ד. המניח שתי זוגות תפילין של רש"י ושל רבינו תם ביחד, יאחז שתיהם בידו ויכניסם בזרועו ויקשרם זה למעלה מזה. גם צריך שיניח תפילין של ר"ת למעלה משל רש"י, בין בראש בין ביד, כי מעלת בחינת תפילין של ר"ת גדולה מבחינת תפילין של רש"י. ולכן המנהג לעשות בית תפילין דר"ת קטן משל רש"י, והצד המחובר בזרוע הוא העליון, לכך יכניס תחלה של רש"י ויברך עליו אחר שיקשור אותו על הקבורת, ואחר כך יכניס של ר"ת, ונמצא בזה של ר"ת מונחין למעלה משל רש"י. וכל זה בבתים, אבל הרצועות יניח רצועה של תפילין דר"ת תחת רצועה של רש"י. לכך יעשה רוחב רצועה של ר"ת קצר משל רש"י כדי שתתכסה בה, וכן בשל ראש יניח של ר"ת למעלה משל רש"י, וגם הקשר דתפילין דר"ת יהיה בעורף גבוה מעט משל רש"י, ורק הרצועות היורדים מן הקשר שבעורף ולמטה תעביר רצועת ר"ת תחת רצועת של רש"י שתתכסה בה. רמז לדבר, "שמור ת"ם וראה ישר" (תהלים לז, לז). ולכל דברים אלו יש טעם על פי הסוד, ואין לשנות מזה. [בן איש חי פ' וירא הכ"א]

Day 65

Procedure for wearing two sets together

4) This is the recommended procedure for someone who wishes to wear both sets of tefillin at the same time: He should pick up the *tefillin shel yad* of both sets and thrust his arm through the loops of the straps. He must position both *battim* in the proper position on his biceps, with the tefillin "of Rabbenu Tam" closer to the elbow and the tefillin "of Rashi" behind it. In this way, the tefillin "of Rabbenu Tam," which according to the Kabbalah are more sacred than tefillin "of Rashi," are considered to be positioned above that "of Rashi."

After reciting the blessing, he should tighten the strap of the tefillin "of Rashi" around his arm, and then do the same with his tefillin "of Rabbenu Tam." Then he should gather both straps and, with the strap "of Rashi" covering that "of Rabbenu Tam," and coil the straps around his forearm seven times.

To accomplish this correctly, the custom is for the *battim* of the tefillin "of Rabbenu Tam" to be slightly smaller than that "of Rashi," and for the straps "of Rabbenu Tam" to be slightly narrower than those "of Rashi." This will enable one to hide the strap "of Rabbenu Tam" under that "of Rashi" as one winds the straps around the arm and finger.

The *tefillin shel rosh* "of Rashi" is placed on the person's head, and the *tefillin shel rosh* "of Rabbenu Tam" is placed directly behind it, higher on his head. Likewise, the *dalet* knot "of Rabbenu Tam" should be positioned in back of the head above the *dalet* knot "of Rashi." The straps going around the head form two concentric circles, but when bringing the hanging straps forward onto one's chest, one should position the strap "of Rabbenu Tam" behind that "of Rashi."

Every detail of this formula is significant according to the Kabbalah, and therefore it should be followed exactly. The *Ben Ish Hai* taught that the practice of covering the straps "of Rabbenu Tam" with those "of Rashi" is hinted to by the verse (*Tehillim* 37:37): "שְׁמוֹר תָּם וּרְאֵה יָשָׁר," which can be translated "Hide the *Tam* and see the *Yashar*." The letters of the word *Yashar*, if inverted, spell Rashi.

