נה. יש אומרים שהשומע ברכת תפילין מחבירו, והוא נמצא בין הנחת תפילין של יד לתפילין של ראש, יענה "אמן" אחריו, שכיון שהוא מענין התפילין הוי כדין "גביל לתורי" שאינו נחשב הפסק (וכמבואר לעיל הלכה מ"ג). ויש חולקים וסוברים שלא יענה אפילו אמן של ברכת תפילין, שגם זה נחשב הפסק. ושב ואל תעשה עדיף, ולא יענה "אמן". [ילקו"י מהדו"ק עמ' לב]. ובדיעבד שעבר וענה "אמן", לא יחזור לברך על תפילין של ראש, דספק ברכות להקל.

Day 29

Responding Amen to *lehani'ah*

55) Some *Poskim* ruled that if someone is in the midst of putting on his tefillin and he hears another person recite the blessing of *lehani'ah tefillin*, he may respond Amen to that blessing although he has not yet put on his *tefillin shel rosh*. The basis for this halakha is that responding Amen to a blessing recited over the mitzvah of tefillin cannot be considered an interruption in the act of putting on tefillin. Other *Poskim* disagreed, arguing that responding to someone else's blessing has nothing to do with the first person's mitzvah of putting on tefillin.

Since this matter is disputed, it is best to refrain from any action, and not to respond Amen. If someone responded Amen in this case, however, he must not recite an additional blessing. This is based on the principle of *safek berakhot lehakel*.[78]

III, #4, Maran the Rishon Letziyon wrote: "Although the halakha permits one to respond verbally to kaddish or *Kedusha* while putting on tefillin 'of Rabbenu Tam,' it is best to avoid such a situation. If someone realizes that the congregation is about to begin kaddish or *Kedusha*, he should not begin putting on his tefillin 'of Rabbenu Tam' until after the congregation finishes. It is incorrect to put on tefillin 'of Rabbenu Tam' purposely in a situation when one will be forced to interrupt verbally before finishing. After all, some *Aharonim* ruled that it is forbidden to interrupt at all. Why should anyone wish to place himself in a situation where he might be doing the wrong thing?"

In fact, Maran the Rishon Letziyon added that one should avoid losing the opportunity to respond *Barukh Hu uvarukh Shemo* while putting on one's tefillin. If so, it is certainly critical not to lose the opportunity to respond to kaddish or *Kedusha*. Therefore, whenever there is the likelihood of losing such an opportunity one should postpone putting on one's tefillin for the moment.

78. The responsa *Panim Me'irot* (Vol. I, #59) stated that one should respond Amen to this blessing even if one has not yet put on the *tefillin shel rosh*. It is forbidden to respond to kaddish or *Kedusha* since that has nothing to do with the mitzvah of tefillin, and the halakha demands that the mitzvah of putting on tefillin be done as if in one act, as Rabbenu Nissim explained in his commentary to *Rosh Hashanah*. Responding Amen to this blessing, thereby affirming that God commanded us to perform this mitzvah, is not considered an interruption at all. The *Bet Hamelekh* and *Artzot Hahayim* concurred with this ruling.

The responsa *Devar Shemuel* Abohab (#142), however, ruled that it is forbidden to respond Amen to the other person's blessing since it is not related to his own mitzvah of putting on tefillin. If someone did respond Amen, however, it is not necessary for him to recite an additional blessing when putting on the *tefillin shel rosh*. Most *Aharonim* (*Yad Yitzhak*, *Bet She'arim*, *Tehilla leDavid*, *Me'at Mayim*, *Kaf Hahayim* Palachi 18:1, *Igrot Moshe*, Harav Avraham Hayim Na'eh) concurred with this ruling. Maran the Rishon Letziyon (*Yalkut Yosef* first edition, page 32) followed this tradition, adding that the *Zekhor leYitzhak* agreed that if someone responded Amen to this blessing he does not need to recite any additional blessing, although he ruled that another blessing is necessary if someone responded to kaddish or *Kedusha*. Maran the Rishon Letziyon repeated this ruling in responsa *Yabia Omer* (Vol. IX, #82:1).

