

# Halachically Speaking

Volume 3 Issue 4

Compiled by Moishe Dovid Lebovits  
Reviewed by Rabbi Ben-zion Schiffenbauer Shlita  
Piskei Horav Yisroel Belsky Shlita  
Reviewed by Horav Yisroel Belsky Shlita

## Putting On and Removing Tefillin

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

The *posuk*<sup>1</sup> says one should put *tefillin* on his arm and in between his eyes. One of the reasons we wear *tefillin* is because *tefillin* are a sign of the connection between us and *Hashem*.<sup>2</sup> We put *tefillin* on the arm near the heart which is the place of the *seichel*, and on the head near the brain. By putting on *tefillin* we are reminded that we have to watch the *mitzvahs* always and forever.<sup>3</sup> Since we are commanded no less that eight times to put on *tefillin*, whoever does not put on *tefillin* transgresses eight *lavin*.<sup>4</sup> One who wears *tefillin* is rewarded with long life.<sup>5</sup> The *Chinuch*<sup>6</sup> explains the *mitzvah* of *tefillin* as follows: A person is a *ba'al tava* who is forced to follow his inclinations. However, the soul itself wants to please *Hashem* by refraining from sin. The *tefillin* are guards which prevent a person from doing bad by reminding him not to go after his *yetzer hara*.

The word *tefillin* comes from the word “*pela*” which means that *Hashem* separated us from the *goyim*.<sup>7</sup> In the merit of putting on *tefillin*, one’s sins are forgiven.<sup>8</sup> Some say if one puts on *tefillin* it is considered as if he learned *Torah* a whole day.<sup>9</sup> Many say that wearing *tefillin* is equal to all the other *mitzvahs*.<sup>10</sup>

Wearing *tefillin* connects us to *Hashem*. Therefore, we recite a *beracha* on it to thank *Hashem* for this opportunity.<sup>11</sup> Wearing *tefillin* acts as a guardian against those who look to destroy us.<sup>12</sup> One should be careful with this *mitzvah*, since it has great meaning.<sup>13</sup>

<sup>1</sup> In Sefer Shemos 13:9. Refer to 13:16. See Pirush Hamishnayos to Menochos 4:1 as to why the *mishnayos* did not discuss how to put on *tefillin*.

<sup>2</sup> Rashi ibid “v’huya.”

<sup>3</sup> Kli Yukor 13:16. See Ramban to 13:19, Levush 25:1.

<sup>4</sup> Mesechtas Menochos 44a.

<sup>5</sup> Rambam Hilchos Tefillin 4:26, Tur 37. Kaf Ha’chaim 1.

<sup>6</sup> Mitzvah 421.

<sup>7</sup> Pri Megadim Eishel Avraham 25:8. Refer to Rivevos Ephraim 6:15:page 17.

<sup>8</sup> Bais Yosef 37, Be’er Heitiv 37:1, Mishnah Berurah 37:1, Nidchei Yisroel 7:page 75. Refer to Shulchan Aruch 37:1.

<sup>9</sup> Yalkut Shmonei Tehillim 1:2:page 880.

<sup>10</sup> Levush 37:1, Kaf Ha’chaim 2.

<sup>11</sup> Aruch Ha’shulchan 25:13.

<sup>12</sup> Tzlach Berochos 6a.

<sup>13</sup> Aruch Ha’shulchan 37:1.

### **Tefillin and Tallis which is First?**

One who wears a *tallis godel* should put it on before the *tefillin*.<sup>14</sup> One of the reasons is because the *mitzvah* of *tzitzis* applies more often than the *mitzvah* of *tefillin*, since one does not put on *tefillin* during the night, on *Shabbos* etc.<sup>15</sup> Others say we put on the *tallis* first because of *malin b'kodesh*.<sup>16</sup>

Since the *tallis* is put on first, when putting away the *tallis* one should be careful to place it in front of the *tefillin*, so that the next day his hand will encounter the *tallis* first.<sup>17</sup> Although some say this does not apply when the *tefillin* are covered,<sup>18</sup> *l'maseh* even if the *tefillin* are in their bag one should still avoid passing over them before putting on the *tallis*.<sup>19</sup> One who took his *tefillin* out before the *tallis* should put the *tefillin* on first so as not to skip over *mitzvahs*.<sup>20</sup> One who will not be putting on the *tallis* at all may pass over the *tallis* to take out the *tefillin*.<sup>21</sup> Therefore, one who puts his hand into his *tallis* bag on *Shabbos* and touches his *tefillin* does not have to put them on.<sup>22</sup> One who is replacing his *tallis* and *tefillin* after removing them (i.e. to go to the bathroom) should still put on the *tallis* first.<sup>23</sup> One who is *davening* at home and has his *tefillin* in front of him while his *tallis* is in a different room should put on the *tefillin* first.<sup>24</sup> Some say the *tefillin* should be on the left side of the bag and the *tallis* on the right so one will not come to touch the *tefillin* first.<sup>25</sup>

### **Putting on Tallis and Tefillin before Going Outside**

Many *poskim* say that one should walk in the street with *tallis* and *tefillin*.<sup>26</sup> However, this does not apply if there are *goyim* around.<sup>27</sup> Furthermore, if one will pass a dirty place (i.e. foul smelling garbage) when walking to *shul*, one does not have to wear his *tallis* and *tefillin* in the street.<sup>28</sup> Some people were so careful with this *inyun* that they did not come to *shul* among the first ten because they were busy putting on their *tallis* and *tefillin* before leaving the house.<sup>29</sup>

The *minhag* is to be lenient with this *halacha* today.<sup>30</sup> Some still have the custom to wear their *tallis* and *tefillin* in the street if one will not pass any foul smelling places.<sup>31</sup> Many say that at least one should be *makpid* to put

<sup>14</sup> Tur 25, Shulchan Aruch 25:1, Levush 1, Shulchan Aruch Harav 25:1, Kaf Ha'chaim 1-2, Masef Lechul Hamachanus 25:1. If one has a *Shabbos tallis* on top of the weekday *tallis* he may take the weekday *tallis* and there is no need to wear only the *Shabbos tallis* since you touched it first (Be'er Heitiv 25:2, Kaf Ha'chaim 25:8).

