**ג.** לפי האמור נמצא, שהרוצה להניח של רש״י ורבינו תם יחד, ואין התפילין קטנות כל כך עד שיהיו שתיהן בחצי התחתון של הזרוע בצד הסמוך למרפק, יזהר שלא להניחן ביחד (תמונה ה׳), אלא יניחן בזה אחר זה. [הליכו״ע שם. וכ״כ באור לציון עמ׳ לו, וע״ע יבי״א ח״ט סי׳ קח אות כא]

ולכן גם ראוי להמנע מלהניח תפילין גדולים, כי על פי הרוב מצוי בתפלין גדולים שסוף הקציצה מונחת למטה ממקום הקבורת. ואם יקשרם יותר למעלה מחצי הזרוע, הרי לא יצא ידי חובה לדעת מרן השלחן ערוך (תמונה ו׳). [ראה משנ״ב ס״ק ד]

ואם אין לו אלא תפילין גדולים כאלה, עדיף שיקשרם בחצי העצם העליונה (שאז יצא ידי חובה עכ״פ לדעת הגר״א ודעימיה), מאשר שיניחם מתחת לקיבורת (שאז לכל הדעות לא יצא ידי חובה). [משנ״ב שם]. וכשמניח תפילין כאלו בצורה זו, לא יברך עליהם. (תמונה ז׳)

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**Rashi and Rabbenu Tam together**

**3)** Based on this, if someone wishes to follow the custom of wearing tefillin "of Rashi" and tefillin "of Rabbenu Tam" at the same time, it will not be possible if the tefillin "boxes" are not small enough to fit together on the bulge of the biceps and only on the lower half of the upper arm. (Illustration № 5) If this is the case, he mus~~t~~ wear one set of tefillin at a time.

Likewise, in general it is recommended to avoid using very large tefillin *battim*. [An adult should use tefillin no larger than size 35.] The fact is that when someone wears very large tefillin, the front end protrudes below the bulge of the biceps toward the elbow. If the person takes care to make sure that it is positioned high enough so the front end is on the bulge of the biceps, the other end will be positioned on the higher half of the upper arm. Either way, he will not fulfill the mitzvah of tefillin according to the *Shulhan Arukh*. (Illustration № 6)

In a situation when the only tefillin available is a set with *battim* too large for the person's arm, it is better that he place the *tefillin shel yad* entirely on the bulge of the biceps although it will be partly on the higher half of the upper arm. This is preferable to placing it entirely on the lower half with part of the box below the bulge of the biceps, since in that case he would not fulfill the mitzvah according to any of the *Poskim*. In either case, since it is not positioned properly he must not recite any blessing on the *tefillin shel yad*.[124] (Illustration № 7)

**124.** Since Maran's opinion is that he does not fulfill the mitzvah at all, he obviously must not recite the blessing. Although Harav Eliyahu of Vilna ruled that one may fulfill the mitzvah in this way, the principle of *safek berakhot lehakel* applies here. This is likewise the conclusion of the *Halakha Berura* (page 85), and it is apparently the ruling of Maran the Rishon Letziyon in *Halikhot Olam* (Vol. I, page 23). Although the responsa *Sheraga Hame'ir* (Vol. VI, #46) ruled that when there is no other choice one may rely on the opinion of Harav Eliyahu, this is not correct for Sefardic Jews.

**ד.** יש לתת לב לכך שהתפילין יהיו מונחות על הקבורת בחצי הזרוע, בפרט אצל נערי הבר מצוה שזרועותיהם עדיין קצרות (תמונה ח'), וידקדקו להניח התפילין במקומם כדין.

**ה.** כשמניח התפילין לא יתעצל לפשוט השרוול מידו, כי השרוול דוחק את התפילין קרוב למרפק למטה מן הקבורת, ואז אפילו אם בשעת ההנחה היו התפילין במקומם, מיד אחר כך נדחקות כלפי מטה, ובשעת קריאת שמע ותפילה שוב לא יהיו במקומן, ובפרט כשהתפילין גדולות. (תמונה ט') [החפץ חיים בס' שמירת הלשון ח"א, שער התורה פ"ז בהגה]

**ו.** כשמניח התפילין של יד על הקבורת כאמור, יטה את התפילין מעט לצד הגוף, בצורה כזו שכאשר יוריד את זרועו כלפי מטה, יהיו התפילין של יד כנגד ליבו, ובזה נמצא מקיים "והיו הדברים האלה על לבבך" (תמונה י'). [ראה ש"ע סי' כז ס"א]

**Bar mitzvah boys**

**4)** In many cases, when boys become bar mitzvah they are still very short, and tefillin that fit an adult properly will barely fit on the boys' arms within the prescribed parameter. (Illustration № 8) Great care must be taken to place them exactly in the right place so that the boy will fulfill the mitzvah.[125]

**Roll up the sleeve**

**5)** One should make sure to push away or roll up one's sleeve until it is altogether out of the way of the *tefillin shel yad*. Otherwise, the bunched up sleeve will constantly push on the tefillin, and even though one positioned it correctly when first putting it on, it will be pushed out of place by the time one recites the *Shema* and the *Amida*. This is especially important if one wears large-sized tefillin. (Illustration № 9)

