

לזכות
הרה"ח הרה"ת בעל מידות תרומיות,
דוגמא למופת של שליח כ"ק אדמו"ר,
ומפורסם בשם טוב בכל הגליל
ר' יוסף שיח' וולבובסקי
שליח כ"ק אדמו"ר
לגלסטנברי קאנעטיקוט
שיצליח בשליחותו הק'
מתוך אושר ועושר
נדפס ע"י הרוצה בעילום שמו

The signature identifying mark of the tefillin bag of a Lubavitcher bochur is the two bags beside one-another: Rashi's tefillin and Rabbeinu Tam's. Today, it is a given that even before a boy becomes bar-mitzvah, he is already wearing two pairs of tefillin each day. But it wasn't always that way. Let's have a look at the history and reasoning behind this unique practice.

The Great Debate.

A brief history of the development of Rabbeinu Tam's Tefillin:

The Torah is full of arguments and disagreements. They range from fundamental disagreements with severe consequences—like forbidden marriages—to minute differences in the most common areas of practice—like how to tie tzitzis.

If we would follow the opinions that didn't make it to *halacha*, so much of Yiddishkeit would look different: In the world of Beis Shammai, we would be lighting eight candles on the first day of Chanukah, have no cholent on Shabbos, and stand up to say Shema in the morning.

But the Sanhedrin, and later the *poskim*, established the *halacha*, and that's the only one we follow. That's why we wear one pair of tzitzis, shake one lulav and esrog, and build one type of sukkah.

But there are a handful of exceptions to this rule—and one of them is the order of the parchments in the tefillin.



There are four *parshiyos* in the Torah that we are told to wear as tefillin:

1. קִדְשׁ לִי גו' וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינַיִךָ גו' (שמות יג)
2. וְהָיָה כִּי יִבְאֶרְךָ גו' וְהָיָה לְאוֹת עַל יָדְכָה וּלְטוֹטְפֹת בֵּין עֵינַיִךָ גו' (שמות יג)
3. שְׁמַע יִשְׂרָאֵל גו' וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינַיִךָ (דברים ו)
4. וְהָיָה אִם שָׁמַע גו' וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינַיִכֶם (דברים יא)

How should they be placed in the tefillin? There are two general opinions (based on a Beraisa):

RASHI

קדש | והי' | שמע | והי'
Also known as: כסדרן—in their order—because they are placed in the order that they are written in the Torah.

RABBEINU TAM

קדש | והי' | והי' | שמע
Also known as: הויות באמצע, vehayas in the middle.

This argument is especially significant because tefillin with parshiyos that are not placed correctly are possul. In other words, Rashi would hold that Rabbeinu Tam's tefillin are possul and vice versa.

Two Additional Opinions:

Rashi and Rabbeinu Tam both agree that the *parshiyos* are placed in the order according to the person *reading* the them, i.e. the person facing the one who is wearing the tefillin.

The Shimusha Rabba,

however, holds that the order is based on the person *wearing* the tefillin. He holds like Rashi, that the *parshiyos* should be placed in the order of the Torah, but the order is flipped.

והי' שמע והי' קדש

The Raavad

holds like the opinion of Rabbeinu Tam, that the *vehayas* are in the middle, but he accepts the opinion of the Shimusha Rabba, that it is based on the person wearing them.¹ Thus the order is:

שמע והי' והי' קדש

[Based on the Kabbalistic interpretation into the various opinions explained below, these two opinions reach much higher levels (which is why they are not worn at all, except by very select individuals).

Shimusha Rabba tefillin draws down from *arich*, the lower level of *Kesser*.

Raavad's tefillin draws down from *atik*, the higher level of *Kesser*.^{2]}

We refer to the tefillin by the names of these famous proponents, but this argument began long before and continued beyond their times as well. Some of the greatest Geonim and Rishonim—the leaders of the Jewish people upon whose teachings **halacha** is built—came down on all sides of the argument.

RASHI'S TEFILLIN

RAMBAM
RAMBAN
RASHBA

RABBEINU TAM'S TEFILLIN

RAV SHERIRA GAON
RABBEINU CHANANEL
RIF

Going back even further—how did this argument begin?

