

SIMAN 25: HILCHOT TEFILLIN - THE LAWS OF TEFILLIN IN DETAIL

by Torah.org

25:1. (1) After donning a tallit with tzitzit (2) one should then put on tefillin, because we go up in holiness [i.e., since tefillin are holier than tzitzit, we start with the tzitzit and then go to the tefillin]. Those who put their tefillin bag and tallit together in the same bag should be careful not to put the tefillin bag on top, in order that (3) they won't touch it first (4) and therefore need to put on tefillin (5) before the tallit, in order to avoid passing over a mitzvah. [Rama: However, if he has tefillin at hand (6) and does not have tzitzit, (7) he need not wait for the tzitzit - rather he should put on the tefillin and when someone brings him a tallit he should wear it.]

MB 1: After donning etc. - Even if the tallit is obligated to have tzitzit only by rabbinical decree (e.g. a borrowed one after 30 days as mentioned above in siman 14, or any such case), he still should put it on before the tefillin (Artzot Hachaim).

MB 2: One should put on tefillin - If someone does not have enough money to buy both tzitzit and tefillin, the achronim [latter commentators] decided that tefillin are more important. This is because one must perform the mitzvah of tzitzit only if he has a tallit with four corners, while tefillin are obligatory, and one who does not wear them is in the category of the "transgressors of Israel with their body," as we shall see later on in Section 37 [where the Shulchan Aruch uses this language in paragraph 1]. Even more so, if he has money either for beautiful tefillin or a beautiful tallit, the tefillin come first according to all opinions - but many [lit. the world] make mistakes about this. One who doesn't have enough money to buy tzitzit and tefillin does not have to go begging in order to buy them, but one who has the money but relies instead on borrowing from others after they used them, the Bach writes that his punishment is great.

[In the Sha'ar Hatzion, which was also written by Rabbi Yisrael Meir Kagan, the author of the Mishna Berura, he writes: It is also common that because of this he does not fulfill the mitzvah of tefillin according to halacha, and also makes a blessing for nothing and says Hashem's name in vain - because sometimes the knot [in the straps, that is placed at the back of the wearer's head] is too small or too big for his head, and he is too lazy to fix it or the owner doesn't want him to move it, and the Pri Megadim has written that tefillin that are not in place are like tefillin still in their bag. [As we will see later, the placement of this knot is important for proper fulfillment of the mitzvah.]]

MB 3: One won't touch it - meaning even if he doesn't hold them in his hand, but just by reaching in he

reaches them first, one cannot pass over them and must therefore put them on first. All of this is only relevant if he wants to put on the tefillin now, but if he doesn't want to put on the tefillin until later, then the principle that "you shouldn't pass over the mitzvot" is not relevant here.

MB 4: *and he will need to put them on - It is clear to me that if one is davening at home and he plans to put on tallit and tefillin, and the tefillin are in the room that he is in, but the tallit is in another room, he must put on the tefillin first so as not to pass over the mitzvot. This is because the tefillin are available first, even though he hasn't taken the tefillin in his hand (we can find proof for this from the Talmud Yoma 32b, that says "and when he comes to the hechal [the holy part of the Temple], etc." [The Talmud deals there with the order of the various duties of the Cohen who goes into the hechal, which is the part of the Beit Hamikdash (the Temple) that holds the Menora, the incense altar, and the table of the 12 breads. The gemara there states that the Cohen should first remove the ashes from the incense altar since it is closest to the entrance, because of the principle that we do not pass over the mitzvot. This is true even though he hasn't touched it or even reached it yet.]*

MB 5: *before the tallit - and if he by mistake he let the Tefillin go and took hold of the tallit, it is now forbidden to let the tallit go and take the tefillin.*

MB 6: *and he doesn't have tzitzit - This is true even if he's going without a 4 cornered garment [the small tallit worn under the clothes], and all the more so according to our custom, which is that everyone is careful to wear a small tallit.*

MB 7: *he doesn't have to [wait] - Because we don't postpone a mitzvah. Even though one could argue that he will do it in a better fashion later on, it is still more valuable to do a mitzvah at its proper time. The same is true regarding the rule that "a frequent mitzvah precedes a less frequent one;" if the frequent one is not before us, we need not wait.*

25:2. One who is careful to wear a small tallit should put on both his small tallit and his tefillin (8) at home, and then go wearing his tzitzit and crowned with his tefillin to the synagogue, (9) and there put on the tallit gadol [the large tallit]. [Rama: The general custom is to also (10) put on the large tallit before the tefillin, (11) and to make a blessing upon it, and then to put on the tefillin and to go to shul.

