מז. לכתחילה לא ינשק התפילין של ראש קודם הנחתן. וכן היה נוהג מרן הראש"ל זצ"ל שלא לנשק אז התפילין מחשש הפסק בין תפילין של יד לתפילין של ראש. [אורחות מרן עמ' סט]

Day 26

Kissing the *shel rosh*

47) One should refrain from kissing the *tefillin shel rosh* upon taking it from the *kuracha* before putting it on. Maran the Rishon Letziyon did not kiss his *tefillin shel rosh* when he took it from his *kuracha* since he felt that this would be an interrupting action between putting on his *tefillin shel yad* and his *tefillin shel rosh*.[68]

one does not turn one's attention away from the mitzvah of tefillin and as long as one does not speak.

It is difficult to understand why Maran the Rishon Letziyon chose to rule leniently and ignore the stringent ruling of the *Halakhot Ketanot*. Almost all the *Aḥaronim* ruled stringently and forbade signaling even for the sake of a mitzvah. Maran the Rishon Letziyon was aware of this. In fact, in responsa *Yabia Omer* (Vol. IX, #82:2) he cited the stringent ruling of the *Kaf Haḥayim* Palachi and he still commented that in practice one may signal to someone else if it is for the sake of a mitzvah. He explained that really all the *Aḥaronim* disagreed with the *Halakhot Ketanot*, except that they ruled that one should play it safe and avoid interrupting through any action. Therefore, it makes sense to say that it is permissible to signal to someone else if it for the sake of a mitzvah.

It is important to point out that in his *Yabia Omer*, Maran the Rishon Letziyon permitted signaling only if one would lose the opportunity to fulfill the mitzvah otherwise. In his *Halikhot Olam* he did not point out this limitation. In most cases, if a beggar comes over while one is putting on tefillin, he will understand by himself that he must wait until the person finishes. Therefore, it is rare that a case will arise justifying a person signaling to the beggar to wait.

68. The responsa *Igrot Moshe* (Vol. IV, #10) dealt with the question of kissing the *tefillin shel rosh* before putting it on, and he compared it to the act of winding the strap of the *tefillin shel yad* around one's forearm. Rabbenu Asher, cited in the *Arba'a Turim*, ruled that one must put on the *tefillin shel rosh* immediately after tightening the strap of the *tefillin shel yad* on one's upper arm, even before winding it around one's forearm. This is because the practice of coiling the strap around one's forearm is not an essential part of the mitzvah. Maran followed this opinion in the *Shulḥan Arukh* (25:11). The Arizal (cited by the *Magen Avraham* (25:18), however, ruled that one must wind the strap seven times around one's forearm before putting on the *tefillin shel rosh*, because he felt that this is an essential aspect of the mitzvah.

Kissing the *tefillin shel rosh* is only an expression of one's love for the mitzvah; it is definitely not part of the mitzvah itself. Despite this, the *Igrot Moshe* ruled that it is permissible to kiss it before putting it on. This is because the simple act of bringing the tefillin to one's lips does not cause any delay in putting it on. Maran the Rishon Letziyon disagreed, explaining that any act is an interruption even if it takes no time. Therefore, he did not kiss his *tefillin shel rosh* before putting it on, according to the testimony in *Oraḥot Maran* (page 69). The *Netivot Haḥayim* (*Meshovev Netivot*, page 4) ruled that it is permissible to kiss it, explaining that this act is for the sake of the mitzvah of tefillin. Maran the Rishon Letziyon, however, felt that any unnecessary act will be considered an interruption, just as he ruled regarding the act of pulling down one's sleeve.

There is a similar dispute regarding the practice of kissing the tzitzit threads while reciting the *Shema*. For more information about that, see HaKeter's edition of *Yafe Lalev* (*Siman* 24, footnote 21).

Removing one's wristwatch

The *Halakha Berura* (page 46) added that it is forbidden to take off one's wristwatch between putting on one's *tefillin shel yad* and *tefillin shel rosh*. If one wishes to remove it, one should do so before putting on the *tefillin shel yad* or after putting on the *tefillin shel rosh*. This needs some explanation, for one would think that this act is necessary for the mitzvah of tefillin, so that the tefillin strap will rest directly on one's arm and not on the watchband. Of course, this should have been taken care of before the person began, but if he forgot to remove the watch until he was winding the strap on his arm, he should be able to do so at this time.

