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

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*

השמאלית, אך לא יברך עליהם. [משנ"ב ס"ק ה-ו וביאוה"ל ד"ה יניח ודה"ה בלא ברכה]. וכשיניח התפילין של ראש יברך עליהם "על מצות תפילין", ויכוין בברכתו לפטור את התפילין של יד. [מאמ"ר וכ"פ בכה"ח ס"ק ד]

וכן אף אם נקטעה ידו בחלק הזרוע שמעל המרפק, אך נשארה לו הקיבורת, יניח התפילין שם, ובלא ברכה, כאמור. (ועי' בהערה).

ואם נקטעה ידו עד סמוך לכתף באופן שלא נותרה לו קיבורת, יניח התפילין בידו הימנית, ובלא ברכה. [משנ"ב ס"ק ו ושעה"צ ס"ק ז, כה"ח ס"ק ה]. ויברך על תפילין של ראש "על מצות תפילין" ויכוין לפטור התפילין של

puts on his *tefillin shel rosh*, intending for that blessing to cover his *tefillin shel yad* as well.[128] The halakha is the same for someone who is missing part of his upper arm as well, as long as the part where the biceps muscle is normally situated is still intact.[129]

If someone's arm was severed leaving only a stub near his shoulder, he should wear tefillin on his right arm, but without reciting the blessing.[130] Instead, he must recite the blessing of *al mitzvat tefillin* when he puts on his *tefillin shel rosh*, and have in mind for

interpreted the passage differently and therefore concluded that the person is exempt since most of his forearm is missing. The Rama cites both opinions and ruled that this person should put tefillin on his upper arm, but he must not recite the blessing.

The *Mishna Berura* (*Bi'ur Halakha* 27:1) explained that the Rama means that he must put the tefillin on his left arm, but the *Magen Avraham* (27:3) explained that this person should have the tefillin placed on his right arm, the one which is still intact. The *Mishna Berura* rejected this opinion, explaining that it is clear from the *Or Zaruwa* that Tosafot's opinion is that he must place the tefillin on his left arm, but that the *Magen Avraham* did not have access to that book and therefore misunderstood the halakha.

The *Kaf Haḥayim* Sofer (27:4) ruled stringently that this person should place the tefillin placed on his left arm, but that later on each day he should have it placed on his right arm as well. The *Halakha Berura* (page 87) added that if this is difficult, he may rely on the majority of *Poskim* and place it on his left arm only. After all, he has a *safek sefeka* on which to rely – perhaps he is exempt from the mitzvah of *tefillin shel yad*, as the *Or Zaruwa* ruled, and even if he is obligated to fulfill the mitzvah, the obligation might be to place it on his left arm.

The *Mishna Berura* added that it is clear from the *Or Zaruwa*, which was first published during his lifetime, that according to Tosafot, as long as part of the forearm is intact the person is definitely obligated to wear tefillin on that arm and to recite the blessing. This is likewise the ruling of the *Halakha Berura* (page 89).

128. Because of the debate among the *Poskim*, a person missing his entire forearm must put on *tefillin shel yad* but he may not recite the blessing. The *Mishna Berura* (*Bi'ur Halakha*) added that according to Rama he must recite two blessings when putting on his *tefillin shel rosh*, but according to the *Shulḥan Arukh* he must recite only one blessing. The *Ma'amar Mordekhai* (cited in *Kaf Haḥayim* Sofer 27:4) likewise ruled that he must recite only the blessing of *al mitzvat tefillin*, and this is likewise the ruling of the *Halakha Berura* (page 88), unlike the *Artzot Haḥayim* who ruled that the one blessing that must be recited when putting on the *tefillin shel rosh* is the blessing of *lehani'aḥ tefillin*.

129. If someone's arm was severed above the elbow, we still view the upper arm as if it was intact. Therefore, if the place where people normally place their *tefillin shel yad* (as defined above in halakha 2) is still extant, he is still obligated to fulfill the mitzvah of *tefillin shel yad*, but without reciting the blessing on it. If half of the upper arm's length was severed, but the part that is left is still within the parameter set by Harav Eliyahu of Vilna for this mitzvah, he should likewise wear his tefillin on his stub.