**Tilt it to the heart**

**6)** When placing the *tefillin shel yad* on the arm, one should tilt it slightly toward one's body. In this way, when the person wearing tefillin holds his arm against his side, the tefillin will be resting on his chest on the same level as his heart. This is the literal fulfillment of the verse (*Devarim* 6:6), " וְהָיוּ הַדְּבָרִים הָאֵלֶּה ... עַל לְבָבֶךָ – These words ... will be on your heart."[126] (Illustration № 10)

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**125.** The responsa *Sheraga Hame'ir* (Vol. VI, #46) ruled that bar mitzvah boys with short arms may rely on the opinion of Harav Eliyahu of Vilna and place their tefillin along the entire bulge of their biceps, even on the higher half of the upper arm, claiming support from the *Mishna Berura* (27:4). A scrutinizing analysis of the *Mishna Berura's* ruling reveals, however, that it is prejudiced toward the opinion of Rav Eliyahu of Vilna, and it is not applicable for Sefardic Jews. As explained in the previous footnote, Sefardic Jews should not recite the blessing in this case. If a boy is still short, his father should purchase for him tefillin with *battim* that are no longer than 6 cm, so that he can comfortably fit them in the proper position.

**The tefillin of Harav Arye Schechter**

Harav Arye Schechter of Boro Park suggested manufacturing *battim* for *tefillin shel yad* that are much shorter than standard *battim* but that are as tall as standard *battim*. In this way, standard size parchments fit inside the *bayit*, but it takes much less room on the boy's arm. (Illustration № 8a) Some rabbis argued that such tefillin are not kosher, since the sides of the *battim* are rectangular instead of square. In the Torah journal *Bet Aharon ve Yisrael* (Shevat 5756, beginning at page 90), Rav Schechter ably defended his position from his critics.

**126.** These are the instructions of the *Shulhan Arukh* (27:1), based on the Talmud (*Berakhot* 13b; *Menahot* 37b)

**ז.** הנוגע בזרועו בשעה שמניח התפילין, אין צריך נטילה ידים, שאין זה נחשב בכלל מקומות המכוסים. וכמו שנתבאר בהלכות השכמת הבוקר סימן ד' הלכה קי"ד.

## דין גידם שאין לו יד

**ח.** גידם שנקטעה ידו השמאלית, אם נשאר חלק מן היד שמתחת למרפק, חייב להניח תפילין בידו השמאלית כרגיל, ויברך גם כן. [משנ"ב ס"ק ה]

**אולם** אם נקטעה ידו עד המרפק, אם נותר חלק הזרוע מהמרפק עד הכתף, יניח התפילין על זרועו

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**Washing hand after putting on tefillin**

**7)** Even though a person touches his upper arm while tightening the straps of the *tefillin shel yad* as he puts it on, it is not necessary to wash hands afterward before commensing with the prayers. While one puts on tefillin, the upper arm is not considered a part of the body that is normally covered, even though the person might keep it covered throughout the rest of the day. This was explained in *Yalkut Yosef English Edition Hashkamat Haboker* (4:114).

## A Person Missing a Limb

**Missing the left arm**

**8)** If someone is missing part of his left arm, as long as a portion of his forearm is intact, he is fully obligated to wear tefillin on his left arm, and to recite the blessing of *lehani'ah tefillin*. If he is missing the entire forearm to the elbow but his upper arm is intact, he must still wear tefillin on his left arm, but he must not recite the blessing in this case.[127] Instead, he must recite the blessing of *al mitzvat tefillin* when he

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and Rambam. The *Piske Teshuvot* (footnote 9) noted that the responsa *Bet Yaakov* (#11), cited by the *Eliya Rabba*, ruled that if someone fails to tilt the tefillin so that it rests against the heart, he has not fulfilled the mitzvah of *tefillin shel yad*. In truth, the *Eliya Rabba* refers the reader to the *Bet Yaakov* but he does not explain any further, and an examination of the responsum of the *Bet Yaakov* does not reveal any such ruling.

The *Yalkut Yosef*, in citing this halakha, brings the verse (*Devarim* 11:18), "וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל לְבַבְכֶם – You shall place these words of Mine on your hearts," being that this is the verse cited in the Talmud. The Rambam and *Shulhan Arukh*, however, brought the earlier verse cited here in this halakha. The responsum of the *Bet Yaakov* (#11) explained why they chose a verse other than the one brought in the Talmud for this halakha.

**Someone whose heart is on his right side**

A small portion of the population (less than one percent) is born with their hearts on the right side of their bodies. Since the halakha tells us to place the *tefillin shel yad* where it rests against the heart, it would seem that these people should wear the *tefillin shel yad* on their right arms. The responsa *Dovev Mesharim* (Vol. II, #46) discussed this issue and ruled emphatically that these people must nevertheless place the *tefillin shel yad* on their left arms [assuming they are right-handed]. His ruling is based on the fact that left-handed people wear the *tefillin shel yad* on their right arms even though their hearts are on the left side of their bodies. This proves that the heart's position is not the criterion on whose basis we decide which arm is the one for the *tefillin*. Whether the person wears his tefillin on his right arm or his left arm, the tefillin rest on the chest at the same level as the heart, and that is what is required. A number of *Aharonim* concurred with this.

**127.** Tosafot ruled that as long as some portion of the forearm is intact, the person is obligated to put on *tefillin shel yad*, based on their interpretation of the Talmud's teaching in *Menahot* (37a). The *Or Zaruwa*