MB 8: *at home - so that he will leave his house wearing tzitzit and tefillin, like that which was quoted in the Beit Yoseph and the Darchei Moshe [on this Halachal in the name of the Zohar, see there, which says that this is very important. And if he knows that he will pass through dirty places or that there are non-Jews in the street, he should put them on in the yard of the synagogue; and if this is not possible he should put them on at home and cover them with a hat or with his hand. And see the later commentators who wrote that if one gets up before daylight and comes to synagogue, then the Zohar's warning doesn't apply because the time of the obligation hasn't arrived yet. However, at daybreak it is better that he should go out to the yard of the synagogue and put them on there, and then come back into shul.*

MB 9: *And there put on - Even if he reached the tallit gadol before putting on tefillin, he need not put on the tallit at home since he doesn't want to put it on now. [The concept is the same as in MB 3 above.]*

MB 10: *To put on - and in a place where there are non-Jews in the street he should put on the tallit in the yard of the shul, if possible.*

MB 11: *and to make a beracha on it - meaning the beracha "lehit'ateph" [to enwrap, which is the beracha made on the tallit gadol], and he should have in mind that the beracha should also apply to the tallit kattan, as was mentioned previously in siman 8 seif 10 - see there MB 24 [where he says that this is better than saying a separate beracha for the tallit kattan, and gives two reasons].*

25:3. The Rosh would say the morning blessings until he reached "who crowns Israel with splendor," (12) and then would put on his tefillin (13) and make that blessing.

MB 12: *and then etc. - in order to use this blessing to also give praise and thanks on the tefillin which are called "splendor," as it is written "Put your splendor upon your head" [Yechezkel 24:17]. This is talking about tefillin which is a splendor for Israel, as it is said "And all the nations of the world [will see that Hashem's name is called upon you] and they will fear you" [Devarim 28:10], and we have learned that this refers to the tefillin of the head.*

MB 13: *and make the blessing "who crowns etc." - and the Artzot Hachaim wrote, "I have not seen people doing this, rather they put on tefillin before the morning berachot or afterwards, each one according to his custom. I have only seen people be certain to touch the tefillin on the hand and the one on the head when making this beracha."*

Avi Bloch

Today's halacha yomit is dedicated to my grandmother Malka (Molly) bat Frada Block who is gravely ill. May she have a full and speedy recovery. sha-25.04

Siman 25 The Laws of Tefillin in detail

25:4. One should wear Tefillin (14) when one recites the Sh'ma and during the Amidah.

MB 14: *when one recites the Sh'ma and during the Amidah - i.e. at least at these times, as we will see in Section 37 Paragraph 2. The Talmud says that if someone reads the Sh'ma without Tefillin, it is as if he is offering false evidence against himself, G-d forbid, as Tosfos explains - because he recites 'And you shall bind them for a sign etc' but doesn't actually do so. And even though if he said the Sh'ma without Tefillin he has fulfilled the Mitzvah of Reading the Sh'ma, nevertheless, he has erred on a different account in that he projects an image that he doesn't want to fulfill the will of G-d, May He be Blessed, and this is the false testimonial that he is saying about himself. Look in the Levush for an alternative explanation. The Sefer Chareidim writes that we should learn from here that when one recites "And you shall love HaShem Your G-d etc" [in the Sh'ma] that it is appropriate to instill the love of G-d into one's heart so as not to sound like he is saying an untruth (ie saying something that one doesn't actually put*

into practice), G-d forbid. But know that this only applies to one who is lazy, and intentionally fails to put Tefillin on before reading the Sh'ma. However, if one does not have Tefillin or if, for example, one is on a journey and because of cold weather conditions can't put Tefillin on, one certainly should not defer saying the Sh'ma within the correct time because of this. See the Levush in Section 58; I have quoted him there [in the MB].

