ואם התחבושת או הגבס אין מכסים את מקום הראוי להניח את הבית של יד (חצי התחתון של הזרוע, כמבואר לעיל בסימן כ"ז הלכה ב), אלא מכסים רק את מקום הרצועה, אפילו במקום הקף קשירת הרצועה סביב זרועו (תמונה ל"ד), יניח התפילין במקומו על בשרו, ויברך עליהם, ויזהר לכסות הבית בבגד מלמעלה, כדי שיתקיים "לך לאות, ולא לאחרים לאות". [משנ"ב ס"ק טז, כה"ח סוף ס"ק כט]

והוא הדין באופן שהתחבושת או הגבס מונחים על זרוע ידו (בין המרפק לכף היד), (תמונה ל"ה), או על אצבעותיו (תמונה ל"ו), שיניח התפילין של יד בברכה כרגיל, ויכרוך הכריכות על התחבושת או על הגבס. ראה לקמן הלכה נ"ו. [ראה הלכה ברורה עמ' קד]

כט. בעל תשובה שיש לו על ידו כתובת קעקע של שתי וערב, וכדומה, ומתבייש להניח תפילין על זרועו, שתתגלה הכתובת קעקע, יש לו להניחן בסתר ולהוריד השרוול מיד אחר ההנחה.

ואם אי אפשר לו לעשות כן בשום אופן, בשעת הדחק יש להתיר לו להניח תפילין של יד על שרוול

If the bandage is covering only the sides of the arm but not the bulge of the biceps, so that it becomes a *hatzitza* for the tefillin strap but not a *hatzitza* for the *bayit*, (Illustration № 34) he may wear the tefillin in their normal position and recite the blessing. He must make sure to cover his tefillin with his jacket or tallit in order to fulfill the rule of the *tefillin shel yad* being an *ot* for him alone, meaning it should not be visible to others.[152]

The same applies to a bandage anywhere else on one's arm or hand where it becomes a *hatzitza* for the tefillin strap but not for the *bayit*. In such a case, this person should wear his tefillin as usual, winding the strap right over the bandage or cast without regard for it being a *hatzitza*.[153] (Illustration № 35 and 36) See below in halakha 56.

Day 57

Tattoo on the arm

29) If someone converts to Judaism and he has the tattoo of a cross on his arm, and he is embarrassed to expose his arm in order to put on his tefillin, he should find a private place where he can put on his tefillin without his arm being seen, and then keep his arm covered with his jacket sleeve throughout the prayers.

If it is impossible for him to find a private spot, he may put on his tefillin over the thin material of his shirt sleeve, but without reciting the blessing. Instead, he must recite the

152. This is the ruling of the *Mishna Berura* (27:16) and the *Kaf Hahayim* Sofer (27:29) based on the *Magen Avraham* and the *Haye Adam*. The *Halakha Berura* (page 102) explained that we may rely on a *safek sefeka* in this case: Perhaps the halakha follows the opinion that there is no issue of *hatzitza* whatsoever regarding *tefillin shel yad*. Even if there is, perhaps the problem applies to the *bayit* only and not to the strap. Once we establish that it is possible to fulfill the mitzvah in this manner, we may rely on the *safek sefeka* to permit reciting the blessing as well.

153. If it is painful to wind the strap over a wound

Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 42) ruled that if someone has an injury on his arm and the tefillin strap irritates the wound and causes pain, he may stretch the strap down to his hand and coil it three times around his finger without coiling it seven times around his arm, and then proceed through the prayers. This is better than wearing the tefillin in the regular manner for only a few minutes and not wearing it during the prayers.