Actually, the *Halakha Berura* (page 101, *Sha'ar Hatziyun* 45) ruled that it is technically unnecessary to remove the watch altogether; one may simply wind the strap over the watchband and leave it that way. This is likewise the ruling of Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #2). Nevertheless, if someone wishes to follow the more stringent ruling of other *Poskim*, the act of removing the watch is a necessary act, unlike the act of pulling down one's sleeve. The *Kaf Haḥayim* Palachi (18:2) ruled that any act that is necessary for the fulfillment of the mitzvah of tefillin is not considered an interruption and is permitted.

מח. אם אחר שהניח תפילין של יד ובא להניח של ראש, וקודם שהגיע הקציצה בבשר אחר שהגיע לאויר הראש, הפסיק בדיבור, כתבו הפוסקים שאין אומרים בזה "קלוטה כמי שהונחה דמיא", ולכן צריך לברך על התפילין של ראש. [ביאור הלכה ד"ה ואם בשם ארצוה"ח ועוד]. אולם אם הפסיק בדיבור אחר שהניח התפלין של ראש על ראשו קודם שהידק הרצועה, בדיעבד אין נחשב הפסק. [הלכה ברורה עמ' מז]

מט. מי ששכח לברך על תפילין של יד, ואחר שכרך כמה כריכות הפסיק בדיבור, אין דינו כמי ששח בין תפילה לתפילה, אלא יש לו לברך קודם הנחת תפילין של ראש ברכת "להניח תפילין" בלבד, ותחזור ברכה זו גם על התפילין של יד שהניח. [ארצוה"ח הובא בביאור הלכה ד"ה ואם]

Interrupting while putting on *shel rosh*

48) If someone interrupted by speaking after raising his *tefillin shel rosh* and holding it over his head but before letting go of it, he must recite an additional blessing before tightening the strap. We do not say that it is as if he has placed the tefillin on his head, although there is a Talmudic concept regarding other halakhot that an object hovering over a particular place is considered to be in that place.[69] If he has already placed the tefillin down on his head and he speaks before tightening the strap around his head, however, no additional blessing is necessary.[70]

Forgot to recite— *lehani'ah*

49) If someone began putting on his *tefillin shel yad* and he forgot to recite the blessing of *lehani'ah*, and then he spoke after winding the strap around his arm several times, he should recite the blessing of *lehani'ah* before putting on his *tefillin shel rosh*. That blessing will retroactively cover his *tefillin shel yad* as well. [This is the rule even if he had not interrupted by speaking.] No additional blessing is necessary.[71]

According to Maran the Rishon Letziyon, neither the act of pulling down one's sleeve, kissing the *tefillin shel rosh*, or removing a wristwatch are essential for the mitzvah of tefillin, and therefore all are forbidden while putting on the tefillin. Furthermore, it is possible to wind the strap around one's arm down to where the watch is worn, and then put on the *tefillin shel rosh* before taking off the watch.

69. The *Halakhot Ketanot* (Vol. II, #42) ruled that as long as the person is holding the tefillin in his hand over his head it cannot be considered to be placed on his head, citing proof from Tosafot (*Shabbat* 4a). This implies that if he spoke after he placed his tefillin on his head, it would not be considered an interruption even though he has not yet tightened the strap. The *Artzot Hahayim*, however, brought irrefutable proof that the mitzvah is not completed until one tightens the strap around one's head. This is likewise the ruling of the *Tefilla leDavid*, cited in *Sefer Ikare Dinim*. See more about this in responsa *Yabia Omer* (Vol. V, #5:7).

The *Yeshu'at David* Povarsky (*O.H.* #38:2) explained that the halakhic concept of *lavud* does not apply in this case. Regarding many halakhot, if an object is within three handbreadths of something else, the concept of *lavud* tells us to regard them as if they are adjacent and touching one another. It does not tell us to regard the two objects as fastened to one another, however, and for the mitzvah of tefillin we need it to be fastened to one's head. The discussion of the *Halakhot Ketanot* was about the halakhic concept of *keluta kemi shehunah*, through which we can consider a hovering object to be set in the place below it.

70. Although the mitzvah is not completed until the strap has been tightened around the person's head, as explained in the previous footnote, many *Aharonim*, cited in the *Halakha Berura* (page 47) and the *Piske Teshuvot* (footnote 106), ruled that in this case it will not be necessary to recite an additional blessing. Once the *tefillin shel rosh* has been placed on the person's head, he is considered to be involved in completing the mitzvah of *tefillin shel rosh* and his original blessing can no longer be invalidated if he interrupts by speaking. Since the *Poskim* debated this issue, the ruling in practice is to refrain from reciting an additional blessing, based on the principle of *safek berakhot lehakel*.

