



**Dirshu**  
**דף היומי בהלכה**  
Daf HaYomi B'Halacha

# Daf HaYomi B'Halacha

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**הקטות של הפוסק סימן תתקל תתקל**  
**מיוחדים והמיוחד**

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**Today's**

**LIMUD**

**Hilchos Tefillin 33 (page 116)**  
**מתחילת סימן לד עד אמצע סעיף ב ויכוון בהנחתם**

## Today's TOPICS

**The Order of the *Parshios* According to Rashi and Rabbeinu Tam**  
**Wearing Rabbeinu Tam *Tefillin***  
**Wearing Both Types of *Tefillin* at Once**



### The order of the *parshios* according to Rashi and Rabbeinu Tam

How are the *parshios* arranged in the *tefillin*? According to Rashi and the Rambam, the order from the viewer's right is *Kadesh*, *V'haya ki yeviacha*, *Shema* and *V'haya im shemoa*. According to Rabbeinu Tam, the order is *Kadesh*, *V'haya ki yeviacha*, *V'haya im shemoa* and *Shema*. There is an opinion that organizes the *parshios* from the wearer's right, but this opinion is not cited by the *poskim*.

**(סעיף א, וס"ק ג; ביאורים ומוספים דרשו, 1)**

### Wearing Rabbeinu Tam *tefillin*

Many Rishonim side with Rashi; many others side with Rabbeinu Tam. Many Acharonim—including the Beis Yosef and the Gra—*pasken* like Rashi, and this is the longstanding popular custom. There is an opinion cited in Shulchan Aruch and the Arizal which encourages scrupulous people to wear both types of *tefillin* together. There is a second opinion, also quoted in Shulchan Aruch, which holds that Rashi *tefillin* should be donned first and Rabbeinu Tam afterwards, and this is the more popular way of wearing Rabbeinu Tam *tefillin*. It is proper for the Rabbeinu Tam *tefillin* to be smaller than the Rashi *tefillin* in order to prevent confusion.

**(סעיף א וס"ק ד ויה; וראה ביאורים ומוספים דרשו, 8)**



### Wearing both types of *tefillin* at once

According to the Arizal, both *tefillin* should be worn together. The Rashi *tefillin* are placed on the upper part of the muscle towards the shoulder, and the Rabbeinu Tam *tefillin* are placed below, towards the elbow. The Rashi *shel rosh* should be lower on the forehead and the Rabbeinu Tam should be placed above it. The *retzuos* are wrapped with Rashi on the top and Rabbeinu Tam below, and it is not considered a *chatzitza*. In order that both *tefillin* should be donned soon after the *beracha*, they should be tightened simultaneously.

(ס"ק ה-ו; ביאורים ומוספים דרשו, 7)

### Yesterday's HIGHLIGHTS

- The Torah's use of the word *uk'shartam*-which can be read as the phrase *uk'shar tam*-is understood by Chazal to indicate that the length of *retzua* that meets the requirement for *tefillin* should be arranged properly. Many *poskim* understand this to mean that there should be only one knot on that area of the *retzua*. Other *poskim* explain that the phrase mandates that the *retzua* be complete and untorn.
- The *poskim* debate whether a torn *retzua* can be sewn from below in a manner that the stitches are not visible from the top.

### Tomorrow's TOPICS

- Circumstances for violating *ba'al tosif*
- Is intention required for *ba'al tosif*?
- When is fulfilling the opinions of Rashi and Rabbeinu Tam in violation of *ba'al tosif*?

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

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