25:5. (15) One should have in mind when one puts on the Tefillin that The Holy One, Blessed be He, commanded us (16) to lay these four paragraphs [Sh'mos 13.1-10, Sh'mos 13.11-16, Devarim 6.4-9 & Devarim 10.13-21. They are written on parchment and placed inside the Tefillin.] that contain the passages discussing the Unity of His Name and the Exodus from Egypt: on the arm in line with the heart, and on the head corresponding to the brain - so that we remember the miracles and wonders that He performed for us. For these miracles point to His Unity, and reveal that He has the power and dominion in both the heavenly and earthly spheres to act as He wishes, and that one should subjugate to Him our soul that resides in the brain, and also our heart that is the root of passion and thought*. Through this one will remember the Creator and minimize one's [physical] pleasures. [* In this context, this refers to the inappropriate thoughts that go along with our desires.] One should put on the Tefillin of the arm (17) first, (18) and recite the blessing "L'haniach (19) Tefillin" [...to place Tefillin]. Then he should put on the Tefillin that goes on the head, and not recite a blessing. The initial blessing includes both the "shel yad" [of the arm] and the "shel rosh" [of the head]. [Rama - Some say to recite the blessing (20) 'Al Mitzvas Tefillin' [...concerning the commandment of Tefillin] on the "shel rosh," even if one had not interrupted in between [laying the "shel yad" and the "shel rosh" - had he interrupted, even Rabbi Karo would agree that a new blessing would be required]. Common practice amongst Ashkenazim is that they recite two blessings; (21) it is appropriate to always say after the second blessing "Baruch shem kevod malchuso leolam voed" [Blessed be the name of His glorious kingdom forever and ever - which we say in the event that one inadvertantly said a blessing in vain].

MB 15: *One should have in mind when one lays them (the Tefillin) - The Bach in Section 8 writes that the reason for this is because it says (Sh'mos Chapter 13 Verse 9) "It shall be as a sign for you on your arm...in order that the Torah of G-d shall be sustained in your mouth, for with a mighty hand did G-d take you out of Egypt". This verse indicates that the root of the Mitzvah and its fulfillment depend on one's attention [to this point] at the time of fulfilling the Mitzvah. The P'ri M'gadim writes that nonetheless, even if he didn't have these thoughts in mind he has fulfilled his duty, as long as he had the intention to fulfill the Mitzvah.*

MB 16: *to lay these four paragraphs - Because of this there are those who recite these four paragraphs after laying Tefillin, i.e. 'Kadesh' (Sh'mos 13.1-10) and 'V'hoyo ki y'viacho' (Sh'mos 13.11-16): the other two paragraphs are recited anyway when reading the Sh'ma [later on during the morning service]. According to this custom, when wearing the Tefillin of Rabeinu Tam one should read all four paragraphs.*

[According to Rabeinu Tam, the order of the four paragraphs inside the Tefillin is different. Some people wear an additional pair of Tefillin that use his ordering - these are referred to as the Tefillin of Rabeinu Tam]. And this is a beautiful practice (to say these paragraphs).

MB 17: *first - as it first says (Devarim 6:8) "and you shall bind them...on your arm" and only then "they shall be as frontlets between your eyes".*

MB 18: *and [recite the] blessing - before binding as we shall see later on.*

MB 19: *Tefillin - the letter 'lamed' (ll) of Tefillin should be pronounced with a 'Chirik' sound (as in the name Lynda).*

[Hmm... the language of the Mishna Brura is "HaLamed B'Dagesh." I would read that as, "the Lamed is read with emphasis." Because I'm not certain, I'm reluctant to change what Jonathan has written - and in any event both are true. -- YM]