חלוקו הדק, ויניח השל יד בלי ברכה, ויברך על של ראש "על מצות תפילין", ויכוין לפטור בברכתו גם התפילין של יד. [ילקו"י עמ' תטו]

ל. המניח תפילין ולאחר מכן שם לב שיש חציצה בין התפילין לבשרו, כגון ששרוול חולצתו היה תפוס שם (תמונה ל"ז), יש לו לסלק החציצה. אך לא יברך שנית על הנחת תפילין, אפילו היה ההפסק גדול, שחוששים לשיטה שאין חציצה פוסלת בתפילין. [ראה כה"ח ס"ק ל, פסקי תשובות סוף אות ח]

לא. מותר מן הדין להניח תפלין מבלי לסלק את השעון אשר על ידו, שאין דין חציצה לאחר שכרך

blessing of *al mitzvat tefillin* when he puts on his *tefillin shel rosh*, having in mind for that blessing to cover the *tefillin shel yad* as well.[154]

Unaware of an existing *hatzitza*

30) If someone noticed while he was wearing his tefillin that there had been a *hatzitza* between the tefillin and his skin all along (for example, his sleeve was tucked in underneath the *bayit*), (Illustration № 37) he should simply remove the *hatzitza*. He must not repeat the blessing even if it is long after he recited it when putting on the tefillin. This is because there is an opinion among the *Poskim* that one may fulfill the mitzvah of tefillin even if one wears them with a *hatzitza*.[155]

Wristwatches

31) Technically, the halakha does not obligate anyone to remove his wristwatch before putting on his tefillin. Once someone has coiled the strap seven times around his forearm, (Illustration № 38) it does not matter if he winds the

154. This is the ruling of the responsa *Hillel Omer* (#10), cited in the *Yalkut Yosef* (page 415). It is self-understood that this person should make sure to put on his tefillin the regular way and recite the blessing, either before going to the synagogue or after returning home after the prayers. In a situation where he has no tefillin to wear at home, he may rely on the above ruling. He is not obligated to expose himself to others' ridicule in order to fulfill the mitzvah.

An Ashkenazic Jewish convert must recite two blessings when putting on his *tefillin shel rosh*, as explained above in halakha 28. See more about tattoos above in the footnote to halakha 23.

155. According to the *Magen Avraham's* interpretation, the Rashb"a ruled that one may fulfill the mitzvah of *tefillin shel yad* even if something blocks the tefillin from coming into contact with one's skin. This was explained above in the footnote to halakha 28. It must be noted, however, that many *Aharonim* (*Mor Uktzi'a*; *Haye Adam* 14:14; *Artzot Hahayim*, *Mishna Berura*) asserted that even according to this opinion, it is not possible to fulfill the mitzvah by wearing the tefillin on top of one's sleeve. They explained that the leniency applies only to wearing the tefillin on top of a bandage. Harav Zalman (cited in the *Kaf Hahayim* Sofer 27:26), however, interpreted the *Magen Avraham* to mean that it is possible to fulfill the mitzvah even when wearing tefillin on top of one's sleeve. This is likewise the interpretation of the *Ture Even* (cited by the *Halakha Berura* page 101), who demonstrated that the *Magen Avraham's* words strongly suggest this, since the *Magen Avraham* challenged the Rashb"a's ruling from the fact that the *kohanim* in the *Bet Hamikdash* did not wear tefillin on the sleeves of their tunics. In any case, since there is an opinion among the *Poskim* that it is possible to fulfill the mitzvah this way, it is forbidden to repeat the blessing after removing the *hatzitza*.

After taking off the tefillin

If someone was taking off his tefillin after the prayers, and he noticed that he had been wearing them with a *hatzitza* the entire time, he may now recite the blessing when he puts them on again. This is because he had no intention to put them on again when he decided to take them off, and in such a case another blessing is necessary even if the person puts them back on a second after taking them off. See above in *Siman* 25:61. This is likewise the ruling of responsa *Haye Halevi* (Vol. I, #7:4).