In this last case, it is recommended that this person also have *tefillin shel yad* placed on his right arm, since according to the *Shulḥan Arukh* he has status of someone missing his entire left upper arm, and several *Poskim* (including Harav Shelomo Luria, cited in *Tif'eret Shemuel*) ruled that in such a case he must wear tefillin on his right arm. In the case described here, he is still obligated to wear tefillin on his left arm according to Rav Eliyahu of Vilna, but he should afterward wear it on his right arm as well. For some reason, the *Halakha Berura* (*Sha'ar Hatziyun* page 88, #17) did not mention this.

130. The *Bayit Ḥadash*, *Eliya Rabba*, and Harav Eliyahu of Vilna ruled that this person is exempt from the

יד. [כה"ח שם]. והוא הדין אם נברא מתחילת ברייתו בלא זרוע שמאל, שינהג כאמור. [כה"ח ס"ק ז]

ט. גידם שנקטעה ידו הימנית, אם נקטעה כולה, או אפילו נשאר חלק מן הזרוע, יניח התפילין על ידו השמאלית. ויבקש מאחרים שיניחוהו עליו. [משנ"ב ס"ק ן]. אבל נקטעה יד ימינו מתחת למרפק, וכן אם נקטעה כף ידו הימנית, יש אומרים שנחשב כאיטר יד, שהרי כעת עושה כל מלאכתו בשמאל, ולכן יש לו להניח התפילין על ידו הימנית. [ראה משנ"ב ס"ק כב]. ויש מסתפקים בזה. ולכן יניח התפילין על ימינו בלא ברכה. וכשמניח התפילין של ראש יברך עליהן "על מצות תפילין" ויכוין לפטור התפילין של יד. [הלכה ברורה עמ' צ]. ואם אפשר יחזור ויניח תפילין בשמאלו בלא ברכה. [שם].

י. אם נשתתקה ידו, עד שאינו מרגיש בה דבר, אך אין היד יבשה לגמרי שיכול לצאת ממנה דם, אם אירע כן בידו השמאלית, מניח עליה התפילין בברכה.

this blessing to cover his *tefillin shel yad*. The rule is the same for someone who was born without his left arm.

Missing the right arm

9) If someone's entire right arm was severed, or if it was severed above the elbow, he is still obligated to wear tefillin on his left arm. He should ask someone else to place the tefillin on his left arm. According to some *Poskim*, if someone's right arm was severed below the elbow, or if only his right hand was severed, he has been converted into a left-handed person since he now uses his left hand for all his activities. Therefore, he must wear tefillin on his right arm from now on.[131] Other *Poskim* remained undecided about this. In practice, such a person should wear tefillin on his right arm but without reciting the blessing. Instead, he must recite the blessing of *al mitzvat tefillin* when he puts on his *tefillin shel rosh*, and have in mind for this blessing to cover his *tefillin shel yad*. Later on, he should wear tefillin on his left arm as well [without reciting the blessing] if someone is available to help him.

Paralyzed left arm

10) If someone's left arm is completely paralyzed and has no feeling, but blood circulates through its veins, he is considered a regular right-handed person. He must wear tefillin on his left arm and recite the blessing as usual. If his right

mitzvah of *tefillin shel yad*, but Harav Shelomo Luria, cited by the *Tif'eret Shemuel*, ruled that he must wear tefillin on his right arm. In light of this debate, the *Aharonim* (*Mishna Berura* 27:6 with *Sha'ar Hatziyun* 27:7; *Kaf Hahayim* Sofer 27:5) ruled that he should wear tefillin on his right arm, but without reciting the blessing.

131. This is the ruling of the *Mishna Berura* (27:6 and 27:22). This halakha needs clarification. If someone's right hand is severed, he is considered to have become a left-handed person and must wear tefillin on his right arm. If so, someone whose entire arm was severed should be considered a person who has no weaker arm at all and he should be exempt from the mitzvah of *tefillin shel yad*. To reconcile this, Harav Yosef Shalom Elyashiv explained (*Kovetz Teshuvot* Vol. III, #1) that as long as a person has two hands, we consider the stronger, more dexterous hand to be the "right" hand. Therefore, if someone's right hand has been severed he automatically is considered a left-handed person. If someone has only one arm, however, it is not possible to compare one hand to the other. He has no stronger arm or weaker arm. Therefore, he must wear tefillin on his one arm, whichever it may be.

