

It is אסור to put תפילין on at night as one might come to fall asleep while wearing them, however, if they were already on by שקיעה, he need not remove them until he goes to sleep. The משנה ברורה says this is only in private, but in public he must remove them, for example, he may not leave them on during מערב after תשעה באב (when they were on for מנחה). A person who has not yet worn תפילין that day may put them on during בין השמשות according to the פרי מגדים.

It is אסור to wear תפילין on שבת or יום טוב as אות are an אות as are שבת and יום טוב. Which leads to the question, the משנה ברורה says we דוקא wear תפילין by a ברית because both a ברית and a תפילין are considered an אות, why is it the reason we don't wear תפילין on שבת/יום טוב is because both are considered an אות? רב answers that the אות of שבת/יום טוב and תפילין are both the אות of זכר יציאת מצרים, thus wearing תפילין on שבת or יום טוב would be superfluous. The אות of ברית מילה however, is a different אות (the אות of the ברית between כלל and הקב"ה (ישראל), therefore, it is good to have at all times two אותיות, during the week they are ברית (that of each individual) and תפילין, while on שבת there is שבת and ברית. A ברית מילה is a special time which allows for the full accentuation of the אות of ברית and it is good to add the other אות of תפילין.

The only two מצות עשה that one is חייב כרת (for a lack of doing) are ברית מילה and קרבן פסח.

Women and children do not wear תפילין. The רמ"א adds that we must protest when women do wear תפילין.

We do not stop children from (practicing) blowing שופר on ראש השנה.

Women cannot do סמיכה on קרבנות.

Threads for ציצית must be woven לשם מצות ציצית and their dyeing in תכלת must be לשם מצוה as well. If dyed ציצית are found in the שוק they may not be used as we do not know for what purpose they were dyed. Strings twisted together may be used as strings are only twisted that way for ציצית.