MB 20: *Al Mitzvas - With a 'Patach' sound under the letter 'vov', which is the singular form, but not with a 'Cholom' sound [Al MitzVOS] which is the plural form. This is because this blessing was only instituted for the "shel rosh" [Tefillin for the head] as will be explained in Section 26. [Because each of the two Tefillin is a mitzvah independent of the other (as we will see later), it was possible that someone would think the blessing read "and has commanded us concerning the commandmentS of Tefillin.]*

MB 21: *It is appropriate to always say - because we worry that this blessing is possibly said in vain, as is explained in Section 26. This is not to say that it is a genuine doubt, for if so how could one recite out of doubt a blessing in vain, relying on saying afterwards 'Blessed be the name etc'? But we Ashkenazim rule that the law is like Rabeinu Tam (in that both the shel yad and the shel rosh require their own blessing), and we have the custom to say 'Blessed be the name etc' merely to distance ourselves from impropriety and any argument. One should be particularly careful only to say 'Blessed be the name etc' after binding the 'shel rosh' correctly on his head, for otherwise there would be an interruption between the blessing and the laying. The blessing would then definitely be in vain and he would have to repeat it. People stumble over this.*

25:6. *If he (22) touched the "shel rosh" [Tefillin of the head] first, he must (23) bypass that Mitzvah and lay the "shel yad" [of the hand] and then the 'shel rosh'.*

MB 22: *Touched - only if he touched it. However, if he had already put on the "shel rosh" or he finds that his "shel yad" has slipped out of place, he need not remove the "shel rosh" [in order to put on the "shel yad" first], because what has already happened has happened, but he should speedily lay the "shel yad" correctly. There are those that disagree with this [and would require one to remove the "shel rosh" until the "shel yad" was properly in place] - look in the Biur Halacha.*

MB 23: *Bypass - Because it explicitly states that the "shel yad" precedes the "shel rosh": first it says "and you shall bind them [for a sign upon your hand]" and then it says "for frontlets [between your eyes]." Therefore, we ignore the fact that he bypasses a Mitzvah - in contrast to earlier (this section paragraph*

one) in connection with Tallis and Tefillin [where even though ideally the Tallis preceeds the Tefillin, he *WOULD* put his Tefillin on first if he picked them up before his Tallis because of not bypassing a Mitzvah: there is no specific stipulation in the Torah for the Tallis preceeding the Tefillin].

Kol Tuv Jonathan Chody sha-25.07

25. The Laws of Tefillin in Detail (cont.)

25:7. One should say the blessing (24) L'Haniach Tefillin (to place the Tefillin) with a "Kamatz" vowel under the Heh [l'hAWniach, in Ashkenazic pronunciation], not with a "Patach" [l'hAniach] and emphasis. [Editorial comment: those who pray with a modern Hebrew pronunciation will pronounce both the same way.]

MB 24: *l'hAWniach with a Kamatz - because this comes from the root "hanacha," to place - as in "to place (l'hawniach) blessing upon your house." If it were said with a patach (l'hAniach), that would indicate abandonment, as in "Leave (hanichu) one of your brothers here with me."*

25:8. One should bless upon all commandments immediately before performing them. Therefore, one must say the blessing on the "shel yad" [the one of the tefillin that is placed on the arm] (25) after placing it on the muscle but (26) before tying it - because it is the tying which actually performs the commandment. [Rama: and so too the "shel rosh" [the one that is placed on the head] - one should say the blessing just (27) before tightening it on his head.

MB 25: *After placing it on the muscle - Ideally, it is inappropriate to say the blessing before this, because then one is saying the blessing even earlier than "immediately before" - and one is required to say the blessing and perform the commandment as close together as is possible.*

MB 26: *Before tying - And if one already did it, one can say the blessing even afterwards, because the time this commandment is being performed extends throughout the day.*

MB 27: *Before tightening - because the tightening is the commandment of "tying" where the tefillin for the head are concerned. One is also required to put the tefillin on the head before saying the blessing, and not like those who say the blessing while still holding the tefillin in their hands, because they are saying the blessing even earlier than "immediately before." When saying the blessing on the tefillin of the head, one should be careful to have the head covered and not to say the blessing with an uncovered head.*

25:9. (28) It is forbidden to interrupt (29) by speaking between the "shel yad" and the "shel rosh," and (30) if he did interrupt he must then say the blessing "on the commandment of tefillin" upon the "shel rosh." [Rama: (31) And according to us, whose custom is to say two blessings even if one did not interrupt, it is necessary (32) to go back and to say both the blessing "to place..." and also "on the commandment" on the "shel rosh."]