<sup>15</sup> Bais Yosef 25, Prisha 1, Shulchan Aruch Harav 25:2, Aruch Ha'shulchan 25:1, see Bach and Levush 1 for an additional reasons. Refer to Halacha Berurah 25:7.

<sup>16</sup> Prisha 1, Shulchan Aruch ibid, see Dugel Mervuva 1. Refer to Biur Halacha "sh'malin," who explains why the Dugel Mervuvus question is not valid.

<sup>17</sup> Shulchan Aruch ibid, Levush 1, Masef Lechul Hamachanus 25:14.

<sup>18</sup> Magen Avraham 1, Machtzis Ha'shekel, Shulchan Aruch Harav 25:3, see Taz 1, Elya Rabbah 4, Biur Halacha "sh'lo," Masef Lechul Hamachanus 25:13 who argue.

<sup>19</sup> Biur Halacha "sh'lo yifga," see Kaf Ha'chaim 25:6.

<sup>20</sup> Shulchan Aruch ibid, Aruch Ha'shulchan 25:3. If one will be embarrassed if he puts on his *tefillin* first because people will know he took it out first then it is questionable if one has to put on the *tefillin* in this situation (Biur Halacha sh'lo yifga").

<sup>21</sup> Refer to Darchei Moshe 25:1, Pri Megadim Eishel Avraham 2, Mishnah Berurah 25:3, Kaf Ha'chaim 10-11.

<sup>22</sup> Poskim.

<sup>23</sup> Biur Halacha "v'yitzorech."

<sup>24</sup> Mishnah Berurah 25:4, Aruch Ha'shulchan 25:4.

<sup>25</sup> Orchos Rabbeinu 1:page 25:51.

<sup>26</sup> Bach 37, Rama 25:2, Levush 2, Biur Halacha "miy." Refer to Avnei Yushfei 5:4 if one is going to a *mikvah* before *davening* where should he put on his *tefillin*.

<sup>27</sup> Magen Avraham 5, Pri Megadim Eishel Avraham 5, Machtzis Ha'shekel 5, Elya Rabbah 6, Shulchan Aruch Harav 7, Mishnah Berurah 10, Aruch Ha'shulchan 2.

<sup>28</sup> Be'er Heitiv 2, Shulchan Aruch Harav 8, Mishnah Berurah 8.

<sup>29</sup> Shulchan Aruch Harav 5, Os chaim V'sholom 25:23, see Halacha Berurah 25:13.

<sup>30</sup> Refer to Os Chaim V'sholom 25:4:page 16, Aruch Ha'shulchan 2, Minhag Yisroel Torah 25:1, Chai Ha' Levi 5:74:4.

<sup>31</sup> Horav Yisroel Belsky Shlita, see Radvaz 4:36:page 5, Aruch Ha'shulchan 2, Minhag Yisroel Torah 25:1, Chai Ha'Levi 5:74:4.

on his *tallis* and *tefillin* in an outside room before entering the main *shul*. Nonetheless, this is not the accepted custom and most people put on their *tallis* and *tefillin* inside the *shul*.<sup>32</sup> When walking with a *tallis* or *tefillin* bag some say one should hold the bag in his right hand,<sup>33</sup> just as is done when holding a *sefer*.<sup>34</sup>

When walking in the street on *Shabbos* and *Yom Tov* some have the custom to walk wrapped in their *tallis*.<sup>35</sup> Even though one may pass a foul smelling place, this is only a concern while walking with *tefillin*.<sup>36</sup>

### **Putting on the Shel Yad before the Shel Rosh**

The *posuk*<sup>37</sup> says the *tefillin Shel Yad* is put on first, followed by the *tefillin Shel Rosh*. The *Kli Yukor*<sup>38</sup> says: the *Shel Yad* is put on first since it is worn near the heart which needs more *shemirah*. Similarly, when removing the *tefillin* the *Shel Rosh* is taken off first.

According to many *poskim* one who mistakenly put on the *Shel Rosh* first and recited the *beracha* is not required to remove it before putting on the *Shel Yad*.<sup>39</sup> One whose hand touched the *Shel Rosh* while reaching for the *Shel Yad* should not put it on, and should still put his *Shel Yad* on first. The reason is since the *posuk* says to put on the *Shel Yad* first it is not considered skipping a *mitzvah*.<sup>40</sup> Nonetheless, one should be careful not to take out or touch the *Shel Rosh* before the *Shel Yad* as not to skip a *mitzvah*.<sup>41</sup>

One should not take the *Shel Rosh* out of its bag until after the *Shel Yad* has been put on.<sup>42</sup> However, one may take out the *Shel Rosh* before completing the wrappings around the finger.<sup>43</sup> (The reason why the wrappings on the finger are done after the *Shel Rosh* is because the wrappings are like *kiddushin* and the *Tefillin* is like a *Chosson*, and first comes the *Chosson* and then the *kiddushin*).<sup>44</sup>

One may take out *Rabbeinu Tam tefillin* before taking out *Rashi tefillin* and there is no concern about skipping over a *mitzvah*.<sup>45</sup>

### **Putting on Tefillin: Sitting or Standing**

The *minhag* of *Ashkenazim* is to recite the *berachos* and put on both the *Shel Yad* and the *Shel Rosh* while standing.<sup>46</sup> The *Magen Avraham*<sup>47</sup> says one should put on the *Shel Yad* and *Shel Rosh* while sitting, and the

<sup>32</sup> Horav Yisroel Belsky Shlita, see Aruch Ha'shulchan 2, Orchos Rabbeinu 1:page 25:52, Doleh U'mashka page 32.

