

Overview

Halacha Highlight

Siman 28 Seif 1:

A person should regularly touch his *tefillin* so that he should not become distracted from them. When doing so he should touch his *shel yad* first. When reading the words "וקשרתם לאות על ירך" he should touch his *shel yad* and when he reads "לטטפת בין עיניך" he should touch his *shel rosh*.

- ❖ By touching one's *tefillin* he will not become distracted and will assure that they remain in place. (M.B. 1)
- ❖ While davening it is unnecessary for one to touch his *tefillin*. (M.B. 2)

Siman 28 Seif 2:

One should remove his *shel rosh* first since the words "יהיו לטטפת בין עיניך" indicate that when wearing the *shel rosh* one should have them both (the *shel yad* and the *shel rosh*) on his body. The *shel rosh* should be removed while standing. One should place the *shel yad* in the *tefillin* bag on the *shel rosh* so that when he reaches in the bag he will touch the *shel yad* first.

- ❖ The *shel rosh* is removed after the wrappings around the finger are undone. (M.B. 5)
- ❖ The wrappings on the finger should be undone while standing. There were scholars that were accustomed to remove their *shel rosh* with their left hand to show that it is difficult to remove their *tefillin* and a "lefty" should remove his *shel rosh* with his right hand. (M.B. 6)
- ❖ Magen Avrohom writes that it is preferable to place the *shel rosh* and *shel yad* side by side and the intent of Shulchan Aruch is that the *shel yad* should be slightly higher than the *shel rosh*. Sefer Shulchan Shlomo writes that the *shel yad* should be on the right so that one will touch that first. (M.B. 7)
- ❖ One should not remove his *shel yad* until he has put away his *shel rosh*. (M.B. 8)

Siman 28 Seif 3:

The custom of scholars is to kiss their *tefillin* when putting them on and taking them off.

- ❖ One should not wrap the *retzua* around the *bayis*; rather it should go around the *titura*. The *retzua* should be wrapped around the *tefillin* rather than spinning the *tefillin* into the *retzua*. (M.B. 9)

Removing one's tefillin

Shulchan Aruch Siman 28 Seif 2

תפלין של ראש חולץ תחלה

The *shel rosh* is removed first

Shulchan Aruch (סעי' ב') writes that one should remove his *shel rosh* while standing, before removing his *shel yad*. Mishnah Berurah (סק"י) explains that before removing the *shel rosh* one should unwrap the *retzua* from his fingers. When removing one's *shel rosh* he should use his left hand. Mishnah Berurah (סק"י) explains that using the left hand indicates that taking off one's *tefillin* and ending the *mitzvah* is difficult to do. Be'er Heitev (סי' כ"ט סק"א) explains that the left hand is used to show that there is no *beracha* recited on removing one's *tefillin*, because if removing one's *tefillin* involved a *mitzvah* the right hand would be used. Shulchan Aruch (סעי' ג') relates that it is the custom of Torah scholars to kiss their *tefillin* when taking them off.

Mishnah Berurah (סק"ח) writes that one should not remove his *shel yad* until he has wrapped and put away his *shel rosh*. Sefer Chaye Moshe mentions two customs as far as where the knot is placed when wrapping one's *shel rosh*. Aruch HaShulchan relates that there are those who are accustomed to put the knot on top of the *ma'avarta* whereas others write that it is known that the custom is to place the knot below the *ma'avarta*. Mishnah Berurah (סק"ט) writes that the *retzuos* should not be wrapped on the *bayis*; rather it should be wrapped around the *titura*. He also mentions that there is a custom based on the Gemara Shabbos (49a) to wrap the *retzuos* like the wings of a dove, i.e. to wrap the *retzua* from the right side of the knot on the right side of the *shel rosh* and the *retzua* from the left side of the knot on the left side of the *shel rosh*. In contrast, the *retzua* of the *shel yad* is wrapped entirely on one side of the *shel yad*, specifically the side opposite the knot.

When putting one's *tefillin* in the bag, Mishnah Berurah mentions that the *shel yad* should be placed on the right side. Sefer Chaye Moshe cites other authorities who maintain that the *shel yad* should be placed on the right side of the bag. Kaf HaChaim writes that what is important is for one to be consistent so that he will become accustomed to take out the *shel yad* first.

puts away his *tefillin*. But he warns that the boxes should only rest completely on their bases, not on the side of the *bayis* with the base up, as can sometimes happen.

בא"ח שנה א', חיי שרה, סי' י"ט

When the Doleh U'mashkeh asked this question to Rav Chaim Kanievsky, zt"l, he ruled that it was a problem. "It is not proper to leave them for too long."

The author then wondered about a tallis. After all, it is left on Shabbos without folding, perhaps that means that leaving a tallis is no problem at all. But when he asked about this Rav Chaim also ruled that it is a problem. "It is not fitting to leave a tallis for too long either."

The Doleh U'mashkeh points out that part of the reasoning behind this—which we see from the Mishnah Berurah in hilchos Shabbos—is that one should fold his tallis as soon as possible after Shabbos. The Chazon Ish, zt"l, was also careful to fold his tallis immediately after Shabbos. If it should not be delayed any longer than absolutely necessary because of Shabbos, it is certainly required that during the week it be done right away!

דולה ומשקה, ע' ל"ז

Stories to Share

When in a Hurry...

מ"ב כ"ח, ח': "ונכון לזוהר שלא יחלץ תפילין של יד עד שיניח..."

Although we find on today's amud that is not proper to remove the hand *tefillin* before putting the head *tefillin* away, sometimes one cannot avoid removing the hand *tefillin* before putting away the *shel rosh*. For example, this can happen on Rosh Chodesh in a place where the custom is to take off the *tefillin* before mussaf but they barely have enough time to remove their *tefillin* before they start mussaf.

It seems clear that this is not a problem, since it is the custom in many congregations. But what about if one removes his *tefillin* and it is easier for him to put it away much later? The author of Doleh U'mashkeh wondered whether this is a problem. The Ben Ish Chai, zt"l, rules that one should not leave his *tefillin* out for even a few minutes if this is avoidable, but on Rosh Chodesh before mussaf he permits this since he will miss davening mussaf with a minyan if he