ומי שברצונו להניח התיתורא של תפילין דרבינו תם על המעברתא של התפילין דרש"י, אף על פי שמצד עיקר ההלכה יש מקום להקל בזה, מכל מקום הואיל ורבו האחרונים שהחמירו בזה משום חציצה, יותר נכון שלא לעשות כן, אלא יניח ב' זוגות התפילין בזה אחר זה. [ראה יבי"א ח"ה סי' ה, ילקו"י מהדו"ק עמ' מז. ועי' באור לציון ח"ב עמ' לז]

One on the other

If someone wishes to wear tefillin "of Rashi" and "of Rabbenu Tam" at the same time, there is some basis to permit him to place the front side of the *titura* of his tefillin "of Rabbenu Tam" on top of the *ma'abarta* of his tefillin "of Rashi." Nevertheless, many *Aharonim* ruled that one may not wear the tefillin this way since the *ma'abarta* interrupts between the tefillin "of Rabbenu Tam" and the person's head. Therefore, this practice is not recommended. If someone finds it difficult to fit both *battim* on his head without relying on this leniency, he should adopt the practice of wearing the two sets of tefillin one after the other.[258]

258. The *Shulhan Arukh* (475:3) ruled that on the Seder night, if someone would eat his matzo and *maror* at the same time, he fulfills the mitzvah of eating matzo but he does not fulfill the mitzvah of eating *maror*. This is because the essence of the mitzvah of eating *maror* is to taste its flavor, and if someone eats it together with other food he does not taste the flavor of pure *maror*.

This person fulfills the mitzvah of matzo even if he wraps the matzo in a leaf of *maror* and swallows it without chewing it. Although the leaf blocks the matzo from any direct contact with the person's tongue or throat, he fulfills the mitzvah of matzo since we do not consider the leaf to be an interrupting substance.

The *Lehem Mishne* (*Hilkhot Matzo Umaror* 6:2) explained that the leaf is not an interrupting substance since it is one of the foods that we must eat during the Sefer meal. Since it is related to the mitzvah of matzo in this way, the leaf is not considered an interrupting substance to affect the mitzvah of matzo. According to this, if someone would wrap matzo in the leaf of an edible plant that is not *maror* and swallow it, he would not fulfill the mitzvah of matzo since that leaf is considered an interrupting substance (*hatzitza*).

The *Peri Hadash* offered a different explanation, writing that the *maror* leaf is not an interrupting substance since it is also an edible substance. According to this, it does not matter what kind of leaf it is; the person would fulfill the mitzvah of matzo even though he swallowed it while it was wrapped in some other food. If the matzo was wrapped in a piece of paper and he swallowed it, however, he would not fulfill the mitzvah of matzo.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, #5) connected this debate to the halakha concerning someone who wishes to wear two sets of tefillin at the same time but wishes to place the front end (*titura*) of one *bayit* on top of the back end (*ma'abarta*) of the other. As explained in the preface to this *Siman*, according to the *Poskim* only one set of tefillin is actually the correct one with which a person fulfills the mitzvah; the other set is simply a pair of straps.

Just as the *Lehem Mishne* ruled that a food that is not connected to the mitzvot of the Seder is a *hatzitza* for the matzo, he would likewise rule that in case the front *bayit* is not the genuine tefillin it would be a *hatzitza* interrupting between the person's skin and the back *bayit*. According to the *Peri Hadash*, however, as long as the interrupting substance is similar to the mitzvah item it is not a *hatzitza*, and in this case both *battim* are made of the identical materials. See the comments of the *Petah Hadevir* in this *Siman*.

The *Lehem Mishne* brought several proofs to his position in his *Darke Hayam*, but Maran the Rishon Letziyon refuted these proofs and supported the more lenient position of the *Peri Hadash*. Harav Shelomo Kluger ruled that one may not place one *bayit* on the *ma'abarta* of the other. Although the *ma'abarta* itself would not constitute a *hatzitza*, he argued that the black paint on the *ma'abarta* the tendon thread used to sew the bottom *bayit* both constitute a *hatzitza*, since they are different materials and not just another piece of leather. Moreover, even if there would not be an issue of *hatzitza*, the mitzvah of tefillin is to place the *battim* on one's skin, not to place them hovering over the skin. Maran the Rishon Letziyon refuted this argument, explaining that once the tefillin have been fastened to the person's head it doesn't matter whether the *bayit* actually is in contact with the skin.