נו. אף שאין להפסיק בדיבור בין הנחת תפילין של יד להנחת תפילין של ראש אף בהנחת תפילין של רבינו תם (וכמו שנתבאר לעיל הלכה נ"א), מכל מקום מותר להפסיק לענות דברים שבקדושה, כגון, קדיש וקדושה ברכו ואמן דברכות. וכן מותר לברך ברכת רעמים וכדומה דהויא מצוה עוברת, וכל שכן שמותר לאפרושי מאיסורא. ועל צד היותר טוב יחזור ויהדק התפלין של יד, ואין צריך לחלוץ אותו לגמרי. [ביי"א ח"ג סי' ג, הליכו"ע ח"א עמ' כו]

ולדבר דברי תורה באמצע אין להקל. וכמו כן אין לענות "ברוך הוא וברוך שמו", מפני שלכתחלה אין להסיח דעתו בין תפלין של יד לשל ראש, דבעינן הויה אחת לתרוייהו. (כמ"ש הר"ן סוף ר"ה, בשם הרז"ה). וכל שכן שלא ישיח ביניהם שיחת חולין. [ביי"א שם, ובח"ט סי' קח אות כז]

ומכל מקום לכתחילה לא יביא את עצמו לידי כך שיבטל אמן דברכות וקדושות באמצע הנחת תפילין דרבינו תם. [ויבי"א ח"ג ר"ס ד], ויתבאר לקמן בסימן ל"ד.

When putting on tefillin "of Rabbenu Tam"

56) When putting on tefillin "of Rabbenu Tam," if someone suddenly heard the congregation recite kaddish or *Kedusha*, he may respond to it even though it is forbidden to interrupt unnecessarily (as explained above in halakha 51). Likewise, he may respond Amen if he hears someone recite a blessing, and he may respond to *Barekhu*. Furthermore, if he hears thunder or sees lightning, he may interrupt to recite the appropriate blessing. Likewise, if he sees someone about to commit a sin out of ignorance, he may interrupt and warn that person about his actions. In all these situations, it is best to afterward loosen the *tefillin shel yad* and then start once more by tightening it and going on to the *tefillin shel rosh*. It is not necessary to remove the *tefillin shel yad* completely from one's arm; it is sufficient to loosen it.

It is forbidden, however, to converse about halakha or some other Torah topic while putting on tefillin "of Rabbenu Tam," and certainly one must not engage in any mundane conversation. Likewise, it is forbidden to respond, "*Barukh Hu uvarukh Shemo*," when hearing God's Name mentioned. As explained above, the act of putting on a set of tefillin should be performed as one continuous act and one must not do anything that distracts one's attention from this mitzvah while putting it on.

It is important to plan ahead and avoid the situation where one is forced to interrupt while putting on tefillin "of Rabbenu Tam" in order to respond to kaddish, *Kedusha*, or Amen to a blessing. This will be explained below in *Siman* 34.

אימתי מניח תפילין של ראש

נז. לדעת מרן השלחן ערוך, מיד אחר שקשר תפילין של יד על זרועו, יניח התפילין של ראש, קודם שיכרוך הרצועה על הזרוע. [ש"ע סי' כה סי"א]. אולם מנהגינו, שרק אחר שכרך השבעה כריכות על זרועו, שמניח התפילין של ראש. (תמונה נ"ד) [באו"ח ויראא סוף הלכה טו, כה"ח ס"ק ע]. אבל שלשת הכריכות שעל האצבע, יעשה אחר הנחת התפילין של ראש. (תמונה נ"ה) [באו"ח ויראא הט"ז, משנ"ב ס"ק לח, כה"ח ס"ק ע]. ויתבאר עוד לקמן בסימן כ"ז. **וכבר** ביארנו לעיל (הלכה נ"ד) שבמקום צורך כששמע שמתקרבים ובאים לומר קדיש או קדושה, רשאי לנהוג כדעה ראשונה שלא לכרוך הכריכות, אלא יהדק התפילין של יד בזרוע, וימהר להניח תפילין של ראש. ויענה קדיש או קדושה, ואחר כך ישלים הכריכות. (תמונה נ"ד א')

