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.

אולם מי שאפשר לו להמתין, ואינו נחפז לצאת מבית הכנסת, נכון יותר שלא יחלוץ התפלין דרש"י עד לאחר עלינו לשבח, ואחר כך יניח התפלין דרבינו תם ויקרא בהם קריאת שמע.

ומה טוב ללמוד עם התפלין דרבינו תם כאשר תשיג ידו אחד המרבה ואחד הממעיט. כי לא יזכה האדם לקנות ג' חלקי הנשמה נר"ן, אלא אם כן ילמוד בתפלין, וביותר אם לומד בתפלין דרבינו תם. ומה טוב ומה נעים ללמוד בכל יום חק לישראל עם התפלין דרבינו תם. ונתבאר לעיל בסימן כ"ה הלכות ע"ט-פ'.

טו. אף המתפלל בצבור שאינם מניחים תפלין של רבינו תם, רשאי להניח תפלין של רבינו תם בבית הכנסת לפני אשרי, או אחר ובא לציון. ואין בזה חשש כלל משום "לא תתגודדו". [יבי"א ח"ט סי' קח אות כה]

synagogue Torah reading. If someone has finished reciting the *Amida* and he is sure that the cantor will not begin the repetition for another few minutes, he may switch sets of tefillin while he is waiting.

These rules are meant for someone who is pressed for time and must leave the synagogue as soon as he completes *shaḥarit*. For people who have the time to remain in the synagogue, it is highly recommended to continue to wear tefillin "of Rashi" until after the closing prayer of *Alenu leshabe'aḥ*, and only then to switch to tefillin "of Rabbenu Tam" and to recite the *Shema* another time.

Ideally, one should spend some time studying Torah while wearing tefillin "of Rabbenu Tam," whether he is capable of devoting a few minutes to his studies or if he plans to spend a long period studying. A person connects with the three portions of his soul each day only if he studies Torah while wearing tefillin. According to the kabbalists, he receives enhanced portions of his soul if he studies while wearing tefillin "of Rabbenu Tam." Therefore, it is a wonderful idea to make it a habit to study each day's *Ḥok leYisrael* while wearing tefillin "of Rabbenu Tam," as explained above in *Siman* 25:79 and 80.

The issue of *lo titgodedu*

15) Even if the other people in the synagogue where one is praying do not wear tefillin "of Rabbenu Tam" at all, it is permissible for someone who does wear them to switch his sets of tefillin before beginning *Ashre Uva Letziyon*, or after those passages. He need not be concerned with the issue of *lo titgodedu*.[262]

262. The *Or Letziyon* (Vol. II, page 36) ruled that if someone who has the custom of wearing two sets of tefillin at the same time comes to a synagogue where no one wears tefillin "of Rabbenu Tam" at all (as is the case among many Ashkenazic non-Ḥassidic congregations), he should not put on his tefillin "of Rabbenu Tam" in the synagogue, since this might infringe on the prohibition of *lo titgodedu*. Instead, he should wear his tefillin "of Rashi" by themselves, and after he returns home he should put on his tefillin "of Rashi." If it is a Sefardic congregation or a Ḥassidic congregation, where the people are familiar with the concept of tefillin "of Rabbenu Tam," it is alright to wear the two sets at one time while praying.

Maran the Rishon Letziyon (responsa *Yabia Omer* (Vol. IX, #108:25), however, contended that the prohibition of *lo titgodedu* does not apply in this case at all. See above in the footnote to *Siman* 31:6) for an explanation of this issue based on responsa *Yeḥave Da'at* (Vol. IV, #36).

טז. בראש חדש יניח תפילין דרבינו תם ב"אשרי" או קודם קריאת התורה. ולכתחילה אין להקל להניחם אחר מוסף, הואיל ואפשר להניחן קודם מוסף.
אמנם בדיעבד, ששכח או שלא הספיק להניחם קודם מוסף, יניחם אחר מוסף. ונתבאר יותר לעיל בסימן כ"ה הלכה פ"ג.

