כד. המגדל שער ראשו לנוי וליופי, אין בזה משום חציצה בתפילין של ראש. ורק ידקדק להניחן במקום גידול של ראש (תמונה כ"ט). ומכל מקום החרד לדבר ה' בודאי שראוי לו להימנע מגידול שער הראש אפילו רק לנוי וליופי. [יחו"ד ח"ב סי' ב, ילקו"י מהדו"ק עמ' כו]. ואין זה מדרך ישראל הצנועים, ובפרט "בני תורה" צריכים להתרחק מזה. [אור לציון ח"ב עמ' רפא בהערה]

ומכל מקום אף המגדל בלורית, יזהר שיהיו התפילין מהודקות על ראשו, שאם מחמת ריבוי השערות אין התפילין מתהדקות כלל, אין זה נחשב הנחה, ונחשב כאילו לא הניח תפילין. [אור לציון ח"ב עמ' רפא בהערה]

Day 54

Long forelocks

24) Even if someone grows long forelocks above his forehead, the hair does not technically constitute a *hatzitza* between his *tefillin shel rosh* and his head. Anyone who sports such a hairstyle must take extra care to make sure that the tefillin are positioned correctly on his head. (Illustration № 29) Although this hair style does not present a problem regarding the mitzvah of tefillin, it is highly recommended that men who wish to place God and His mitzvot as the main focus of their lives refrain from making efforts aimed at making themselves handsome and attractive.[145]

Anyone who wishes to wear his hair long must be especially careful to tighten the *tefillin shel rosh* on his head and to pay attention that it remain fastened tightly around his head. Since he has long hair, it is all too easy for the loop to become loose within a matter of minutes, and then he no longer fulfills the mitzvah.

---

the image of a naked woman tattooed onto his arm. Now that he had become observant, he wanted to know how he could wear tefillin on top of the tattoo. The Rav told him to cover the entire image with a piece of leather, cutting out a window on which he would place the tefillin. This way, even if the tefillin slips away from the window at any point, he may rely on the opinion that leather never constitutes a *hatzitza* since the tefillin are also made of leather. See the previous footnote.

The responsa *Betzel Hahokhma* (Vol. V, #81) ruled that it is not permissible to place tefillin on top of such an abominable image. Therefore, this person must destroy the image by tattooing lines over it until it is not recognizable. He may not cover the image with letters or other pictures, however. In that way, since he demonstrates that his intention is only to destroy the original image it is permissible to tattoo the lines to accomplish this. In his following responsum (#82:14) he offered an alternative solution – the person can cover the image with ink and then wash off the ink from his skin so that only the color that has been absorbed remains. In this way, there is no *hatzitza* and the unwanted image is no longer visible. This solution, he admitted, is not really practical.

145. Is it permissible to grow long forelocks?

The Talmud (*Kiddushin* 76b) relates that King David had many sons born to him from beautiful non-Jewish women whom he had taken captive in battle. Each one was strikingly handsome and sported a stylish hairstyle with long forelocks, and they commanded his battalions. Rashi explained that although it is forbidden to imitate non-Jewish styles and grow long hair, this applies to the style of cutting the hair short in front of one's head and growing it long behind the head. It is permissible to grow long forelocks, however.

Maran in the *Bet Yosef* (*Y.D.* 178), however, cited Rambam (*Hilkhot Avoda Zara* 11:1) ruling that there are two forbidden hairstyles: one is to cut the hair short on both sides of the head and to allow the hair in the middle to grow long, and the other is to cut short the hair along the front of one's head and to allow the hair in back of the head to grow long. Maran then complained that the Spanish Jews of his time apparently followed Rashi's opinion since they adopted the style of allowing the hair on the crown of the head to grow long while cutting the hair short on all the sides. He protested this practice, asserting that we must follow Rambam's ruling, especially since the *Tosefta* (*Shabbat* 7:1) supports his position.

