

Overview

Siman 8 Seif 15:

If one's *talis* fell off he must repeat the beracha when he puts it on again. This ruling applies only if the *talis* fell off entirely but as long as some of it remained on his body a new beracha is not required.

- ❖ The reason the beracha must be repeated is that the original mitzvah ceases when the *talis* falls off even if he puts on the *talis* immediately. (M.B. 39-40)
- ❖ If one's *talis* falls while saying Shemone Esrei and others put his *talis* back on his shoulders, he should touch the *tzitzis* and repeat the beracha after Shemone Esrei. (M.B. 40)
- ❖ If one's *talis* slipped off his body but he caught it in his hand before it fell to the floor he is required to make a new beracha but if it fell from his hands after making the beracha and he immediately picked it up and wrapped himself a new beracha is not required. (M.B. 41)

Siman 8 Seif 16:

Someone who slept at night in his *talis* must recite the beracha in the morning and he should touch the *tzitzis* while he recites the beracha. The same practice should be followed for one who put on his *talis* before morning.

- ❖ Shulchan Aruch maintains that since night is not the time for the mitzvah of *tzitzis* the beracha must be repeated in the morning but other authorities disagree. Therefore, one should not repeat the beracha in the morning, rather he should have his *talis koton* in mind when he recites the beracha on his *talis gadol*. (M.B. 42)
- ❖ There is a disagreement amongst the Poskim whether someone who removes his *talis koton* to nap during the day is required to repeat the beracha. The preferred practice is to cover one's self with the *talis koton* while sleeping and then according to all opinions he is not required to repeat the beracha. (M.B. 42)
- ❖ Taz writes that one who put on his *talis* before morning is required to touch his *tzitzis* when reciting the beracha and it is not just a preferred practice as implied by Rema. (M.B. 43)

Siman 8 Seif 17:

Someone who covers himself in a four cornered garment but did not put on *tzitzis* has nullified a positive command.

Stories to Share

Lost Opportunities

שי"ע ס' ח', סעי' י"ז: "מתכסה בבגד שהוא חייב...בטל מצות ציצית"

Someone who fails to wear his *tzitzis* not only loses out on an opportunity to do a precious mitzvah. He also fails to make a kid-dush Hashem.

Rav Shimon Sofer, zt"l, the Rav of Cracow, zt"l, the renowned son of the Chasam Sofer, zt"l, was like a general leading the faithful in their fierce war against the maskilim. He even joined the non-Jewish senate to defend Torah in this forum. The Yitav

Halacha Highlights

Repeating the beracha on *tzitzis* after a nap

Mishnah Berurah Siman 8 Seif Koton 42

הישן ביום שנת הצהרים ומסיר מעליו הטלית קטן

Someone who takes a nap during the day and removes from himself his *talis koton*

Mishnah Berurah (סוף סי"ק מ"ב) discusses the case of a person who takes a nap in the afternoon and before doing so he removes his *talis koton*. He relates that the matter is subject to debate amongst the Poskim and one should, at the very least cover himself while sleeping with his *talis koton* and by doing so will not be required to repeat the beracha when he puts on his *talis koton* after he wakes up. The difficulty with this ruling is that there is an opinion (עי' מ"ב לקמן סי' י"ח סק"י) that maintains that draping a garment over one's body does not fulfill the mitzvah of *tzitzis*. According to that opinion, it would seem that Mishnah Berurah's suggestion will not be effective. Some answer (עי' פסקי תשובות אות ל"א) that spreading one's *talis koton* over his body while sleeping is enough just to exempt him from having to recite a second beracha when he puts on his *tzitzis* after his nap. According to others, (פסקי תשובות שם) since the garment is designed to be worn rather than draped over one's body, it is obligated in *tzitzis* even if one merely drapes it over his body.

An interesting observation made by Sefer Meir Oz (עי' משי"ב בעמ' 202 אות ו') is that throughout the discussion of sleeping in one's *tzitzis*, whether by night or during the day, there is no mention of the fact that sleeping, in and of itself, is an interruption in the mitzvah that necessitates an additional beracha. This is in contrast with a suggestion of Rav Shlomo Zalman Auerbach (הליכות שלמה מילואים סי' י"ב) He entertained the possibility that sleep constitutes an interruption in the mitzvah, since while asleep, a person is exempt from mitzvos. Accordingly, when one wakes up he would be required to repeat the beracha even if he slept wearing his *tzitzis*. Ultimately, he retracts this suggestion and agrees that one who wears his *tzitzis* while sleeping during the day would not be required to repeat the beracha.

Lev, zt"l, would comment about him, "We can learn mesirus nefesh from the Rav of Cracow. He loves to learn so much and is mechadesh in Torah at every opportunity. A man whose greatest pleasure is to sit and learn certainly has no interest in being part of the non-Jewish parliament. He sits there solely out of self-sacrifice for the betterment his fellow Jews."

רבינו שמעון סופר, ח"ב, ע"י תקי"ח

During Rav Chaim Sofer's hesped of Rav Shimon Sofer he said, "One of the striking things about the Rav of Cracow in the senate was his distinctly Jewish appearance. With long peyos and obviously proud of his long *tzitzis*, he was like our sages tell us about one amora who sat with the great people of Rome and displayed his *tzitzis* for all to see. So too, anyone who entered the senate immediately noticed his distinctively Jewish appearance and would inquire about his status there and be amazed at his great standing."

משוען של ישראל, ח"ב, ע"י 152