MB 28: *It is forbidden to interrupt - Even with speaking in order to perform a commandment, like*

answering a greeting from one's teacher or Rabbi and all similar cases, because by doing so he will cause an unnecessary blessing to be said. Even those who put on tefillin during the intermediate days of a festival without saying a blessing, or those who put on Rabbeinu Tam's tefillin after taking off Rashi's, or someone who took off his tefillin with intent to put them back on (the Rama having ruled in paragraph 12 that in this case, he does not need to go back and make a new blessing when he puts them on) even so it is a transgression to speak between them, because ideally we need to do the two as close together and uninterrupted as possible. This is so because the Torah says "and it shall be a sign upon your hand and a remembrance between your eyes" - that they should be together as one entity.

MB 29: *By speaking - Even in the Holy Tongue. Ideally, it is forbidden to interrupt unnecessarily for a long time, even without talking or taking one's mind off the tefillin. One should also be careful, at least ideally, not to signal with his eyes or point with his hands between the two tefillin. Regarding putting on the "shel yad" in one house, and even intentionally going to another house to put on the "shel rosh," see above in 8:13 and the Mishna Brura there (MB 33) regarding two Tallisos; the law is the same here [in brief, going outside is an interruption].*

MB 30: *If he did interrupt - even by accident.*

MB 31: *And according to us... - Because the reason why we say two blessings on the tefillin, and regard "to place..." alone as insufficient, is that we are of the opinion that this is actually how the blessings were designed to be said: that at the beginning of the process, the Rabbis established that one should say the blessing "to place...", and that it should apply to the "shel rosh" as well; and when he then places the "shel rosh" and tightens it he should also say "on the commandment of..." because this is the completion of the performance of the commandment. Therefore, it is an obvious deduction that if he spoke and took his mind off the commandment he must then go back and also say the blessing "to place..." upon the "shel rosh."*

MB 32: *To go back and bless - It is good to pick up the "shel yad" and move it out of position, and then tighten the knot again, and thus the blessing "to place..." will go back on the "shel yad" as well. Then it will be as if he is now putting on the "shel yad" and "shel rosh" together without interruption. And if one said the blessing without first moving the "shel yad," let him move it immediately after the blessing. See also what we wrote in the Biur Halacha in the name of Rabbi Akiva Eiger in this area.*

Yaakov Menken sha025.10

25. The Laws of Tefillin in Detail (cont.)

25:10. (33) If one spoke only because of something needed for the Tefillin, then (34) he need not make a new blessing. If one hears Kaddish or Kedushah [the latter is recited during the repetition of the main 18 blessing prayer] between putting on the tefillin of the hand ("shel yad") and the one of the head ("shel rosh"), (35) he should not interrupt in order (36) to answer with the congregation, but rather should (37) be silent and listen, and concentrate upon what they are saying.

MB 33: *If he spoke - This rule applies even if he speaks after saying the blessing "to place..." before putting on the "shel yad."*

MB 34: *He need not make a new blessing - However, initially it is forbidden to speak from the time one says the blessing "to place..." until even the "shel rosh" has been tightened, even for something needed for the tefillin - unless there is no alternative. However, on the intermediate days of a Festival, when we do not make a blessing on tefillin, perhaps we should be lenient and permit speaking for something needed for the tefillin.*

[The Festivals of Passover and Sukkos both have holidays at the beginning and at the end (technically, the holiday at the end of Sukkos is a separate holiday... but that's not for now - we'll learn this later...), and "Intermediate days" in the middle. During these days, much work is permitted, but many holiday laws remain in effect. Tefillin are worn on weekdays, and are not worn on Shabbos and holidays. Are they to be worn on the intermediate days of a Festival? There are those who say no, and do not wear them at all. Others, however, believe that this is questionable - and they therefore wear their tefillin, but do not say the blessings upon them.]