ואותם המגדלים שער ראשם באורך, באופן ששיער הבלורית מתגלגל ועולה כלפי מעלה או מן הצדדים כלפי אמצע הראש, מקום הנחת התפילין, הוא חמור יותר. ויש להזהירם ליישר שערות אלו כשמניחים התפילין. [ראה בערוה"ש סי"ד, ובפסקי תשובות סוף אות י]

If someone grows long forelocks and he piles his hair over his forehead so that his *tefillin shel rosh* are sitting on several layers of his hair, there is more of a basis to consider

The practice of growing long forelocks, however, does not seem to be forbidden according to either Rashi or Rambam. Nevertheless, the *Bayit Hadash* interpreted Rambam's words to mean that it is forbidden to grow long forelocks whether one cuts short the hair on the sides of the head or allows it to grow long as well. He complained that many young men in his time failed to follow this halakha, and called for the rabbis to speak against their practice. This is likewise the ruling of the *Shulhan Gavowah* and the *Mahatzit Hashekel* (*Siman* 27), among others.

The responsa *Bet Yehuda* Ayash (Vol. II, #95) suggested that growing long forelocks is forbidden only for adult men who have no reason to sport such a style other than to imitate their non-Jewish neighbors. It is permissible, however, to use such a style on little children so that they will look handsome.

The *Zivhe Tzedek* ruled in practice that we may follow Maran's ruling permitting long forelocks, and he testified that this has become the widespread practice and the rabbis permit it without any protest.

Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. II, #2) likewise ruled that we have no right to protest those who wish to grow long forelocks, but he recommended following the more stringent view and to cut the hair as short as is reasonable. He added that the *Ru'ah Hayim* Palachi (*Y.D.* 128:4) mentioned that those who grow long forelocks in order to appear handsome strengthen the temptation for sin.

Regarding the mitzvah of tefillin

The *Mahatzit Hashekel* (27:4) complained about those who grow long forelocks, explaining that this practice exposes the men as haughty individuals and that it infringes on the mitzvah to avoid emulating non-Jewish practices. Furthermore, he maintained, long forelocks constitute a *hatzitza* between one's *tefillin shel rosh* and one's head. He explained that placing the tefillin on the pile of hair is no different than placing it on a thick cap worn on one's head. This opinion is cited by the *Petah Hadevir* (27:3), the *Kitzur Shulhan Arukh* (10:6), and the *Ben Ish Hai* (*parashat Haye Sara* halakha 5).

The Rashb"a (responsa Vol. III, #282) ruled, however, that the concept of *hatzitza* does not apply to *tefillin shel rosh* whatsoever. According to his ruling, it is permissible to wear the tefillin on top of a cap. Rabbenu Yitzhak bar Sheshat (responsa #137) ruled that we may rely on the Rashb"a's ruling when in a situation where it is necessary. Therefore, if someone will likely become ill if he exposes his head to the cold air, he may keep a hood on his head and wear the tefillin on the hood, since he would not wear tefillin at all otherwise. Rabbenu Yitzhak testified that he saw many people relying on this leniency, especially since Rabbenu Nissim (commentary to *Megillah*) cited the Rashb"a's ruling without comment.

Rabbenu Asher (responsa #3:4), however, ruled that the issue of *hatzitza* applies both to *tefillin shel yad* and to *tefillin shel rosh*, and this is the ruling of the *Shulhan Arukh* (27:4), adding that if someone would have to refrain from wearing tefillin because he cannot expose his head to the cold air, he may wear his *tefillin shel rosh* over a thin cloth cap. He must then cover his tefillin so that others do not see how he is wearing them.

Maran the Rishon Letziyon(responsa *Yehave Da'at* Vol. II, #2) concluded from this discussion that we have a basis to permit wearing tefillin on top of long forelocks. First of all, we can rely on the opinion of Rashb"a that there is no issue of *hatzitza* regarding *tefillin shel rosh*. Second, even according to those who ruled that *hatzitza* is an issue, it could be that the person's own hair does not constitute a *hatzitza* at all. This seems to concur with the ruling of responsa *Keren leDavid* Greenwald (#10). Although the *Mahatzit Hashekel* ruled that even a person's own hair constitutes a *hatzitza*, it is difficult to accept that as the truth. After all, the custom in many communities is that someone mourning for one of his parents does not cut his hair until at least three months have passed, and is some places the mourner does not cut his hair until after twelve months. (See the Rama's gloss to *Y.D.* #390:4.) Since the rabbis of those communities permitted these customs and did not complain about their consequences regarding the mitzvah of tefillin, it is proof that long hair does not constitute a *hatzitza*. The responsa *Ezrat Yisrael* (#91) defended those who grow long forelocks, explaining that the long hair does not constitute a *hatzitza* regarding tefillin since the hair is part of the person's head. In fact, the responsa *Eretz Tzevi* (#6) concurred with this, adding that this is the halakha even if the person has decided to cut off his long hair in the immediate future. The *Mishnat*