שבע הכריכות על זרועו (תמונה ל"ח). והנוהגים להחמיר בזה אינו אלא ממדת החסידות. וכשיש צורך כל דהו, אין להחמיר בזה כלל. [יבי"א ח"ב סי' ב, ועי"ע יחו"ד ח"ג סי' ב]

ואם לא הסיר את השעון מידו קודם הנחת תפילין של יד, ורוצה להחמיר להסירו, לא יסירנו קודם הנחת תפילין של ראש, מפני חשש הפסק בין תפילין של יד לתפילין של ראש, אלא יסירנו אחר שיניח תפילין של ראש. [הלכה ברורה עמ' ק]

remainder of the strap on top of something blocking its contact with his skin. Those who make sure to remove the wristwatch despite this are practicing a pious act, but it is not necessary according to the halakha. In any situation where removing the wristwatch would cause some difficulty, there is no reason to bother taking it off.[156]

If someone who usually removes his wristwatch forgot to remove it one day until after he put on his *tefillin shel yad*, he must not take it off until after he puts on his *tefillin shel rosh*. Since there is no obligation to remove it, taking it off at this point would be an interruption during the act of putting on the set of tefillin.

156. The Talmud teaches (*Megillah* 24b) that if someone wears his tefillin on top of his sleeve, he is guilty of following the ways of the heretics who deny the authority of our Sages. Rabbenu Asher explained (responsa #3:4) that we derive the halakha of *hatzitza* from the verse וְהָיָה לְךָ לְאוֹת עַל יָדֶךָ – it shall be for you a sign *on your arm*. This means that the tefillin must be placed directly on the arm without anything interrupting their contact.

The Rashb"a (responsa #827) qualified this, explaining that the issue of *hatzitza* applies to the *bayit* only, but not to the strap. Nonetheless, he concluded by recommending that people avoid *hatzitza* regarding the strap as well.

The Rama (gloss to 27:2) ruled leniently that there is no issue of *hatzitza* regarding the straps. The *Ture Zahav* complained that he should not have ruled leniently since the Rashb"a instructed us not to follow this leniency. The *Magen Avraham* resolved this, explaining that although the Rashb"a would not permit winding the strap on top of one's sleeve, he would permit winding a small section of the strap on some intervening object. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #2:7; *Yehave Da'at* Vol. III, #2) offered another resolution based on the *Sede Hemed*, explaining that the Rashb"a did not mean that we must not rely on his lenient ruling. Due to his extreme humility, however, he did not wish to openly dispute those who ruled otherwise, and therefore he recommended that people not follow his ruling even though in reality he stood by it in practice as well.

Harav Zalman ruled (*Siman* 27) that the issue of *hatzitza* applies to the strap, but only to the length of the strap that forms the initial loop around the arm, for the main act of the mitzvah is to tighten that loop on the arm. Apparently, his opinion is the issue of *hatzitza* does not apply to the remainder of the strap. Wearing a wristwatch below the seven coils on the forearm would certainly not be a problem whatsoever. The *Divre Tzevi* (#33) demonstrated that this is likewise the opinion of the *Terumat Hadeshen* and the *Bet Yosef*, and he refuted the stringent opinion of the *Mahatzit Hashekel*. Harav Shelomo Kluger (responsa *Shenot Hayim*, *kuntras Sta"m* #54), cited by the *Mishna Berura* (*Bi'ur Halakha* 33:5), concurred with this ruling.

Although the responsa *Dovev Mesharim* (Vol. II, #37) ruled that one must remove the wristwatch before putting on the tefillin, Maran the Rishon Letziyon wrote that he met the author and discussed this issue with him. The author explained that he understood that the wristwatch would interfere with the seven coils on the forearm and therefore he ruled that one must take it off. He agreed that if someone winds the seven coils before reaching his wristwatch, it would not be necessary to take it off.

The *Piske Teshuvot* (27:9) cited several *Aharonim* who ruled that it is necessary to remove the wristwatch, and that even if the watchband is leather it still constitutes a *hatzitza*. As explained above in the footnotes to halakhot 15 and 22, Maran the Rishon Letziyon proved that a leather object does not constitute a *hatzitza* since the tefillin themselves are leather.

The *Piske Teshuvot* added that people ought to make sure that their arms are clean and that the tefillin straps are clean. This is in order to show respect for the mitzvah.