עד. מה טוב ללמוד עם התפלין כאשר תשיג ידו אחד המרבה ואחד הממעיט. וכמ״ש החיד״א במחזיק ברכה (ס״ס כה) בשם ספר אור צדיקים שאין לחלוץ התפלין עד שילמוד בהם תחילה, כי לא יזכה האדם לקנות ג׳ חלקי הנשמה נר״ן, אלא אם כן ילמוד בתפלין. וביותר אם לומד בתפלין דרבינו תם.

[יבי״א ח״ג סו״ס ד. ועי״ע באו״ח חיי שרה הי״א, כה״ח ס״ק פט]

Torah study after *shaḥarit*

74) The practice of studying Torah while still wearing tefillin after *shaḥarit* is highly praised, even if one studies Torah for just a few minutes. Harav ḤIDA (*Maḥazik Berakha*) cited the *Or Tzaddikim* teaching that it is important to refrain from taking off the tefillin until after one studies Torah, for the three parts of one's soul – *nefesh*, *ru'aḥ*, *neshama* – do not connect with him unless the person studies Torah while wearing tefillin. The affect is even more powerful if he studies Torah while wearing tefillin "of Rabbenu Tam."

consensus of all the *Aḥaronim*, including the *Ben Ish Ḥai* (*parashat Ḥaye Sara* halakha 10), the *Ḥesed La'alafim* (25:13), the *Kaf Haḥayim* Palachi (10:43), and the *Kaf Haḥayim* Sofer 25:88).

The Arizal's instructions are recommended

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. III, #4:4) highly recommended observing the instructions of the Arizal in this matter. Although Maran in the *Shulḥan Arukh* stated that the common custom is not to take off the tefillin until after the *Kedusha* of *Uva leTziyon*, it is always better to follow the instructions of the Arizal regarding our prayers. Furthermore, the *Peṭaḥ Hadevir* deduced from the language of the *Shulḥan Arukh* that Maran agreed that one should keep the tefillin on until the very end of *shaḥarit*. He noted that the *Shulḥan Arukh* did not state, "the common custom is to take off the tefillin after the *Kedusha* of *Uva Letziyon*," but rather, "the common custom is not to take off the tefillin until after...." This implies that it is best to continue wearing the tefillin until some later point.

Harav ḤIDA (*Birke Yosef*) cited his great grandfather saying that even those who have no knowledge of the Kabbalah should also follow the Arizal's instructions, for these actions produce their effect in Heaven even if the person does not understand how they work. Some people in Smyrna during the times of the author of *Peṭaḥ Hadevir* argued that it is best to take off the tefillin as soon as it is permitted so that people will not be guilty of wearing them without thinking of them, and also because people might need to break wind while wearing them. He countered these arguments, explaining that any normal and healthy person does not have to be concerned about flatulence, especially since the period of time from *Uva leTziyon* until after *Alenu* is not more than ten minutes.

The *Peṭaḥ Hadevir* added that it is particularly important for the cantor leading the prayers to continue wearing his tefillin until the end of *shaḥarit*. The cantor has an exalted position in the congregation, comparable to that of the *Kohen Gadol* in the *Bet Hamikdash*. Therefore, he should conduct himself in the optimal manner throughout the prayers, and he certainly should not display that he is in a hurry to leave the synagogue.

Hurrying to work

Many people are forced to hurry out of the synagogue immediately after *shaḥarit* in order to make it on time to work or to take their children to school. Therefore, they regularly take off their tefillin as soon as it is permitted. The problem is that once they adopt this practice they follow it even on days when they are in no hurry at all. The most frustrating thing is to see someone rush to take off his tefillin and tallit and run out of the synagogue, and then to find him twenty minutes later standing outside conversing casually with an acquaintance. When this person will be challenged to explain himself in the Heavenly Court, he will have no valid excuse to offer. Harav Yisrael Meir Kagan explained (*Torat Habayit*, chapter 12) the words of the confession we recite daily: וְסָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ – we turned away from Your good mitzvot and statutes, and it was not worth it for us. This means that we confess that we failed to value the eternal goodness of the World to Come as much as we valued the temporary good of this world. Everyone will admit to himself that he is happier when he profits a few dozen rubles than when he performs a mitzvah, and that a loss of money causes him far more anguish than realizing that he has committed a sin. This demonstrates that we care less about our spiritual affairs than our financial affairs.

