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

Overview

Siman 34 Seif 2:

One who is G-d fearing will fulfill both opinions and will make two pairs of *tefillin* and don them both. When donning the two pairs he should have in mind to fulfill the *mitzvah* with the one that is consistent with *halacha* and the other should be considered no more than leather straps. This can be done since there is room on a person's body for two pairs of *tefillin*. If one cannot wear both pairs in the correct place he should don one pair and then don the second pair relying upon the first *berachah* that was recited. Some authorities write that one who cannot wear both pairs at the same time should wear Rashi's *tefillin* for davening and after davening he should don Rabbeinu Tam's *tefillin* without reciting a *beracha* and he should then read the paragraphs of שמע and והיה אם שמע.

- One who wears both pairs of *tefillin* should wear Rashi's *tefillin* towards the front of one's head and Rabbeinu Tam's *tefillin* is worn higher on the head. Arizal writes that Rashi's *tefillin* is worn closer to the shoulder and Rabbeinu Tam's *tefillin* below that towards the elbow. Additionally, the *retzuos* of Rabbeinu Tam's *tefillin* should be below the *retzuos* of Rashi's tefillin. (M.B. 5)
- Preferably one should recite the *beracha* and tighten both pairs at the same time. (M.B. 6)
- When one will not bind both pairs simultaneously one should still make an effort to bind each one as close to the *beracha* ass possible. (M.B. 9)
- Biur Halacha proves that one must be careful to intend while wearing the second pair that it is being done out of doubt and not for the sake of the *mitzvah*. (M.B. 13)
- One should not remove his Rashi's *tefillin* and don his Rabbeinu Tam's *tefillin* after *kedusha*. (M.B. 14)
- It is unnecessary for one to repeat the *parsha* of *tzitzis*. (M.B. 15)

Halacha Highlight

Who is allowed to wear Rabbeinu Tam *tefillin*?

Shulchan Aruch Siman 34 Seif 2
יראי שמים יצא ידי שניהם
One who is G-d fearing will fulfill both opinions

Shulchan Aruch (סעי' ב') writes that one who is G-d fearing should fulfill both opinions regarding the correct order of the *parshiyos* and wear Rashi and Rabbeinu Tam *tefillin* simultaneously or if difficult, one after the other. The emphasis that this practice is reserved for those who are G-d fearing is repeated again (סעי' ג') when Shulchan Aruch writes that the practice of wearing Rashi and Rabbeinu Tam *tefillin*, even after davening (ע' מ"ב ס"ק ט"ז) is for those people who have an established reputation as pious. Mishnah Berurah (ס"ק ט"ז) cites authorities who write that one who publicly wears Rabbeinu Tam *tefillin* is behaving in a haughty manner and he should refrain from continuing the practice. The reason this bespeaks of haughtiness is that common custom is in accordance with Rashi's opinion. If a person decides to be stringent in this area without being stringent in other areas as well it is a display of haughtiness (מ"ב ס"ק י"ז).

Many Poskim have noted that for centuries already it has become common practice for even *ba'alei batim* to wear Rabbeinu Tam *tefillin* and as a result it is no longer considered haughty for one to wear them (ע' פסקי תשובות אות ב' והע' 15). Eshel Avrohom (בוטשאטש סי' י"ח סע' א') writes that nowadays one may wear Rabbeinu Tam *tefillin* even in a *tzibbur* that does not wear them and behaving differently from everyone else does not violate the prohibition of לא תתגודדו—creating different factions in the fulfillment of a mitzvah. Furthermore, those families that have the custom that boys immediately after their bar-mitzvah begin to wear Rabbeinu Tam *tefillin* may continue that custom without concern that it gives a haughty appearance even though most families have the custom that a man does not begin to wear Rabbeinu Tam *tefillin* until after he is married. The reason to wait until marriage to begin wearing Rabbeinu Tam *tefillin* is that Rabbeinu Tam *tefillin* are holier and require a higher standard of focus and cleanliness of thought (ע' פסקי תשובות הע' 18).

Stories to Share

An Unpleasant Dialogue

ש"ע סי' ל"ד, ב': "יראי שמים יניח שניהם"

Rav Ovadiah Yosef, zt"l, urged people to wear Rabbeinu Tam tefilin in addition to the obligatory Rashi tefillin. "It is worthy for every Jew to purchase two sets of tefillin, one written according to Rashi and a second pair written according to Rabbeinu Tam. In this manner he will not have any question that he has fulfilled the Torah obligation of wearing tefillin every day.

"Let us imagine for a moment a person who leaves the world and ascends on high for his heavenly judgment. To his surprise they ask him why he never put on tefillin. 'But I wore Rashi tefillin during every weekday prayer,' he would surely object.

"But then he would hear the following question: 'And why didn't you wear Rabbeinu Tam tefillin?'

Rav Ovadiah lamented, "What will he say then? That it cost too much money? Is it then fitting to risk losing this precious mitzvah for a one time expense?

"I guess he will likely try to explain this away by saying that he is no tzaddik or chassid, so why should he do more than he is strictly obligated by the halachah. But what will he do when they tell him what the Beit Yosef wrote in Shulchan Aruch Orach Chayim 34:2? There we find that one who fears heaven will wear both pairs—and the Rama doesn't comment, so he obviously agrees. Will the person then defend himself by saying that he lacked yiras shamayim? If he says so in the world of truth, woe to him and to his soul!"

הליכות מוסר, ח"ב, ע' תתשל"ב