

It is אסור to have a מנין on חול המועד of both people wearing תפילין and not wearing תפילין because of לא תגדודו. The מנהג is to have two separate מנינים --or have the מתפללים daven in two separate rooms--and join together for הלל. רב דוד פיינשטיין holds that people should follow the המקום מנהג; therefore, in a מקום where תפילין are worn, even people who do not have this מנהג must wear תפילין when davening there (I have heard that if someone comes to MTJ on חול המועד without תפילין, רב דוד lends them a pair of תפילין).

Similarly, there is a question of which hand to do נפילת אפים with when one is wearing תפילין. The consensus of the פוסקים is we fall on our right hand (i.e, the hand without תפילין) in the morning. The גר"א, however, holds that we fall on the left hand even while wearing תפילין. The משנה ברורה writes that even if a person generally keeps הגר"א מנהגי, if he is in shul, because of לא תגדודו he should fall on his left hand.

Preparations for a ברית מילה that could have been done ערב שבת should not be done on שבת. For example, the knife, which was able to have been brought ערב שבת may not be brought on שבת, even if it is only in an area in which it is an אסור מדרבנן to carry. However, in such an area, he may tell a non-Jew to carry as opposed to an area where it is an איסור דאורייתא to carry, he may not even tell a non-Jew to carry the knife (this is a general rule that אמירה לעכו"ם is permissible only by an איסור דרבנן if it is לצורך מצוה).