

Tallis vs Tefillin

קדימה במצוות

Nothing we do in our daily Jewish living is arbitrary.

The Shulchan Aruch (Code of Jewish Law) covers a Jew's conduct in practically all aspects of his daily movements: from how he wakes up, how he ties his shoes, how he speaks, how he prays, and so forth. All throughout his day, until his very last movement before returning to sleep, each moment is structured with the opportunity for meaning.

Part of the daily cycle is the act of putting on one's Tallis and Tefillin in the morning. The normative practice throughout all Jewish societies is to first put on one's Tallis, followed by the Tefillin, but the question is *why*?

In this learning session we'll explore some of the underlying concepts which govern how one is to relate to a conflict between Mitzvos: which one(s) takes precedence? We'll explore some of the following issues:

- **Does the more frequent Mitzvah come first?**
- **How exactly do we gauge 'frequency' in mitzvahs?**
- **What if one mitzvah is holier than the other?**

1 – THE BASIC SOURCES

Tallis vs Tefillin: Which one's 1st?

What reason(s) could you suggest as to why one should take precedence over the other??

Reason #1

The Shulchan Aruch rules as follows, with the accompanying explanation:

Source 1. Shulchan Aruch, Ohr Chaim 25:1

After putting on a tallis with tzitzis, one then puts on tefillin because [we do mitzvos] in ascending order of holiness.	אחר שלבש טלית מצוייץ יניח תפילין שמעלין בקדש
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The Shulchan Aruch introduces us to a concept called “מעלין בקודש” – “ascending order of holiness” – we go up in holiness. The application in this context is that when given the opportunity to do 2 mitzvos, one should do the less holy one 1st, and then “go up” in holiness to the holier one 2nd.

Let's bank this explanation for now, and we'll return to it later.

Reason #2

An additional reason why Tallis goes 1st is provided by one of the great medieval commentators, the Nemukey Yosef (Yosef ibn Habiba, late 14th century):

Source 2. Nemukey Yosef, Hilchos Tzitzis

It seems to me that the mitzvah of tzitzis should precede [tallis] since...it is more frequent, in so far as the mitzvah applies both on Shabbos and on Yom Tov, and the halacha is: “frequent vs infrequent → frequent goes first”	נראה שראוי להקדים מצות ציצית... שתדירה שנוהגת בין בחול בין בשבת בין בי"ט ותדיר ושאינו תדיר תדיר קודם
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The Nemukey Yosef introduces us to another halachic principle called “תדיר”.¹ Chazal teach us the following: “תדיר ושאינו תדיר תדיר קודם” – When there are 2 mitzvos which are competing for precedence, then the one which is more frequent/common than the other comes 1st.

For example:

¹ The literal translation of "תדיר" is “constant”, but contextually the proper translation here would be closer to “frequent”.

Example:

A simple, practical example of this concept of “תדיר” is the following: Shema vs Counting the Omer:

- On the one hand, there is a daily mitzvah of saying the Shema, which applies 365 days a year.
 - On the other hand, there is a daily mitzvah to count the Omer, which applies only 49 days a year.
- Let's say it's now a few days after Pesach, and one is just about to go to sleep, and he realizes “Oy! I forgot to say Shema and count the Omer!”
- The principle of “תדיר” will dictate that since Shema is more frequent than counting the Omer, he should say Shema 1st.²

So too, says the Nemukey Yosef, in our conflict of Tallis vs Tefilin:

- Tallis is every day, including Shabbos and Yom Tov.
 - Tefilin, on the other hand, is only on the weekdays.
- Therefore,*
- The principle of “תדיר” dictates that Tallis comes 1st.

Very Good. Sounds like a very compelling argument.

However,

As almost all things in our holy Mesorah (tradition) of Torah-learning, this is **not** the end of the story by any means...

² כן נקט לפשטות השג"א סו"ס כ"ב, וכ"כ הביאור הלכה ריש סי' תפט בשם החזק יעקב

2 – MAJOR PROBLEMS

The Shaagas Aryeh (Aryeh Leib ben Asher Ginsburg, 1695-1785) bombs-away with this reasoning, and attacks from so many sides that it's going to be difficult to find a remnant for this argument after all of the dust has settled:

Attack #1

Source 3. Shaagas Aryeh #28

Regarding that which the Nemukei Yosef writes that it is appropriate to give precedence to the mitzvah of Tzitzis (Tallis) since it is more frequent, it seems to me that this is incorrect. For, the opinion of the majority of the Halachic authorities is that even an article of clothing that one would normally wear during the day is exempt from tzitzis during the night, and, therefore, what emerges is that the mitzvah of tzitzis does not apply at night. On the other hand, regarding Tefillin, the opinion of the majority of Halachic authorities is that at least on a biblical level the mitzvah of Tefillin does apply at night, and it's only that there is a Rabbinic safeguard not to wear them at night lest one fall asleep with them on.

