לב. אדם שיש לו מחוש או מכאובים בראשו ואם יגלה ראשו יזיק לו הקור, ישתדל להניח התפילין על ראשו בלא הפסק, על כל פנים זמן מועט. ואם אפשר יותר, שיהיה לכל הפחות בשעת קריאת שמע ותפלה. [ראה משנ"ב ס"ק כ, כה"ח ס"ק כג]

אולם אם אי אפשר לו להניחם על ראשו אלא רק על הכובע, ואם נחייבו להניח על ראשו לא יוכל ויעדיף שלא להניחם כלל, כיון שהוא אנוס, יש להתיר לו להניח תפלה של ראש על הכובע דק הסמוך לראשו, ויוכל לסמוך על שיטת הרשב"א שאין חשש בחציצה. [ש"ע סעיף ה, ומשנ"ב ס"ק יז]

וכשמניח תפילין על הכובע הדק, יכסם מפני הרואים. [ש"ע שם] כדי שלא ילמדו הרואים להניחם על הכובע בלא סיבה מספקת. [כה"ח ס"ק כח בשם הב"י]

ולגבי ברכה, לדידן הספרדים הרי בלאו הכי אין מברכים על תפילין של ראש, אלא פוטרים של ראש בשל יד, אבל למנהג אשכנז שמברכים על תפילין של ראש "על מצות" באופן זה שמניח השל

Day 58

Necessary *hatzitza* for health reasons

32) If someone suffers from a condition that would become aggravated if he exposed his head to the cold air, he should still try to bare his head to wear his *tefillin shel rosh* directly on it, at least for a short time. He should strive to wear the tefillin long enough to recite the *Shema* and the *Amida*. If he cannot bare his head at all, and would have to forgo the mitzvah of *tefillin shel rosh* altogether, he can be permitted to wear it on top of a thin cloth head-covering,[157] relying on the opinion of Rashb"a that *hatzitza* is not an issue regarding *tefillin shel rosh*.

Anyone who relies on this leniency must cover his head and the tefillin so that other people will not see how he is wearing his tefillin. If they would see it, they might assume that this is a legitimate way for anyone to wear tefillin even if they have no pressing need to keep their heads covered.

Sefardic Jews do not recite a blessing when putting on *tefillin shel rosh*, and therefore in this case as well this person recites a blessing when putting on the *tefillin shel yad* having in mind for it to cover the *tefillin shel rosh*. Ashkenazic Jews, who recite a separate blessing when putting on *tefillin shel rosh*, may not recite that blessing in this case. Instead, they should have in mind while reciting the blessing of *lehani'ah* for the *tefillin shel yad* that this blessing should cover the *tefillin shel rosh* as well.[158]

157. A heavy cap

The *Shulhan Arukh* specifies that he may wear the tefillin on top of a "thin cap," and the *Magen Avraham* (27:7, cited in the *Mishna Berura* 27:19) deduced from this that he may not wear it on a thick cap. If he would, the tefillin would not be considered to be on his head at all. If the cloth is thin, when he puts on the tefillin he is considered to be tightening the strap onto his head through the cloth. If the cap is thick, he is tightening the strap onto the cap and not onto his head.

The *Haye Adam*, cited in the *Kaf Hahayim* Sofer (27:27), stated that the problem with a thick cap is that it is impossible for the person to position the tefillin correctly. According to this, if the thick cap fits evenly on the person's head, he will be able to position the tefillin correctly and it will be permitted despite the cap's thickness. The *Ma'amar Mordechai* concurred with this.

158. If he has no *tefillin shel yad*

If a Sefardic Jew has no *tefillin shel yad* to wear, he is supposed to put on *tefillin shel rosh* and to recite the blessing of *al mitzvat tefillin*. If he puts the *tefillin shel rosh* on top of a thin cloth cap, he cannot recite that blessing. If the cap blocks the strap but not the *bayit*, however, he may recite it.

ראש על כובע הדק, לא יברכו על תפילין של ראש, אלא יכוונו בברכת תפילין של יד להוציא התפילין של ראש. [רמ"א ס"ה, משנ"ב ס"ק כ, כה"ח ס"ק כט]

ואם הכובע מכסה רק מקום הרצועות, אבל בית התפילין מונח על ראשו בלא חציצה, יוכל אף לברך על תפילין של ראש (למנהג אשכנז). [משנ"ב ס"ק טז, כה"ח סוף ס"ק כט]

לג. כפי האמור בדין הקודם, יש ללמוד לדין מי שיש לו תחבושת על ראשו, שאם החציצה במקום בית התפילין, ואינו יכול להסיר התחבושת כלל, יניח התפילין על התחבושת, ויכסה התפילין. (תמונה ל"ט). (ולאשכנזים לא יברכו על התפילין של ראש, אלא יפטרו בשל יד). אבל אם היתה התחבושת רק במקום הרצועות, יניח הבית במקומו ללא שום חציצה (תמונה מ') (ולאשכנזים אף יוכלו לברך בזה "על מצות תפילין"). [ראה משנ"ב ס"ק טז, כה"ח ס"ק כט, הלכה ברורה עמ' קה]

לד. תפילין שהונח על התיתורא מבפנים חומר הנקרא ג'לאטין שנעשה מעצמות בהמות טמאות, או לא'ק, כדי להשקיף ולהצליל את עור התיתורא, ויהיה ניכר מבחוץ שהפרשיות מונחות בבתים, (תמונה מ"א), תפילין אלו כשרות, ואין לפוסלם מדין חציצה בין התפילין לפרשיות, שכיון שיש בזה נוי לתפילין, הרי זה בכלל מה שאמרו "כל לנאותו אינו חוצץ". [יבי"א ח"א סי' א אותיות יג-יז]. וגם אין לחוש בזה משום "מן המותר בפיך", וכפי שנתבאר בסימן ל"ב הלכה קכ"ז.

