חליצת תפילין ביום פורים

פח. ביום פורים, כשאומר בשעת קריאת המגילה: "ליהודים היתה אורה ושמחה וששון ויקר" [אסתר ח, טז], ימשמש בתפלין של יד ושל ראש וינשקם. דדרשינן (מגילה טז ע"ב) "ויקר" אלו תפילין. **והנוהגים** בכל יום להחליף תפלין של רש"י בתפלין של רבינו תם, לפני "אשרי יושבי ביתך" (ראה לעיל הלכה ע"ט), גם בפורים ינהגו כן, ויקראו המגילה בתפלין דרבינו תם. ובתיבת "ויקר" ינשקו התפלין דרבינו תם. (ראה ילקו"י סי' תרצ"ג הלכה יז-יח).

ואם התפללו כבר, ועדיין לא קראו המגילה, לא יחלצו התפילין עד אחר קריאת המגילה, דדרשינן "ויקר" אלו תפלין. [משנ"ב סי' תרצג ס"ק ו]

Day 45

Purim

Tefillin during *Megillat Esther*

88) On Purim morning during the reading of *Megillat Esther*, one should touch his *tefillin shel yad* and *tefillin shel rosh* and kiss [the hand used to touch] them when the cantor reads the verse (*Esther* 8:16), "לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר" – The Jews experienced light, happiness, joy and honor." Our Sages taught (*Megillah* 16b) that the term *honor* in this verse refers to tefillin.

Those people who have the everyday practice of changing from tefillin "of Rashi" to tefillin "of Rabbenu Tam" just before the *Ashre* prayer (as explained above in Halakha 79) should do the same on Purim, so that they are wearing their tefillin "of Rabbenu Tam" during the reading of *Megillat Esther*. When they reach the word *vikar*, they should kiss their tefillin "of Rabbenu Tam."

Even if the congregation has already completed the *shaḥarit* prayers, no one should take off his tefillin until after reading the Megillah, since the Megillah refers to the mitzvah of tefillin.

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that on ordinary days it is permissible for anyone to put their tefillin on for a circumcision, but on *Rosh Ḥodesh* after *musaf* it is best to refrain from doing so.

Ashkenazic Jews

Those people who pray according to the Ashkenazic text of the prayers do not recite the *Kedusha* of *Keter* during *musaf*. Therefore, they may put on tefillin after the *musaf* prayer. Nevertheless, Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Rosh Ḥodesh* page 9, footnote 54) recommended to the baby's father not to put his tefillin back on after *musaf*. Moreover, there are those who ruled that even on an ordinary day if someone has already taken off his tefillin after *shaḥarit* he should not put them on again for the circumcision. Although we do not follow that opinion, it adds weight to the ruling to refrain from putting the tefillin back on if it is *Rosh Ḥodesh*.

In the afternoon

Above in halakha 82 it was explained that it is permissible to put on the tefillin again for *minḥa* of *Rosh Ḥodesh*. Therefore, if a circumcision is scheduled for the afternoon of *Rosh Ḥodesh*, it is permissible to put on tefillin. This is the ruling of *Kuntras Ateret Moshe* (authored by Harav Yaakov Hillel) cited in the *Piske Teshuvot* (*Siman* 25, footnote 223).

סימן כו

מי שאין לו אלא תפלה אחת

א. מי שאין לו אלא תפלה אחת, מניח אותה שיש לו ומברך עליה, מפני שכל אחת מהן מצוה בפני עצמה [ש"ע סי' כו ס"א], ותפלה של יד אינה מעכבת של ראש, ושל ראש אינה מעכבת של יד. (מנחות לח ע"א).

Siman 26

An Incomplete Set of Tefillin

***Tefillin shel yad* or *shel rosh* —**

1) If someone has only one part of a set of tefillin, whichever part it is, he should put it on and recite the appropriate blessing. Each of the two parts is a mitzvah distinct from the other. The absence of a *tefillin shel yad* does not prevent anyone from fulfilling the mitzvah of *tefillin shel rosh*, and the absence of a *tefillin shel rosh* does not prevent anyone from fulfilling the mitzvah of *tefillin shel yad*.[114]

114. The *Levush*, cited in the *Kaf Hahayim* Sofer (26:3) explained that although the Torah teaches us that we must be wearing both parts of the set when we wear *tefillin shel rosh*, this rule applies only when the person has a full set of tefillin.

Someone who purposely puts on only part of the set

Maran in the *Bet Yosef* ruled that if someone puts on only one part of his set of tefillin he fulfills that mitzvah even though he had the other part available and he could have easily put on the entire set. The *Levush* likewise ruled that even if someone puts on only one part of the set of tefillin and purposely ignores the other part of the set, he fulfills the part of the mitzvah that he performed. This is because *tefillin shel yad* and *tefillin shel rosh* are two independent mitzvot.