It turns out that the mitzvah of Tefillin is actually more frequent than the mitzvah of tzitzis, since the latter does not apply during the nights, in contrast to the prior which does. And even though there is a Rabbinic safeguard [not to wear the tefillin at night], even still the *intrinsic quality* of "frequent" does not vanish, since, on a biblical level, at least, the mitzvah applies both at night and during the day.

Therefore, even if you'll argue that tzitzis is more frequent in so far as it applies on Shabbos and Yom Tov (that which is not true regarding Tefillin), even still in so far as Tefillin applies during the nights (that which is not true regarding tzitzis), it is therefore more frequent in its totality than the Shabbos & Yom Tov component of tzitzis

הנה מש"כ שראוי להקדים מצות ציצית מפני שהיא תדירה יותר נ"ל דהא ליטא שהרי דעת רוב פוסקים אפי' כסות יום פטור מן הציצית בלילה³ נמצא דאין מצות ציצית נוהג כלל בלילה אבל תפילין דעת רוב פוסקים⁴ שמן התורה נוהג בלילה אלא שרבנן גזרו עלה משום שמא ישן בהן

הרי דמצות תפילין תדירה ממצות ציצית שאינה נוהגת בלילות מד"ת ותפילין מה"ת נוהג בלילה ומשום גזירה דרבנן לא פקע מעלת תדיר ממצות תפילין כיון דמה"ת נוהג בלילות כבימים ואי משום דציצית נוהג בשבת וי"ט משא"כ תפילין הא מ"מ מה שנוהג בלילות משא"כ בציצית הוא יותר תדירה מהא דשבת וי"ט של ציצית

The Shaagas Aryeh presents a fascinating attack on the parameters of "תדיר": even though Tallis is *practically* more frequent than Tefillin (since it is every day of the year, as opposed to Tefillin which is not on Shabbos and Yom Tov), nevertheless Tefillin is *intrinsically* more frequent than Tallis (since, at least on the Biblical level, the mitzvah of Tefillin applies even at night, that which is not the case regarding the mitzvah of Tallis).

From this perspective, then, Tefillin is actually more "תדיר" than Tallis, and should therefore come 1st!!

To summarize:

The Shaagas Aryeh enlightens us to a fascinating question as to the precise nature of the principle of "תדיר":

Does the practically more frequent mitzvah come 1st, or does the intrinsically more frequent mitzvah come 1st??

The Shaagas Aryeh argues that the latter is the more critical factor, and this is therefore Attack #1 of the Shaagas Aryeh.

³ בדבר זה נחלקו הרמב"ם והרא"ש הו"ד בשו"ע או"ח ריש סי' יח. והגר"א שם כתב לדבר פשוט כשיטת הרא"ש דכסות יום חייב בלילה אך שו"ת משכנות יעקב או"ח בשלהי סי' כז מונה הרבה ראשונים דאזלי בשיטת הרמב"ם דכסות יום פטורה בלילה, וכתב דרובה דמינכר הוא.

⁴ כ"ה בשו"ע או"ח סי' ל סע' ב

Attack #2

The 2nd attack is as follows:

*(Note: This is slightly technical, but well worth the effort!
Read this slowly, and try to get it really clear!!)*

Source 4. ibid

Moreover, even if you'll argue that the halacha follows the opinion that tzitzis also applies in the evenings, as well as the halachic opinions that maintain that Tefillin does not apply in the evenings, and it would then emerge that Tallis is indeed more frequent than Tefillin, even still Tallis would not take precedence. Why? Because Tefillin are a holy object, and Tallis is not ^[see Hebrew footnote]...and the Talmud [Zevachim 89a] teaches the following: "ANY MITZVAH WHICH IS MORE FREQUENT TAKES PRECEDENCE OVER ANOTHER. ANY MITZVAH WHICH IS HOLIER, ALSO TAKES PRECEDENCE", and the Gemara poses the following query: "frequent vs holy – which takes precedence?"...and since the Gemara does not resolve this question, therefore, one is free to do 1st whichever one he chooses...

