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"חוקי חיים"

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לעשות רצונך
בלבב שלם



שע"י "חדר הזרעה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochohs compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochohs of

Tefillin

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Halachos of Tefillin – 4

Parshas Bo 5781

210

It is essential to know the halachos of tefillin since it is a mitzva that is done daily. Nevertheless, many people think that these halachos are primarily for bar mitzva boys. In reality, though, there are many people who do not know important halachos about tefillin, as the last time they learned hilchos tefillin may have been at the time of their own bar mitzvas. Therefore, we are writing about the halachos of tefillin in the week of the parsha of tefillin [Bo]. This is on top of the halachos of tefillin we wrote about in past issues. [Batim – Issue 117; Retzuos – Issue 118; Hanachas Tefillin – Issue 119]

The Retzuos Should Not Be Backward

The Area of the Knot

1. The black side of the retzuos – of both the shel yad and shel rosh – must face outward and not get flipped (שו”ע או”ח סי’ כ”ז סי”א). This requirement applies to the section of the retzua that is tied around the head and the section that goes around the bicep one time. It does not apply to the length of the retzuos beyond that (מ”ב סק”ח).
2. Therefore, when putting on the tefillin shel yad, one should watch carefully to make sure that the retzua does not get flipped by the knot. Before making the bracha on the shel rosh, one should carefully run his hand from the bottom of the bayis all the way until the knot to make sure that it is positioned properly (מ”ב סק”ט). Then he should make the bracha and tighten it (רמ”א כ”ה ס”ח) if he has the Ashkenazi minhag to make a bracha on the shel rosh (רמ”א שם ס”ה).
3. **Retzuos got flipped.** If a person’s retzuos got flipped by the knot, the poskim argue whether he is at least yotzei bedieved (ב”י הובא בביאה”ל) or whether he is not even yotzei bedieved and his bracha was levatala (כ”ז א”ר סי’ כ”ז). Thus, he should certainly fix them and leave them on or put them back on in the proper manner.
4. If the retzuos got flipped by the knot, it is a midas chassidus to fast or give tzedaka in place of fasting (מ”ב סק”ח). Since our generation is weak, and if we fast, our Torah learning will be compromised in quality or quantity, the minhag is not to fast (שו”ת חיים שאל ח”א סי’ י”ב). Instead, one should improve in the area of the kedusha of his tefillin, and he can give tzedaka.

Retzuos Beyond the Knot

5. As far as the sections of the retzuos beyond the knot, i.e., the section of the retzua shel yad that gets wrapped around the arm and the section of the shel rosh that hangs in front, past the knot, there is no need whatsoever to make sure that they do not get flipped since they are not the main part of the mitzva. Nevertheless, to beautify the mitzva, it is proper to turn even these extra sections of the retzuos so that the black sides face outward (מ”ב שם, מ”ב שם).

Pointing It Out to Someone Else

6. If one sees that someone else’s retzuos are flipped by the knot itself, he is obligated to point it out to him so that the person can fulfill the mitzva of tefillin. However, if the area of the knot is positioned properly and only the section of the retzua beyond that is flipped, he is not obligated to point it out since that is not an essential requirement at all, as mentioned above.

Retzuos that Are Black on Both Sides

7. As of late, many more people are using retzuos that are black on both sides. The reason for this is that the black coloring of these retzuos is less likely to crack or get a hole over time. Perhaps they are also taking the opinion of the Rambam (פ”ג תפילין הי”ד) into

account, like those who do so based on Kabbala, despite the fact that the poskim assert that we do not follow this halacha of the Rambam (ב”י, דרכ”מ, מ”ב סי’ ל”ג סק”א); see what we wrote about this previously (Issue 118, paragraph 24). There are also people who think that these retzuos have an advantage in that it does not matter if they get flipped since they are black on both sides.

