

Kaarah – Volume eleven.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Tefillah

In regards to greetings during Shema, the in-between sections are:

Between the first bracha and the second; the second bracha and “Shema;” between “Shema” and “וְהָיָה אִם שָׁמַע” and then between that section and וַיֹּאמֶר. One cannot interrupt between וַיֹּאמֶר and אָמֵן וַיֵּצֵב.

It is preferable to say Shema with tefillin on, daytime.

Tefillin require a clean body. They may be worn in heat or cold, but only for those who are pious and careful that they not get ruined or humiliated. One may not wear Tefillin while his body is uncovered.

When putting on the Tefillin of the arm he says, בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ קְדוֹשׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּנוּ עַל מִצְוַת תְּפִילִין. (Blessed ... that sanctifies us with the mitzvos, and commanded us on the mitzvah of Tefillin). When he puts on the Tefillin of the head he says, בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ קְדוֹשׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּנוּ עַל מִצְוַת הַנָּחַת תְּפִילִין. (Blessed ... that sanctifies us with the mitzvos, and commanded us on the mitzvah of the placing of Tefillin). When he removes them, he says, בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ קְדוֹשׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּנוּ לְשָׁמֹר חֻקֵּי. (Blessed ... that sanctifies us with the mitzvos, and commanded us on the mitzvah to guard His statutes).

Tefillin are not worn at night or Shabbos. The pasuk says, after giving the mitzvah of Tefillin, “You shall keep this statute to its proper times, from days to days.” (Shmos 13:10). “Days” means daytime. “To days” means not on Shabbos-like days (Shabbos or Chag). One may wear them at night if they were already on during the day, but the strong preference is to remove them at nighttime.

*Editor’s note: the Gemara also derives that Tefillin are not worn on Shabbos and Chag from the word “sign.” Since Tefillin are a sign so then on days that are a sign (Shabbos and Chag) Tefillin are not worn. It brings both proofs because the pasuk of “days to days” can also be referring to the mitzvah of Pesach. Neither proof is clear. First, the pasuk “days to days” specifically says “to their appointed times.” That is talking about the Chag. Second, the “sign” of Tefillin is different than the “sign” of Shabbos and Chag (Tefillin a sign for the geula and Shabbos a sign for Creation). Third, the mitzvah of Tefillin is given with the laws of Pesach. The pasuk makes it logical that Tefillin must specifically be worn on Pesach and all year round to remind oneself of Pesach. Every*

*Chag has a Pesach reminder so the logic is Tefillin should be worn on every Chag, too, to give the Pesach reminder. Tzaruch iyun.*