<sup>33</sup> Rivevos Ephraim 1:33:1.

<sup>34</sup> Sefer Chassidim 109, Bais Lechem Yehuda, Sefer B'halacha 9:footnote 10.

<sup>35</sup> Os Chaim V'sholom 25:25, Masef Lechul Hamachanus 25:25, Kaf Ha'chaim 25:20, Darchei Chaim V'sholom 29:hashmutos page 380, see Kaf Ha'chaim Palagi 10:25.

<sup>36</sup> Masef Lechul Hamachanus 25:25.

<sup>37</sup> Sefer Shemos 13:19, see Mesechtas Menochos 36a, Nemukei Yosef (Hilchos Tefillin page 16: "v'ein), Tur, Bais Yosef 25, Prisha 11, Shulchan Aruch 25:6, Taz 5, Levush 6, Elya Rabbah 11, Shulchan Aruch Harav 12, Kitzur Shulchan Aruch 10:5, Kaf Ha'chaim 25:41, Aruch Ha'shulchan 9, Masef Lechul Hamachanus 25:58.

<sup>38</sup> On Sefer Shemos 13:16.

<sup>39</sup> Pri Megadim Eishel Avraham 7, Mishnah Berurah 22, Biur Halacha "puga," Kaf Ha'chaim 26:1, Masef Lechul Hamachanus 25:93, Rivevos Ephraim 2:27:5. Refer to Rav Poalim 1:4, 3:39 who argues.

<sup>40</sup> Shulchan Aruch ibid, Levush ibid, Mishnah Berurah 23, see Chesed L'alafim 25:5.

<sup>41</sup> Aruch Ha'shulchan 9.

<sup>42</sup> Bais Yosef 25, Shulchan Aruch 25:11, Pri Megadim Eishel Avraham 31, M.Z. 10.

<sup>43</sup> Refer to Mishnah Berurah 25:38, Tefilla L'Moshe 3:4.

<sup>44</sup> Taamei Haminhagim, Lekutei Maharich 1:page 35 (new).

<sup>45</sup> Pri Megadim Eishel Avraham 34:6, Eishel Avraham Butchatch 25, Birchei Yosef 34:3, Mishnah Berurah 34:20.

<sup>46</sup> Refer to Rama 25:11, Pri Megadim Eishel Avraham 20, Machtzis Ha'shekel 20, Levush 11, Elya Rabbah 18, Shulchan Aruch Harav 27, Kitzur Shulchan Aruch 10:4, Lekutei Maharich 1:page 36 (new), Chai Adom 13:12, Mishnah Berurah 42, Aruch Ha'shulchan 20, Os Chaim V'sholom 25:15, Chekel Yitzchok 3, see Magen Avraham 18, Yisroel B'mamadam 1:3:13, and pages 995-1010 in depth.

*berachos* and tying should be done while standing. Based on the writings of the *Arizal* one should put on the *Shel Yad* while sitting and the *Shel Rosh* while standing (including the *berochos*).<sup>48</sup> The *minhag* of the *Sefardim* to put on (and make the *berochos* over)<sup>49</sup> the *Shel Yad* and *Shel Rosh* while sitting is based on *kabbalah*.<sup>50</sup> The three wrappings on the finger should be done standing.<sup>51</sup> (However, this only seems to be the custom of those who put on their *tefillin* standing).

An *Ashkenazi* who finds himself in a *Sefardi minyan* where everyone else is putting on their *tefillin* while sitting may still follow his custom to put on his *tefillin* while standing.<sup>52</sup> Others say he should follow the custom of the place where he is *davening*.<sup>53</sup>

### **Washing Hands after Touching the Upper Arm**

In most cases, when placing or removing the *Shel Yad*, one touches the upper arm with his hand. The question arises whether one is required to wash his hands since the upper arm is usually considered a covered part of the body.<sup>54</sup> Although some *poskim* say one should wash his hands,<sup>55</sup> the *minhag* is that one does not have to wash his hands in this situation. The reason is because since that part of the arm is revealed when putting on *tefillin* it is not considered a place which is normally covered.<sup>56</sup> When removing *tefillin*, if one touches the bottom part of the *retzuos* (which touch the skin) no washing is required.<sup>57</sup>

### **Covering the *Tefillin***

*Me'ikur hadin* the *tefillin Shel Yad* does not have to be covered.<sup>58</sup> However, many people are careful to cover the *Shel Yad*.<sup>59</sup> The custom is to allow the *Shel Rosh* to show a little bit, and not to cover it entirely with the *tallis*.<sup>60</sup>

### **When to Remove the *Tefillin***

One should not remove his *tefillin* before hearing three *kaddishes* and four *kedushas*. The four *kedushas* are 1. *borchu* 2. *sufa berurah* 3. the *kedusha* recited by *chazaras hashatz* 4. the *kedusha* of *u'va l'tzyion*. The three *kaddishes* are: 1. the half *kaddish* by *borchu* 2. the half *kaddish* after *shemonei esrei* 3. the *kaddish* after *u'va l'tzyion*.<sup>61</sup> Accordingly, one should not remove his *tefillin* until after the *kaddish* of *ashrei u'va l'tzyion*.<sup>62</sup>

<sup>47</sup> 25:20, see *Orchos Rabbeinu* 1:page 25:55. If in your house, some say you may do like the *Magen Avraham* (*Machtzis Ha'shekel* 20).