71. The *Halakhot Ketanot* ruled that even in this case he must recite an additional blessing, because he sinned

ג. אין להפסיק בין תפילין של יד לשל ראש אפילו אם לא בירך בעצמו אלא שמע הברכה מחבירו ויצא מדין "שומע כעונה", שמכיון שיוצא בברכת חבירו אינו עדיף מאם בירך בעצמו, וכמו שבברכת עצמו אסור להפסיק, הוא הדין בזה. [ראה ביאוה"ל ד"ה אם]

ומי שנפטר בברכת להניח תפילין מחבירו שמברך מדין "שומע כעונה", והמברך שח בין תפילין של יד לשל ראש, אין השומע צריך לחזור ולברך, כיון שהוא עצמו לא עשה שום הפסק, וספק ברכות להקל. [יבי"א ח"ח סי' כד בהערה]

Day 27

One person reciting *lehani'ah* for another

50) Albert and Ezra were putting on tefillin at the same time, and Albert suggested that Ezra recite the blessing out loud on behalf of them both. Ezra complied, Albert responded Amen and they both began tightening the straps of their *tefillin shel yad* and winding them around their arms.

Suddenly, Ezra spoke before putting on his *tefillin shel rosh*. He now must recite an additional blessing before he puts it on. Albert, however, does not need to recite an additional blessing since he did not speak. Although some *Poskim* ruled that both men must recite an additional blessing in this case, we follow the principle of *safek berakhot lehakel*.[72]

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by interrupting with speech [the blessing of *lehani'ah*] between his *tefillin shel yad* and *tefillin shel rosh*. The *Artzot Hahayim* disagreed, explaining that this is just like someone who put on a *tallit katan* without a blessing and then recited a blessing to put on his *tallit gadol*. That blessing covers his *tallit katan* as well, as the *Shulhan Arukh* ruled (8:10). In this case as well, when he recites the blessing of *lehani'ah* before putting on his *tefillin shel rosh*, that blessing covers his *tefillin shel yad* as well. Therefore, there is no basis for reciting an additional blessing.

This ruling is correct for Sefardic Jews who do not normally recite any blessing when putting on the *tefillin shel rosh*. For Ashkenazic Jews who always recite a second blessing when putting on the *tefillin shel rosh*, the correct procedure in this case would be to recite both blessings of *lehani'ah* and *al mitzvat tefillin* when putting on the *tefillin shel rosh*. No additional [third] blessing is necessary to rectify the interruption.

72. The *Aharonim* debated this halakha. According to the *Hikre Lev*, when Ezra interrupted by speaking, he created a problem for Albert as well. Albert depended on Ezra's blessing, and once Ezra invalidated the blessing's ability to cover the *tefillin shel rosh*, it is invalidated for Albert as well. The *Bet Oved* (page 47a, #40), however, ruled that once Albert listened to the blessing and responded Amen, it is as if he had recited his own blessing. In fact, even if had listened but not responded Amen, it still would count for Albert as if he had recited his own blessing. That is the meaning of the halakhic principle of *shome'a ka'one* – the person who listens is identical to someone who speaks. Therefore, although Ezra spoke and needs to recite an additional blessing, Albert does not need to since he did not speak. The *Peri Megadim* and the *Zekhor le'Avraham* concurred with the ruling of the *Bet Oved*. The responsa *Lev Hayim* (Vol. II, #8), however, refuted the *Bet Oved's* ruling.

Regarding a case of someone who recited the blessing of *hamotzi* on behalf of a group eating together, the *Mishna Berura* (167:43) ruled that if he spoke before tasting the bread, his blessing is invalidated for the entire group. The *Petah Hadevir* (167:5) discussed this issue at length, but did not come to a definite conclusion.

The *Ben Ish Hai* (*parashat Emor* halakha 16) ruled that if the person who recited *hamotzi* spoke before eating, he must repeat the blessing but the others do not. This is likewise the ruling of the *Sede Hemed* and Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, footnote to #24; *Halikhot Olam* Vol. I, page 348), based on the principle of *safek berakhot lehakel*. See the *Yalkut Yosef Berakhot English Edition* Vol. I, 167:26.