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

Overview

Siman 25 Seif 13:

The custom is not to remove one's *tefillin* until after reading *kedusha* of *U'va L'Zion*. There are those who write that one should not remove his *tefillin* until after the three *kedushos* and four *kadishim* which is after the *Kaddish Yasom* and this is the custom of those who are meticulous in their *mitzvah* observance. **On days that the Torah is read the custom is that *tefillin* are not removed until after the Sefer Torah is returned to the Aron.** This applies only in those places where the Torah is returned after *U'va L'Zion* but according to the custom of our countries that the Torah is returned after Torah reading, the *tefillin* are removed the same as on other days. **On Rosh Chodesh *tefillin* are removed before *Mussaf*.** The same thing is true on Chol HaMoed but this is true only when *Keser* is recited in *Kedusha* of *Mussaf*. The custom, however, is to take off one's *tefillin* before *Mussaf* in all cases.

- It is written that the Arizal did not remove his *tefillin* until after על כן נקוה לך (M.B. 55).
- On a day that there is a bris milah it is appropriate to not remove one's *tefillin* until after the bris. (M.B. 55)
- Shulchan Aruch should read **four** *kedushos* and **three** *kadishim*. Pri Megadim and others write that in places where *Kaddish Yasom* is recited one should wait to remove his *tefillin* until after the recitation of the *kaddish*. (M.B. 56)
- Those who wrap and fold their *talis* and *tefillin* while *kaddish* is being recited are not behaving correctly. (M.B. 56)
- In places where the Torah is returned immediately after Torah reading one should remove his tefillin after the kaddish before Mussaf. Elya Rabba writes that one should remove his *tefillin* before saying the יהי רצון in ובא לציון (M.B. 59)
- Later authorities write that on Chol HaMoed one should remove his *tefillin* before *Hallel* and the *chazzan* after *Hallel*. On *Chol HaMoed Sukkos* even the *chazzan* should remove his *tefillin* before *Hallel*. (M.B. 60)
- People who wear Rabbeinu Tam's *tefillin* do not wear them on *Chol HaMoed*. On Rosh Chodesh they are put on after *Mussaf* or while saying ובא לציון (M.B. 60).

Halacha Highlight

Putting on Rabbeinu Tam's *tefillin* during *chazaras hashatz*

Mishnah Berurah Siman 25 Seif Koton 56

ואנשים שנוהגין לקפל הטלית ותפלין ולהנחן בתיקן בעת אמירת קדיש לא יפה הן עושים

Those who fold their *talis* and *tefillin* and put it into their bag during *kaddish* are not behaving properly

Mishnah Berurah (ס"ק נ"ו) writes that those who fold and wrap their *talis* and *tefillin* while *kaddish* is being recited are not behaving properly. Mishnah Berurah (סי' ל"ד ס"ק י"ד) adds that one should not remove his *tefillin* during *chazaras hashatz*. Along these lines, Pri Megadim (סי' ל"ד משב"ז סק"ב) writes that one should protest against those who put on Rabbeinu Tam's *tefillin* during *chazaras hashatz*. The reason is that Rashi's *tefillin* are considered essential; therefore they should not be removed before *U'va L'Zion*. Additionally one is obligated to pay attention to *chazaras hashatz* and one who is putting on Rabbeinu Tam's *tefillin* will not be able to pay attention. Maharsham (כאן) also opposes the practice and adds an additional reason. One is not permitted to interrupt between the *shel yad* and *shel rosh* of Rabbeinu Tam's *tefillin,* (ע' לעיל במ"ב ס"ק כ"ח) and if one puts on his Rabbeinu Tam's *tefillin* during chazaras hashatz he will be forced to answer אמן and interrupt between the *shel yad* and *shel rosh*. It is only on Rosh Chodesh that one could be lenient, since Rabbeinu Tam's *tefillin* are not put on after *Mussaf* there is no choice but to put them on during *chazaras hashatz*. Sefer Chaye Moshe (כאן) further cites in the name of the Divrei Chaim that one should not put on Rabbeinu Tam's *tefillin* during *chazaras hashatz* since that will cause a person to be unable to answer ברוך הוא וברוך שמו.

Likutei Maharich, however, notes that there were many great Torah scholars and people who were meticulous in their mitzvah observance who put on Rabbeinu Tam's *tefillin* during *chazaras hashatz*. Others write that one should put on Rabbeinu Tam's *tefillin* before the *shaliach tzibbur* begins *chazaras hashatz*. Even Maharsham who opposed the practice commented that although he does not remove Rashi's *tefillin* until after davening, nevertheless, many people have the practice to put on Rabbeinu Tam's *tefillin* after *kedusha* in *chazaras hashatz*.

Stories to Share

The Greatness of Kaddish

מ"ב כ"ה, נ"ו: "דמאד יש לכוין באמן יהא שמיה רבא..."

The prevalent custom in many shuls is for rushed congregants to put away their tallis and tefillin during kaddish at the end of davening. The Mishnah Berurah on today's amud writes that this is forbidden, since one must say אמן יהא שמיה רבא מברך with great kavanah.

The author of Doleh U'mashkeh wondered about this statement. On the surface, it seems to imply that the main problem is during יהא שמיה רבא. If this was true, it would make it much easier for baalei batim in a rush; they could solve the problem by folding their tallis and tefillin right after they answer יהא שמיה רבא.

But of course he did not wish to declare this with certainty since perhaps he was wrong. After all, it was possible that the Mishnah Berurah was merely mentioning the most essential part of kaddish, not ruling that it was permitted to fold during the rest of kaddish. After all, he does say that those who put away their tallis and tefillin during kaddish are in error before he mentions יהא שמיה רבא.

When he asked Rav Chaim Kanievsky, zt"l, about this, he ruled short and to the point. "This is forbidden during the entire kaddish."

דולה ומשקה, ע' ל"ה

Rav Levi Yitzchak Bender, zt"l, would say that one can tell his level of emunah by how he relates to kaddish. "Do you believe that with this little tefillah you can elevate the soul of a departed neshamah—even a רשע? If you do, why don't you relate to it with the honor that such a powerful prayer obviously deserves?"

כן שמעתי ממנו