ה. מי שדרכו להניח תפילין של רש"י ושל רבינו תם בזה אחר זה, ובטעות לקח תפילין של רבינו תם, בחושבו שהן תפילין של רש"י, ובירך עליהן, ושוב הרגיש בטעותו לאחר מכן, וכבר התחיל להתפלל עם תפילין של רבינו תם, כשבא להניח תפילין של רש"י צריך לחזור ולברך עליהן, שאחר שהפסיק בינתים בקריאת שמע ותפלה, אחר שהניח תפילין של רבינו תם, צריך לחזור ולברך.

ומכל מקום אם הרגיש בטעותו מיד לאחר שסיים הנחת תפילין של רבינו תם, ולא הפסיק בדיבור כלל, לא יברך על הנחת תפילין של רש"י, שיש אומרים שאין עשיית מעשה בין הברכה לבין תחלת עשיית המצוה נחשב להפסק, וספק ברכות להקל. [הליכו"ע ח"א עמ' כה]

ומי שנזדמן שהוציא כיס של רבינו תם תחילה, אם יעביר על אותה המצוה, ראה בהערה. [משנ"ב סי' לד סוף ס"ק כ]

Put on "Rabbenu Tam" instead of "Rashi"

5) Suppose that someone observes the practice of wearing the two sets of tefillin one at a time mistakenly picked up the set "of Rabbenu Tam" thinking that it was the set "of Rashi," recited the blessing, and put it on. When it was time to change from one set to another, he discovered his error. Now that he puts on his tefillin "of Rashi," he must recite the blessing a second time. This is because he interrupted by reciting the prayers, and so the blessing that he had recited beforehand cannot count for the second set of tefillin.

If this person had realized his error as soon as he had put on the tefillin "of Rabbenu Tam" before he had spoken at all, he may then take off the tefillin and put on his tefillin "of Rashi" without repeating the blessing. Although he interrupted with the act of putting on the wrong set of tefillin, some *Poskim* ruled that an action is not considered a fatal interruption as long as the person does not speak. Although other *Poskim* ruled that it is an interruption and another blessing is necessary, we follow the principle of *safek berakhot lehakel*.

See the footnote[259] for the halakha regarding someone who picked up his tefillin "of Rabbenu Tam" when he meant to put on his tefillin "of Rashi."

According to the kabbalists, who maintain that both sets of tefillin are correct and that we are obliged to wear both, there is no question that it is forbidden to place one on top of the other. Each one is equally important and must be worn in the ideal way. What's more, this seems to be what the Arizal instructed to us. The *Kaf Hahayim* Sofer (27:41) also wrote that if someone covers one of the *battim* with the other, he is guilty of blocking out the spiritual light of one with the other.

As explained above, Maran the Rishon Letziyon proved that according to the Talmud there is only one correct way to construct tefillin, and that even the kabbalists must admit that this is the Talmud's opinion. Therefore, the halakha follows the Talmud's opinion, and that being the case, it should be permissible to position one *bayit* on the other. Nevertheless, since a number of *Aharonim* ruled that this is not permissible, it is best to avoid doing this unless it is clear that otherwise there would not be enough room to place both *battim* flat on one's head, one behind the other. In such a case, the person should wear the two sets of tefillin one at a time. This is the ruling of the *Or Letziyon* (Vol. II, page 37).

Positioning the knot of one on top of the knot of the other

The *Or Letziyon* (Vol. II, page 37) wrote that one must not place the *dalet*-knot of one set of tefillin on top of the *dalet*-knot of the other on the back of one's head. If absolutely necessary, one may lean the top part of the lower *dalet*-knot on the bottom of the vertical part of the upper *dalet*-knot, as long as the lower knot does not cover the entire vertical section of the upper knot. As long as the *dalet* form of each knot is visible, it is alright.

259. If someone touched his tefillin "of Rabbenu Tam" first

The *Mishna Berura* (34:20) ruled that if someone mistakenly picked up the *kuracha* containing his tefillin "of Rabbenu Tam" when he meant to pick up that "of

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.