According to this, since everyone will have to agree that Tallis does not take precedence over Tefillin (since, even if you'll argue that Tallis is more frequent, but Tefillin is more holy, and it's therefore a situation of "frequent vs holy" in which the halacha is you can do whichever you'd like), it will come out that one should definitely put on his Tefillin 1st. Why? Because if Tefillin is actually more frequent, then it'll have 2 advantages, frequent & holy, and it'll certainly take precedence. And even if you'll argue that Tallis is more frequent, nevertheless Tefillin is holier, and it's therefore a situation of "frequent vs holy" in which you can do whichever you want. Now, if you do the Tefillin 1st, you'll have done nothing wrong, and either way you slice it you'll be in line with Halacha. However, if you do the Tallis 1st, then according to the opinions that Tefillin apply in the evening and Tallis does not, it'll come out that Tefillin is holier **and** more frequent than Tallis, and you'll be doing the halachically wrong thing!

ועוד נ"ל דאפי' אי נימא דהלכה כמ"ד כסות יום חייב בציצית אפי' בלילה ותפילין אינו נוהג מה"ל בלילה וכמ"ש בדיני תפילין וציצית בס"ד וה"ל מצות ציצית תדיר מתפילין מ"מ אין לציצית דין קדימה על תפילין דהא תפילין דבר שבקדושה הן משא"כ ציצית⁵...

והרי בזבחים רפ"י (ד' פט) תנן כל התדיר מחבירו קודם את חבירו וכל המקודש מחבירו קודם את חבירו ובגמ' (ד' צ) איבעי' להו תדיר ומקודש איזה מהן קודם תדיר קודם משום דתדירא או דילמא מקודש קודם דקדיש ולא איפשטא וכיון דלא איפשט א"כ אין לאחד דין קדימה על חבירו. וכ"פ הרמב"ם בפ"ט מה' תמידין ומוספין היו לפניו תדיר ומקודש יקדים איזה מהן שירצה ע"כ.

וא"כ כיון דלכ"ע אין לציצית קדימה של תפילין אפי' את"ל דציצית תדירי הא תפילין קדישי וה"ל תדיר ומקודש ואיזה מהן שירצה יקדים הרי ראוי להקדים תפילין לציצית דאי תפילין תדירי מציצית ה"ל תדיר ומקודש וקדמי לציצית ואפי' את"ל דציצית תדירי מתפילין הא מ"מ תפילין קדישי וה"ל תדיר ומקודש ואיזה שירצה יקדים ואי מקדים תפילין לציצית לא עבר על שורת הדין וממ"נ עבד כהלכה אבל אי מקדים ציצית לתפילין הרי למ"ד לילה זמן תפילין הוא וכסות יום פטור מן הציצית בלילה הוי ליה תפילין תדיר ומקודש משא"כ בציצית ועושה דלא כהלכה.

⁵ המשך: כדאמר' בפ"ב דמגילה (ד' כו) דחשיב ציצית בין תשמישי מצוה דנזרקין ונרתיקין של תפילין ורצועותיהן חשיב בין תשמישי קדושה דנגזין

Sharp! What a piercing argument!

Let's summarize this 2nd attack:

The Shaagas Aryeh says “OK, even if you’ll disagree with my first attack, and you’ll say that Tallis is more תדיר than Tefillin, *even still* Tefillin should go 1st! Why? Here’s the steps:

- Tefillin is holier than Tallis → fact.
- Holy (מקודש) vs frequent (תדיר) → unresolved question in the Gemara, and so you can do either one 1st.
Therefore,
- If you put on your Tefillin 1st, then you’re for sure halachically “OK”. But, if you put on your Tallis 1st, then you’re doing the wrong thing according to some opinions!!
So,
- You should put on your Tefillin 1st!!

But it gets worse...

Attack #3

Source 5. ibid

Moreover, even according to those opinions that Tefillin does not apply during the evening as opposed to Tallis which does, even still the whole concept of “frequent” does not apply to Tallis since it’s not even an obligation to begin with! How so? The Torah never obligated one to go seek out a 4-cornered article of clothing and put *tzitzis* on it, such as is indeed the case with Tefillin and other mitzvos. Rather, if you have a Tallis which fulfills the halachic parameters of an article of clothing which would require *tzitzis* on it, then you’d have to put them on it. However, these sorts of mitzvos [i.e. which are technically avoidable altogether] are not considered “frequent” in regards to taking precedence over other mitzvos, rather, they’re called “found”.