The *Derisha* (26:1) and the *Mor Uktzi'a* (*Siman* 26), however, disagreed. They ruled that if someone puts on *tefillin shel rosh* without putting on *tefillin shel yad*, he disobeys the Torah's rule that one may wear *tefillin shel rosh* only when one wears both parts of the set. Since he sins by putting on the *tefillin shel rosh* in this manner, it cannot count as a mitzvah and he will receive no reward at all for it.

This debates hinges on the interpretation of a passage in the *Sefer Mitzvot Katan* stating that "although the Mishna teaches that the two parts of tefillin do not depend on one another, this is true only when someone does not have both parts. If he has both parts, then both parts are needed." Maran insisted that this does not mean that someone who chooses to wear only one part of a set does not fulfill any mitzvah at all if the other part is available. Rather, he will be rewarded for the mitzvah he has fulfilled and punished for the mitzvah that he chose not to fulfill. The *Sefer Mitzvot Katan* means simply that if someone has a full set of tefillin it is forbidden for him to wear only one part of the set without the other.

The *Derisha* and *Mor Uktzi'a*, however, interpreted this passage literally. Therefore they stated that if someone has an entire set of tefillin and willfully chooses to wear only one part of it, he will receive no credit at all for the mitzvah of tefillin.

ולכן אם אין לו אלא תפלה של יד מברך עליה "להניח תפילין". ואם אין לו אלא תפלה של ראש מברך עליה "על מצות תפילין". (ולאשכנזים הנוהגים בכל יום לברך על תפלין שתי ברכות, יברכו על התפלה של ראש לבדה שתי ברכות רמ"א סי' כו ס"ב).

ב. מי שאין לו די ממון לקנות תפילין של יד ותפילין של ראש, אלא רק אחד מהם, יקנה תפילין של **ראש**, (ונתבאר לעיל בסימן כ"ה הלכה י).

ג. מי יש לו מכה בראשו ואינו יכול להניח תפילין של ראש, יניח התפילין של יד בלבד. וכן מי שיש לו מכה בזרועו ואינו יכול להניח התפילין של יד, יניח התפילין של ראש בלבד. [ש"ע ס"א, משנ"ב ריש ס"ק א, כה"ח ס"ק ה]

ד. מי שנחפז לצאת לדרך, ואין לו שהות להתעכב להניח תפילין של יד, אלא רק תפילין של ראש. אם יודע שאחר כך יוכל להניח התפלין של יד, אזי רשאי כעת להניח התפילין של ראש, ואחר כך להניח התפילין של יד. אבל אם יכול להניח כעת התפילין של יד, אזי יניח כעת התפילין של יד, ואחר כך יניח השל ראש.

אבל אם יודע שאחר כך לא תהיה לו אפשרות להניח התפילין של יד כלל, אינו רשאי לצאת לדרך, דמשום איחור דרכו לא התירו לו לבטל מצות עשה של תפילין. [ראה משנ"ב ס"ק א, ובהלכה ברורה עמ' פא]

Therefore, if someone has only a *tefillin shel yad* he should recite the blessing of *lehani'ah tefillin* and put it on. If he has only a *tefillin shel rosh* he should recite the blessing of *al mitzvat tefillin* and put it on. Ashkenazic Jews, who recite both blessings every day when they put on tefillin, should recite both blessings if they have only a *tefillin shel rosh* to put on.

Day 46

Which one to purchase

2) If someone does not have enough money to purchase an entire set of tefillin, he should use the money he has to purchase *tefillin shel rosh*. This was explained above in *Siman* 25:10.

In case of injury

3) If someone has an injury on his head and he cannot put on *tefillin shel rosh*, he should still put on his *tefillin shel yad*. Likewise, if someone has an injury on his arm that prevents him from putting on *tefillin shel yad*, he should still put on his *tefillin shel rosh*.

Time for only one

4) If someone was in such a rush to leave town that he had only enough time to put on his *tefillin shel rosh*, but he knows that he will be able to put on his *tefillin shel yad* later in the day, he may do so. If he had enough time to put on his *tefillin shel yad* only, he should do so at this time, and put on his *tefillin shel rosh* later in the day.[115]

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115. Rabbenu Asher (*Hilkhot Tefillin Siman* 15) ruled that if someone needed to leave town and he had no time to put on his *tefillin shel yad* before leaving, he may put on his *tefillin shel rosh* only at that time. He need not be concerned with the general rule that one must be wearing the *tefillin shel yad* when putting on *tefillin shel rosh* [since he has no choice in this case]. The *Magen Avraham* (26:1) commented that this ruling applies only if the person is