<sup>48</sup> *Darchei Moshe* 27:7, *Sharei Teshuva* 25:2, *Shulchan Aruch Harav* 27, *Shulchan Hatohar* 25:4, *Aruch Ha'shulchan* 20, *Halacha Berurah* 25:45.

<sup>49</sup> Refer to *Eishel Avraham Butchatch* 25,

<sup>50</sup> *Ben Ish Chai Vayeira* 1:8, *Chesed L'alafim* 25:4, *Kaf Ha'chaim* 25:33, *Os Chaim V'sholom* 25:15, *Sheiros Yosef* 1:25:51, 54.

<sup>51</sup> *Magen Avraham* 28:3, *Elya Rabbah* 27:8, *Mishnah Berurah* 28:6.

<sup>52</sup> *Bunim Chavivim* pages 189-190. quoting the opinion of *Horav Chaim Kanievesky Shlita*.

<sup>53</sup> Refer to *Be'er Moshe* 7:page 190, *Ohr L'tzyion* 2:3:footnote 12.

<sup>54</sup> Refer to *Mishnah Berurah* 4:54, *Igeres Chazon Ish* 1:4, *Teshuvos V'hanugos* 1:52, *Oz Nedberu* 5:45:2.

<sup>55</sup> *Bais Boruch* 1:2:50, *Rivevos Ephraim* 2:27:11.

<sup>56</sup> *Horav Yisroel Belsky Shlita*, see *Ben Ish Chai Toldos* 1:17, *Orchos Chaim* (*Spinka*) 92:6, *Kaf Ha'chaim* 4:99, *Masef Lechul Hamachanus* 4:138, *Salmas Chaim* 32:page 12 (old), *Yechaveh Da'as* 4:8:page 38, *Minchas Gidiyon* page 268:footnote 10, *Minchas Yitzchok* 4:114:2, *Halichos Shlomo Tefilla* 4:3, *Rivevos Ephraim* 3:473:3, 481, 5:22:2, 34.

<sup>57</sup> *Eishel Avraham Butchatch* 4:21, *Masef Lechul Hamachanus* 4:131, *Bais Boruch* 1:7:19:page 155, see *Os Chaim V'sholom* 27:14.

<sup>58</sup> *Shulchan Aruch* 25:11, *Rama*, *Aruch Ha'shulchan* 22, *Rivevos Ephraim* 2:27:22.

<sup>59</sup> *Rama*, *Levush* 11, *Elya Rabbah* 17, *Lekutei Maharich* 1:page 36 (new), *Mishnah Berurah* 47, *Kaf Ha'chaim* 56, *Os Chaim V'sholom* 19:page 68, *Rivevos Ephraim* 2:199. This is the custom of *Horav Yisroel Belsky Shlita*. Some say the *tefillin Shel Yad* is covered because it is placed near the heart and one does not know what is doing in someone else's heart. However, the *tefillin Shel Rosh* is uncovered since it is placed near the eyes and one sees a persons eyes (*Sefer Matamim* page 202 new).

<sup>60</sup> Refer to *Shulchan Aruch* *ibid*, *Shulchan Aruch Harav* 27:23.

<sup>61</sup> Based on the *Magen Avraham* 28, *Machtzis Ha'shekel*, see *Pri Megadim Eishel Avraham* 28, *Aruch Ha'shulchan* 28. Refer to *Rama* 13. Some say it means four *kedushas* and four *kaddishin*. (Refer to *Pri Megadim Eishel Avraham* 28).

Others say the reason is based on the writings of *kabbalah*.<sup>63</sup> Many *poskim* say it is proper for one not to remove his *tefillin* until after *Oleinu* if a *kaddish* will be recited then.<sup>64</sup> Others say one may remove his *tefillin* after reciting *al kein nekavei lecha* in *Oleinu*.<sup>65</sup>

Many times people remove their *Rabbeinu Tam tefillin* during *chazaras hashatz*. Some *poskim* are against this practice.<sup>66</sup> However, the *Lekutei Maharich*<sup>67</sup> says the *minhag* is to be lenient with this.

### On a Day of Laining

On a day the *sefer Torah* is read, one is not allowed to remove his *tefillin* until after the *sefer Torah* is put back in its place.<sup>68</sup> The reason is because taking off the *tefillin* earlier would be a disgrace to the *sefer Torah*.<sup>69</sup> This *din* only applies to those who follow *nusach Sefard* and return the *sefer Torah* after the *kaddish* following *ashrei u'va l'tzyion*.<sup>70</sup> Those who follow *nusach Ashkenaz* and return the *sefer Torah* before *ashrei u'va l'tzyion* should still keep their *tefillin* on until after the *kaddish* following *ashrei u'va l'tzyion*.<sup>71</sup> This applies even if one covers the *tefillin* while removing them.<sup>72</sup> One may not remove his *tefillin* in front of a *sefer Torah* which is *posul*.<sup>73</sup> One who must take off his *tefillin* should move to the side and avoid taking them off directly in front of the *sefer Torah*.<sup>74</sup>

It would seem even one who took off his *tefillin* before *laining* started may receive an *aliyah*.<sup>75</sup>

### On Rosh Chodesh

On *Rosh Chodesh*, one should remove his *tefillin* before starting to *daven Mussaf*.<sup>76</sup> One reason is because it is not proper to have a *kesser* of *tefillin* on our heads when we recite the *kesser* of *Mussaf*.<sup>77</sup> (Even one who does

<sup>62</sup> Bais Yosef 25, Shulchan Aruch 25:13, Levush 13, Magen Avraham 28, Be'er Heitiv 20, Kitzur Shulchan Aruch 10:19, Aruch Ha'shulchan 28. If one does not have a clean body he should take his *tefillin* off when he feels he is not going to be clean (Magen Avraham 27, Mishnah Berurah 35, Kaf Ha'chaim 87, Masef Lechul Hamachanus 25:122).

