ו. מי שאין בידו די ממון לקנות אלא או תפילין של רש"י, או תפילין של רבינו תם, יעדיף לקנות תפילין של רש"י. ואם יש לו תפילין של רש"י, אלא שאין בידו די ממון לקנות אלא או תפילין של רבינו תם או טלית, יעדיף לקנות תפילין של רבינו תם. ונתבאר לעיל בסימן כ"ה הלכה י"א.

ז. מי שאין לו אלא תפלה אחת של רש"י, והאחרת של רבנו תם, יניחם, כיון דאין התפלות מעכבות זו את זו. ונתבאר לעיל בסימן כ"ו הלכה ה'.

ח. אסור לשנות הבתים והרצועות והכיס של תפלין דרש"י לעשותם תפלין דרבינו תם, וכן להיפך. ויתבאר לקמן בהרחבה בסימן מ"ב הלכה ז', ובהערה שם.

Tefillin "of Rashi" have precedence

6) If someone has only enough money to purchase a single set of tefillin, it is better for him to purchase a set of tefillin "of Rashi." If someone already has a set of tefillin "of Rashi," but he has no tallit, and if he buys a tallit he will not have enough money left to buy a set of tefillin "of Rabbenu Tam," he should use his money to buy tefillin "of Rabbenu Tam." This was explained above in *Siman* 25:11.

Wearing a mixed set

7) If someone has with him one *tefillin shel yad* and one *tefillin shel rosh*, but one is tefillin "of Rashi" and the other is tefillin "of Rabbenu Tam," he may wear them at the same time. Although he does not have a full set of either kind of tefillin, it is possible to fulfill the mitzvah of *tefillin shel yad* without fulfilling the mitzvah of *tefillin shel rosh*, or vice versa. This was explained above in *Siman* 26:5.

Exchanging parts between the sets

8) It is forbidden to change *battim* or tefillin straps "of Rashi" to make them into tefillin "of Rabbenu Tam." It is likewise forbidden to change items used for tefillin "of Rabbenu Tam" and use them for tefillin "of Rashi." This applies to the *kuracha* as well. This will be explained at more length below in *Siman* 42:7.

Rashi" and put them on, he should put the tefillin "of Rabbenu Tam" back down and pick up that "of Rashi." This is because we consider the tefillin "of Rashi" to be the genuine mitzvah, whereas those "of Rabbenu Tam" are not halakhically valid. Therefore, the rule of *en ma'avirin al hamitzvot* does not apply to tefillin "of Rabbenu Tam." The *Halakha Berura* (page 11) cited this ruling of the *Mishna Berura* without comment.

This ruling, however, does not seem acceptable for those who follow the Kabbalah, since the kabbalists consider both pairs of tefillin to be kosher and essential for the mitzvah of tefillin. It would seem, therefore, that this person should put on the tefillin "of Rabbenu Tam" now that he has picked them up, and then take them off to put on his tefillin "of Rashi."

There is no problem with putting on tefillin "of Rabbenu Tam" before putting on those "of Rashi." In fact, the *Ben Ish Hai* (*parashat Vayera* halakha 5) ruled that it is permissible to put on tefillin "of Rabbenu Tam" at home and walk to the synagogue while wearing them. Once in the synagogue, he can switch to his tefillin "of Rashi." Although the Arizal ruled that one must not wear tefillin "of Rabbenu Tam" first, he meant that one must not wear them alone while reciting the *Shema* and the *Amida* and change to tefillin "of Rashi" afterward, as explained above in the footnote to *Siman* 25:17. The *Yalkut Yosef* (page 605, footnote on page 607) and the *Piske Teshuvot* (34:4) both ruled that if it becomes necessary, one may put on tefillin "of Rabbenu Tam" before putting on those "of Rashi." In our case as well, since he picked up the tefillin of Rabbenu Tam first, he may put them on, and then take them off to switch to tefillin "of Rashi."

This entire discussion is about someone who wears his two sets of tefillin one at a time, as Maran the Rishon Letziyon recommended. For those people who wear both sets at the same time, this entire discussion is superfluous. It does not matter which set of tefillin they pick up first, since they intend to put them on at the same time anyway.