MB 35: *He should not interrupt - Even in order to answer "Amen" to the same blessing, i.e. if someone else says the same blessing that one has just made, it is forbidden - unless in the case that the other person is saying the blessing for both of them [in which case it is permitted to answer "amen" before putting on one's own tefillin].*

MB 36: *To answer with them - And if one interrupted and said "Amen, Let his great Name be blessed..." [the response to Kaddish] or Kedushah or Borchu [responses which are permitted in most situations] or an Amen on any blessing that he heard, then he must go back and make a new blessing - see in the Biur Halacha. During the intermediate days of a festival, or when putting on Rabbeinu Tam's tefillin, or any similar situation where he puts on tefillin without a blessing, we can be lenient to permit answering "Amen, let his great Name..." or Kedushah, Borchu, or Amen; afterwards, one should move the "shel yad" from its normal place [and return it] before putting on the "shel rosh" in order that they should "be" upon him together.*

MB 37: *Be silent and listen - Because silent concentration is sufficient to fulfill his obligation to answer, and yet is not considered an interruption.*

25:11. After tying the "shel yad" onto one's hand, he should place the "shel rosh" in position (38) before he wraps the strap around his arm. And there are those who say that (39) it is forbidden to take the "shel rosh" out of its bag until the "shel yad" is properly (40) placed. [Rama: Even if the two tefillin are in front of him, outside of their bag, (41) it is inappropriate to open the "shel rosh" until placing the "shel yad." One opinion is that one should place the "shel yad" while sitting, and the "shel rosh" while standing, but in our countries we do not have this custom; rather, we put on (42) both while standing.]

MB 38: *Before he wraps - The reason is that since the blessing "to place..." also applies to the "shel rosh" as we saw above in MB 31, and all the more so according to Rabbi Karo [lit. our author] above in paragraph 5, whose opinion is that only one blessing should be said, we should therefore reduce the pause between them as much as possible - and since the wrapping of the strap around the arm is not central to performance of the commandment, we should therefore first put on the "shel rosh."*

MB 39: *It is forbidden - Even if he would like to bring out the two tefillin at once, in which case there is no problem of passing over a commandment, he should nonetheless not do this. The reason comes from the Kabbalah, as is written in the Bais Yosef here. All the more so should he not put aside the "shel yad" and involve himself with the "shel rosh," which is forbidden by Law.*

MB 40: *Placed - This means to say that it should be well-tightened upon his arm. It is then permitted to go on to the "shel rosh" even before wrapping the strap of the "shel yad" around his arm seven times. And if one has a friend who can take out the "shel rosh" and begin to place it while the first one is still placing the "shel yad," the Pri Megadim is stringent [and says not to do this] while the Artzos HaChaim is lenient - see there.*

MB 41: *It is inappropriate - Meaning even if he keeps the "shel yad" in his hand while working with the "shel rosh," when he then puts aside the "shel rosh" in order to place the "shel yad," he will then be passing over a commandment [that of placing the "shel rosh"].*

MB 42: *Both while standing - Look in the Magen Avraham, that wishes to prove that one should place the "shel yad" while sitting, but that the blessing should be said while standing. The Elya Rabba, however, writes in the name of the Rashal in a tshuva in Section 98 that "who among us is greater than R"Sh [Rabbi Shimon?] from Kinon, who after learning Kabbalah prayed like a day-old child, because one who is not able to understand the secrets correctly will come to cut down the sprouts." [No, I can't explain this, and those who think they understand may well have gone insane trying.] Therefore the blessing and the emplacement should both be while standing. In the explanations of the Gaon Rabbi Eliyahu, he proves that even according to the Zohar [in other words, Kabbalah] it is permitted to put on the "shel yad" while sitting - therefore, we should not move from our custom.*