8. However, this is incorrect. Even with retzuos that are black on both sides, one side is smooth and glossy – the side that had hair – and that side is the one that must always face outward, even if the other side is painted black (מ”ב סי’ ל”ג סק”כ וביאה”ל שם ד”ה מבוהן). Therefore, one who has these retzuos must still make sure that they do not get flipped: by the area of the knot, this is a halachic requirement, and past that, it is still proper to do so (שו”ת רדב”ז ח”ה סי’ נ”ג).
9. For this very reason, some people prefer the standard retzuos – the ones with one white side – that have been used throughout the generations. This is because when both sides are black, it is hard to tell if the retzua is flipped, whereas when one side is white, it is easy to tell (הגר”א שיינפעלד).

Taking Off the Tefillin

Order

10. **Shel rosh first.** When taking off the tefillin, one must first remove the three loops from the finger (מ”ב סי’ כ”ח סק”ב) and then the tefillin shel rosh, as the posuk says, “והיו לטוטפות בין עיניך” – “as long as they are ‘between your eyes,’ they should be two” [i.e., one should never wear the shel rosh without also wearing the shel yad] (שו”ע שם ס”ב).
11. **With the left hand.** Some chachamim would use their left hand to take off their shel rosh; since the left hand is weaker, this showed that taking off the tefillin was difficult for them. A lefty should take them off with his right hand so that he does not take them off quickly (מ”ב שם סק”ו).
12. **Standing.** One must take off the shel rosh while standing (שו”ע שם), as the tefillin should be taken off in the same manner they are put on. Ashkenazim, who also stand when putting on the shel yad (רמ”א מ”ב סק”ו), must take them off standing as well (סי’ כ”ה סי”א). Sephardim, who sit when they put on the shel yad (ע”פ הזוהר הובא), should preferably also take them off sitting. However, some are not particular about their position when taking off the shel yad (שו”ע הרב ס”ד).
13. **Kissing the tefillin.** It is the minhag of chachamim to kiss the tefillin when putting them on and taking them off (שו”ע סי’ כ”ה ס”ג). Doing so does not constitute an interruption when putting them on since it does not take any extra time (שו”ת אג”מ ח”ד סי’ י’).

When to Take Them Off

14. **After לציון.** The general minhag is to not take off the tefillin before the Kedusha of לציון (שו”ע סי’ כ”ה ס”ג). On days with Krias haTorah, those who daven nusach Sephard do not take them off until the sefer Torah is returned to the aron (שו”ע שם). If one needs to take them off before the sefer Torah is returned, he must be careful not to take off the shel rosh in front of the sefer Torah lest he uncover his head in front of it. He should instead turn so that he is not directly facing the sefer Torah or leave his tallis over his head (מ”ב סק”ח).
15. **Kaddish after Aleinu.** Nevertheless, it is proper and preferable not to take off the tefillin until after the Kaddish Yasom following Aleinu (אריז”ל הובא במ”ב סק”ה, א”ר, פמ”ג, מ”ב שם סק”ו).

16. **During Kaddish.** People who fold their tallis and tefillin and place them in their cases during Kaddish are acting improperly. One must focus intently when answering "אמן יהא שמיה רבא," which is on a higher level than Kedusha. One may not perform even a minor activity while making a bracha, and Kaddish is certainly no less than other derabanan brachos (מ"ב סי' כ"ה סקנ"ו).