<sup>63</sup> Rama, Shulchan Aruch Harav 37.

<sup>64</sup> Elya Rabbah 25:24, Lekutei Maharich 1:page 39 (new), Kaf Ha'chaim 88, Masef Lechul Hamachanus 25:132, Mishnah Berurah 56, Orchos Rabbeinu 1:page 25:56, Rivevos Ephraim 2:26, see Teshuvos V'hanhugos 1:45. Refer to Ketzos Ha'shulchan 8:55 who says the Arizal said *oleinu* at the end of the *tefilla* therefore he took it off at the end of *davening*. (See Masef Lechul Hamachanus 25:126). Refer to Torah L'shma 148.

<sup>65</sup> Magen Avraham 28, Shulchan Aruch Harav 37, Chesed L'alafim 25:13, Ben Ish Chai Chai Sara 1:10, Kaf Ha'chaim 87, see 28:9, Mishnah Berurah 35. Some say one should learn before removing one's *tefillin* (Machzik Beracha 25:17, Chesed L'alafim 25:13, Kaf Ha'chaim Palagi 10:43).

<sup>66</sup> Pri Megadim M.Z. 34:2, Pri Hasadeh 1:15:4, Zichron Yehuda 1:5, Os Chaim V'Sholom 25:8, Masef Lechul Hamachanus 25:123, see Mishnah Berurah 56, Yabea Omer 3:4.

<sup>67</sup> 1:page 42 (new), see Shulchan Hatohar 25:12:footnote 37, Chai Ha'Levi 1:6:7-8.

<sup>68</sup> Bais Yosef 25, Darchei Moshe 28:1, Shulchan Aruch 25:13, Levush 13, Kitzur Shulchan Aruch 10:19. Some say if the *sefer Torah* is covered it is permitted (Sheiros Yosef 1:28:5). Others argue and this is the custom (Rivevos Ephraim 6:25). The Shevet Ha'kehusi 5:3 says one may not take off his *tefillin* even if *sefer Torah* is in the *aaron kodesh* but the *aaron kodesh* is opened.

<sup>69</sup> Machtzis Ha'shekel. The Aruch Ha'shulchan 25:28 says it is a great *chutzpah* to take it off before the *sefer Torah* is put back in its proper place.

<sup>70</sup> Shulchan Aruch Harav 39.

<sup>71</sup> Rama,

<sup>72</sup> Rivevos Ephraim 6:25.

<sup>73</sup> Rivevos Ephraim 6:25.

<sup>74</sup> Magen Avraham 29, Be'er Heitiv 21, Shulchan Aruch Harav 42, Mishnah Berurah 58, Kaf Ha'chaim 93, see Taz 25:15.

<sup>75</sup> Horav Yisroel Belsky Shlita.

<sup>76</sup> Bais Yosef 25, Shulchan Aruch 25:13, 423:4, Kitzur Shulchan Aruch 10:19, Mishnah Berurah 25:59. Refer to Rivevos Ephraim 7:317.

<sup>77</sup> Bais Yosef, Darchei Moshe 28:1, Magen Avraham 32, Taz 16, Pri Megadim M.Z. 15, Shulchan Aruch Harav 41, Drashta V'chakarta 1:5, 3:7.

not have the custom to say *kesser* and says *naritzchu* should remove his *tefillin* before *Mussaf*.<sup>78</sup> Others say the reason is because *davening Mussaf* is an *os* and *tefillin* is an *os* and we do not want to have two *osios* going on at the same time.<sup>79</sup> According to all *shitos* removing the *tefillin* before *Mussaf* is only a *minhag*.<sup>80</sup>

There are many different *minhagim* regarding the proper point before *Mussaf* to remove the *tefillin*. Some say the *tefillin* are taken off after the *sefer Torah* is put back in the *aaron kodesh*.<sup>81</sup> Some say they are removed while reciting the *yehi ratzon* at the end of *ashrei u'va l'tzyion*.<sup>82</sup> Others say to remove them prior to *krias hatorah*.<sup>83</sup> However, based on the writings of *kabbalah* the overwhelming custom is to remove the *tefillin* after the *kaddish* which follows *ashrei u'va l'tzyion*.<sup>84</sup>

One who forgot to remove his *tefillin* before *Mussaf* and realizes this while in middle of *shemonei esrei* does not have to remove his *tefillin* at that time.<sup>85</sup>

Some *poskim* say one should not keep his *tefillin* unfolded on the table when *davening Mussaf*, instead they should be folded before starting *Mussaf*. Some *poskim* suggest one who will have to leave his *tefillin* unfolded during *Mussaf* should take off his *tefillin* before finishing *ashrei u'va l'tzyion*.<sup>86</sup> However, the custom is that *tefillin* may remain unfolded during *Mussaf* if they are covered up.<sup>87</sup> One who has enough time to fold them in between *kaddish* and *Mussaf* should do so.<sup>88</sup> However, the *shatz* should not wait before starting *Mussaf* until everybody folds and puts away their *tefillin* since this may be a *hefsek*.<sup>89</sup> Once the *shatz* starts *shemonei esrei* one should stop folding his *tefillin* and start *shemonei esrei* immediately.<sup>90</sup>

One may not talk while taking off his *tefillin* before *davening Mussaf*. Unfortunately, many people are not careful with this and are *mafsik*. One should try to be careful with this.<sup>91</sup>

### On a Day of a *Bris Milah*

On a day when there is a *bris milah* one should not take off his *tefillin* until after the *bris*.<sup>92</sup> The reason the *tefillin* are not removed is because both *tefillin* and a *bris* are *osios*.<sup>93</sup> This *halacha* applies to the *sandek*, father

<sup>78</sup> Levush 25:13.