ואם אירע כן בידו הימנית, יניח התפילין על ידו הימנית, שהרי נעשה כעת כאיטר מאחר שנשתתקה ידו הימנית. [יביע"א ח"ט סי' ז אות ג]. ויש אומרים שיעשה כן בלא ברכה [הלכה ברורה עמ' צב]. וטוב להחמיר שאחר התפלה יחזור להניח תפילין בשמאלו בלא ברכה. [ראה הלכה ברורה עמ' צב]

יא. כל אלו שיש להם יד אחת וצריכים להניח תפלין, יש להם להעזר לשם כך על ידי אחרים שיקשרו התפילין על ידם. ואף אשה כשרה לכך. [כה"ח סי"ק ח, יביע"א ח"ט סי' ז, טה"ב ח"ב עמ' ריב]. וכן קטן כשר לכך. [כה"ח שם]. וכן נכרי כשר לכך. [שו"ת קנין תורה ח"ב סי' קכ אות ג]

arm becomes completely paralyzed to that extent, he becomes a left-handed person [and wears his tefillin on his right arm]. Some *Poskim* ruled that in this last case he should not recite any blessing on the *tefillin shel yad*. It is recommended for such a person to ask someone to put tefillin on his left arm after the prayers, but he definitely does not recite any blessing at that time.[132]

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Assistance in putting on tefillin

11) Anyone who has only one arm needs to ask someone to help him put on his tefillin. The assistant may be a woman,[133] a child, or even a non-Jew.

132. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. X, #7) ruled that if someone's right arm becomes paralyzed he becomes a lefthanded person and wears tefillin on his right arm. Since he did not specify otherwise, it appears that he ruled that this person recites the regular blessing when putting on the *tefillin shel yad*. The *Halakha Berura* (page 92), which was published before this volume of *Yabia Omer*, ruled that this person must not recite the blessing. Since there is an opinion that he must not recite the blessing, we are obligated to follow the principle of *safek berakhot lehakel*. This matter needs more research.

If no blood circulates in the paralyzed arm

If someone's left arm is paralyzed and has no blood circulating in its veins, some *Poskim* view him as having no left arm at all. [Obviously, this situation can last no more than a day or two; the arm will die immediately and must be amputated.] Since other *Poskim* consider him to still have a left arm, he must wear tefillin on his left arm, but without reciting any blessing on it. He should recite the blessing of *al mitzvat tefillin* when putting on his *tefillin shel rosh*, and have in mind for that blessing to cover his *tefillin shel yad* as well. It is recommended that he ask someone to help him put the tefillin on his right arm after the prayers, but he still must not recite the blessing.

The *Halakha Berura* (page 92) ruled that if someone's right arm is paralyzed and has no blood circulation, he should have his tefillin placed on his left arm. Since some *Poskim* consider him to still have a right arm, he should put his tefillin on his right arm after the prayers. The *Halakha Berura* did not specify whether or not he recites the blessing when putting the tefillin on his left arm.

133. This is the ruling of the *Kaf Hahayim* Sofer (27:8), the *Halikhot Shelomo* (*Tefilla* page 46), and numerous *Poskim* cited in the *Piske Teshuvot* (27:3). The basis for this ruling is that the mitzvah is to have tefillin on one's arm and head; the mitzvah is not the act of putting tefillin on one's arm and head. For this reason the blessing we recite is *lehani'ah tefillin* – to have tefillin in place, and not *likshor tefillin* – to tie tefillin in place. Therefore, it does not matter who does the act of tying or tightening the tefillin in place. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #7; *Tahorat Habayit* Vol. II, page 212) concurred with this position.

Nevertheless, the *Piske Teshuvot* recommends that the paralyzed person take some part in the act of putting on the tefillin by bringing his arm or head over to the side where his assistant is standing.

A woman who is *nidda*

In *Tahorat Habayit*, Maran the Rishon Letziyon ruled that even if a man's wife is *nidda* at the moment, she may put his tefillin on his arm if he needs her assistance. She should take care, however, not to touch his skin more than absolutely necessary. Actually, the specific case in which he made this ruling is someone whose right arm is broken and immobilized in a cast. He explained that it is permissible for his wife to do this since he is wounded and therefore weak and in pain, and therefore unlikely to be aroused by his wife.