Tefillin that Fell

Fell to the Ground without a Case

- 17. **Without a case.** If a tefillin bayis fell to the ground, ch"v, without any sort of case or covering – whether a shel rosh or shel yad, Rashi or Rabbeinu Tam (מור"ד בשו"ת שבת הקהתי ח"ד סי' כ"ה) – the minhag is for the one who dropped the tefillin to fast for one day since it is a sign from Shamayim that he must do teshuva (שו"ת מהר"י ברונא סי' קכ"ו), (מ"ב סי' מ"ד סק"ג).
- 18. If a person dropped tefillin and has not yet eaten that day, it is best to fast that day since it is a sign from Shamayim that he needs to do teshuva that day. If he already ate something that day, he should fast on a different day after accepting the fast upon himself at Mincha (שם, באר). If he still feels that he wants to fast for the rest of the day that the tefillin fell even though he already ate, since today's generation is weak, he can do so (שו"ת שבת הקהתי ח"ג סי' ל"ד).
- 19. **Elderly, sick.** If someone is elderly, sick, or weak and it will be difficult to fast, he can give tzedaka in place of fasting (שו"ת חיים שאל ח"א סי' יב).
- 20. **Avreich, bochur.** If one's learning will be impaired due to fasting, especially an avreich or bochur who learns the whole day, he can rely on giving tzedaka in place of fasting (קו' הלכות תפילין). At the very least, he should increase the quality and quantity of his learning (שו"ת מהר"י ברונא שם). He should also increase his caution regarding the kedusha of his tefillin.
- 21. **Fell wearing tefillin.** If someone fell while wearing tefillin and the tefillin remained on him, he does not need to fast (שו"ת רבבות אפרים), in the same way that someone does not need to fast if he falls while holding a sefer Torah and the Torah remains in his hands (שו"ת הר צבי ח"א סי' מ').
- 22. **Fell onto a table.** One does not need any sort of kappara if his tefillin fell out of his hand onto a table. Thus, it is advisable that whenever handling tefillin, whether when putting them on or taking them off, one should always make sure to handle them over a table. This way, even if they slip out of his hands, they will fall onto the table, not to the ground, ch"v (חזו"א, דינים והנהגות פ"ג אות ט').
- 23. **Witnessed tefillin fall.** One who witnesses a sefer Torah fall, ch"v, must fast in addition to the one who dropped it. However, when it comes to tefillin, the minhag is that only the one who dropped them fasts, not one who witnessed them fall (שו"ת משפטי שמואל סי' י"ב).
- 24. **Advice.** A person who sticks the retzuos of his shel rosh under his gartel or belt to ensure that they face the right way (above, 5) should make sure to take them out of his belt before taking off the shel rosh. Otherwise, if he places his shel rosh on the table and turns to walk away, the tefillin can easily fall, ch"v (אורח כהלכה עמ"מ ט').

Fell in the Case

25. **Tefillin boxes, sheidlach.** If the tefillin batim fell while they were in their boxes and the batim were covered on all sides and did not touch the ground, some say it is still like the tefillin fell to the ground since the yud-knot of the shel yad and the daled-knot of the shel rosh are exposed and they also have kedusha (ב"ח סי' קנ"ד, פמ"ג שם משב"ז). Thus, when the knots fell and touched the ground, it is like tefillin that fell to the ground (מהר"א מבעלזא, שו"ת שבת הקהתי ח"ג רע"א).

26. However, others hold that as long as the bayis was fully covered, i.e., the ketzitza [raised box], titura [base], and maabarta [back of the base where the retzua passes through] were covered, it is as if the tefillin were in a case and there is no need to fast. Even though there is no need to fast, one should still give a pruta to tzedaka (מ"ב סי' מ' סק"ג). If only part of the bayis was covered, e.g., the titura was exposed and touched the ground, it is like the tefillin fell to the ground without a case (אורחות חיים ספינקא שק"א בשם א"א בוטשאטש).

27. **In the tefillin bag.** If the tefillin fell while they were in their bag, everyone agrees the minhag is to not fast. Still, it is proper to give a pruta to tzedaka (שם).

Retzuos Should Not Drag on the Ground

28. One should be careful to guard the kedusha of the retzuos; he should ensure that they do not drag on the ground, both when he puts them on and when he takes them off. However, if they did drag, he does not need a kappara (מחצית השקל סי' מ"ד סק"ה).