ט. לא יניח שתי זוגות התפילין בכיס אחד, שהאחד מהם הוא חול ואסור להניחו בכיס תפילין, אלא יעשה שני כיסין וסימן לכל כיס, שלא יתן של זה בזה. [ש"ע סי' לד ס"ד]. ואם נעשה הכיס מתחילה להניח בו שניהם, מותר. [משנ"ב ס"ק יח, קול יעקב ס"ק יד]

וכן מותר להניח התפילין של רש"י ושל רבינו תם בתוך התיק של הטלית, שהרי התיק מיוחד לדבר חול שהוא הטלית. [משנ"ב ס"ק יט]

י. אין לעשות סימנים של אותיות בגופן של תפילין להכיר בין רש"י לשל רבינו תם, אלא יהיו הסימנים בגודלן ובקוטנן של בתים וברצועותיהם וכיוצא בהם. [קול יעקב ס"ק כ]. וכבר נהגו לעשות התפילין של ר"ת קטנים מרש"י מפני כך, וכן מנהגנו. [שם]

יא. הקורא קריאת שמע אחר התפילה עם תפילין דרבינו תם (כפי שנתבאר לעיל בהלכה ג'), ונזדמן לו ששמע קדיש וקדושה וברכו באמצע פסוק שמע ישראל, פוסק ועונה עם הציבור, כיון שאינו קורא קריאת שמע בתורת חיוב לצאת ידי חובת קריאת שמע. [הליכות עולם ח"א עמ' קה ועמ' קטו]

Two sets in one *kuracha*

9) It is forbidden to place both sets of tefillin into a single *kuracha* since one of the sets is not kosher and does not have the sanctity of tefillin. If someone designated his *kuracha* for both sets when he began using it, however, it is permitted. Otherwise, it is necessary to have a separate *kuracha* for each set and to mark them clearly so that they do not become confused.

It is permissible to insert both sets of tefillin inside the *kuracha* that is designated for one's tallit, since that *kuracha* does not possess any particular sanctity.

Distinguishing one set from the other

10) It is improper to mark each set of tefillin with letters to identify which one is "of Rashi" and which is "of Rabbenu Tam." Instead, one set should be a bit larger than the other so that people can tell which is which by comparing the size of the *battim* or of the straps. The established custom is for the tefillin "of Rabbenu Tam" to be a bit smaller than those "of Rashi."[260]

Interrupting *Shema* to respond Amen

11) If someone is in the middle of reciting the *Shema* after putting on his tefillin "of Rabbenu Tam" as explained above in halakha 3, and he suddenly hears the congregation reciting kaddish or *Kedusha*, he should interrupt and respond along with the congregation even if he is in the midst of the first verse of the *Shema*. This is because he is not reciting it at this time for the sake of fulfilling the mitzvah of *Shema*.

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260. This is the testimony of the *Kol Yaakov* (34:20). Nowadays, however, it is more common for people to have both sets of *battim* made in the same size. As mentioned above in halakha 4, the custom is for the straps of the tefillin "of Rabbenu Tam" to be narrower (14 mm) than those "of Rashi" (15 mm). Some people cut the ends of the straps of one set diagonally, and the straps of the other set straight across their width, so that they can easily tell one from the other.

הפסק באמצע הנחת תפילין דרבינו תם

יב. אף שאין מברכין על תפילין דרבינו תם, אין להפסיק בדיבור בין הנחת תפילין של יד לתפילין של ראש, והטעם שנאמר והיו לטוטפות בין עיניך, ודרשו שתהיה הויה אחת לשתיהן, שלא יהיה הפסק והיסח הדעת בין של יד לשל ראש. [ראה משנ"ב ס"ק כח, וביבי"א ח"ג סי' ג אות י-יא]

יג. אף שאין להפסיק בדיבור בין הנחת תפילין של יד להנחת תפילין של ראש אף בהנחת תפילין של רבינו תם, מכל מקום מותר להפסיק לענות דברים שבקדושה, כגון, קדיש (ו"אמן יהא שמיה" עד "בעלמא") וקדושה ו"ברכו" ו"אמן" 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. [ביבי"א ח"ג סי' ג, הליכו"ע ח"א עמ' כו]

Interrupting While Putting On Tefillin "of Rabbenu Tam"

Put on tefillin without interruption

12) Although we do not recite any blessing when putting on tefillin "of Rabbenu Tam," it is still forbidden to interrupt after putting on the *tefillin shel yad* until after putting on *tefillin shel rosh*. This is because the Torah states *vehayu letotafot*, and our Sages interpreted this to mean that the two parts of the set of tefillin must be put on without interruption, as if it was a single act.

Interrupting to respond Amen

13) Although it is forbidden to interrupt by speaking while putting on tefillin "of Rabbenu Tam," if someone hears kaddish or *Kedusha*, he may interrupt to respond to it. In fact, he may recite the complete passage of *Yehe Shemeh rabba* (28 words) until the word *be'alma*. Likewise, he may interrupt to respond Amen if he hears someone recite a blessing. If someone hears a thunderclap or sees a flash of lightning while putting on tefillin "of Rabbenu Tam," he may recite the appropriate blessing. Moreover, if the person witnesses someone else about to commit a sin, he may interrupt to stop that person. In all these cases, it is best that, after the interruption, he loosen his *tefillin shel yad* and tighten it again before putting on the *tefillin shel rosh*. It is not necessary to take off the *tefillin shel yad* completely and start all over.[261]

261. Above, in the footnote to *Siman* 25:53, it was explained that the *Rishonim* debated whether one may respond to kaddish or *Kedusha* while putting on tefillin. According to one opinion, it is forbidden to interrupt by responding, since that will force him to recite a second blessing on the *tefillin shel rosh* afterward, and that is an unnecessary blessing.