25:12. **If one puts on tefillin several times in one day, he must make a blessing (43) each time. If his tefillin (44) slipped (45) from their place, and he picks them up in order to return them to their place, he must make a blessing. {Rama: And if he puts one of them back, he must make a blessing as if he was placing only one of the two tefillin, as we will describe later in Section 26 [corrected - old printed editions said Section 27].} If one moved his tefillin out of place, even though his original intent was to return them immediately, he must nonetheless (46) make a blessing. {Rama: And there are those who say that he (47) should not make a blessing.}**

MB 43: *Each time - If his intent when taking them off was immediately to put them back on, and even if he did not move from his place in the meantime. And the Rama argues on this nearby. If when he made the blessing it was his original intent to take them off afterwards, and to then go back and put*

them on, it is clear from the words of the Magen Avraham above on Section 8 Paragraph 16 that according to all opinions there is no need to make a new blessing.

MB 44: *Slipped - sha-25.13*

Siman 25 - The Laws of Tefillin in Detail (continued).

25:13. (55) **It is the custom not to remove the tefillin until after the Kedusha in Uva L'tzion ("A redeemer shall come to Zion") [This is a part of the morning services and comes towards the end of it, after the silent prayer (Shmona Esrei) and before Aleinu]. [Rama: There are those who write based on Kabbalah that one should not remove (the tefilin) until after (56) 3 Kedushos and 4 Kadishim -- that would be after the mourner's Kaddish [said after Aleinu]. This is the custom of those who are exact (in doing mitzvos).]**

MB 55: *It is the custom: There are those who do not leave the tefilin on more than required since the tefilin require a clean body (ie: one may not flatulate, etc.). It all depends on the individual, if he doesn't have a clean body and he fears that perhaps he might flatulate, he should remove (the tefilin) immediately. In Chapter 37, paragraph 2 we will see that for this reason, most people do not wear their tefilin all day. It is written in the name of the Ari, his memory should be for a blessing, that one should not remove the tefilin until after "al kein n'kavei l'cha" [the second paragraph of Aleinu]. On a day in which there is a mila [a "bris"], it is fitting that one should not remove the tefilin until after the mila, because both the mila and the tefilin are called a sign.*

MB 56: *3 Kedushos: It is a printer's mistake. In truth it should say 3 kadishim and 4 kedushos. "Barchu es HaShem" [beginning the blessings before recitation of the Shema] is considered one, because it is an item of kedusha [meaning it can only be said with a minyan [prayer quorum]], the kedusha which is said in the blessing before Sh'ma is the second, and the kedusha in the Amida [silent prayer - said during the leader's repetition] and the kedusha in the prayer "uva l'tzion." The 3 kadishim are the 1/2 kadish before Barchu, the 1/2 kadish after the silent prayer, and the full kadish after uva l'tzion (before Aleinu). Nevertheless, it is inferred from the Prei Magadim and other Achronim that in places which have the custom to say the mourner's kadish every day after Aleinu, it is good not to remove the tefilin until after that mourner's kadish. Those who have the practice to put away the tallis and tefilin and put them into their bags at the time that kadish is being said, they are not doing a good thing - they should be concentrating intensely while answering "amen, y'hei shmei raba..." (Answering the kadish), as will be said later in chapter 56 in the Tur & in the Shulchan Aruch. "Amein, Yehey shmei Raba..." (the response said to kadish) is on a higher (spiritual) level than k'dusha as will be explained in the Magen Avraham, subparagraph 1. Certainly it (saying Amein, Yehey Shmei Raba) would not be any worse than saying other blessings established by the Rabbis, in which it is forbidden to do even any type of easy action at the time one makes a blessing. This is stated in chapter 191 in the Magen Avraham subparagraph 2.*

(cont.) On a day when we read the Torah [Mondays, Thursdays, public fasts], our custom is not to remove the tefilin (57) until after the Torah has been returned and (58) placed into the Ark (Aron

Hakodesh). [Rama: The writer is speaking of places in which they return the Torah to the Aron after the prayer "Uva L'tzion." But in those places where we return the Torah to the Aron immediately after the reading, one should remove them at the same point as on any other day.] On Rosh Chodesh (the new Jewish month), the tefilin are removed before the (59) musaf prayers [the additional service]. [Rama: (60) So too on the intermediate days of Sukkos & Pesach. All of this is especially in places where they begin the k'dusha of musaf with (61) "Keser..." [there are several customs as to the beginning words of k'dusha (a longer version of the 3rd blessing of a shmona esrei said during the repetition of the shmona esrei). Some begin with "Keser," and others with "Na'aritzcha"]. However, the custom is to remove the tefilin before musaf (62) in all places.]

