The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן כ"ה סעיף י"ב

Overview

Siman 25 Seif 12:

Even if a person puts on *tefillin* many times a day he must recite a *beracha* each time he puts them on. If they slip from their correct place and he moves them back into place a new *beracha* is required. If he only moves one back into place he recites the *beracha* as though he is putting on only that *tefila,* as discussed in Siman 26. **If one moved them from their place with the intent to immediately put it back into place he is required to recite a new *beracha*.** According to some a new *beracha* is not required and that is the custom. **If someone recited the *beracha* before putting on his *shel yad* and the knot ripped thus forcing him to repair the knot, as long as he did not become distracted a new *beracha* is not required. If the *shel yad* becomes loosened before putting on the *shel rosh* he should retighten it and a new *beracha* is not required. If, however, he put on the *shel rosh* and then the *shel yad* became loosened he should tighten the *shel yad* and recite a new *beracha*. A *beracha* is recited on borrowed *tefillin* but not on stolen *tefillin*.**

- Shelah explains that the basis of the custom to not repeat the *beracha* when putting one's *tefillin* back into place is based on the assumption that one does not become distracted from the *mitzvah* of *tefillin* during davening and it is similar to Rema's lenient ruling concerning one who moves his *tefillin* from their place with the intent to immediately put them back into their place. (M.B. 44)
- The requirement to repeat the *beracha* applies only when the *tefillin* move entirely or at least mostly from their correct location. (M.B. 45)
- If one goes to the bathroom he must repeat the *berachos* when he puts his *tefillin* back on. (M.B. 47)
- Even one who borrows *tefillin* without permission of the owner is allowed to recite the *beracha* since halacha allows him to use the *tefillin* but he must wrap them similar to the way he found them. (M.B. 53)
- There is a disagreement whether one who purchased stolen *tefillin* may recite the *beracha* but a second buyer may recite the *beracha*. (M.B. 54)

Halacha Highlight

Repeating the *beracha* on *tefillin* upon exiting the bathroom

Mishnah Berurah Siman 25 Seif Koton 47

וכן אם חלצן לכנס לבית הכסא

Similarly, if one removed his *tefillin* in order to enter the bathroom

Biur Halacha (ד"ה ויש אומרים) explains that he ruled in accordance with the position of those authorities who maintain that one who takes off his *tefillin* in order to enter a bathroom is required to repeat the *beracha* when he puts his *tefillin* back on. This is despite the fact that Magen Avrohom expresses uncertainty about the matter since our bathrooms are closer and the duration of the interruption is not so long. Kaf HaChaim (סי"ק ע"ח) contends that one should repeat the *beracha* before putting one's *tefillin* back on, but rather than articulating Hashem's name and the mention of his *Malchus* one should merely think those words.

Despite Mishnah Berurah's ruling, there are those who assert that the custom is to not repeat the *beracha* when one puts on his *tefillin* after exiting a bathroom (ע' פסקי תשובות אות כ"ג). Teshuvas Mishnas Sachi (ח"ב סי' י"ג) offers the following explanation for the custom to not repeat the *beracha*. In earlier times people would wear their *tefillin* for the entire day, so each time a person put on his *tefillin* was an independent fulfillment of the *mitzvah*; therefore, it would be necessary to repeat the *beracha* each time. Nowadays, that we wear our *tefillin* only during davening, the duration of davening is considered a single fulfillment of the mitzvah. Therefore, when one puts on his *tefillin* after exiting the bathroom it is considered as though he is resuming the mitzvah that began before davening, therefore, it is unnecessary for one to repeat the *beracha*. An additional rationale to not repeat the *beracha* is that the reason one takes off his *tefillin* before entering a bathroom is that it is considered as though he is performing an action that serves the need of his *tefillin*. This would be similar to one who interrupts between making a *beracha* and eating when the interruption is related to one's eating and another beracha is not necessary.

Stories to Share

A Fallen Tallis

מ"ב כ"ה, מ"ד: "מסתמא אינה מסיח דעתו מהם..."

It is quite normal for talleisim to slip to the floor during davening. Some people—especially those who move around during davening—can have this happen virtually every day. A certain person was challenged with this problem and wondered what the implications might be. When he consulted someone, this person told him that it was mefurash in the Mishnah Berurah to make a brochah. "He says explicitly that if the entire tallis fell one must make a brochah even though he is wearing a talis katan. It is clear that he also holds this way during davening since he mentions a tallis which fell off during shemoneh esrei and others replaced it. In that case, he rules that the owner makes a brochah only after he completes shemoneh esrei."

מ"ב, סי' ח', ס"ק ל"ט ומ'

But this psak seemed a bit strange since he had never seen anyone follow it. When the man asked Rav Shlomo Zalman Auerbach, zt"l, about this he found that it was hardly conclusive. "The Mishnah Berurah rules that if one's tefillin shifted out of place during davening, he need not make a brochah and it is obvious that the same is true regarding a tallis which fell. Since we rule like the Mishnah Berurah regarding tefillin, the halachah regarding a fallen tallis is that one does not make a brochah. This is the prevelant custom."

הליכות שלמה, ע' ל"ג, דבר הלכה, אות כ"ג

When this question was brought before Rav Yosef Shalom Elyashiv, zt"l, he ruled similarly. "As long as the person had on a tallis katan, he need not make a brochah. He is also not required to borrow his friend's tallis and make a brochah to discharge any possible obligation, since the conclusion of the later authorities is that one need not make a brochah even if the tallis fell off completely."

שבות יצחק, ח"ב, ע' קפ"ד, ע"ש טעם שמיקל רק אם נשאר עליו טלית קטן