The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ל"ד סעיף א'

Overview

Siman 34 Seif 1:

The correct order of the *parshiyos* according to Rashi and Rambam is for קדש to be placed in the compartment furthest left from the perspective of the wearer and כי יבאך is in the compartment next to that. שמע is placed in the third compartment and והיה אם שמע is placed in the fourth compartment which is the furthest right from the perspective of the wearer. According to Rabbeinu Tam the third compartment contains והיה אם שמע and the fourth compartment contains the paragraph of שמע and the custom is in accordance with Rashi and Rambam.

- According to all opinions if one put a *parsha* in the wrong compartment the tefillin are invalid even though there are four *parshiyos* in four compartments. (M.B. 1)
- Poskim note that Rabbeinu Tam agrees that the *parshiyos* must be written in the order in which they are written in the Torah which is the order of the *parshiyos* according to Rashi and Rambam and the only disagreement is into which compartment they are placed. (M.B. 3)

Stories to Share

Rav Yaakov's Second Set of Tefillin

ש"ע ס' ל"ד, א': "סדר הפרשיות: לרש"י ורמב"ם ...ולר"ת..."

Today's amud discusses the two most famous versions of tefilin: Rashi's opinion as opposed to Rabbeinu Tam's.

When Rav Yaakov Kaminetzsky visited Eretz Yisrael towards the end of his life, his grandchildren were stunned by a seemingly innocuous action: after shachris the rav put on a second pair of tefilin marked by the simple initials ר"ת. Obviously this stood for Rabbeinu Tam and signified that their grandfather had begun donning an additional pair of tefillin each day. What they couldn't understand was why. If there was a compelling reason to wear Rabbeinu Tam tefillin, why hadn't he begun wearing it before? And if not, why start at the advanced age of ninety?

When they asked him what was behind this mystery, his explanation revealed Rav Yaakov's immense greatness. "I can only reply by telling you a story that happened to me. When I came to Torah Vodaas around fifty years ago, Rav Shraga Feivel Mendelovich tried to convince me to put on Rabbeinu Tam tefillin. Not surprisingly, he had a very compelling argument prepared. 'As is well known, the Chofetz Chaim himself began putting on Rabbeinu Tam tefillin when he was older. What more compelling reason could you need to take this on yourself?'

"I replied that although this was an excellent argument, the Chofetz Chaim only began putting on Rabbeinu Tam tefillin when he was ninety years old. I told him that I would do just as he had done. I said, 'When I reach ninety, with Hashem's help, I too shall begin donning Rabbeinu Tam tefillin.' And so I have!"

המודיע, כ"ט אדר, תשנ"א

Halacha Highlight

Rashi and Rabbeinu Tam *tefillin*

Shulchan Aruch Siman 34 Seif 1

סדר הנחתן בבתים

The order of the *parshiyos* in the *batim*

Shulchan Aruch presents two different methods of placing the *parshiyos* in the four compartments of one's *shel rosh*. According to Rashi and Rambam beginning from the left side of the wearer the order is קדש, כי יביאך, שמע and והיה אם שמע. According to Rabbeinu Tam the *parsha* of והיה אם שמע is placed in the third compartment and שמע is in the fourth compartment. This disagreement relates to how they understand the Gemara in Menachos (34b) and could be traced to a disagreement between the Mechilta (סוף פרשת בא) and the Yerushalmi (ע' ספר האשכול סי' ה' המביאו). Bach (ד"ה סדר הנחתן) cites Semag and Mordechai who report that a beam once fell on the grave of Yechezkel HaNavi that uncovered a pair of tefillin. Upon examination it was discovered that the tefillin were consistent with Rashi's opinion giving weight to Rashi's position. Although there are authorities who reject this as proof to Rashi's position since it could be that the tefillin were buried since they were invalid since they were made in accordance with Rashi's position, nevertheless, Bach found the discovery compelling. Even if the *parshiyos* were in the wrong compartment they could be moved to their correct location and there would be no reason to bury them.

There are two additional opinions about the correct placement of the *parshiyos*. Shimusha Rabba (שו"ת רמ"ע סי' ק"ז) follows the order of Rashi and Rambam but orders them beginning on the right side rather than the left side. Ra'avad (פ"ג מהל' תפילין ה"ה) orders the *parshiyos* as did Rabbeinu Tam but he also begins from the right side of the wearer rather than the left side. It is not uncommon to see people wearing Rabbeinu Tam's tefillin and in some communities it is standard practice based on Arizal's comment that both opinions are Halacha L'Moshe M'Sinai. It is rare to find those who wear tefillin in accordance with Shimusha Rabba or Ra'avad. Authorities explain that only the holiest of people may wear these other pairs of tefillin (ע' פסקי תשובות הע' 9).