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]

Day 50

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.

יו״ד של תפילין של יד

יב. קשר של תפילין הוא הלכה למשה מסיני. ומכניס הרצועה תוך המעברתא. ועושה קשר כמין יו״ד בשל יד. (תמונה י״א). ויתבאר לקמן בסימן ל״ב הלכות ר״ג-ר״ד.

יג. המנהג הנכון שיהא היו״ד של קשר תפלה של יד לצד הלב, והתפילה עליו לצד חוץ. (תמונה י״ב) [ש״ע סי׳ כז ס״ב]

The *Yod*-Knot of *Tefillin Shel Yad*

Each *tefillin* must be knotted

12) According to *halakha leMoshe miSinai*, each tefillin strap must be tied into a knot. For *tefillin shel yad*, the strap is run through the *ma'abarta* and a knot resembling the letter *yod* is formed. (Illustration № 11) See below in *Siman* 32, halakhot 203 and 204.

Position the knot near the heart

13) Although Torah law does not specify where the knot should be located, the proper custom is to fasten the knot on the side of the *bayit* that lies adjacent to one's heart when it is worn. [That is, for people who wear tefillin on the left arm, the knot should be fastened on the right side of the *bayit*.][134] (Illustration № 12)

Another reason he gave is that since they are doing this for the sake of a mitzvah, the merit of the mitzvah will protect them from coming to sin. The second reason is applicable in a case of someone who is missing one arm as well.

The responsa *Be'er Moshe* (Vol. IV, #6) ruled that if there is no one else available to help the man put on his tefillin, his wife can help him even when she is *nidda*, but she should wear gloves on her hands to avoid any direct contact of her skin to his.

134. The Talmud (*Menahot* 35b) states: "Rav Yehuda taught that the knot of the tefillin must be placed in front and not in back, symbolizing that the people of Yisrael will constantly progress and move forward." Rashi and Rambam interpreted this as referring to the *tefillin shel rosh*, which of course must be placed on the front of the head, above one's eyes. The *Nimuke Yosef*, cited in the *Bet Yosef*, however, interpreted it as referring to *tefillin shel yad* and he translated the word as "on the inside" instead of "in front," and it is instructing us to position the knot "inside" so that it rests against the person's chest, and not on the opposite side of the *bayit*. The *Bet Yosef* cited Rabbenu Yitzhak Abohab likewise ruling, in the name of *Sefer Ha'itur*, that the knot must be positioned on the right side of the *bayit* [for people who wear the tefillin on the left arm]. Rabbenu Zerahya Halevi, however, ruled that the knot must be positioned on the left side of the *bayit*. The *Sefer Ha'itur* conceded that there are two legitimate customs regarding the position of the knot, but that the more common custom is to position it on the right side of the *bayit*.

The *Bet Yosef* cited Rabbenu Yaakov ibn Habib testifying that he personally witnessed different people practicing both of these opinions, but his conclusion is the more conscientious scribes construct the tefillin according to the custom positioning the knot adjacent to the wearer's heart. These are likewise the instructions of the great scholar, Harav Yitzhak de Leon. This has become the common custom, and it is the preferred custom.

The *Darkhe Moshe* concurred with this ruling since it positions the knot adjacent to the wearer's heart. This is the ruling of the *Shulhan Arukh* (27:2) as well. Although the words of the *Shulhan Arukh* seem to suggest that the *bayit* lies on top of the knot, the *Mishna Berura* (27:9) explained that actually the knot is placed on the side of the *bayit*, but since the *bayit* is tilted on the arm toward the heart, it is as if the *bayit* lies on top of the knot.

ומנהג הספרדים ועדות המזרח שמקום יציאת הרצועה הכפולה מן המעברתא, יהיה בצד השני של בית התפילין, ולא בצד קשר היו"ד של התפילין, באופן שכאשר מהדק התפילין על ידו, יהיה ההידוק **לצד חוץ.** (תמונה י"ג) [וכמ"ש בב"י בשם המהר"י ן' חביב בב"י. וראה בביאור הלכה ד"ה המנהג, ובהלכה ברורה עמ' צד]

יד. יש ליזהר שלא תזוז יו"ד של הקשר מהתפלה. [ש"ע שם]. **ובזוהר** (פנחס רלו ע"ב) מחמיר מאוד בענין זה, וכתב "דלא יעדי כלל מגו תפלה דיד דלא יעביד פירודא. ומאן דרחיק ליה, ירחקון ליה מעידונא דלעילא". ומשמע מלשון זה, שאפילו אם התפלה של יד מונחת בכיס לא יזוז קשר היו"ד מהתפלה.

[כה"ח ס"ק יב. וכ"ה בבא"ח ויראו הט"ו, ומשנ"ב ס"ק י]

על כן נהגו העולם, שמשעת עשיית התפילין אחר שמכניסין הרצועה בהמעברתא קושרין היו"ד עם התפלה בחוט של גיד כדי שלא תזוז לעולם. ואפילו כשהיא מונחת בתוך הכיס. והקשירה תהיה עם הגיד שתפור בו הבית, ותהיה מצד התפר שלמעלה כדי שלא יהיה שום חציצה בין תפילין לבשרו. (תמונה י"ד) [כה"ח שם. וראה בבא"ח ובמשנ"ב שם. אור לציון ח"ב עמ' רפ-רפא]

The custom of Sefardic Jews is to run the loop that extends from the knot back and forth through the *ma'abarta*. The end of the loop, therefore, is on the side of the *bayit* opposite the knot. (Illustration № 13)

Day 51

Knot must touch the *bayit*

14) The *yod*-knot must always touch the *ketzitza* of the *tefillin shel yad*. One must take great care to prevent the *yod*-knot from moving away from it.[135] The *Zohar* is very stringent about this, declaring that if the knot is separated from the *ketzitza*, its owner will be separated from Heaven's delights and pleasures. The wording of the *Zohar* suggests that the knot must be adjacent to the *ketzitza* all the time, even when the tefillin have been put away in the *kuracha*.[136]

Using a tendon thread

Based on this halakha, the custom became widespread to position the knot pressed against the *ketzitza* and to tie a tendon-thread around the knot to hold it in place at all times, whether one is wearing it or if it is in its *kuracha*. The tendon thread ideally should be an extension of the same thread used to sew the *bayit* shut. When using a separate thread, care must be taken that it not run underneath the *bayit*, for then it would be a *hatzitza* between the *bayit* and the person's arm. (Illustration № 14)

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135. The *Zohar* (*parashat Pinehas*, page 276b) explains at length the importance of keeping the knot adjacent to the *ketzitza*, and concludes the discussion with a warning that if someone allows the knot to come away and separate from the *bayit*, he will be distanced from Heaven's pleasures. It adds that the verse (*Shemu'el I* 2:30), "כִּי מְכַבְּדַי אֲכַבֵּד וּבוֹזַי יֵקָלוּ," applies to this person. Based on this, the *Shulhan Arukh* ruled (27:2) that one must take care to ensure that the knot does not move away from the *ketzitza*.

136. The *Or Letziyon* (Vol. II, footnote on page 281) stated that although the *Sha'are Teshuva* cited the kabbalistic view that the knot must be lying against the *bayit* even when the tefillin are put away in the *kuracha*, in reality this is necessary only at the time the person recites the blessing to fulfill the mitzvah. This is an interesting exception, since the *Or Letziyon* almost always resolutely followed the rulings of the *Ben Ish Hai*.