Putting On *Tefillin shel Rosh*

Before or after winding strap around the forearm

57) The *Shulhan Arukh* ruled that, as soon as someone has tightened the strap of the *tefillin shel yad* on his arm, he must put on the *tefillin shel rosh* [even before winding the strap around his forearm]. Our custom, however, is to first wind the strap seven times around the forearm and then to turn to the *tefillin shel rosh*.[79] (Illustration № 54)

He must not wind the strap around his middle finger, however, until after putting on the *tefillin shel rosh*. (Illustration № 55) This will be explained below in *Siman* 27.

As explained above in halakha 54, if someone has started to put on his tefillin and realizes that the congregation is about to recite kaddish or *Kedusha*, he may follow the first opinion and put on the *tefillin shel rosh* before winding the strap around his forearm. In that way he will be able to respond to the kaddish, and then he can proceed with winding the strap around his forearm. (Illustration № 54a)

79. Rabbenu Asher and Maran

The *Bet Yosef* cited a responsum of Rabbenu Asher ruling that one must put on the *tefillin shel rosh* immediately after tightening the strap of the *tefillin shel yad* around one's arm. He explained that the blessing recited before putting on the *tefillin shel yad* is meant for the *tefillin shel rosh* as well, and therefore no extra actions should be taken until after putting on the *tefillin shel rosh*. The act of winding the strap seven times around the forearm is not an essential part of the mitzvah of tefillin, and therefore it is best to postpone it until after putting on the *tefillin shel rosh*. Rabbenu Yaakov, author of *Arba'a Turim*, testified that this was the practice of Rabbenu Asher, who was his father. Based on this, Maran ruled in the *Shulhan Arukh* (25:11) that this is the halakha.

The Arizal and *Aharonim*

In *Sha'ar Hakavanot* (page 10b), the Arizal taught that one must first wind the strap around the forearm seven times and only then turn to the *tefillin shel rosh*. This act, he contended, does not constitute any interruption in the mitzvah. This ruling appears as well in the *Peri Etz Hayim*, and it is cited by the *Ture Zahav*, the *Magen Avraham*, the *Eliya Rabba*, and Harav Zalman.

Harav David ben Zimra (responsa Vol. II, #623) suggested that Rabbenu Asher had a different method of tightening the strap of the *tefillin shel yad* around his arm so that it would stay in place even without any winding. We tighten the strap very simply, and without winding it around the arm it would be impossible for it to remain in place. For us, therefore, the act of winding the strap around the forearm at least three or four times is essential to the mitzvah of *tefillin shel yad*. This reasoning is quoted by the *Mishkenot Yaakov* as cited by the *Mishna Berura* (25:38). Harav David ben Zimra added that according to the Kabbalah, the act of winding the strap around the forearm is similar to a bride adorning herself in preparation for meeting her groom.

Harav HIDA (*Birke Yosef* 25:9) testified that the common custom in the Land of Yisrael is to follow the Arizal's instructions in this matter. The author of *Shalme Tzibbur* testified that this custom spread to all the countries and communities where Sefardic Jews reside, and the

נח. אסור להוציא את התפלה של ראש מהתיק, עד שתהיה התפלה של יד מונחת על זרועו. [ש"ע סעיף יא, באו"ח וירא הי"ט]

ואפילו להוציא התפילין של ראש ושל יד, שניהם ביחד בשווה מן התיק, גם בזה יש ליזהר, שאף שבזה אינו מעביר על המצווה, מכל מקום יש בזה טעם על פי הקבלה. וכל שכן שאין להניח התפילין של יד מידו ולהתעסק בהוצאת השל ראש, שבזה מדינא אסור. [משנ"ב ס"ק לט]

Taking *tefillin shel rosh* from the *kuracha*

58) It is forbidden to remove the *tefillin shel rosh* from its *kuracha* until after putting on the *tefillin shel yad*.[80] If someone would remove the *tefillin shel yad* from the *kuracha* and then put it down momentarily to take out the *tefillin shel rosh*, he would be guilty of *en ma'avirin al hamitzvot*. In fact, one may not even pull them both from the *kuracha* at the same time. Although by pulling them out together one