עוד אני אומר דאפי' למ"ד תפילין אינו
נוהג בלילה וכסות יום הייב בציצית
אפי' בלילה מ"מ אין שם תדיר על
מצות ציצית דהא לאו דבר שבחובה
היא דלא הייבה תורה לאהדורי בתר
טלית בת חיובא כמו שחייב בתפילין
ושאר מצות אלא שאם יש לו טלית בת
חיובא מצוה עליו להטיל בה ציצית ואי
לא לא כל כה"ג אין דין תדיר עליו
להקדימו לשאינו תדיר אלא מצוי
מיקרי ולא תדיר.⁶

⁶ המשך: שהרי שם בעי הש"ס למפשט לבעיין דתדיר מקודש איזה מהן קודם מהא דתנן שלמים של אמש חטאת ואשם של היום שלמים של אמש קודמין הא אידי ואידי דיום חטאת ואשם קודמין אף על גב דשלמים תדירי. א"ר מצוי קאמרת תדיר קמיבעי' לן מצוי לא קמיבעיא לן ופירש"י שלמים תדירי שהן מצויין מתוך שבאין בנדר ובנדבה מצוי קאמרת שאין תדירתו חובה אלא שהוא מצוי יותר מחבירו ע"כ. הרי אף על גב דלאחר שגדר ונדב קרבן שלמים הקרבתי עליו חובה בע"כ אפי"ה אזלינן בתר עיקר חיובא והואיל ואין חובה עליו להקדיש שלמים כדי להקריבן לאו דבר שבחובה הן ולא הוו תדיר אלא מצוי ה"ג אף על גב דאם לובש טלית בת ד' כנפות מצות ציצית עליו חובה בתר. עיקר חיובא אזלינן והואיל ואין עליו חובה ללבוש טלית בת ד' כנפות כדי שיתחייב בציצית לאו דבר שבחובה הן ולא ה"ל תדיר דלקדמי לשאינו תדיר אלא מצוי בלבד מיקרי ואין לו דין קדימה מפני מצויותו.

The Shaagas Aryeh strikes again: even if we'll argue with *everything we've said until now* (that is, we'll say that Tallis is more frequent because it's at night, and the fact that Tefillin is holier is not relevant, and Tallis is the greatest thing since sliced bread, etc...) **even still** Tefillin should come 1st! Why? Because Tallis is not considered "תדיר" at all!! Rather, it's considered "מצוי". Let's explain:

The whole principle of "תדיר" applies when there are 2 obligatory mitzvos: "*I've gotta do these 2 mitzvos, which one should come 1st?? Ok, the more frequent one. Got it.*"

However, when there are 2 mitzvos, one of which is obligatory, and the other which is optional, then the obligatory one comes 1st **even if** the optional one is more 'frequent'!! So too here:

- Tefillin is a daily, **obligatory** mitzvah: you are commanded to put on Tefillin each day.
- Tallis, on the other hand, is essentially an **optional** mitzvah: *you* are not commanded to put on a Tallis, rather, **if** you're wearing a 4-cornered garment then the garment needs to have Tzitzis on it...but you have the option to simply not wear the garment altogether!
Therefore,
- Tefillin, which is obligatory, certainly should come 1st!!

Summary of Attacks

Let's summarize the Shaagas Aryeh's 3 attacks on the Nemukei Yosef's assertion that Tallis should take precedence because of its תדיר status over Tefillin:

First of all:

Attack #1 – Tefillin is *intrinsically* more תדיר than Tallis (and intrinsic is more important than practical)!

And even if you'll argue with that, even still:

Attack #2 – Tefillin is holier, and holy (maybe) beats frequent!

And even if you'll argue with that, even still:

Attack #3 – Tallis is not considered תדיר at all, since it's not obligatory!

According to all of this, Tefillin should certainly come 1st...but **nobody** does that, so what's going on here??

The Shaagas Aryeh himself takes a shocking 180° degree turn, and flips everything we've discussed on its head:

3 – THE 180° TURN

Source 6. *ibid*

<p>In any event, I say that even though the mitzvah of tzitzis is not of obligatory nature, nevertheless, there is no obligation to give precedence to Tefillin, even if Tefillin is more frequent and more holy. The reason for this is that the whole discussion of precedence (i.e. regarding the frequency, holiness, etc.) is only applicable when we're dealing with 2 mitzvos, one of which is more frequent or holier than the other. However, regarding something which is <u>entirely optional</u>, this whole discussion does not apply, for behold: it's surely permitted to be involved with ones own dealings (i.e. business, etc.) and private matters before bringing a sacrifice, only, that if one's faced with a dilemma between 2 obligatory mitzvos he has to take the more frequent or holy one 1st.</p>	<p>מ"מ אני אומר דאע"ג דמצות ציצית לאו מצוה של חובה היא⁷ אפ"ה אין חיוב להקדי' תפילין לציצית אפי' תימה נמי דתפילין ה"ל תדיר ומקודש לגבי ציצית וטעמ' דמילתא דכל דיני קדימה כגון של תדיר או של מקודש אינן נוהגין אלא בשתי מצות שאחד מהן תדירה או מקודשת מחבירתה אבל לגבי דבר הרשות ל"ל בה דהא... מותר לעסוק במלאכתו וצרכיו קודם הקרבה אלא שאם רוצה להקריב מחוייב להקדים ולהקריב התדיר או המקודש קודם להבירו</p>
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Unbelievable! The Tallis's very demise becomes its very source of salvation: the very fact that Tallis is not obligatory is the very reason that it *can* come 1st!!

Let's explain:

- When there are 2 mitzvos, both of which are obligatory, which one comes 1st? → תדיר.
- But,*
- When there are two things to do, one of which is a mitzvah, and the other which is totally optional ("רשות"), which one comes 1st? → *whichever you want!!*⁸

Tallis, although certainly a Mitzvah (one of the 613, no less), has somewhat of a unique halachic status: it more resembles a totally voluntary act than anything else [see footnote 7 for the explanation of this].

Therefore, just like you're allowed to have a coffee, check an email, or high-five your friend in shul before putting on your Tefillin, so too you're allowed to do something else before putting on your Tefillin: put on your Tallis!!

⁷ זה לשון הש"א למה מצות ציצית גרוע טפי בדרגת חיובן מהאי דשלמים: ולא דמי לשלמים וחטאת דאת"ל תדיר קודם למקודש שלמים קדמי לחטא' משום דשאני שלמים נהי דעיקרן אינו של חובה כמו חטאת שמחוייב להביא בע"כ אבל שלמים אי בעי לא נדר ונדב כלל מ"מ בסופן. לאחר שהקדיש חובה עליו להקריבו. בע"כ **אבל ציצית לעולם אינו חובה עליו ללבוש טלית בת חיובא כדי לקיים מצות ציצית וה"ל דבר הרשות לגמרי דלא ילבוש ולא יעשה ציצית אם כן אין לה דיני קדימה על מצוה אחרת של חוב.**

⁸ Leaving aside, of course, other considerations such as alacrity with Mitzvoths (במצוות), and other such factors, which are not so halachically 'binding'.

4 – GOIN’ UP

So the Shaagas Aryeh makes a big move and saves the game at the buzzer (sort of), and concludes that one needn’t put his Tefillin on before his Tallis. Rather, you could do either one, but not that the Tallis is obligated to be put on 1st. But now we’re back to square one: *why should the Tallis come 1st?*

The reason for this was provided earlier (source 1) by the Shulchan Aruch: “We go up in holiness”.

Very nice. Beautiful concept.

But, there is a **major problem** with this, based on something else which has been previously introduced in this learning session...

What is the difficulty of applying the concept of “we go up in holiness” in this discussion??

Source 7. ibid

The Shulchan Aruch writes that “after one has put on his tzitzis he puts on his Tefillin, for we go up in holiness.” These words are nothing other than wondrous. Is this for real?? To the contrary: Tefillin, *because* of their holiness, should take precedence over tzitzis, as it says in the Mishna “ANY MITZVAH WHICH IS HOLIER TAKE PRECEDENCE”!!

The concept of “we go up in holiness” is not applicable here, but, rather, refers to a situation of demoting or promoting **one** object in its level of holiness, as it’s taught [Menachos 34b]: “THE TEFILLIN OF THE ARM CAN BE MADE IN TO THE HEAD BECAUSE WE GO UP IN HOLINESS (AND THE HOLINESS OF THE HEAD-TEFILLIN IS GREATER THAN THE ARM), BUT THE TEFILLIN OF THE HEAD CANNOT BE MADE IN TO THE ARM BECAUSE WE DO NOT GO DOWN IN HOLINESS”, but regarding **two** mitzvos the rule is that the holier one comes 1st!!