If the *bayit* is resting directly on the person's head, and the thin cap is under the strap behind the *bayit*, he may recite the blessing for his *tefillin shel rosh*.

Bandage on the head

33) Based on the previous halakha, it follows that if someone's head is bandaged on the place where he needs to place the *bayit* of his *tefillin shel rosh* and he cannot remove the bandage, he should wear the tefillin on top of the bandage, but he should cover his head while wearing the tefillin so that others cannot see it. (Illustration № 39) In this case, an Ashkenazic Jew would not recite the blessing he normally recites for *tefillin shel rosh*. If the bandage interferes only with the place where the strap is placed, he should place the *bayit* directly on his head as usual. (Illustration № 40) In this case, an Ashkenazic Jew would be permitted to recite the blessing of *al mitzvat tefillin*.

Gelatin in the *titura*

34) If the tefillin manufacturer applied gelatin to the bottom *titura* in order to make transparent so that people can see the scrolls inside the *bayit* through the *titura*, (Illustration № 41) the tefillin are kosher. This is true even if the gelatin is made from the bones of nonkosher animals. The gelatin does not constitute a *hatzitza* either, since its addition is supposed to enhance the beauty of the tefillin. The fact that the gelatin comes from a nonkosher source is not an issue, as explained in *Siman* 32:127.

דיני איטר יד

לה. מי שהוא איטר יד ימין, וכותב ועושה כל מלאכתו ביד שמאל, מניח תפילין ביד ימין. ואין צריך לחוש להחמיר ולחזור ולהניח תפילין אחר התפלה גם ביד שמאל. [הליכו"ע ח"א עמ' כח] ואיטר יד שאין לו אלא תפילין של אדם המניח תפילין ביד שמאל, נתבאר דינו לעיל הלכה י"ח.

Left-Handed People

Only on the right arm

35) A left-handed person must wear his tefillin on his right arm. It is unnecessary for him to arrange to also wear tefillin on his left arm every day after the prayers to make sure that he fulfills the mitzvah properly.[159] See above in halakha 18 for the rule regarding a left-handed person who needs to borrow tefillin but who can find only righthanded tefillin to borrow.

159. The *Shulḥan Arukh* (27:6) ruled unequivocably that a lefthanded person must wear his tefillin on his right arm.

The *Nagid Umtzave* and *Ben Ish Ḥai*

The *Ben Ish Ḥai* (*parashat Ḥaye Sara* halakha 7) cited the *Zer Zahav*, authored by the kabbalist Harav Yaakov Tzemaḥ (most famous for his *Nagid Umtzave*), ruling that a lefthanded person must not wear tefillin differently than righthanded people, and everyone must wear tefillin on their left arms. In deference to this ruling, the *Ben Ish Ḥai* ruled that lefthanded people should first wear their tefillin on their right arms, following the ruling of the *Shulḥan Arukh*, but after the prayers they should put tefillin on their left arms in deference to the opinion of Harav Tzemaḥ. They must not recite the blessing at this time, but they are to think the words of the blessing, and then they are to recite the *Shema* without its blessings before taking off the tefillin.

The *Ben Ish Ḥai* added that the lefthanded person cannot simply take his tefillin off his right arm and put it on his left arm. If he does, he will either have to wear it upside down or wear it with the knot on the side away from his chest. He must acquire two *battim* of *tefillin shel yad*, one constructed for righthanded people and the other constructed for lefthanded people.

The *Ben Ish Ḥai* insisted that this is the proper procedure for any lefthanded person who possesses fear for Heaven and cares to fulfill the exalted mitzvah of tefillin properly. This is in spite of the fact that he was aware that the rabbis in Yerushalayim did not practice this stringency.

Maran the Rishon Letziyon

In responsa *Yabia Omer* (Vol. VI, #2:3) in *Halikhot Olam* (Vol. I, page 28), Maran the Rishon Letziyon ruled that lefthanded people need not be concerned about the opinion forwarded by Harav Yaakov Tzemaḥ, although Rabbenu Menaḥem Hame'iri concurred with it. After all, even the *Ben Ish Ḥai* had to admit that the rabbis of Yerushalayim ignored his opinion, especially since it runs against the Talmud and the major *Poskim*.

Although the *Kaf Haḥayim* Sofer asserted that if Maran had known of the teachings of the Arizal he would have followed the Arizal's rulings (regarding how to determine whether someone is righthanded or lefthanded), this is simply not true. Maran came to his rulings through his research and deep understanding of the Talmud and *Rishonim*, and he would not have been swayed by the esoteric teachings of the Kabbalah. The responsa *Sho'el Venish'al* (Vol. I, #3) likewise refuted the argument of the *Kaf Haḥayim*. Therefore, regarding the halakhot of tefillin for lefthanded people, we follow the rulings of Maran confidently.

If a lefthanded person wore tefillin on his left arm

The *Halakha Berura* (page 108) ruled that a lefthanded person cannot fulfill the mitzvah of tefillin by wearing it on his left arm. If he recited the blessing and put it on his left arm, he must recite the blessing again when putting it on his right arm since he has not yet fulfilled this mitzvah at all. Although there are *Poskim* who ruled that he can fulfill the mitzvah by wearing it on his left arm, and it is only preferable to wear it on his right arm, this opinion is not taken into account. See more about this in responsa *Yabia Omer* (Vol. XI, #3).