יז. הנוהגים בכל יום להחליף תפלין של רש"י בתפלין של רבינו תם, לפני "אשרי יושבי ביתך", גם בפורים ינהגו כן, ויקראו המגילה בתפלין דרבינו תם. ובתיבת "ויקר" ינשקו התפלין דרבינו תם. ונתבאר לעיל בסימן כ"ה הלכה פ"ח.

יח. אף האבל יניח יניח תפלין דרבינו תם בימי אבלו, כמו שיתבאר לקמן בסימן ל"ח הלכה ט"ו. וכן בתשעה באב יניחו תפלין דרבינו תם כהרגלם, כמו שיתבאר שם הלכה י"ח.

יט. מי שרוצה ללבוש תפילין במשך כל היום (כמ"ש לקמן בסימן ל"ז הלכה ה), לפי הפשטנים ילבש תפילין דרש"י [ראה משנ"ב סי' לד ס"ק טו]. אולם למקובלים יניח תפילין של רבינו תם וילמד בהם, שהם מסוגלים לשכל. [ראה כה"ח סופר סי' לח ס"ק לב]

On *Rosh Hodesh*

16) On *Rosh Hodesh*, one should switch to tefillin "of Rabbenu Tam" before the synagogue Torah reading, or just before reciting the passages of *Ashre* and *Uva leTziyon*. It is best to avoid the need to put them on after reciting the *musaf* prayer, but if someone was unable to put them on beforehand he may put them on after *musaf*. This was explained above in *Siman* 25:83.

On Purim

17) Those people who observe the practice of switching to tefillin "of Rabbenu Tam every day just before reciting the passages of *Ashre* and *Uva leTziyon* should do the same on Purim morning, and read *Megillat Esther* while wearing tefillin "of Rabbenu Tam." When pronouncing the word *vikar* (*Esther* 8:16), each person should touch his *tefillin* (*shel yad* and *shel rosh*) and kiss his fingers. This was explained above in *Siman* 25:88.

During *shiv'a*

18) A mourner should wear both tefillin "of Rashi" and tefillin "of Rabbenu Tam" during the days of *shiv'a*. Likewise, he should wear both pairs on Tish'a Be'Av like on every other day. This will be explained below in *Siman* 38, halakhot 15 and 18.

Which set to wear while studying Torah

19) According to the *Poskim* who do not take the Kabbalah into account, if someone wishes to continue wearing tefillin throughout the day (see below in *Siman* 37:5), he should wear his set "of Rashi" for the bulk of the day [after wearing his set "of Rabbenu Tam" for a short while]. According to the kabbalists, however, he should wear his set "of Rabbenu Tam" since it has the spiritual power to sharpen his thinking processes.

כ. מי שעבר לו יום שלם בלא שהניח של רש"י אלא של רבינו תם בחושבו כי המה של רש"י, וכל שכן שהיה בטעות כזו זמן רב, או שטעו הסופרים והכניסו פרשיות דר"ת בשל רש"י, ודאי צריך תשובה וכפרה, אבל הוא קל יותר מאחד שלא הניח כלל מחמת מזיד או שוגג תפילין של פסול (שנתבאר דינו לקמן בסימן ל"ז הלכה ד). ועל ידי שמתאונן על כך ומתחרט, ונותן איזה סכום לצדקה, נרצה לו לכפר **עליו.** [פסקי תשובות אות ז בשם חזון נחום]

Confused one set of tefillin for the other

20) If someone mistakenly wore tefillin "of Rabbenu Tam" one day, thinking that the set was tefillin "of Rashi," and therefore he failed to wear tefillin "of Rashi" at all that day, or if the scribe who constructed his tefillin mistakenly put them together in the order prescribed by Rabbenu Tam instead of the order prescribed by Rashi, and this was not discovered until after the person had been wearing the tefillin for a number of years, he definitely needs to repent for failing to fulfill the mitzvah. Nevertheless, he is less guilty than someone who does not wear tefillin at all, or someone who wears tefillin and discovers later that they are definitely not kosher, since in this case it is possible that he did fulfill the mitzvah of tefillin [in case the halakha really follows the opinion of Rabbenu Tam]. Therefore, once he expresses his sincere remorse and gives charity to atone for his sin, he will definitely be forgiven.