



Daf HaYomi B'Halacha

הזכות היא הפזיז סימן תקלת התורה

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Today's LIMUD

Hilchos Tefillin 26-27 (page 71)

Today's TOPICS

Where on the Arm Should the *Tefillin* Be?
Washing Hands After Donning *Tefillin*
Someone Who is Unable to Don Both *Tefillin*



Where on the arm should the *tefillin* be?

The *tefillin shel yad* should be located on the muscular part of the arm, the bulge which rises between the elbow and the shoulder. The *tefillin* should be placed on the down slope of the muscle that leans towards the elbow. Some *poskim* allow the entire bulge of the muscle. *Tefillin* that are too large to fit on the slope may be placed on any part of the bulge. It is preferable to put them higher on the arm rather than lower, because the area of the arm below the muscle towards the elbow is not acceptable. It is also important to make sure that the *tefillin* are not pushed down to this area when pulling a sleeve over them.

סימן כז, סעיף א, ס"ק ג-ד, וביה"ל ד"ה בבשר וד"ה בראש;
 (ביאורים ומוספים דרשו, 3)

Washing hands after donning *tefillin*

Both the *shel yad* on the biceps and *shel rosh* on the hairy part of the head are placed on areas of the body which obligate a person to wash his hands after touching them. The *poskim* discuss whether it is necessary to wash one's hands after donning the *tefillin*. One opinion considers the inevitable touching of these areas as part of the *mitzva* which does not necessitate washing, with some holding that even touching that takes place while removing the



tefillin does not obligate one to wash. Another opinion adds that touching this area of the arm even at other times does not obligate a person to wash. An opposing view requires handwashing after donning *tefillin*.

(סימן כז, ביאורים ומוספים דרשו, 2)



Someone who is unable to don both *tefillin*

Someone who is unable to don both *tefillin* (e.g. he has only one) may use whichever one he is able. If he only has a *shel yad*, he recites just one *beracha* (*lehaniach*). If he only has a *shel rosh*, he recites just one *beracha* according to the Mechaber and two *berachos* according to the Rama. If there is reason to believe that he may obtain the missing *tefillin* before the end of *zman kriyas Shema*, he should wait for the second *tefillin* so that he can don both for *Shema*.

(סימן כז, סעיף א-ב, ס"ק ג, וביה"ל ד"ה מניח)

Yesterday's HIGHLIGHTS

- On days that the Torah is read, the custom is not to remove the *tefillin* before the Torah is returned to the *Aron Kodesh*. These days include Mondays, Thursdays, *Taneisim* and *Chanuka*.
- On Rosh Chodesh the *tefillin* are removed before Musaf. One reason for this is that there are communities that recite the *kedusha* of Kesser on Rosh Chodesh. It is not appropriate to talk about Hashem's crown when we are wearing our own crown (the *tefillin*).
- The *tefillin* are removed between *kadish* and the Musaf *Shemoneh*

Tomorrow's TOPICS

- *Tefillin* on an amputee
- Position of the *tefillin* loop
- Adjoining the *yud* to the *bais*

Esrei. It is customary to remove the *tefillin* hurriedly in order to minimize the interruption between *kadish/Uva Letzion* and *Shemoneh Esrei*.

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לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

Important Note: The halachic summaries are to assist you with your learning.
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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