How did this issue even arise? Yidden have been putting on tefillin since the mitzvah was given. If anyone was unsure of how to make their Tefillin, they could have simply checked their parents' or grandparents' tefillin—and if *their* grandparents had a question, they could have checked the tefillin of their *own* grandparents, all the way back to Moshe Rabbeinu.

Tefillin is a mitzvah fulfilled by every Jewish male on a daily basis—how can there be an argument as to how to make it?

The truth is that this was always a question, from the very beginning. Hashem gave it in a manner that was open to interpretation, and there was always an argument which opinion to follow, with many Yidden putting on Rashi and many Yidden putting on Rabbeinu Tam—but it was never settled one way or the other. Different communities followed their respective *rabbonim*, and different generations followed the *rabbonim* of their time.

This ancient argument was discussed again by the Geonim and Rishonim but, unlike most other areas of *halacha*, it was never fully settled and different communities simply followed their set customs. There are many other arguments related to tefillin: how to make the parchment, how to write the words, and so on. But unlike those arguments, this one was never settled.

On a deeper level: both are true.

Rabbi Yaakov Mimiorish, one of the authors of *Tosfos*, asked Hashem Himself which tefillin are correct. “This is what I asked, ‘Great, mighty, awesome King... please command your holy malachim to resolve our question in the order of the tefillin. Some chachamim say that the havayos must be in the middle [=Rabbeinu Tam], while other chachamim say that the havayos must be in order [=Rashi]. Please, King of Kings, command your holy angel to tell me the halacha, and whose words do you favor?’”

“The answer came: ‘Eilu va’eilu divrei Elokim chayim, both are the words of the Living G-d. Just as there is an argument below, there is an argument above. Hashem says that the havayos must be in middle [=Rabbeinu Tam], and all of the heavenly court say that the havayos must be in order [=Rashi].’”

This is why Hashem gave the mitzvah in a manner that was open to both interpretations—because both are, in fact, true.³

According to Kabbalah:

Tefillin draws *mochin* [intellect] into *middos* [emotion].

Rashi’s tefillin draws down the lower level of *mochin d’eima*, also known as *Bina*.

Rabbeinu Tam’s tefillin draws down the higher level of *mochin d’aba*, or *Chochma*.



“This is something discussed by the Rishonim, the sages of the generations, the geonei olam. The pillars of heaven tremble: this one holds one opinion and this holds another.”

—Rashba”

So what should we do? Later Rishonim and *poskim* provide two mainstream opinions.

Rosh, Tur, many Geonim: It’s an open question.
We don’t know which one is correct, and if one has fear of Heaven he should put on both. *One should wear Rashi and Rabbeinu Tam’s purely from a halachic perspective.*

Maharil, Beis Yosef: *Halacha* is like Rashi.
The *halacha* follows Rashi, but one should still put on both if he has fear of Heaven. *Putting on Rabbeinu Tam’s is a hiddur.*

[*Yuhara*—In times when it was not common practice to wear Rabbeinu Tam’s tefillin, it could be considered a display of boastful piety to wear them⁴ in public.⁵ This is often quoted as a reason not to put on Rabbeinu Tam’s tefillin. However, today’s *poskim* conclude that due to the fact that it is so common to wear Rabbeinu Tam’s tefillin, this concern no longer applies.⁶]

Then there’s another opinion, that of the Arizal: We must follow both.

As above, according to Kabbalah both opinions are correct.⁷ The Shaar Hakolel⁸ cites the Atzei Eden⁹ who says that ever since the Arizal revealed that both are true, causing Rabbeinu Tam’s to become a common custom, we can no longer depend on the opinion of the Beis Yosef that the *halacha* is like Rashi. Today, both opinions must be followed *from a halachic standpoint.*

In practice:

The Alter Rebbe writes that the *halacha* follows Rashi—but he writes strongly about the importance of Rabbeinu Tam’s: “Anyone who feels any fear of Heaven in his heart should put on Rabbeinu Tam’s Tefillin.”¹⁰

Many *Yidden* wore only Rashi’s tefillin. *Chassidim* would generally also wear Rabbeinu Tam’s tefillin, but they would usually begin only after marriage, since being married denotes a higher level of holiness. In a letter to the Rebbe shortly before his marriage, Harav Levi Yitzchak writes, “Begin putting on Rabbeinu Tam’s tefillin, for the rest of your life IY”H.”¹¹

Why is this the prevailing custom?!

