine what it can do for one who is already Jewish!"

Right before he took off his tzitzis which he wore over his shirt with pride, he became very emotional, kissing them lovingly, with tears in his eyes. And with the same loving care he would don the tzitizis after the mikveh. On many occasions he would literally cry tears of longing and joy before removing or replacing his tzitzis.

Halacha Highlights

Interrupting with a word

Mishnah Berurah Siman 8 Seif Koton 35

ומה שכתב בשיחה הוא אפילו תבה אחת

That which Shulchan Aruch mentioned conversation, he meant even a single word

Mishnah Berurah (סוף ס"ק ל"ה) writes that even one word constitutes an interruption that necessitates a second beracha. The source for this position is found in the Biur Halacha (סי' כ"ה סע' ט' ד"ה ואם הפסיק) where he cites Rosh who rules that even answering אמן to another beracha between donning the *shel yad* and the *shel rosh* is an interruption. Accordingly, he expresses surprise at Chaye Adam who questions whether a word or two constitutes an interruption.

The issue of whether answering אמן is an interruption has relevance in other contexts as well. When reciting Kiddush the first night of Yom Tov one recites the beracha of שהחיינו. Many women, however, have already recited the beracha of שהחיינו when they lit candles. This raises a question that is debated amongst the Poskim as to whether women should answer אמן to the beracha of שהחיינו. One could argue (ע' שו"ת שבט הלוי ח"ג סי' ס"ט) that they should not answer אמן since answering אמן would constitute an interruption between the beracha of kiddush and drinking the wine. Rav Chaim Kanievski (ע' מאיר עוז עמ' 191 ד"ה דיבור לצורך למברך וכו'), however, holds that it is permitted for women who have already recited the beracha of שהחיינו to answer אמן to the שהחיינו recited by the one making kiddush. Similarly, it is acceptable for women to answer אמן to the beracha of לישב בסוכה recited as part of kiddush even if one follows the opinion that women do not make a beracha on positive time bound mitzvos. Along the same lines, there is no issue for a woman to answer אמן to the beracha on the *ner* in havdalah even though they are exempt from reciting that beracha (ע' ביה"ל סי' רצ"ו ד"ה לא) and it is not considered an interruption in the middle of havdalah.

Although the halachic source for kissing tzitizis before putting them on or taking them off is not clear, there is a similar halachah regarding tefillin in siman 28. There we find that scholars would kiss their tefillin before putting them on or putting them away. In siman 25 we find mention of the now prevalent custom of those who cherish their tzitzis to such an extent that they kiss them while reciting the third parshah of Shema and gaze at them, as is written there.

הנהגות ופסקים הגרי"ח זוננפלד, הלכות ציצית אות ח'