<sup>79</sup> Pri Megadim M.Z. 16, see Machtzis Ha'shekel 30. Refer to Taamei Haminhagim 446, Mishnah Berurah 423:10, Sharei Halacha U'minhag 2:176:page 55.

<sup>80</sup> Magen Avraham 30, Machtzis Ha'shekel.

<sup>81</sup> Magen Avraham 30.

<sup>82</sup> Elya Rabbah 25, Mishnah Berurah 59, There is no need to wait for the *kaddish* after *u'va l'tzyion* according to some *poskim* (Pri Megadim Eishel Avraham 30).

<sup>83</sup> Levush 423:4, Rama M'pano 108, Elya Rabbah 25:25, see Taz 423:2. The *halacha* is not like this Levush (Magen Avraham 423:6).

<sup>84</sup> Magen Avraham 423:6, Pri Megadim Eishel Avraham 423:6, Machzik Beracha 15, Mishnah Berurah 25:59, Kaf Ha'chaim 94.

<sup>85</sup> Chesed L'alafim 25:13, Mishnah Berurah 61, Kaf Ha'chaim 98, Os Chaim V'sholom 19, Masef Lechul Hamachanus 25:131, Rivevos Ephraim 8:13. Refer to Ketzos Ha'shulchan 8:footnote 56.

<sup>86</sup> Teshuvos V'hanugos 1:45.

<sup>87</sup> Horav Yisroel Belsky Shlita. One should not fold them during *chazaras hashatz* (Pri Megadim M.Z. 34:2). Many people are not careful with this and they are wrong. (Refer to Pri Hasadeh 2:97:1:page 57b who says it is only permitted to do so if one will be forced to *daven* by himself if he does not fold it during *chazaras hashatz*).

<sup>88</sup> Refer to Kaf Ha'chaim 28:7.

<sup>89</sup> Horav Yisroel Belsky Shlita, see Rivevos Ephraim 1:281:5.

<sup>90</sup> Horav Yisroel Belsky Shlita.

<sup>91</sup> Horav Yisroel Belsky Shlita.

<sup>92</sup> Magen Avraham 25:28, Shach Y.D. 265:24, Shulchan Aruch Harav 38, Kitzur Shulchan Aruch 10:19, Tzitz Eliezer 14:4, Yabea Omer 3:5.

<sup>93</sup> The *poskim* discuss why by a *bris milah* some keep the *tefillin* on even though they are both signs, and by *Rosh Chodesh* they are taken off before *Mussaf* which is a sign (Igro Moshe 4:101:4, Teshuvos V'hanugos 2:502). Refer to Machtzis Ha'shekel 28, Mishnah Berurah 55.

of the baby and the *mohel*,<sup>94</sup> and the custom is that everyone else who is present does not have to wear their *tefillin* during the *bris*.<sup>95</sup>

### ***Chol Hamoed***

Generally, one who has the custom to wear *tefillin* on *Chol Hamoed* should remove them before *davening Mussaf*.<sup>96</sup> Some say on *Chol Hamoed Pesach* the *tzibbur* should remove their *tefillin* before *Hallel*,<sup>97</sup> while the *shatz* should remove his *tefillin* after *Hallel*.<sup>98</sup> On *Chol Hamoed Succos* all agree that everyone should remove their *tefillin* before *Hallel*.<sup>99</sup>

### **Removing *Tefillin***

Although the custom is to remove the *tefillin Shel Rosh* before the *Shel Yad*<sup>100</sup> the *retzuos* on the fingers are removed first.<sup>101</sup> Some also have the custom to remove one or two *retzuos* from the arm before starting to remove the *Shel Rosh*,<sup>102</sup> It is unclear where the *minhag* to remove the *retzuos* from the hand before taking off the *Shel Rosh* came from.<sup>103</sup>

### **Removing with the Left Hand**

One should remove his *tefillin* with the left hand to show that he is not excited about removing the *tefillin*.<sup>104</sup> The *daled* shaped *kesher* of the *Shel Rosh* should be taken off with the right hand.<sup>105</sup> The *poskim* discuss the correct manner in which a left-handed person should remove his *tefillin*.<sup>106</sup> Many say that a lefty should remove his *tefillin* with the right hand.<sup>107</sup>

### **Removing and Kissing the *Tefillin***

One should kiss the *tefillin* both while removing them and while putting them on.<sup>108</sup> By kissing the *tefillin* one shows how precious the *mitzvah* is to him.<sup>109</sup> (Kissing the *tefillin* when putting them on is not considered a *hefsek*).<sup>110</sup>

<sup>94</sup> Refer to Kaf Ha'chaim 96, Teshuvos V'hanhugos 1:596, Divrei Chachumim page 29:34 quoting the opinion of Horav Moshe Feinstein zt"l. The Lekutei Maharich 1:Page 39 says the *minhag* is that everyone should keep their *tefillin* on.