From the very beginning of the Rebbe's *nesius*, one can find indications that things would be changing.

During the Frierdiker Rebbe's *shiva*, the Rebbe told various stories and anecdotes. One of them was about how the Frierdiker Rebbe instructed him to put on four pairs of tefillin—Rashi, Rabbeinu Tam, Shimusha Rabba, and Raavad.

The Rebbe explained¹² that he had always been afraid to put on four pairs of tefillin because Torah requires a person to have a *guf naki* (a clean body) while wearing tefillin. Now, Rashi and Rabbeinu Tam's are obligations, and the Torah does not expect us to be angels [i.e. we have no choice but to wear them, regardless of one's state of purity]. But Shimusha Rabba and Raavad are not obligations—and therefore a person must be fully confident that he is ready to truly have a pure mind and body. However, the Rebbe said, once he was instructed to put them on by the Frierdiker Rebbe, it was now his—the Frierdiker Rebbe's—responsibility.

Notice that the Rebbe refers to Rabbeinu Tam's tefillin as an *obligation*. In a long handwritten footnote, the Rebbe explains his stance on the issue. He writes that the Zohar seems to *pasken* quite clearly that Rabbeinu Tam is a *halachic* obligation (following the opinion of the

Rosh, see above), and quotes another source that says, "Anyone who doesn't wear tefillin of Rabbeinu Tam is a *karkafta delo manach Tefillin*," a person who never wore Tefillin (although, the Rebbe notes, it seems that the Alter Rebbe does not ascribe to this view).

"Be that as it may," the Rebbe writes, "it's a big question why the prevailing custom—even among *anash*—is to begin putting on Rabbeinu Tam's long after the bar mitzvah, usually after marriage."^{13 14}

With conditions

However, in the early years of the *nesius*, Rabbeinu Tam was still something only done from a certain age, and sometimes with conditions. Considering that it requires a higher standard of purity, people would ask the Rebbe whether they should begin wearing Rabbeinu Tam's tefillin.

If the questioners were already getting married, the Rebbe would answer in the affirmative, strongly encouraging them to start. But if they were asking as *bochurim*—usually at the age of eighteen—the Rebbe would sometimes give his immediate approval, but sometimes he would set conditions for doing so:

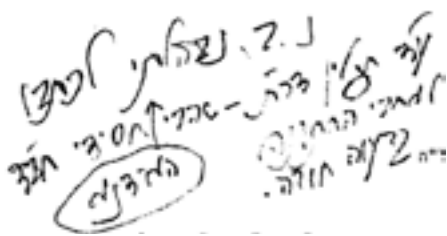
"...If you are careful in *tevilas ezra* and study Chassidus every day..."¹⁵

"...If you are careful in *tevilas ezra*, daven *nusach ari*, and the [Rabbeinu Tam's] tefillin are checked..."¹⁶

There were also times when the Rebbe withheld his approval: "Regarding your question about putting on Rabbeinu Tam—for now you should be careful to be mindful while wearing Rashi's tefillin."¹⁷

As time went on, it seems that the vast majority of people

Obligation



נבהלתי לכתבו ע"ד תפילין דר"ת - שהרי האידנא חסידי חב"ד לאחרי החתונה קבעוה חובה.

I was shocked by what you wrote about Rabbeinu Tam's tefillin—because, today, Chassidei Chabad have accepted it upon themselves as an obligation after marriage.

(Letter dated 20 Sivan 5735, *Igros Kodesh* vol. 30, p. 229)

would receive approval at the age of eighteen.

For everyone

Then, in a landmark *sicha* in 5736* the Rebbe made an announcement: Everyone should now begin putting on Rabbeinu Tam's tefillin from bar mitzvah.

"It is now the place to answer the question of many... Since they know that *halevai* they should have a pure body for Rashi's tefillin, they ask whether they should put on Rabbeinu Tam's tefillin.