Harav Ḥayim Palachi (*Kaf Haḥayim* 10:43; cited in the *Kaf Haḥayim* Sofer 25:90) expressed the great pain he felt when he witnessed young Torah scholars hurrying to take off their tefillin while reciting the passages of *ketoret*, ignoring the implicit instructions of the Arizal and his description of the value of following them. He described the

עה. מי שאין לו גוף נקי ומתירא שמא יפיח בהם, יכול לחלוץ אותם קודם לכן, אחר קדושת החזרה של העמידה, או אחר קדושת ובא לציון, או אחר קדיש תתקבל שהוא אחר ובא לציון. והכל לפי מה שהוא אדם. [ראה משנ"ב ס"ק נה, כה"ח ס"ק פז]

עו. ביום שמוציאים ספר תורה, לא יחלוץ התפילין עד שיחזירו הספר תורה ויניחוהו בהיכל [ראה ש"ע סעיף יג], וסמך לזה מדכתיב (מיכה ב, יג) "ויעבור מלכם (הספר תורה) לפניהם, וה' בראשם (התפילין)". [ב"י אות יג].

The earliest point possible

75) If someone is suffering from an upset stomach and it is likely that he will experience flatulence, he may remove his tefillin immediately after the *Kedusha* of the cantor's repetition of the *Amida*. If he feels that he can, he should delay taking them off until after the *Kedusha* of *Uva leTziyon*, or better yet, after the kaddish of *Titkabal*.

After the Torah reading

76) On those days that the Torah scroll is taken from the Ark to read from it, no one may take off his tefillin until the Torah scroll is returned to the Ark. This is alluded to by the verse (*Mikha* 2:13), "וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם" – Their king went in front of them, with God at the head of the procession." The king refers to the Torah scroll, while the term God refers to the tefillin, as if the verse says, "While the Torah scroll is in front of you, keep the tefillin on your heads."

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situation: "Some of the lay homeowners keep on their tallit and tefillin after *shaḥarit* to study *Ḥok leYisrael* or to recite *Ma'amadot* in the synagogue. When they see these young scholars hurrying to take off their tefillin and running out of the synagogue, they shake their heads in disapproval. My colleague, the author of *Petaḥ Hadevir*, has written a strong rebuke about cantors or Torah teachers who act in such a manner. Furthermore, the *Or Hayashar* states that if someone does not study Torah while wearing tefillin he is liable to be excommunicated by Heaven. Harav ḤIDA concurred with this. Moreover, the *Bet Yaakov* (#127) cited the Arizal teaching that when someone studies Torah before leaving the synagogue after *shaḥarit*, the heavenly influences brought about through his prayers are enhanced by his Torah study."

The *Ḥesed La'alafim* (25:13) states: "Since these actions are significant according to the Kabbalah, we should all follow these instructions punctiliously even if we do not understand why they are significant. Every act of a mitzvah makes its mark of influence in Heaven, even if performed without understanding what it is supposed to accomplish. All we need to think is the general thought that we are performing these acts to fulfill God's Will and to please Him. Since our mitzvot are so powerful, who would dare be silly enough to take them lightly and fulfill the mitzvot in the minimally acceptable manner? If someone thinks that way, he demonstrates that he does not care for God's honor, and in the future he will have to pay the consequences. After a person's death, God weighs his every act. He rewards and punishes for every single detail." This little speech is based on the words of Harav Avraham Azulai, cited by Harav ḤIDA (*Birke Yosef* 25:11) and the *Kaf Haḥayim* Sofer (25:95).

The *Torah Lishmah* (#17) likewise taught that even if we do not know how to think the deep meditations of the Kabbalah while we perform the mitzvot and while we pray, God will take our sincere efforts and make them fully effective. For this reason, we preface each mitzvah by reciting the verse of וִיהִי נֹעַם ה' אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כוֹנְנֵהוּ – May the pleasantness of God's Presence be upon us. Please direct our deeds and make them successful.

Torah study before the prayers

Harav Ḥayim Palachi added that even if someone came to the synagogue well before the prayers are scheduled to begin and he put on his tefillin and studied the *Ḥok leYisrael* before beginning the prayers, he should still keep on his tefillin until he completes the passage of *Al ken nekave* at the end of *shaḥarit*. It is even better if he can remain to study some Torah after the prayers, so that onlookers will not suspect him of hurrying from the synagogue.

