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

Overview

Siman 26 Seif 1:

One who has only one *tefila* should put that one on with a *beracha* since each one is an independent *mitzvah*. Similarly, one who has a pair of *tefillin* but for some reason cannot put on a *tefila* must put on the one that he can.

- Examples of one who cannot put on his *shel yad* and *shel rosh* are one who has wounds or is travelling and does not have the time to put on both. (M.B. 1)
- There is a disagreement whether one with limited time should put on his *shel rosh* or his *shel yad* if he time to put on only one. This question is relevant only when he will later be able to put on the other but if that is not the case he must delay his trip in order to put on his *tefillin*. (M.B. 1)

Siman 26 Seif 2:

If one will only put on his *shel rosh* he recites the *beracha* of על מצות תפילין. According to our custom to regularly recite two *berachos* he should recite both *berachos* when he puts on his *shel rosh* but if he only puts on the *shel yad* he recites just the *beracha* of להניח.

- Pri Megadim cites authorities who maintain that one should recite both *berachos* even when putting on just the *shel yad*, however, later authorities agree that only the *beracha* of להניח should be recited. (M.B. 3)

Stories to Share

A Subtle Wound

מ"ב כ"ו, א: "כגון שיש לו מכה בראשו..."

Today's amud discusses one who cannot put on tefilin due to a wound on his head.

The Mishnah Berurah rules that overly grown hair on the place where tefillin should rest is a different kind of "wound" which can be מעכב בדיעבד one's ability to discharge his obligation to put on the tefillin shel rosh.

מ"ב, ס' כ"ז, ס"ק ט"ו

When the Keren L'Dovid, zt"l, was asked whether it is permitted to lend tefillin to a bochur with a forelock since he will presumably make a brochah l'vatalah on the shel rosh, he replied that this was definitely permitted. "Nevertheless, you must explain to him that he should not make a brochah on the shel rosh since it is unfortunately possible that his hair causes him to lose this precious mitzvah..."

שו"ת קרן לדוד, ס' נ'

But when Rav Sternbuch, shlit"a, was asked about this problem he took a more lenient view. "Rav Aharon of Belz, zt"l, told me to tell those who go with their hair grown out that his father held that there is a possibility that it prevents them from fulfilling the Torah obligation of tefillin shel rosh.

"But there is no cause to rebuke those who are lenient in this regard. In the first place, one may only rebuke if his words will be heeded. Secondly, other poskim are lenient about the matter. This is especially true here in South Africa, where boys are often virtually forced to go with such hairstyles to keep peace in their family. Nevertheless, an avreich or bochur who is proud of his Jewish identity and has a measure of yiras shamayim will do his utmost to find a way to avoid this problem..."

תשובות והנהגות, ח"א, ס' מ"א

Halacha Highlight

One who has only one *tefila*

Shulchan Aruch Siman 26 Seif 1

אם אין לו אלא תפלה אחת מניח אותה שיש לו ומברך עליה

Someone who has only one *tefila* should put on the one that he has with a *beracha*.

Shulchan Aruch writes that one who has only one *tefila* should put that one on and recite the appropriate *beracha*. The reason is that the *shel yad* and *shel rosh* are considered separate and independent *mitzvos*. Biur Halacha (ד"ה מניח אותה) raises a question about this. The Gemara Menachos (36a) teaches that whenever one is wearing his *shel rosh* he should be wearing both *tefillin*. For this reason the *shel rosh* is removed before the *shel yad*. Accordingly, how is it possible for a person who cannot put on his *shel yad* to put on his *shel rosh* if this violates the mandate that the *shel rosh* must always be worn with the *shel yad*. He answers that the Gemara in Menachos refers to where it is possible for a person to wear his *shel yad* and his *shel rosh*. When a person is in a circumstance in which he cannot wear both, he must wear the *tefila* that he can since each one is a *mitzvah* independent of the other. For this reason wearing one *tefila* when it is not possible to wear the other is not considered as though one is testifying falsely against himself. The concern of saying *Krias Shema* without *tefillin* is limited to a circumstance in which one has the ability to wear his *tefillin*. When one is not able to wear both his *shel yad* and his *shel rosh* he should nevertheless read *Krias Shema* since *Shema* and *tefillin* are independent *mitzvos* (ע' לקמן סי' מ"ו ס"ק ל"ג).

Biur Halacha also discusses one who has only one *tefila* available but anticipates the arrival of the second before the latest time for *Shema* arrives. He writes that if the person only wears his *tefillin* during davening he should wait until he has a full pair of *tefillin* to daven. If, however, he wears his *tefillin* even when he is not davening he should put on the one that he has now and when the second one is available he should put that one on and then read *Krias Shema*.