"It is my definitive opinion that it is now the time to put on two pairs of tefillin... This is the answer to those who have asked in the past and those who will ask in the future—everyone who wishes to do so should put on Rabbeinu Tam's tefillin.

"...The Arizal is a *posek* accepted by the Chassidim as well as by the so-called *misnagdim*. He writes that Rabbeinu Tam's is an *obligation*, although for several reasons this wasn't revealed and publicized... All the *sefarim* who studied both the *kisvei Arizal* and *nigleh* came to the final conclusion that one must put on both Rashi's and Rabbeinu Tam's tefillin.

"...This should be transmitted to everyone who is listening through the *machshirim* ["the machines," i.e. the hookup], and they will certainly pass it along to everyone else... One doesn't have to wait until he is eighteen or until his wedding."¹⁸

Can Rabbeinu Tam's have negative effects?

Someone asked the Rebbe whether there was a connection between his illness and the fact that he had recently purchased a set of Rabbeinu Tam's tefillin.²⁴

The Rebbe replied:

איני יודע אם ישנה שייכות-אבל באם ישנה ה"ה ברורה ע"פ תורת הבעש"ט המפורסמת: היעמוד בנסיון מול דברי היצה"ר שהנחת תפלין דר"ת... מזיקה לבריאות יהודי! בטח יודע שבקשתי וכו"כ פעמים - שעתה בעקבתא דמשיחא כאו"א (מתחיל מבר מצוה) יניח גם תפלין דר"ת. (זה מכמה דורות שכו"כ מהספרדים נוהגים כן).

I don't know if there is a connection. But if there is one, it is unequivocal, based on the famous teaching of the Baal Shem Tov: Will you stand up to the test of the *yetzer hara*, who is saying that putting on Rabbeinu Tam's tefillin... damages the health of a Yid!

Certainly you are aware I have requested many times that now, in the times before Moshiach, every single person (from bar mitzvah on) should put on Rabbeinu Tam's tefillin. (Many Sefardim have been doing this for many generations.)

Years later, the Rebbe added that they should be put on from the *hanachas tefillin*.¹⁹

(The Rebbe said that one should own a pair of Rabbeinu Tam's tefillin before beginning to put them on every day, so that he wouldn't miss a day.)

What Changed?

But what's changed? Why is it that in previous generations people, even *rabbonim*, didn't put on Rabbeinu Tam's tefillin, and certainly not from bar mitzvah age. Why was the Rebbe suddenly saying that everyone should put them on from bar mitzvah?

In this and later *farbrengens*, the Rebbe gave a two pronged explanation for why specifically now every individual should and can put on Rabbeinu Tam's:

1. **Rabbeinu Tam's is connected to Moshiach**, and now it should be worn by everyone.
2. **The galus is now exceptionally dark.** The safety provided by tefillin is needed to combat the darkness in the world at large, and the purification of tefillin is needed for the individual.

The Rebbe explained:

Closer to Moshiach

As mentioned above, Rashi's tefillin draws down the (lower) level of *mochin d'eima, Bina*, whereas Rabbeinu Tam's tefillin draws down the (higher) level of *mochin dabba*, or *chochma*—a level that is connected to Moshiach. For this reason, in previous generations only *mekubalim* would put on Rabbeinu Tam's tefillin, for through Kabbalah they dwelled higher than *galus*. The Alter Rebbe, however, popularized the practice for everyone, and

now every person should wear them.²⁰

The darkness of galus

The plans of Haman are now stronger than ever, the Rebbe said, and tefillin is what saves us from them. As the Torah tells us, "And all the nations of the earth shall see that the name of Hashem is proclaimed over you [=your tefillin] and they shall stand in fear of you."²¹ By wearing Rabbeinu Tam's tefillin—in addition to Rashi's tefillin—this protection is strengthened.²²

On an individual level, today's generation is steeped in *chachmos chitzoniyos*, secular studies and ideas, which block people's minds from serving Hashem. We therefore require more *avoda* with our intellect, and this is accomplished through tefillin, in which we have the intent to subjugate our hearts and minds to Hashem.²³

Don't be afraid

The Rebbe's campaign to wear Rabbeinu Tam's tefillin was not limited to Lubavitchers, and he would sometimes speak to *roshei yeshivos* and others

Rabbi Moshe Feinstein and Rabbeinu Tam's Tefillin

One of the perhaps lesser-known participants in the Rebbe's initiative to wear Rabbeinu Tam's was the famed *posek* Rabbi Moshe Feinstein.

