The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רכ"ג סעיף ו'-סימן רכ"ד סעיף ו'

Overview

Siman 223 Seif 6:

On items that are not so important, e.g. a shirt, shoes or socks (small shoes that cover most of the leg) one does not recite a beracha. If one is poor and is joyous over them he should recite the beracha. Some maintain that even a poor person does not recite the beracha on shirts, shoes and the like and this is our custom. The custom is to say to one who wears a new garment "תבלה ותתחדש". There is an opinion that maintains that one should not say this regarding shoes or garments made from animal hide because it necessitates killing another animal to make a replacement garment and the pasuk states: ורחמיו על כל מעשיו. This reasoning is weak and does not appear correct but nevertheless there are many who are particular about this and do not say it.

- This opinion maintains that one only recites the beracha on woolen garments and the like that people obtain only occasionally but one does not recite שהחינו on garments that people regularly obtain. (M.B. 23)
- Some maintain that a poor person does recite the beracha whereas others rule that one should not recite the beracha. (M.B. 24)

Siman 224 Seif 1:

One who sees markulis or other idol should say: ברוך אתה ה' וכו' שנתן ארך אפים לעוברי רצונו. If one sees it again within thirty days he does not repeat the beracha. Nowadays we do not recite this beracha since we are raised amongst them and see it all the time.

- It is an idol that is worshipped by throwing stones at it. (M.B. 1)
- One recites the beracha even if one sees a house of idolatry although Bach maintains that one must see the idol directly. (M.B. 2)
- Elya Rabba contends that even if one did not see an idol for thirty days he does not recite the beracha since most people where he lives have seen idolatry. (M.B. 3)
- If one hears idolaters rejoicing one should sigh and express grief over the destruction of the Bais HaMikdash and daven to Hashem about it. The Gemara rules that is even prohibited to go to a Jewish hunt or theater since it is a moshav leitzim. (M.B. 3)

Siman 224 Seif 2:

If one sees a place where idolatry was uprooted from Eretz Yisroel one recites ברוך אתה ה' וכו' שעקר עבודת כוכבים מארצנו. If one is outside of Eretz Yisroel he says: שעקר עבודת כוכבים מהמקום הזה. In both cases one declares: כשם שעקרת אותה מהמקום הזה כן תעקר אותה מכל המקומות והשב לב עובדיהם לעבדך. If an idol was uprooted from one place and set up elsewhere, in the place it was uprooted one recites: שעקר עבודת כוכבים and in the place where it resettled one recites: שנתן ארך אפים.

Siman 224 Seif 3:

If one sees the evil Bavel he recites: ברוך אתה ה' וכו' שהחריב בבל הרשעה. If one sees Nevuchadnetzar's house he recites: ברוך שהחריב ביתו של נבוכדנצר הרשע. If one sees the lion's den or the fiery furnace he recites: ברוך שעשה נסים לצדיקים במקום הזה (See above siman 218:7).

- Shulchan Aruch refers to the pit in which the flame was burning for Chanaya, Mishael and Azarya. (M.B. 6)

Siman 224 Seif 4:

If one sees in Bavel the place where animals that pass cannot move unless one places on it dirt from that place and it is a sign of a curse as the pasuk states: וטאטאתיה במטאטא (Meaning a broom שקוב"י) one recites: ברוך אומר ועושה ברוך גוזר ומקים.

- One includes mention of Hashem's Name and His Kingdom. The wording in the Gemara is ברוך אומר ועושה גוזר ומקים. (M.B. 7)

Siman 224 Seif 5:

If one sees 600,000 Jews in one place he recites: ברוך אתה ה' וכו' חכם הרזים. If they are gentiles one recites: בושה אמכם מאד חפרה יולדתכם הנה אחרית גוים מדבר ציה וערבה.

- Their thoughts and appearances are not the same but Hashem knows what is in the heart of each one of them. (M.B. 8)

Siman 224 Seif 6:

One who says a Jewish scholar recites: ברוך אתה ה' וכו' שחלק מחכמתו ליראיו.

- The nation of Hashem is a part of Him and cleave to Him, therefore we say שחלק as opposed to seif 7. (M.B. 9)

Halacha Highlight

Wishes for a new garment

Rema Siman 223 Seif 6
תבלה ותחדש
Wear it out and renew it

Rema (סי' רכ"ג סע' ו') records the custom to say to someone upon the purchase of a new garment תבלה ותתחדש. The literal translation of these words is "Wear it out and renew it." Later commentators note that if one looks in the writing of Mahari Weil, the author of this ruling, the wording is תבלה ותחדש which means, "It should become worn and you should obtain a new one." In other words one expresses to his friend that he should live long enough to wear out the current garment and have to purchase another one. The wording as we have it misses the essence of that sentiment and furthermore it would seem strange to wish that someone's garment should become worn and then the same garment should become renewed. Sefer Chaye Moshe notes that there are people who are accustomed to saying simply תתחדש and not only do they leave out the first part of the expression that the current garment should become worn from use but they say תתחדש rather than תחדש.

Rema then notes that there are authorities who maintain that one should not express this sentiment to someone who is wearing leather shoes or some other leather garment. The rationale behind this opinion is that obtaining a new pair of shoes or leather garments requires the killing of another animal and the pasuk states: ורחמיו על כל מעשיו. Rema comments that he finds this explanation to be weak and does not appear correct in his eyes, but nevertheless acknowledges that many people are particular not to say this phrase to people wearing new leather garments.