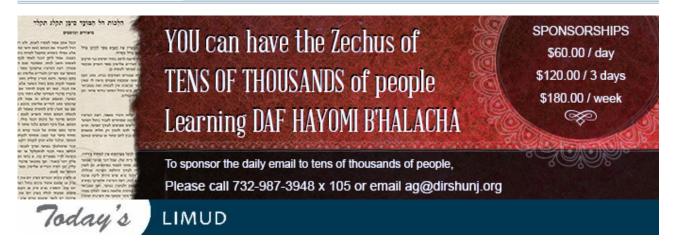


# Daf HaYomi B'Halacha



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



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*.

(1,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.

(8 סעיף א וס"ק ד ו־ה; וראה ביאורים ומוספים דרשו,





### 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)

### Mesterday'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?

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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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