Reb Hirshel Shpritzer, a Chossid from Crown Heights, was very active in Mivtza Tefillin and Mivtza Mezuzah. One time, on the plane home from Eretz Yisrael, he offered the Yid sitting next to him to study together. Turns out that it was Rabbi Moshe Tendler, son-in-law of Rabbi Feinstein, and he began telling him about the Rebbe's *mivtzoim*. He didn't hesitate, and offered to check the mezuzos on the doors of Rabbi Feinstein's home. Rabbi Tendler was quite surprised by the request, but as a result Reb Hirshel indeed went to Rabbi Feinstein's home and took his mezuzos to be checked.

He reported all of this to the Rebbe.

Later on, when the Rebbe came out with his campaign for Rabbeinu Tam's tefillin, Reb Hirshel immediately began persuading friends and acquaintances to wear them. Then he decided to speak to Rabbi Feinstein about it too, and set up a meeting with him.

Rabbi Feinstein was very interested in all the details of what the Rebbe had said at the *farbrengen*, and listened to every word. He said that at one point he had put on Rabbeinu Tam's as well. He was open and happy to begin putting them on again, but he wanted everything to go through the Rebbe, and that the Rebbe himself should choose the *sofer* to write the new tefillin. He also asked to hear the Rebbe's opinion on the other details. (He wanted the tefillin to be written in the *ksav* of the Beis Yosef.)

Reb Hirshel contacted the *sofer* Rabbi Eliezer Zirkind, and then proceeded to write a full report to the Rebbe about it.

At about twelve o'clock that night, the phone rang in the home of Rabbi Zirkind. He was sleeping, so his wife answered the phone. Rabbi Hodakov was on the line, and he wanted to know if Rabbi Zirkind was awake. Rabbi Zirkind took the phone, and Rabbi Hodakov asked if he could meet him at the *mazkirus* office.

Not long after, Rabbi Zirkind was knocking on Rabbi Hodakov's door. The Rebbe had explicitly instructed that Rabbi Zirkind should meet with Rabbi Feinstein so that he could write the tefillin according to his exact instructions. The meeting was, in fact, already arranged. "Tomorrow, Thursday, at exactly 9:00 in the morning, he will be waiting for you in his home."

that they should encourage it among their followers. On a few occasions, the Rebbe addressed some of the arguments against it.

Some people argued that מנשה אבותינו בידינו, that they would follow the custom of their parents who didn't wear Rabbeinu Tam's.

"Then they come with the famous argument, מנהג אבותינו בידינו: He didn't see *avoseinu* putting on Rabbeinu Tam's tefillin: He didn't see his father wearing Rabbeinu Tam's, nor his grandfather, and not even his great-grandfather!

"But *avoseinu* didn't own a car! *Avoseinu* didn't read the paper! *Avoseinu* didn't run around taking pictures and putting those pictures into multiple newspapers!

"When it comes to things of the world, and even things of frivolity, he puts all his energy into acquiring a new custom that *avoseinu* did not have. But when it comes to putting on Rabbeinu Tam's tefillin, he suddenly screams *minhag avoseinu biyadeinu!*²⁵

"Your grandfather had a full beard; your grandfather had steady times for learning;

and he didn't even imagine to look at non-*tzniusdike* things... but suddenly here you scream *minhag avoseinu biyadeinu!*²⁶"

But the main thing, the Rebbe said, is not to be afraid to encourage it:

"I once asked a *rosh yeshiva* why he doesn't encourage his students to put on Rabbeinu Tam's.

"He told me, 'If I do so, the students will respond: Torah was given three and a half thousand years ago. Rabbeinu Tam lived hundreds of years ago, and the Beis Yosef also lived a long time

When they met, Rabbi Feinstein gave him certain instructions on how to make the tefillin, and he began writing them the following day, with Rabbi Feinstein checking every *parsha* as it was completed.