MB 57: *Until they return - A hint to this (leaving the tefilin on until after the Torah is returned to the Aron Hakodesh) is in the verse "And the their king passed by them (that is the Sefer Torah) and Hashem (Gd) was on their head (tefilin)."*

MB 58: *Placed (the Torah) into the Ark - The one who removes his tefilin before (the Torah is returned) should be careful not to remove the "shel rosh" [tefilin of the head] in front of the Torah, in order that he should not have his head uncovered in front of the Sefer Torah. Rather, he should turn away to the side. In front of the Torah, it is permissible to remove the "shel yad" [tefillin of the hand] where there is no problem of having an uncovered head, or when removing the shel rosh while covered by a Tallis.*

MB 59: *Musaf - After the Torah is returned to the Aron. In our places, where we return the Torah right after reading it, one should remove his tefilin after the kadish which is before the Musaf prayer. It is written in the Eliyahu Raba that on Rosh Chodesh one should remove the tefilin after the k'dusha in uva l'tzion, but before the last paragraph of uva l'tzion, "y'hei ratzon milfanecha, etc.," and should not wait until after the kadish so as not to create an interruption between kadish & the musaf prayer.*

MB 60 : So too on the intermediate days - The later commentators wrote that since there are those who say that one should not put tefilin on at all on Chol Hamo'ed, as will be said in Section 31, one should hurry to remove the tefilin before Hallel, while the person leading the prayers should remove them after Hallel. On Chol Hamo'ed of Sukkos, in which there is an additional wait for the Esrog, even the leader of the prayers should remove his tefilin before Hallel. [the Esrog is one of the four species taken on Sukkos, which are first used immediately before Hallel. I suspect that this was written in a time when an entire synagogue shared one set, so there was quite a wait. --YM] Those who have the custom of wearing tefilin all day should put them back on after musaf on Rosh Chodeh, and he need not make a new blessing if he had it in mind to do this when he removed the tefilin - this according to what the Rama decided above in chapter 12. On Chol Hamo'ed, one should not put them back on all day. Those who put on tefilin according to the opinion of Rabeinu Tam [Rabeinu Tam has a different order to the verses which are written in the tefilin. Some people have a custom of wearing these tefilin after wearing those that follow Rashi's order - although all agree that "Rashi's Tefilin" are correct according to the law.], should not put them on at all during the intermediate days of a festival. On Rosh Chodesh, they may either put them on after the prayer leader concludes the Musaf

prayer, or they should remove Rashi's tefilin before "uva l'tzion" and put on those of Rabeinu Tam during uva l'tzion [and then remove them for the Musaf prayer].

MB 61: *"K'dushas keser" - Meaning that at the point in the Musaf prayer where we say "n'kadesh" [the beginning of K'dushah], in a few places that say instead, "keser yitnu l'cha" [let them give _you_ a crown]. If so, it is not right that one should have the crown of tefilin on _himself_ at this time. And [in these congregations,] even during the silent Musaf prayer one should not have his tefilin on. Obviously, one who forgot and started to pray the silent prayer with his tefilin on should not stop and take them off in the middle, because all of this is only a custom.*

MB 62: *In all places - The Taz writes that if one has the custom not to remove his tefilin for musaf, no complaint is lodged against him - because we do not say the k'dusha of "keser yitnu lecha" [let them give you a crown], and I have heard about one particular Gadol Hador (leader of the generation) that he did not remove his tefilin at musaf. An individual who prays with the congregation certainly should not do differently than the community's custom.*