ובש"ע א"ח סי' כ"ה כתב לאחר שלבש טלית מצוייץ יניח תפילין שמעלין בקודש ע"כ ואין אלו אלא דברי תימה דכלפי לייא אדרבה תפילין משום קדושתן ראוי להקדימן לציצית וכדתנן כל המקודש מחבירו קודם את חבירו

ואין ענין מעלין בקודש לכאן דזה מיירי שמעלין מקדושה קלה לקדושה חמורה ממנה אבל אין מורידין מחמורה לקלה וכההיא דפרק הקומץ רבה דתפילה של יד עושים אותה של ראש משום מעלין בקודש דשל ראש קדושתה חמורה משל יד ושל ראש אין עושין אותה של יד משום דאין מורידין אבל בשני דברים כל המקודש מחבירו קודם לו וכ"ש מקודש ואינו מקודש כמו ציצית ותפילין דמקודש קודם וכמש"כ.

The Shaagas Aryeh drops another bomb: “מעלין בקודש ואין מורידין בקודש” – “We go up in holiness” applies regarding **1 object**: 1 thing (such as Tefillin or a Sefer Torah) which has been used for a high level of holiness cannot be downgraded, only upgraded – we go “up in holiness” not “down”.

But this has absolutely no relevance whatsoever in a conflict between **2 different mitzvos!** On the contrary, here, the Halacha explicitly states that the holier thing comes 1st!!

This is a powerful question!! What does the Shulchan Aruch mean here?? How could we possibly resolve this apparent difficulty?!!

What do you think??

5 – A HOME-RUN ANSWER

The following source provides us with a real “bottom of the 9th” answer to this question:

Source. 8 Biur Halacha, Ohr Chaim siman 25

<p>“We go up in holiness” – This is referring to the person himself, meaning, that he has to go up from level to level, and to ascend in holiness. For, initially, he’s only covering himself in a clothing of a mitzvah (i.e. Tallis), but by way of the Tefillin he bonds himself with the bond of Unity and Holiness. [Elya Rabba and Vilna Gaon]</p>	<p>”שמעלין בקודש” – על האדם קאי שצריך לילך מדרגא לדרגא ולהתעלות בקדושה כי מתחילה הוא רק מכסה את עצמו בכיסוי של מצוה וע”י התפילין הוא מקשר את עצמו בקשר היחוד והקדושה [א”ר והגר”א וכוון בזה לתרץ קושית הש”א והדגול מרבבה]</p>
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Sweet like honey!! In other words:

- True: when there’s 2 mitzvos to do → the holier one comes 1st.
- True: The concept of “We go up in holiness” → only applies regarding 1 object
Nevertheless...
- In the epic battle of Tallis vs Tefillin, “go up in holiness” *does* indeed apply.

Why? Because you are the subject of the discussion!

In other words, it’s not “Tallis vs Tefillin” – it’s “*you vs you*”!!

Therefore, regarding the question of what should be done with you, as opposed to what should be done with those 2 mitzvos, the rule of “go up in holiness” does apply, and that’s why Jews all throughout the world, throughout the generations put on their Tallis before their Tefillin.

Just something to think about the next time you put on your Tallis and Tefillin ☺

Examples:

1. It was Shabbos morning, and Ari had to leave shul abruptly right before Mussaf to go help his wife at home with something urgent. Baruch Hashem, everything was fine, but, now, in the early afternoon Ari finds himself in a predicament: *he has to daven both Mussaf and Mincha, but he's not sure which one should come 1st??*
[שו"ע או"ח סי' רפ"ו ס"ד]
2. It's Shabbos-Chanuka, and the whole house is ready well ahead of time. All the menorah's are arranged, the table is set, the children are bathed, the cholent is rocking...there's just one question Shloimey's not quite sure about: *what's supposed to be lit 1st – the Chanuka candles, or the Shabbos candles??*
[שו"ע או"ח סי' תרע"ט ס"א]
3. Louis has just enjoyed a delicious dinner of schnitzel and mashed potatoes, and out of his gratitude to the Almighty for all of His kindness he's about to make the after-blessing of “*borei nefashos*”. Before doing so, however, Louis realizes that he needs the facilities. Having returned to the place where he'd eaten, he's faced with a conundrum: *which bracha comes 1st – “borei nefashos” or “asher yatzar”??*
[מגן אברהם בסימן קס"ה סק"ג]
4. It's one of those super-late summer Shabbos Friday-nights, where even doing an ‘early Shabbos’ means that the meal doesn't start until 8:00pm. After all of the amazing food, beautiful singing, and inspiring words of Torah, the Kornglass family is facing a triple-header of *three* Biblical mitzvohs: Shema, Birkas HaMazon, and Sefira's haOmer. *What is the correct order? Which takes precedence?*
[שג"א סי' כ"א וכו"ב]