Following this incident, Rabbi Feinstein sent the Rebbe a fascinating letter, describing his personal history with wearing Rabbeinu Tam's tefillin, as well as his insights and opinions on the matter.²⁸

"To *Hod Cha*"k Hagaon Hatzadik Muharamam Shlit"a Schneerson, the Lubavitcher Rebbe. *Shalom U'bracha Leolam.*

"When I was notified that the great *gaon* is promoting the fulfilment of tefillin according to Rabbeinu Tam, I found it important to write my thanks, and also my reasoning.

"When I lived in Luban, I had a *mehudar'dike* set of Rabbeinu Tam's tefillin which I would put on after davening... Also when I came to America (with Heavens' mercies) I put them on for many years, when I found a good pair..."

In the next part of the letter, Rabbi Feinstein writes at length his insights into Rabbeinu Tam's tefillin and why we put them on, and also why he hadn't gotten another pair of Rabbeinu Tam's after his previous ones had gotten old. At the end of the letter, he concludes:

"Now, when I was notified in the name of the Rebbe that he has an expert *sofer* who can write the *parshiyos* as I wish—it is a very great thing, and thus I can fulfill the mitzvah of putting on Rabbeinu Tam's, as was my custom..."

The Rebbe responded:²⁹

"...I just received your two letters... and I would like to thank you and *bentch* you for all your *brachos* and good wishes... especially since you included your *shu"t* in several areas of tefillin, and your conclusion regarding tefillin of Rabbeinu Tam.

"Hashem repays in the manner of the person (but several times over). Accordingly, someone who (adds) in wearing tefillin (adds in the reward, that) he has lengthy years, as it says, (בבריאות) ותחיני (ה' עליהם יחיו גו' ותחלימיני). (מנחות מד, סע"א)

"This applies especially to (the arm corresponding to) the heart and to (the head corresponding to) the mind—*Chabad* in the holy Torah, לאסוקי שמעתתא אליבא דהלכתא..."

ago. The *rosh yeshiva* himself has already lived for this-and-this amount of years, and he's been teaching his students for quite a while... What happened all of a sudden that you're saying that we should put on Rabbeinu Tam's?

"And the main thing is—the smirk that they'll say it with... He's afraid to tell them to put on Rabbeinu Tam's because of the crinkle they'll make with their nose!"

You must be a yarei Shamayim!

The Rebbe later added that Rabbeinu Tam's tefillin is

even more crucial for people whose job requires them to have fear of Heaven: a *rav*, *mashgiach*, *mashpia*, and so on. Shulchan Aruch says that a *yarei Shamayim* should put on Rabbeinu Tam's tefillin. Now, some people might be humble and claim that they don't have the necessary *yiras Shamayim*—but if your vocation necessitates *yiras Shamayim*, how can you not put on Rabbeinu Tam's?! This applies equally to Chassidim and non-Chassidim.²⁷

So why didn't past generations of *rabbonim* wear Rabbeinu Tam's? In the olden

days, the Rebbe explained, tefillin were very expensive. *Rabbonim* couldn't afford to purchase a second pair of tefillin, and they therefore toiled to find a *heter* to absolve themselves. These days, on the other hand, people have the money for whatever they want, and there's no excuse for someone not to buy Rabbeinu Tam's tefillin. "Instead of buying a modern car, a car from last year made with expensive metals—buy a mid-range nice car, and with the hundred dollars you saved buy a pair of Rabbeinu Tam's *lehavdil!*" 🕒

1. See Taamei Haminhagim, which says that the Rebbe told the author of the annotations that the reason the *beis harav* referred to both Shimusha Rabba tefillin and Raavad tefillin as "Shimusha Rabba" is because Shimusha Rabba is the one who holds that it must be worn according to the wearer; the Raavad simply connected that opinion with Rabbeinu Tam to create his own opinion.

