

**משנה ברורה סימן כה**

סימן כה

נושא סעיף קטן	סעיף קטן	סעיף א
What if one borrows a טלית and is מדרבן only חייב – should he still put on the Talit before the תפילין? Yes	א	
If one has limited funds, what should he buy first – Talit or Tefillin? Answer: Tefillin as tzitzit are only a mitzvah if one is wearing a 4 cornered garment. If one has no money for either, he is not required to gather צדקה to purchase them. One who can purchase tefillin shouldn't rely on borrowing from others.	ב	
<p align="center"><b><u>ביאור הלכה (שמעלין בקודש)</u></b></p> refers to the spiritual rise of the man. First he covers himself in a "mitzvah cover" and than he connects with a "Holy knot" (tefillin)		
<p align="center"><b><u>ביאור הלכה (שלא ינחו)</u></b></p> since the tefillin are still in the bag, there is not ענין of מעבירין על (since they are still in the bag, the mitzvah of קשירה isn't yet in front of you); don't be lenient like the ביאור הלכה – even if slightly embarrassing to have other see you put the tefillin on first.		
means to touch. So even if the tefillin aren't held, just touched, they must be put on first. אין מעבירין – If he has no intention of putting on the tefillin until a later time – doesn't apply.	ג	
<p align="center"><b><u>ביאור הלכה (שלא יפגע)</u></b></p> 2 main points of ביאור הלכה a. reiterates we פסקין against the מגן אברהם so even if touch tefillin bag, they must be put on first. (before the talit) b. same for the two tefillin. The של יד should be raised a bit above the של ראש so your hand touches it first.		
The idea of אין מעבירין applies to a case where the tefillin are in a closer room to you than the talit. Again, one must not pass by the 'tefillin room" to get to the talit.	ד	
What if I touched the tefillin (supposed to take them first), but I instinctively put them down and took out the talit. Should I continue to put it on? Should I put on the tefillin first? Answer: Talit than tefillin	ה	
<p align="center"><b><u>ביאור הלכה (ניצטרך להניחם)</u></b></p> What if I take off the Talit and tefillin having in mind to put them back on. When I come to put them back on the tefillin are in front of me first. What do I do? – answer: same דין as regarding the first time one puts on the talit and tefillin.		
One who has no מצוה בשעתה חביבה doesn't need to wait because ציצת – the mitzvah that you have right in front of you is more beloved.	ז	
Zohar – best to walk to shul with tefillin already on. If this isn't possible (pass by garbage) put them on right outside the shul. (NOTE: מחבר is saying to JUST wear tefillin at home and put on talit at shul) What if one goes to shul before it is light? Answer: too early to put on Talit and tefillin, but when it gets light, he should go outside and put on the טלית ותפילין.	ח	סעיף ב
<b>Even though the talit is put on after the tefillin this isn't מעבירין because in the house (where you put on your tefilin) you had no intention of putting on a talit at all , so you weren't "מעביר" on anything.</b>	ט	
ספרדים also are נוהג like the רמ"א and put on talit and tefillin at home.	י	

