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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 25, 2025 ■ ג' חשון, תשפ"ו
סימן כ"ה סעיף ב'-ד'

Overview

Siman 25 Seif 2:

One who is careful to wear his *talis koton* should put it on and then after putting on his *tefillin* he should walk to shul and put on his *talis* when he arrives at shul. Common custom is that people also put on their *talis* at home with a *beracha* and then put on their *tefillin* before walking to shul.

- If one knows that on his way to shul he will pass through areas that are not clean or where gentiles reside he should put on his *talis* and *tefillin* in the shul's courtyard. If this is not an option he should put them on at home and keep them covered. (M.B. 8)
- One who arrives in shul before dawn should walk out to the shul's courtyard to put on his *talis* and *tefillin*. (M.B. 8)
- Even according to Rema if there are gentiles in the street one should put on his *talis* in the shul's courtyard. (M.B. 10)

Siman 25 Seif 3:

Rosh would say *birchos hashachar* until the *beracha* of עוטר ישראל בתפארה nd then he would put on his *tefillin* followed by the *beracha* of עוטר ישראל בתפארה.

- Artzos HaChaim observes that he did not see people follow this practice but they do touch their *tefillin* when reciting the *beracha* of עוטר ישראל בתפארה (M.B. 13).

Siman 25 Seif 4:

One must have *tefillin* on when reciting *Shema* and *Shemone Esrei*.

- Even though the *mitzvah* is fulfilled even if one does not have *tefillin*, nevertheless, he has sinned if he intentionally does not put on his *tefillin* since it is considered as though he is testifying falsely against himself. Sefer Charedim uses the same principle to emphasize that one must put love for Hashem in his heart when reading the *pasuk* of ואהבת (M.B. 14).

Halacha Highlight

Wearing *tefillin* for *Krias Shema*

Shulchan Aruch Siman 25 Seif 4

צריך שיהיו תפילין עליו בשעת ק"ש ותפלה

One must have his *tefillin* on while saying *Krias Shema* and *Shemone Esrei*

In the Gemara Berachos (14b) Ulla teaches that one who reads Krias Shema without tefillin is testifying falsely against himself. R' Chiya bar Abba in the name of R' Yochanan teaches that reading Krias Shema without tefillin is like offering an Olah without the accompanying Mincha or wine libation. Rabbeinu Yonah (ח. בדפי הריי"ף ד"ה כל הקורא) explains that according to Ulla the mitzvah of Krias Shema was fulfilled but nevertheless he committed a transgression by testifying falsely about himself. R' Yochanan, however, maintains that not putting on tefillin for Krias Shema detracts from the fulfillment of the mitzvah of Krias Shema. Consequently, according to Ulla it would be unnecessary to repeat Krias Shema whereas according to R' Yochanan it would be necessary to repeat Krias Shema with one's tefillin on. Mishnah Berurah (ס"ק י"ד) only mentions Ulla's reason and also notes that although the mitzvah was *b'dieved* fulfilled nevertheless it was accompanied by a transgression.

Poskim discuss a person who does not have tefillin when the *tzibbur* is davening and he is faced with the choice to either daven with the *tzibbur* without *tefillin* or to daven without the *tzibbur* but with *tefillin*. Magen Avrohom (סי' ס"ו ס"ק י"ב) holds that davening by one's self with *tefillin* is better than to daven with the *tzibbur* without *tefillin*. Mishnah Berurah (שם סק"מ) cites this position as halacha as well. If, however, there was a circumstance in which not joining the *tzibbur* would result in the *minyan* not taking place (e.g. he was one of the six people of the *minyan* who was davening) he may rely on the Poskim who maintain that davening with the *tzibbur* is a higher priority than davening with *tefillin*. All opinions agree that one should not miss davening within the proper time if *tefillin* are not available earlier.

Stories to Share

Leaving Your House for Shacharis

ש"ע ס' כ"ה, סע' ב': "בביתו וילך לבוש בציצית ומוכתר בתפילין לבית הכנסת"

The Shulchan Aruch rules that one should leave his house to shul with tzitizis and tefilin. The Remah adds that the custom is to go with the talis gadol too. The Mishnah Berurah on today's amud explains that Zohar is very effusive in recording the reward for one who leaves his house with talis and tefilin. The Zohar writes that Hashem rejoices in one leaves his house to shul with talis and tefilin and that he will not be damaged that entire day.

The author of Doleh Umashkeh, shlita, wondered about days when we say selichos. Since we are in shul from before alos hashachar, is it necessary to go home to put on one's talis and tefilin and then return to shul?

When he asked Rav Chaim Kanievsky, zt"l, about this, he replied that this was unnecessary. "It is enough to go out of the shul and put them on there."

The author of Doleh Umashkeh makes an important addition, "But when I checked this out, I found that Rav Chaim himself returns home after selichos. He puts on his talis and tefilin in his house like all other days, and leaves his home on the way to shul, with them on."

דולה ומשקה, ע' ל"ב

Yet there are limits to the importance of this practice. When a certain person was running late and could either put on his talis and tefilin and miss borchu in the town's only minyan or go to shul, hear borchu and put on his talis and tefilin there, he asked Rav Chaim what to do. "You must certainly hear borchu," Rav Chaim replied.

שאילת רב, ע' קנ"ד