2. Likutei Sichos vol. 2 p. 508.

3. Hisvaaduyos 5742 vol. 4 p. 1931.

4. Maharil, quoted by Beis Yosef.

5. According to the explanation of the Alter Rebbe in Shulchan Aruch.

6. See Piskei Teshuvos.

7. Likutei Sichos vol. 2, p. 508.

8. P. 45.

9. Perek 4.

10. In Shaar Hakolel it says that the Alter Rebbe in the *siddur* follows Rashi. But from Likutei Sichos vol. 2 p. 507 it seems that the Rebbe doesn't accept this viewpoint, although he later does quote the Shaar Hakolel in the farbrengen announcing Rabbeinu Tam for all.

11. Letter dated Kislev 5689.

12. Likutei Sichos vol. 2, p. 507.

13. It should be noted that in the following piece, the Rebbe quotes the *Os Chayim* who explains (מיישב) the practice of those who put it on after marriage. In the original, the Rebbe wrote that he is מיישב that custom, but then he changed it to חותר ליישב.

14. A similar theme can be found in a letter from that year, printed in Igros Kodesh vol. 3, p. 326, where the Rebbe encourages a *bochur* to put on Rabbeinu Tam's before marriage, and cites several sources that encourage Rabbeinu Tam's strongly, including Reb Chaim Noeh who writes that he hasn't heard a reason why most *bochurim* wait until after the wedding.

15. Igros Kodesh vol. 8 p. 36.

16. Igros Kodesh vol. 7 p. 310.

17. Igros Kodesh vol. 7 p. 31.

18. Sichos Kodesh 5736 p. 629.

19. Sefer Hasichos 5749 vol. 2 p. 632 footnote 114.

20. Sichos Kodesh 5739 vol. 1 p. 710. See also Sefer Hasichos 5749 vol. 2 p.

632 footnote 114.

21. Devarim 28, 10.

22. Sichos Kodesh 5736 *ibid*.

23. Sichos Kodesh 5736 *ibid*.

24. Sichos Kodesh 5736 *ibid*.

25. Sichos Kodesh 5741 vol. 2 p. 583.

26. Toras Menachem 5742 vol. 2 p. 615.

27. Sichos Kodesh 5741 vol. 2 p. 583.

28. Igros Moshe vol. 6 p. 11.

29. Shemen Sason Meichaverecha vol. 4.

30. Reshimos Hayoman p. 192.

31. Heichal Menachem p. 28.

32. Letter from 14 Elul 5722; *maane*, see document. In a letter from 29 Tishrei 5724 the Rebbe writes to study the laws of tefillin and *because he forgot it twice* to study also the mitzva of tefillin in Derech Mitzvosecha or Shaar Hatefilaa in the *siddur*.

33. Igros Kodesh vol. 10 p. 96

34. Igros Kodesh vol 17 p. 80; letter to Rabbi Moshe Feinstein quoted above.



Practical *Pointers*

Who is it for?

Every single Jew. (It is especially incumbent upon *rabbonim*, *mashgichim*, and the like.)

When should they be put on?

Theoretically, it would be best to put them on together with Rashi's. (This was the practice of the Rebbe Maharash for a time, and he used very small pairs of Tefillin.³⁰) However, since it is difficult to wear them together in the correct spot, the common practice is to put Rabbeinu Tam's on after davening.

Preferably—they should be put on immediately after davening, because according to some opinions the *bracha* on the Rashi's tefillin can still apply. If not, then it can be put on throughout the day (without a *bracha*).³¹

What is recited in Rabbeinu Tam's Tefillin?

- The three *parshiyos* of Shema, so that we don't bear false witness

upon ourselves when we read about tefillin in Shema.

- Kadesh and Vehaya. Others do this in Rashi's tefillin, but our custom is to do this in Rabbeinu Tam's.
- Sheish Zechiros, as instructed in Kabbalah.

What happens if someone forgets to put them on chas veshalom?

The Rebbe provided various *tikkunim*:

- To become proficient in the practical laws of tefillin in the Alter Rebbe's Shulchan Aruch and also in two or three *maamarim* about tefillin.³²
- To know several chapters of Tanya by heart, and to make sure that not a day goes by without reciting one of them by mouth or by thought.³³

The segulos of Rabbeinu Tam

- It is a *segula* for long life.³⁴