When putting on tefillin "of Rabbenu Tam," however, there should be no debate. We do not recite any blessings when putting on this set of tefillin, and so the interruption does not result in any unnecessary blessing. Although the halakha forbids interrupting at all so that one puts on the *tefillin shel yad* and the *tefillin shel rosh* as one continuous act, it is permissible to interrupt for these important responses. See the responsa *Yabia Omer* (Vol. III, #3:2).

Later in that responsum (#3:10), Maran the Rishon Letziyon cited the responsa *Rav Pe'alim* (Vol. III, #2:2) commenting that it seems that Harav HIDA contradicted himself regarding this halakha. In the *Birke Yosef* he ruled that this person may interrupt to respond to kaddish or *Kedusha*, but in his *Kesher Gudal* (#80:25) he ruled that it is forbidden to interrupt while putting on tefillin "of Rabbenu Tam" and did not qualify this by adding that it is permissible to respond to kaddish or *Kedusha*. Maran the

ולדברי 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. [יבי"א שם, ובח"ט סי' קח אות כז, הליכו"ע ח"א עמ' כו]

ומכל מקום לכתחילה לא יביא את עצמו לידי כך שיבטל אמן דברכות וקדושות באמצע הנחת תפילין דרבינו תם. [יבי"א ח"ג ר"ס ד, אור לציון ח"ב עמ' לז]

אימתי יניח תפילין דרבינו תם

יד. המניח תפלין של רבינו תם, אין לו להניחן באמצע חזרת הש"ץ, אלא יניחם אחר החזרה לפני אשרי ובא לציון, וביום שני וחמישי קודם קריאת התורה. וכן אם יש שהות בין העמידה לחזרת הש"ץ, רשאי להניחן בין לחש לחזרה.

One must not interrupt while putting on tefillin "of Rabbenu Tam" to discuss Torah, nor may one interrupt to respond *Barukh Hu uvarukh Shemo* to someone's blessing. It is certainly forbidden to interrupt by conversing with a friend. The halakha demands that the set of tefillin be put on as if in a single act.

If someone realizes that if he begins to put on his tefillin "of Rabbenu Tam" he will be forced to interrupt to respond to kaddish or to a blessing, he should postpone putting on the tefillin until he feels he will be able to put on the set without being forced to interrupt.

Day 67

When to Switch to Tefillin "of Rabbenu Tam"

Switching sets during cantor's repetition

14) It is incorrect to switch from tefillin "of Rashi" to tefillin "of Rabbenu Tam while the cantor is repeating the *Amida*. [We are supposed to give our full attention to the cantor's prayer; he recites it on behalf of those who are listening.] Instead, he should wait until he is about to begin the passages of *Ashre* and *Uva leTziyon*. On Mondays and Thursdays, he can switch sets of tefillin just before the

Rishon Letziyon argued that this is not a contradiction, explaining that Harav HIDA did not wish to explain all the details in the *Kesher Gudal*, which is supposed to be a brief summary of halakhot.

The *Rav Pe'alim* concluded that we follow the opinion of the holy *Zohar* and the Arizal that the Torah obligates us to wear both sets of tefillin and therefore we must not interrupt at all while putting on tefillin of Rabbenu Tam. Maran the Rishon Letziyon countered that we must follow the opinion of the *Poskim* who disagreed on this issue, as explained in the preface to this *Siman*.

The *Rav Pe'alim's* recommendation

In the *Ben Ish Hai* (*parashat Vayera* halakha 26) and in responsa *Rav Pe'alim*, Harav Yosef Hayim suggested that if someone hears kaddish or *Kedusha* while he is putting on *tefillin* "of Rabbenu Tam" he should go ahead and respond, but then he should take off the *tefillin shel yad* and start over again. In the *Od Yosef Hai* (*parashat Vayera* halakha 5), he added that the *Artzot Hahayim* ruled that it is not necessary to actually take off the *tefillin shel yad*; it is sufficient to move the *bayit* out of place and then to put it back. Harav Yosef Hayim countered that one must take it off and start from the beginning unless one is pressed for time. Maran the Rishon Letziyon, for his part, demonstrated that Rabbenu Zerahya Halevi concurred with the *Artzot Hahayim*. Furthermore, he argued that technically it is not necessary to backtrack at all.