Putting Tefillin on Someone Else

The Wearer Makes the Bracha

29. The simple understanding is that the mitzva of tefillin is for a person to have tefillin on him, not the actual act of putting them on. Thus, when a person puts tefillin on someone else, the wearer, not the one putting them on him, says "להניח תפילין" and "על מצות תפילין" even if he does not assist in any way. Still, if he is able to move his body in a way that helps the one putting them on, that is better, as it satisfies the possibility that the mitzva is to put them on (שו"ת מנחת שלמה ח"ב). (סי' ד' אות ב', שו"ת שבט הלוי ח"א סי' ח').

Admor

30. Chassidim and pious individuals take their sons on the day they begin putting on tefillin to a chacham and tzaddik. This tzaddik puts tefillin on the son and acts as the father's shliach to train him in the mitzva and to teach him the ways of life and how to put on tefillin. He urges him to fulfill this great, precious, and dear mitzva properly and to have pure, clear kavana and holy thoughts (אות חיים ושלום סי'). (ל"ז סק"ה). On the next day as well, his father or rebbi should oversee him to make sure he is putting them on properly (שם).

Putting Tefillin on a Sick Person

- 31. As of late, there have been, and continue to be, many sick people who are unable to put tefillin on themselves, lo aleinu. The poskim discuss who can put tefillin on them and how to do it.
- 32. **Unconscious.** If a sick person is unconscious, e.g., sedated or in a coma, one should not put tefillin on him. First of all, he is patur from tefillin, but also, tefillin require a clean body. This is why one may not take a substantial nap ["sheinas keva"] wearing tefillin (שו"ע סי' מ"ד), and in this regard, a sedated state or coma is worse than just a substantial nap (מור"ד בשו"ת שבת הקהתי ח"ד סי' כ"ד).
- 33. **Woman.** Some hold that a woman may not put tefillin on a man (הג' רמ"א סי' י"ד ס"א). Nevertheless, most poskim hold that a woman can put tefillin on a man (שו"ע שם). Therefore, if there is no man available to put tefillin on a sick person, a woman can lechatchila do it (שו"ת מהר"י אסאד סי' יט, שו"ת מנחש"ל שם). If the woman is assur to him and there is no other option, it is best if she wears gloves or the like on her hands (שו"ת באר משה ח"ד סי' ו').
- 34. **Non-Jew.** If there is no other option, bedieved a non-Jew can also put tefillin on someone. It is best if the sick person can move his arm and head to help the non-Jew somewhat, and then the sick person can also make the bracha on putting on tefillin (שו"ת קנין תורה ח"ב סי' ק"כ). A non-Jew is preferable to a woman who is not an immediate blood relative, which can lead him to hirhur (שו"ת באר משה שם).

סימן טוב ומזל טוב

הוקדש לרגל השמחה אצל דיין אצל דמותא ידידי מורינו הגאון המפורסם בעל חוקי חיים שליט"א לרגל היכנס בנו היקר והחביב עדיו לנדרות כמר אברהם שיחיה וברכתי מעומק הלב שיוכח הוריו לנדרלו לתורה לחופה ולמעט ולמדות ישרות, וילך בדרכי אבות להגדיל תורה ולהאדירה. וכך בברך זכות נעימה לי לברך את זקנו ידי"ג איש המודות המפורסם בחסדיו ביראת ה' שחורה ועושה חסדים רבי יחשע שמואל בלייער שליט"א ואת האיש הגדול באמונתו ובטהונו בהי"ת הרב רבי יעקב פריער שליט"א שירוו מכל יו"ת הוי"ג דקדושה מתוך בריאות שלימה ואיתנה כברכת ידיד ושכן המשפחה הכבודה מנשה ישראל רייזמאן

סימן טוב ומזל טוב

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ע"ש הרבני המשפיע שוה"ר אהרן הלל בן הגה"צ שוה"ר מרדכי פארהאנד זלה"ה

מזל טוב וגדיא יאה

נשבר בוח ברכת מזל טוב לידידינו הגאון מוהר"ר חיים אהרן בלייער שליט"א

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