<p align="center"><b>ביאור הלכה (מי שהוא זהיר)</b></p> <p>Putting on talit at shul is okay if you have a קטן on at home. If not, even מצוה would say to put on the גדול at home as well as the זוהר says לילך מפתח ביתו ביציאת ותפילין</p>		
<p><b>The Rosh</b> put on tefillin rt before the bracha of עוטר ישראל in order to give praise during this bracha for the tefillin which are also called פאר (ישראל בתפארה)</p>	יב	סעיף ג
<p>The custom of the Rosh is not our minhag.</p>	יג	
<p>Tefillin and Talit should <b>minimally</b> be worn for ק"ש and עשרה. Since in ש"ש we say וקשרתם לאות – referring to tefillin its like שקר not to have them on.  one is יצוא w/o having on Talit and tefillin  This (idea עדות שקר) only applies to one who is too lazy to put on tefillin. One who doesn't have tefillin shouldn't miss בזמנה ק"ש waiting for them to come.  <b>Similar idea:</b> should have in mind when saying words השם את true love for Hashem so that it won't be שקר עדות.</p>	יד	סעיף ד
<p>Reason כוונה is stressed is that the Torah says תורת השם בפיוך – it gives a reason for wearing the tefillin, so the Torah must believe that כוונה is especially important for this mitzvah.</p>	טו	סעיף ה
<p>Due to the need to think about the 4 פרשיות some read "קדש" and "והיה כי יביאך" (are part of the tefilla anyway) rt after putting on tefillin.</p>	טז	
<p>teaches us (לאות על ירך) – וקשרתם</p>	יז	
<p>Bracha comes before tightening the strap on the arm.</p>	יח	
<p>Rama argues on מחבר and says to make two brachot (one on של יד and one on של ראש)</p>	כ	
<p>Why do we say <b>after</b> tightening the head straps on our heads (and after the bracha of course)? – answer: since a ספק if the bracha should be made, we say ברוך שם (only a slight ספק) NOTE: if ברוך שם said before tightening the head straps, its for sure a ברכה לבטלה and you'd have to make another bracha.</p>	כא	
<p align="center"><b>ביאור הלכה (וטוב)</b></p> <p>Suggests that when putting on the של יד you make a תנאי (conditional statement). If להניח is really enough, I'm לא לצאת and then you can make the bracha on the Rosh. This isn't a צריכה as it must be done to avoid the דינה (ספיקא דינה) The פרי מגדים is against this advise – perhaps so as not to cast doubt on the ישראל.</p>		
<p><b>What if</b> I touched the של ראש first? Which one do I put on? Answer: של יד (see מ"ב ס"ק כג for reason). What if I put on the של ראש already? Do I need to take it off to put on the של יד first? Answer NO</p>	כב	סעיף ו
<p align="center"><b>ביאור הלכה (פגע)</b></p> <p>Even though the ארצות חיים says to take off the של ראש (if it was put on first by accident) the ביאור הלכה feels not because one can fulfill the mitzvah of tefillin with JUST the של ראש – so certainly we shouldn't have him stop doing a current mitzvah , just so he can put them back on in a better fashion. (in language of לעקור ממנו העשה בידיים - it is ביאור הלכה)</p>		
<p>Reason is פגע (just touched) we are מעבירין על המצות על the של יד first – The Torah states – וקשרתם לאות על ירך – <b>than</b> it says והיו לטטפות בן עינך.</p>	כג	
		סעיף ז
<p>One is supposed to make a bracha לעשייתה – that is, before doing the action of the mitzvah. The מ"ב explains that the bracha is made right before tightening the של יד because otherwise its דקודם דקודם – meaning the bracha would be said too early.</p>	כה	סעיף ח
<p>What if one already tightened the של יד? Can he still make the bracha? YES</p>	כו	