וכל זה לנוהגים לחלוץ אחר קדושת "ובא לציון", וכבר נתבאר לעיל שלכתחילה יש לנהוג כהאר"י ולא לחלוץ התפילין אלא עד אחר גמר "עלינו לשבח".

עז. אין לחלוץ תפילין בפני הספר תורה, לפי שהוא זלזול לספר תורה שמגלה ראשו כנגדה. [מטה משה סי' כה]. אלא מי שרוצה לחלוץ תפלין בעוד הספר תורה בתיבה, יסלק עצמו לצדדים ויחלצם. [שם ובמג"א ס"ק כט ובמשנ"ב ס"ק נח, כה"ח ס"ק צג].

ותפילין של יד מותר לחלוץ בפני הספר תורה, כיון שאין בהם גילוי. וכן מותר לחלוץ התפילין של ראש, אם חולצן כשהוא תחת הטלית גדול. [משנ"ב וכה"ח שם]. וכן בזמנינו שלובשים כיפות, מותר

These instructions are necessary only for those who, on other days, take off the tefillin immediately after the *Kedusha* of *Uva leTziyon*. As explained above in halakha 74, it is recommended to follow the Arizal's instructions every day to keep the tefillin on until after the *Alenu leshabe'ah* prayer.

In front of a Torah scroll

77) It is forbidden to take off the tefillin in front of the Torah scroll, since it is disrespectful to bare one's head in its presence.[97] If someone needs to take off his tefillin while while the Torah scroll is placed on the cantor's counter, he should go to the side of the synagogue so he is not facing the Torah scroll.

It is permissible to take off the *tefillin shel yad* in front of the Torah scroll since this does not involve baring one's head.[98] Likewise, it is permissible to take off the *tefillin shel*

97. The *Matte Moshe* (*Siman* 25) cited the Talmud teaching that it is forbidden for someone to take off his tefillin in front of his Torah mentor, based on the verse (*Melakhim I* 11:26), "He raised his hand against the king," which the Talmud (*Sanhedrin* 101b) interprets to mean that he (Yarov'am ben Nevat) took off his tefillin in the king's (Shelomo's) presence. Rashi explained that this is considered a rebellious act since he should have gone to the side in deference to the king's honor. Furthermore, he uncovered his head, which in itself is disrespectful to the king. Based on this, the *Shimusha Rabba* ruled that it is disrespectful for a student to bare his head in front of his Torah mentor. In the same way, Harav Shelomo Luria (under whom the author of *Matte Moshe* studied) forbade his disciples from taking off their tefillin in front of a Torah scroll. He instructed anyone who needed to take them off to first go to the side of the room.

Apparently, this discussion is about someone who has an urgent need to take off his tefillin at this time. Otherwise, it is forbidden to remove one's tefillin until after the Torah scroll has been returned to the Ark, as explained in the previous halakha. Alternatively, this discussion applies where there are two congregations praying next to one another, and one has finished the Torah reading while the other is still in the middle of the Torah reading.

Putting on tefillin in front of a Torah scroll

Based on the reasons explained here, it should also be forbidden to put on tefillin in front of a Torah scroll, since one bares one's head while putting on the *tefillin shel rosh*. The responsa *Shevet Hakehati* (Vol. I, #21), however, pointed out that this halakha is compared to a disciple in front of his Torah mentor, who may not take off his tefillin as the *Shulhan Arukh* ruled (35:11). The *Tehilla leDavid* (35:5) ruled that although it is forbidden for the disciple to take off his tefillin, he may put on tefillin in front of his Torah mentor and it is not considered disrespectful. Therefore, it must be permissible to put on tefillin in front of a Torah scroll as well. This is likewise the ruling of the responsa *Rivevot Efrayim* (Vol. I, *Siman* 32; Vol. VI, *Siman* 25), responsa *Divre Shalom* Krausz, and the *Arukh Hashulhan* (*Y.D.* 242:39). The rationale for this is that the act of putting on tefillin displays one's allegiance to Torah and mitzvot, whereas taking off tefillin does not. The *Shulhan Esh* (25:13) came to the same conclusion on his own.

98. Taking off the *tefillin shel yad*

The *Peri Megadim* ruled that it is permissible to take off one's *tefillin shel yad*, apparently because this does not involve uncovering one's head. The *Arukh Hashulhan* (*Y.D.*