<sup>95</sup> Horav Yisroel Belsky Shlita, Teshuvos V'hanhugos 1:596, 2:502, Divrei Chachumim page 29:34 quoting the opinion of Horav Moshe Feinstein zt"l, Chai Ha'Levi 4:3, Minhag Yisroel Torah 25:10.

<sup>96</sup> Bais Yosef 25, Rama 25:13. The reason to remove it on *Chol Hamoed* is like we remove it on *Rosh Chodesh* (Refer to Levush 13).

<sup>97</sup> Elya Rabbah 25, Magen Avraham 31, 423:6, Pri Megadim Eishel Avraham 423:6, Taz 31:2, 423:2, Be'er Heitiv 25:22, Mishnah Berurah 60. On *Chol Hamoed* no *Rabbeinu Tam tefillin* are put on (Mishnah Berurah 60, Lekutei Maharich 1:page 42 new).

<sup>98</sup> Magen Avraham 31, Be'er Heitiv 22, Shulchan Aruch Harav 40.

<sup>99</sup> Magen Avraham 31, Pri Megadim Eishel Avraham 423:6, Shulchan Aruch Harav 25:40, Kitzur Shulchan Aruch 10:19, Mishnah Berurah 423:10, Aruch Ha'shulchan 25:28.

<sup>100</sup> Mesechtas Menochos 36a, Tur 28:2, Bais Yosef, Shulchan Aruch 28:1, Levush 2.

<sup>101</sup> Magen Avraham 28:2, Mishnah Berurah 28:5. Refer to Hagoes V'huores 28:7 on the side of the Mechon Yerushalayim Shulchan Aruch who says the Magen Avraham 28:2 who mentions to remove the *Shel Rosh* before removing the *retzuos* on the finger is a misprint.

<sup>102</sup> Pri Megadim Eishel Avraham 28:2, Ben Ish Chai Chai Sara 1:9, Chesed L'alfim 28:3, Kitzur Shulchan Aruch 10:20, Kaf Ha'chaim 5, Lekutei Maharich 1:Page 39, Masef Lechul Hamachanus 28:6. This is not the custom of most people (Os Chaim V'sholom 28:1, see Rivevos Ephraim 4:17).

<sup>103</sup> Rivevos Ephraim 6:13.

<sup>104</sup> Magen Avraham 28:3, Ben Ish Chai Chai Sara 1:10, Shulchan Aruch Harav 28:5, Kaf Ha'chaim 8, Sefer Matamim page 222 (new), Mishnah Berurah 28:6, Taamei Haminhagim 27:page 15. On *Rosh Chodesh* when we take off our *tefillin* some say to take it off with the right hand because we want to take it off (Rivevos Ephraim 8:44:2).

<sup>105</sup> Mitzvahs Tefillin (Shlah) page 211.

<sup>106</sup> Refer to Machtzis Ha'shekel, Kaf Ha'chaim 9, Mishnah Berurah 28:6, Teshuvos V'hanhugos 1:41.

<sup>107</sup> Refer to Pri Megadim Eishel Avraham 28:3, Kaf Ka'chaim 8, Eitur Yad pages 14-15.

<sup>108</sup> Bais Yosef 28, Shulchan Aruch 28:3, Elya Rabbah 5, Shulchan Aruch Harav 28:10, Ketzos Ha'shulchan 8:6, Aruch Ha'shulchan 28:7, Kaf Ha'chaim 28:18. (Some say one should kiss them when removing them from the bag (Kaf Ha'chaim ibid). Although all the

### Placing *Tefillin* into their Bag

When placing the *tefillin* in their bag one should put the *Shel Rosh* on the right side of the bag, and the *Shel Yad* on the left side.<sup>111</sup> The reason is since people usually go to his right first, one will touch his *tefillin Shel Yad* before his *tefillin Shel Rosh*.<sup>112</sup> The *Mishnah Berurah*<sup>113</sup> is of the opinion that the *tefillin Shel Yad* should be put on the right side of the bag. Others say if while one is opening the *tefillin* bag the zipper is directly in front of him then the *Shel Yad* should be on the right and *Shel Rosh* on the left. If one is opening the *tefillin* bag with the zipper facing the right side of the bag, then the *Shel Yad* should be on the left and the *Shel Rosh* on the right.<sup>114</sup>

One should not remove the *Shel Yad* until the *Shel Rosh* is in the bag.<sup>115</sup> One should take off his *tallis* after he has put his *tefillin* away in their bag.<sup>116</sup> Some say a single boy who normally does not wear a *tallis* who *davens* for the *amud* should take off his *tallis* then take off the *tefillin*.<sup>117</sup>

### Removing *Tefillin*: Sitting or Standing

When removing *tefillin* one should follow the same custom as when putting them on. One who stands when putting them on should stand when removing them, and one who sits should sit.<sup>118</sup> Some say one is permitted to sit when folding the *tefillin*, but not when removing them<sup>119</sup> (This is only according to those who hold the *tefillin* should be put on removed while standing).

### Folding *Tefillin* during *Kaddish*

One should not fold his *tallis* or *tefillin* while *kaddish* is being recited, since doing so will prevent him from being able to answer *kaddish* properly.<sup>120</sup> Many people do not know this and should be told of this *halacha*.

### Talking Between Removing the *Shel Rosh* and *Shel Yad*

Some say that one should not be *mafsik* in between taking off the *Shel Rosh* and *Shel Yad* just as one is careful not to be *mafsik* when putting them on.<sup>121</sup> However, the *minhag* is not in accordance with this opinion.

---

*poskim* say *chachumim* should kiss the *tefillin* when taking them off and putting them on, it means everyone should do so (Os Chaim V'sholom 28:4).

