The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן כ"ה סעיף ו'-ט'

Overview

Siman 25 Seif 6:

If one touched his *shel rosh* first he is required to pass over that mitzvah and must put on his *shel yad* before his *shel rosh*.

- If one put on his *shel rosh* first or if the *shel yad* slipped from its correct place it is not necessary to take off one's *shel rosh* but there are opinions that disagree. (M.B. 22)

Siman 25 Seif 7:

The word להניח is pronounced with a *komatz* under the "ה" rather than a *pasach* with a *dagesh*.

Siman 25 Seif 8:

One is required to recite the *beracha* immediately before performing the *mitzvah,* therefore, one should recite the *beracha* on the *shel yad* after it is resting on the bicep before tightening it in place. The *beracha* on the *shel rosh* is recited before one tightens the *shel rosh* in place on his head.

- One should not recite the *beracha* before placing the *shel yad* on his bicep since that is too far in advance of the *mitzvah*. (M.B. 25)
- The *beracha* on the *shel rosh* should be recited after the *shel rosh* is resting on one's head but before it is tightened in place. (M.B. 27)

Siman 25 Seif 9:

It is prohibited to interrupt by speaking between putting on the *shel yad* and the *shel rosh* and if one interrupts he must recite the *beracha* על מצות תפילין when putting on the *shel rosh*.

- Even words that are mitzvah related should not be spoken between putting on the *shel yad* and the *shel rosh.* The restriction against interrupting applies even when the *beracha* is not recited, e.g. Chol HaMoed or when putting on Rabbeinu Tam's *tefillin*. (M.B. 28)
- Even an extended interruption of silence is prohibited, even if one did not become distracted in the interim. Even signaling with one's eyes or fingers is inappropriate. (M.B. 29)
- According to those who always recite a second *beracha* on the *shel rosh* one who interrupted should move the *shel yad* from its place before repeating the *beracha* of להניח so that the *beracha* will apply to the *shel yad* and *shel rosh*. One who did not do this before the *beracha* may do so after the *beracha*. (M.B. 32)

Stories to Share

The King's Condition

ש"ע ס' כ"ה, ו': "ויניח של יד תחלה ואחר כך של ראש..."

On today's amud we find that putting on tefillin shel yad before tefillin shel rosh is of paramount importance. Even if one grabs hold of the shel rosh first, he must put it down and put on the shel yad.

The Chasam Sofer, zt"l, explains why this is with a parable. "A certain king was known for his wisdom and fairness. He was so well -loved that even people not directly under his rule yearned to have him for their king. It was therefore not surprising that when the king of a nearby country abdicated the throne due to corruption, his former subjects decided that they wished to accept the rule of the other exceptional king over their country as well. Although there was one man who objected strongly, the vast majority thought he was foolish, since there was no better candidate for the throne.

"But of course, the people of a country cannot just declare someone king. They must first ask the person they are considering if he accepts the position. When they asked this monarch he made a very compelling request. 'As is well known, one of the citizens of your country hates me passionately and will certainly rebel against me if I am declared king. Therefore I will not accept until you immobilize him. Lock him up to ensure that he doesn't make trouble and I will be your king.'

"The same is true regarding tefillin. The wicked are ruled by the passions of their hearts, but the tzaddikim take charge of their hearts. Before we put tefillin on our heads and declare Hashem the king over our souls, we must first clap in chains the passions which only wish to rebel against the King. It is only when our hearts are bound to His will that we can make Hashem king over us in our mind, the abode of our soul."

חתם סופר עה"ת, ליקוטים

Halacha Highlight

Interrupting between the *shel yad* and *shel rosh*

Shulchan Aruch Siman 25 Seif 9

אסור להפסיק בדבור בין תפלה של יד לתפלה של ראש

It is prohibited to interrupt between putting on one's *shel yad* and his *shel rosh*.

Poskim speak at length about what constitutes an interruption that is prohibited and according to Shulchan Aruch would therefore necessitate an additional beracha. Mishnah Berurah (סק"כ כ"ט) mentions that one should *l'chatchila* not signal with his eyes or lips between putting on one's *shel yad* and his *shel rosh*. Be'er Heitev (סק"ח) writes in the name of earlier authorities that signaling is an interruption that necessitates an additional *beracha*. Shulchan Aruch (סי' כ"ח סע' ג') writes that the custom of Torah Scholars is to kiss their *tefillin* when they put it on and takes it off. Nimukei Orach Chaim (שם) wonders why kissing one's *tefillin* is not an interruption between putting on one's *shel yad* and *shel rosh*. He suggests that since Bais Yosef traces the practice back to the Gaonim whose words are considered *divrei kabbalah* the practice of kissing one's *tefillin* is elevated to the level of a *mitzvah* and consequently it is not an interruption. Rav Moshe Feinstein (שו"ת אג"מ ח"ד סי' י') maintains that although kissing one's *tefillin* is not part of the *mitzvah,* nevertheless, it is not considered an interruption since it is an act that doesn't take much time.

Sefer Chaye Moshe (סי' כ"ה סע' ט' אות ד') cites authorities who maintain that one should not pull down his shirt sleeve over his *shel yad* before putting on his *shel rosh* since it constitutes an interruption. Shearim Mitzuyanim B'Halacha disagrees and argues that as long as one is involved in putting on his *tefillin* it is not considered an interruption. Furthermore, since Sha'arei Teshuva (סי' כ"ז ס"ק י"א) cites authorities who maintain that one is obligated to cover his *shel yad,* pulling down one's sleeve is not an interruption. Others accept the argument that it is necessary for one to cover his *shel yad* but argue that it should be sufficient to pull the sleeve just past his *shel yad* but there is no reason to pull the sleeve all the way down one's arm.