כז	bracha must be AFTER the tefillin are on the head and BEFORE they are tightened on the head. Best to cover one's head with the talit when making the bracha on the tefillin.	
כח	What are the circumstances that one may talk between putting on the יד של and the ראש של? Not allowed even for דיבור של מצוה (like saying hello to a Rav) Rule Applies to: Putting on Tefilin on Chol Hamoed, Tefillin תם רבינו תם, removing tefillin and having in mind to put them back on Reason: והיה לאות על ידיך ולזכרון בין עיניך – seems they must be at the same time.	סעיף ט
כט	Ari thought that it was okay to speak bt the יד של and the ראש של because he spoke in Hebrew (לשון הקודש) Was he right? No! Not only דיבור is אסור, also ... a. long period of silence b. winking c. hand signals (לכתחילה) If one put on the יד של at home and the ראש של at shul, the מ"ב (see סימן ח and מ"ב לד) says that walking isn't a היסח דעת unless the shul is very far away. (or he specifically did something to cause a היסח דעת)	
לא*	Why do Ashkenazim make two brachot on the tefillin? Answer: when first putting on the tefillin the תקנה was to make – להניח. The גמר מצוה is the של ראש, so it has its own bracha.	
לב	If one talks between the יד של and ראש של what should he do? Answer – מחבר – say one bracha of להניח on the ראש של; רמ"א say two brachot on the ראש של, but its best to move the יד של a bit so its as if you're putting that on now as well.	
	<b>ביאור הלכה (ואם הפסיק)</b> is even one word (like אמן) – הפסק Question of באר היטב if one speaks when the ראש של is "over" the head, but not yet resting on it. He says that as long as the ראש של isn't resting on the head its not the גמר מצוה and any talking would be a הפסק requiring one to repeat the bracha.	
לד	Can one speak bt the יד של and the ראש של if it is לצורך תפילין? לכתחילה, one shouldn't speak for any reason. Exception – חול המועד when a bracha isn't made, one can be מיקל לכתחילה for things that are צורך תפילין.	סעיף י
לה	Even answering אמן to ברכת תפילין a ברכה is אסור bt the יד של and ראש של unless you're with your friends יוצא to be מכון (and he has you in mind)	
לו	Any הפסק – even for שמיה – requires one to repeat the bracha, except if if is answered on חול המועד (no bracha on the tefillin), but he should move around the tefillin of hand before putting on the ראש של.	
לז	Being quiet (when hearing שמיה אמן bt the bracha of the יד של and ראש של) is the right thing to do, as keeping quiet (and listening) is like answering	
	<b>ביאור הלכה (אם שמע)</b> if one is יוצא by hearing another person's bracha and he than answers שמיה אמן he doesn't need to repeat the bracha before putting on the ראש של. The ביאור הלכה disagrees with this.	
לח	Why do we put on the ראש של before finishing wrapping the tefillin around the finger? Answer: Would like the יד של and ראש של connected as much as possible. Since the wrap on the fingers isn't מעיקר הדין, best to do it later. would wrap 7x around the arm before putting on the ראש של, just not to the "finger wrap" Generally we do like the אר"י – Exception: As you put on the יד של they begin קדיש, so skip the wrappings and put on ראש של so you can answer קדיש.	סעיף יא
לט	Can one take both the יד של and תפילין של ראש של out of their bag at the same time. Answer: even though there is not a problem of המצוות (both at same time) still קבלה על פי it shouldn't be done. (do של יד first, than take out the ראש של)	
מ	Once של יד is tightened, the ראש של can be taken out (even before כריכות). What is someone else offered to take out the ראש של earlier? –yes סח-פרי מגדים	

<p>מב say bracha while standing and while sitting. אליהו רבה – both while standing; גר"א – standing.</p>		
<p>מג Explains the מחבר: Even if when taking off the tefillin, one had in mind to put them back on, according to the מחבר, one must still make a bracha. (רמ"א argues) If at the time of the original bracha he has in mind to take them off and put them back on, than acc to everyone there is no reason to make a bracha.</p>		סעיף יב
<p>מד we are not to make another bracha is the tefillin slips, since we assume there was דעת still on the tefillin. If one wears the tefillin most of the morning (smaller assumption that the דעת is still valid), one should make the bracha is they slip.</p>		
<p>מה The מחבר only requires another bracha if the tefillin totally (or at least רוב) moved from the proper spot on the arm.</p>		
<p>מו הסיח דעת</p>		
<p>מז – when the person moves the tefillin, no bracha is made when re-fixing them. When they fall off by themselves, bracha must be made. 2. When one takes them off having in mind to put them back on – Rama – no bracha. 3. Didn't have in mind to put them back on or had in mind and than got distracted, <b>everyone agrees that a new bracha is said.</b> 4. Take them off to go to the bathroom, must make a new bracha (can't wear tefillin in the bathroom)</p>		
<p>נ 1. What if the קשר of the tefillin broke as the man was putting on his tefillin של יד? Answer: not called היסח דעת – even if one spoke לצורך התפילין 2. What if one made a bracha on tefillin w/o a קשר, than made the kesher – is the bracha sufficient? Answer: yes – making a קשר isn't a הפסק. 3. If the קשר broke after tightening the tefillin, does he have to make another bracha after he fixes it? Answer: yes מחבר (similar to case where tefillin moved off the arm); רמ"א – סו – as long as he hasn't already put on the tefillin של ראש (still considered עוסק במצוה) 4. What if the קשר breaks and there is no one around to fix it and he must borrow tefillin from someone else? Answer: all agree need to make a new ברכה.</p>		
<p>נב According to the מחבר if the ראש של (after tightening it) or the יד של (after tightening the ראש של) become loose, a new bracha must be said. According to Rama (see מ"ב מד quoted in של"ה) no new bracha is said.</p>		
<p>נג One can make a bracha on borrowed tefillin – even those borrowed w/o permission as its assumed one likes others to do mitzvoth with his things. דניחה ליה לאיניש למיעבד מצוה בממונה They must be returned exactly wrapped as he found them.</p>		
<p>נד One may NOT use a stolen pair of tefillin (מצוה הבאה בעבירה), even after יאוש (owner has given up getting it back), even בדעבד. What if one stole tefillin and sold them. May the second person say a bracha on them? (יאוש ושינוי רשות) Answer: מגן אברהם – yes; ט"ז – no bracha (may use them w/o a bracha)</p>		
<b>ביאור הלכה (מהדק)</b>		
<p>1. pts out the really the bracha comes before the fastening. 2. This is only if the knot comes out by itself, but if the owner unties it and reties it, no new bracha is needed. (note: tefillin w/o a knot or without the strap are still called tefillin (see #3) 3. If one made a bracha, than took off tefillin to check parshiot, than put them back on, perhaps must make a new bracha. The tefillin w/o the parshiot are not called tefillin. Once they are put back in, its like a new pair. Left as ספק 4. if are non kosher (מן הדין) and he fixes them and puts them</p>		