<sup>109</sup> Levush 28:3, Kaf Ha'chaim 28:18.

<sup>110</sup> Nemukey Orach Chaim 28:2, Igros Moshe O.C. 4:10, Rivevos Ephraim 1:27:1. Refer to Halacha Berurah 28:13 who argues, see Otzros Yosef 2:page 9.

<sup>111</sup> Aruch Ha'shulchan 25:19, Kaf Ha'chaim 14, Masef Lechul Hamachanus 28:18, see Orzos Ha'chaim 25:2. Some say the *Shel Rosh* should be put on the right side because the *Shel Rosh* is more *chashuv* (Sefer Matamim page 222:11 new). One should always keep his *tefillin* on the same side in order to train himself to take out the proper one first (Kaf Ha'chaim 14).

<sup>112</sup> Os Chaim V'sholom 28:3.

<sup>113</sup> 28:7.

<sup>114</sup> Horav Yisroel Belsky Shlita. The custom of Horav Pam zt"l was to open the *tefillin* bag with the zipper facing the right side of the bag. The *minhag* is in accordance with the first opinion, and the *Shel Yad* should be put on the left side and the *Shel Rosh* on the right (Tefilla L'Moshe 20:footnote 26 in depth, Minhag Yisroel Torah 28:2).

<sup>115</sup> Levush 28:2, Mishnah Berurah 28:8.

<sup>116</sup> Refer to Sharei Teshuva 25:19, Kitzur Shulchan Aruch 10:20, Kaf Ha'chaim 28:9, Rivevos Ephraim 6:24. The reason is because when going away from a king one removes from top to bottom (Shlah mitzvahs tefillin page 107). The *tallis* should be taken off with one's left hand (Lekutei Maharich 1:page 40 new).

<sup>117</sup> Rivevos Ephraim 8:57:2.

<sup>118</sup> Refer to Magen Avraham 28:3, Darchei Chaim V'sholom 58, Levush 2, Mishnah Berurah 6, Aruch Ha'shulchan 7, Kaf Ha'chaim 6, Orchos Rabbeinu 1:page 25:55.

<sup>119</sup> Sheilas Rav 2:2:32.

<sup>120</sup> Magen Avraham, Mishnah Berurah 25:56, Rivevos Ephraim 2:26, Doleh U'mashka page 35.

<sup>121</sup> Eishel Avraham Butchatch 28.



### **Rolling the *Retzuos***

When putting away the *retzuos* of the *Shel Yad*, some say one should not roll them on top of the *batim* to avoid covering the *yud* shaped knot of the *Shel Yad*.<sup>122</sup> Some people have the custom to roll the *retzuos* of the *Shel Rosh* onto the *batim* in the shape of wings.<sup>123</sup> However, most people have the custom to roll the *retzuos* onto the sides of the plastic *batim* by both the *Shel Rosh* and *Shel Yad*.<sup>124</sup>

### **Placing items on top of *Tefillin***

One should not place a *siddur* or *tallis* on top of *tefillin* because the *kedusha* of the *tefillin* is greater.<sup>125</sup> Placing the plastic *batim* on top of a *siddur* etc is incorrect.<sup>126</sup> However, one may place a *siddur* on top of the plastic *batim*. This is a very common situation which many people think is not permitted, however, this is incorrect, and one may indeed put a *siddur* or *selichos*, etc on top of the empty plastic *batim*.<sup>127</sup>

### **Folding One's *Tefillin***

One should roll the *retzuos* and put away his *tefillin* by himself, and should not let anyone else do it for him.<sup>128</sup> This is very common when a young child asks his father if he could roll the *retzuos* for him.

→

---

<sup>122</sup> Horav Yisroel Belsky Shlita, see Magen Avraham 28:4.

<sup>123</sup> Horav Yisroel Belsky Shlita, see Magen Avraham 28:4, Be'er Heitiv 3, Elya Rabbah 4, Shulchan Aruch Harav 28:7, Mishnah Berurah 28:9, Kaf Ha'chaim 12. Refer to Tefilla L'moshe 20:footnote 19 why the *inyun* is to fold the *retzuos* of the *Shel Rosh* like wings and not the *Shel Yad*.

<sup>124</sup> Refer to Mishnah Berurah 9, Aruch Ha'shulchan 8, Os Chaim V'sholom 25:2.

<sup>125</sup> Refer to Sharei Teshuva 4, Kaf Ha'chaim 28:15, Os Chaim V'sholom 28:2 in depth, Doleh U'mashka page 332.

<sup>126</sup> Masef Lechul Hamachanus 28:13.

<sup>127</sup> Horav Yisroel Belsky Shlita.

<sup>128</sup> Ben Ish Chai Chai Sara 1:19, Kaf Ha'chaim 28:19, Nemukei Orach Chaim 28:1, Masef Lechul Hamachanus 28:16, Minhag Yisroel Torah 28:4. Some say if one is going to learn then one may give them over to someone else to fold (Sheiros Yosef 1:28:5). Refer to Rivevos Ephraim 1:28:1 where he quotes Horav Chaim Kanievesky Shlita as being lenient to give it to another person to fold. See Derech Eretz Rabbah 10:7.

*Halachically Speaking* is a weekly publication compiled by Moishe Dovid Lebovits, *chaver kollel* of *Kollel Nachlas Dovid* in *Yeshiva Torah Voda'as*.

Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

For a weekly email subscription to *Halachically Speaking*, please send your email address to [mdl@thehalacha.com](mailto:mdl@thehalacha.com). A nominal fee will be charged. Weekly sponsorships are available, please call 718 744 4360.

© Copyright 2007 Moishe Dovid Lebovits. All right reserved.