Ma'amar Mordekhai concurred with this. The *Peri Megadim* testified that this is the common custom of Ashkenazic Jews as well. The *Yafe Lalev*, the *Ben Ish Hai*, the *Kaf Hahayim* Sofer, and the *Mishna Berura* (25:38) all agreed that this is the universal custom. See the words of Maran the Rishon Letziyon in *Yalkut Yosef* (first edition, page 32).

80. This is the ruling of the *Shulhan Arukh* (25:11). In the *Bet Yosef*, Maran cited Rabbenu Yitzhak Abohab testifying that some people had the practice of taking out and opening up both the *tefillin shel yad* and *tefillin shel rosh* so that the minimum of time will be needed after putting on the *tefillin shel yad* until one puts on the *tefillin shel rosh*. Harav Yaakov ben Habib argued that this is a mistaken practice, since by putting down the *tefillin shel rosh* in order to put on the *tefillin shel yad* they are guilty of *ma'avirin al hamitzvot*. These people must be taught to change their practice, and not to touch the *tefillin shel rosh* at all until after putting on the *tefillin shel yad*. The extra time that it takes to take out the *tefillin shel rosh* and open it up is not considered an interruption, since all those actions are steps toward fulfilling the mitzvah of *tefillin shel rosh*.

Maran added that Harav Yosef Gikatilla wrote a responsum ruling that according to the Kabbalah it is forbidden to remove the *tefillin shel rosh* from the *kuracha* until after putting on the *tefillin shel yad*. Maran cited this ruling in the *Shulhan Arukh*.

Before winding the strap around the forearm

According to the *Shulhan Arukh*, it is certainly permissible for the attendant to take out the *tefillin shel rosh* immediately after the rabbi has tightened the *tefillin shel yad* on the arm, since that is the proper time for putting on the *tefillin shel rosh*, as explained in the previous halakha. Even though our practice is to wind the strap seven times around the forearm before putting on the *tefillin shel rosh*, it is nevertheless permissible for us to remove the *tefillin shel rosh* from the *kuracha* before winding the strap around the arm. The *Kaf Hahayim* Sofer (25:71) cited the Arizal in *Sha'ar Hakavanot* stating that he "took care not to remove the *tefillin shel rosh* from its *kuracha* until after tightening the strap of the *tefillin shel yad* on his biceps. Once that is done, it no longer matters whether one takes out the *tefillin shel rosh* before winding the strap around the forearm or afterward. What is important is to wind the strap around the forearm before putting on the *tefillin shel rosh*." It is likewise clear from the words of the *Ben Ish Hai* (*parashat Vayera* halakha 19) that it is permissible to take out the *tefillin shel rosh* as soon as one has tightened the strap of the *tefillin shel yad* around the biceps.

Modern-day tefillin pouches

The *Si'ah Halakha* (#28:9) suggested that since our tefillin pouches are opened and closed using a zipper, this presents a special challenge in fulfilling the rule of *en ma'avirin al hamitzot*. When placing the *tefillin shel rosh* and *tefillin shel yad* side-by-side in the pouch, it should be necessary to make sure that the *tefillin shel yad* is on the side where the zipper handle will be when the zipper is pulled open. If the *tefillin shel rosh* are positioned on that side, one would have to move one's hand away from the *tefillin shel rosh* in order to reach for the *tefillin shel yad*, thus infringing on the rule of *en ma'avirin al hamitzvot*. Although the person can make sure not to touch the *tefillin shel rosh* first, the *Mishna Berura* (25:3 and 4; 28:3) ruled that the rule of *en ma'avirin* applies even when one has not touched the mitzvah object.

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo* page 40) refuted this ruling. He explained that the issue of *en ma'avirin al hamitzvot* applies only when a person has one mitzvah at hand and then leaves it to tend to another mitzvah. In this case, when the person began pulling the