כה. המספר שערות ראשו ומחמת התספורת נשארו מעט שערות חתוכות על ראשו, נכון שיחפוף ראשו במים יפה יפה קודם שיניח תפילין כדי להסיר השערות החתוכות. (תמונה ל'). וכן מי שיש לו נשירה בשערות ראשו, ומחמת כן ישנם כמה שערות תלושות על ראשו, או שיש לו חתיכות של קליפת עור על

the hair to be a *hatzitza*. Also, if someone combs the hair from a side of his head over the middle and positions his *tefillin shel rosh* on top of that hair, the hair might constitute a *hatzitza*. It is important that he push his hair out of the way so that only the hair growing from the middle of his head is under the tefillin while he fulfills the mitzvah.[146]

Loose hairs

25) After someone has his hair cut, it is likely that many severed hairs are mixed in with the hair on his head. It is recommended that he wash his hair well to remove the severed hairs before the next time he puts on tefillin. (Illustration № 30)

Hakhamim proved that this is the case since the Talmud states (*Bava Kama* 82a) that those who serve as liaisons with non-Jewish government officials are permitted to adopt non-Jewish hairstyles in order to make a favorable impression on their contacts. This is likewise the ruling of Rambam (*Hilkhot Avoda Zara* 11:3). The *Kesef Mishne* explained that the Torah did not specify which hairstyles are forbidden, but rather left it to our Sages' discretion to determine what is permissible and what is not. Our Sages chose to permit those people who need to maintain friendly and influential relationships with foreign officials to present themselves in a manner that the non-Jews would consider dignified. If long forelocks preclude the fulfillment of the mitzvah of *tefillin shel rosh*, how could it have been permitted? The *Aharonim* rejected the opinion of the *Mahatzit Hashekel* based on this argument. This is likewise the opinion of Harav Ben Tziyon Lichtman (See HaKeter Institute's edition of responsa *Bene Tziyon* Lichtman, in the footnote to #1).

146. Although the *Mahatzit Hashekel* ruled that if someone grows long forelocks the hair constitutes a *hatzitza*, the *Arukh Hashulhan* (27:14) rejected his ruling, arguing that it makes no sense. "How long is 'too long'?" he countered, since it is impossible to determine at what length it would become a problem. His position is that a person's hair, no matter how long it is, is simply part of the person's head, and therefore it cannot constitute a *hatzitza*. He suggested, however, that if someone would comb the hair that grows on the side of his head over the front of his head and position the tefillin on that hair, that probably would constitute a *hatzitza* [since that hair does not belong on that part of the head]. The hair that grows naturally on the place where the tefillin are positioned, however, can never be considered a *hatzitza*.

One might take issue with this ruling and claim that none of the hair on a person's head should be considered a *hatzitza* since it is still part of his head. This can be combined with the fact that according to the Rashb"a there is never an issue of *hatzitza* regarding the *tefillin shel rosh*. Despite all these arguments in favor of long hair, it is incorrect to be lenient in this matter.

Trimming hair during the days when we count the *omer* or during *Ben Hametzarim*

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla*, page 41) ruled that if someone has hair so long that it interferes with his ability to fulfill the mitzvah of tefillin correctly, he may trim the interfering hair even during the Three Weeks [when Ashkenazic Jews have the custom of refraining from cutting their hair] and even during *Hol Hamo'ed* it is permitted for those who have the custom of wearing tefillin during *Hol Hamo'ed*. It seems from his words, however, that it is permissible to trim only the hair that interferes with the mitzvah. That would leave the person with quite an embarrassing head of hair. It should be permissible, for the sake of the person's dignity, for him to have his hair trimmed evenly.

This discussion is about someone with hair so long that it actually interferes with his fulfillment of the mitzvah. Someone with averagely long forelocks can fulfill the mitzvah just like anyone else, since the hair does not constitute a *hatzitza*. Although the *Mahatzit Hashekel* ruled that it is a *hatzitza*, all the *Aharonim* rejected that ruling. Therefore, it would not be permissible to trim one's hair during *Hol Hamo'ed* because the person wishes to follow that stringent opinion. There might be room for leniency, however, for him to trim his hair during the Three Weeks or during the days of the *omer*. This matter needs more research.