<p>5. back on, should a new bracha be said? Left as a ספק. make the bracha on the ציצת and BEFORE putting them on, you notice a פסול . Once it's fixed, no need to make a bracha because the fixing was before the מעשה מצוה .</p>		
<p>Tefillin may be taken off (earliest) after ובא לציון גוף. Reason: Difficult to keep a גוף נקי. On a day that there is a brit milah, best to keep them on until after the Brit.</p>	נה	סעיף יג
<p>א says to take tefillin off after קדיש (ובא לציון רמ"א)  <b>Definition of ארבע קדשות</b> – a. ברכו b. קדוש קדוש (קריאת שמע before קדושה c. קדושה של ובא לציון d. שמונה עשרה  <b>Definition of שלש קדישים</b> – a. ברכו before חצי קדיש b. חצי קדיש after שמונה עשרה c. קדיש שלם after ובא לציון.  עלינו קדיש יתום – פרי מגדים.  <b>One should NOT put talit and tefillin away during קדיש (לא יפה הן עושין).</b>  <b>Instead one should concentrate on the words of קדיש and answering.</b></p>	נו	
<p>ספרדים (who return the ספר תורה after ובא לציון) should wait on laining days until after Torah is returned to take off Tefillin. At least not to take off the ראש של in front of the ספר תורה.</p>	נז-נח	
<p>Take off – ראש חודש – after returning Torah; אשכנזים – after Kaddish (ובא לציון) feels best to take off tefillin before end of ובא לציון (after words חקיר) in order to avoid any הפסק between kaddish and musaf.  <b>Reason we take them off:</b> we take into account the opinion of the מקובלים that tefillin shouldn't be worn after musaf until the end of the day (some say until the time for mincha)</p>	נט	
<p>for those who wear tefillin – its best to take them off before Hallel and the ש"ץ after Hallel.  One who normally wears tefillin all day, may put them on again after Musaf on Rosh Chodesh. (no bracha needed if had this in mind when he put them on)  No one should put tefillin on again on חול המועד (רמ"א)</p>	ו	
<p>Not proper to be wearing the "כתר" (ie: tefillin) when we say <b>לבר</b> כתר יתנו  If one forgot and is wearing the tefillin, he shouldn't take them off in the middle as its only מנהג.</p>	זא	
<p>Although it may be alright for someone who wants to wear tefillin during Mussaf; when davening with a ציבור one MUST follow the custom of the congreation.</p>	זב	