The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Oct 28, 2025 ■ ו' חשון, תשפ"ו
סימן כ"ה סעיף י'-י"א

Overview

Siman 25 Seif 10:

If one spoke between the *shel yad* and *shel rosh* for the purpose of *tefillin* he does not repeat the *beracha*. If one hears *kaddish* or *kedusha* he may not interrupt to respond; rather, he should be silent and pay attention to what is being said.

- Even if one interrupted for the purpose of *tefillin* between the *beracha* and putting on the *shel yad* a new *beracha* is not required. (M.B. 33)
- *L'chatchila* it is prohibited to interrupt at all while putting on one's *tefillin* unless there is not alternative but on Chol HaMoed when the *berachos* are not recited one may interrupt for the purpose of the *tefillin*. (M.B. 34)
- If one answered *kaddish, borchu,* etc. he must repeat the *beracha*. On Chol HaMoed or when putting on Rabbeinu Tam's *tefillin* one could be lenient to answer *kaddish, kedusha, borchu* and *amen* but one should then move his *shel yad* so that the *beracha* on the *shel rosh* applies to the *shel yad* as well. (M.B. 36)

Siman 25 Seif 11:

After tightening the *shel yad* on one's arm he should put on his *shel rosh* before wrapping the *retzua* around his arm. There is an opinion who maintains that it is prohibited to remove the *shel rosh* from its bag before the *shel yad* is in place. Even if both are resting outside the bag one should not unwrap the *shel rosh* until after putting on the *shel yad*. There is an opinion that writes that one should put on the *shel yad* while sitting and the *shel rosh* while standing. (In our countries this is not the custom; rather both are put on while standing.)

- Sefer Kavanos HaArizal reports that the Arizal wrapped the *retzua* around his arm seven times but not the three wrappings around the finger. The seven wrappings are allowed since they are considered part of the *mitzvah*. (M.B. 38)
- Sefer Ma'amar Mordechai writes that if *kaddish* or *kedusha* are being recited and by wrapping the *retzua* around one's arm he will not be able to properly respond he should put on the *shel rosh* before the wrappings if he is confident that the *shel yad* will remain in place. (M.B. 38)

Halacha Highlight

Wrapping the *retzua* around one's forearm

Shulchan Aruch Siman 25 Seif 11

יניח של ראש קדם שיכרך הרצועה סביב הזרע

One should put on his *shel rosh* before wrapping the *retzua* around one's arm

Shulchan Aruch writes that after one tightens the knot of his *shel yad* he should put on the *shel rosh* even before wrapping the *retzuos* around one's arm. Mishnah Berurah (ס"ק ל"ח) explains that since the *beracha* of להניח תפילין is intended even for one's *shel rosh,* one should minimize the interruption between putting on the *shel rosh* and the *shel yad* to the degree possible. Since wrapping the *retzuos* is not mandated, it is preferable to first put on the *shel rosh* before wrapping the *retzuos* around one's arm. Mishnah Berurah then mentions that it is reported that Arizal would wrap his *retzuah* around his forearm seven times before putting on his *shel rosh.* He did not, however, wrap the *retzua* around his middle finger before putting on the *shel rosh*. The rationale behind this position is that he maintains that wrapping the *retzua* around one's arm is considered a part of the *mitzvah* and thus may be done before putting on the *shel rosh*. Teshuvas Mishkenos Yaakov was also of the opinion that one should wrap the *retzua* around his arm to hold the *shel yad* in place because without doing so it is not considered as though the *shel yad* is securely tied onto one's arm.

Other authorities (ע' פסקי תשובות סי' י"ט הע' 141) take this a step further and write that after wrapping the *retzua* around one's arm one is allowed to take the remaining length of the *retzua* around one's hand in order to assure that the *shel yad* will remain in place. Others maintain that once the *retzua* was wrapped around one's arm seven times one should take the remaining length of the *retzua* and wrap it once around one's middle finger since that will also hold the *shel yad* in place.

Stories to Share

Winding the Retzuos

ש"ע כ"ה, י"א: "יניח של ראש קודם שיכרוך הרצועת סביב הזרוע..."

The Shulchan Aruch rules that after tying on the tefillin shel yad he should immediately put on the tefillin shel rosh. After putting on the shel rosh, he should wind the retzuos on his arm. But the Mishnah Berurah brings that the Arizal holds that one should wind the retzua seven times before putting on his tefillin shel rosh and mentions that the prevalent custom is to follow the Arizal and the halachic authorities who hold like him.

Interestingly, the custom is to also wind the remaining length of the retzua on the hand before putting on the shel rosh. The author of Sh'eilas Rav asked Rav Chaim Kanievsky, zt"l, if this is really permitted. "After all, even the windings on the arm is a halachic dispute because some hold that even this is a kind of hefsek between the tefillin shel yad and the tefillin shel rosh. Presumably anything more is a problem according to everyone!"

But Rav Chaim dismissed this concern out of hand. "This custom is correct. It is what I do myself..."

שאלות רב, ע' קנ"ה

Possibly his reasoning is since if the retzua is not wrapped on the hand it will be on the floor which is forbidden for even a short time since this is a disgraceful way to treat them (ע' מקור חיים, ס' כ"ה, ס' י"א). When Rav Shlomo Zalman Auerbach, zt"l, was already elderly he once noticed from afar that a certain bochur's retzuos were trailing on the ground. The rav immediately walked to this bochur's place and picked up the retzuos.

הליכות שלמה, ע' נ"ח, הערה 111