ומנהג העולם שהרצועות משתלשלות עוד יותר, רק שמקפידים שרצועת ימין תהיה ארוכה מרצועת שמאל. (תמונה מ"ד). [ראה פסקי תשובות אות כא]. ועוד יבואר לקמן הלכה ע"ט.

מג. שיעור רוחב הרצועה של יד ושל ראש, באורך שעורה לפחות [ש"ע סי' כז סי"א]. ושיעור "שעורה" הוא: 1 ס"מ (0.4 אינץ'). [יבי"א ח"ט סי' צז ריש אות כב]. וטוב להחמיר כשיטת החזון איש ששיעור שעורה הוא 1.1 ס"מ. (0.44 אינץ'). ומנהג העולם כיום לעשות רצועות רחבות כ - 1.5 ס"מ. (0.6 אינץ'), להידור מצוה (תמונה מ"ה). [פסקי תשובות עמ' רנח]

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The common custom is to use a strap that is considerably longer than this measurement for the *tefillin shel rosh*,[167] but in any case the strap on the person's right side is made to be longer than the strap on his left. (Illustration № 44) See more about this below in halakha 79.

Width of the strap

43) The width of the straps used for both *tefillin shel yad* and *tefillin shel rosh* must be at least equal to the length of a kernel of barley. The *Poskim* agreed that this means one centimeter (0.4 inch).[168] It is recommended to use a strap at least 1.1 centimeter (0.44 inch) wide to satisfy the opinion of the *Hazon Ish*. Nowadays, the common custom is to use straps that are about 1.5 centimeters (0.6 inch) wide to enhance the mitzvah. (Illustration № 45)

167. The *Mishna Berura* (27:40) ruled that there is no maximum length for the tefillin straps.

168. This measurement was determined by Harav Avraham Hayim Na'eh, and Maran the Rishon Letziyon concurred with this in responsa *Yabia Omer* (Vol. IX, #97:22). In *Hazon Ovadya Sukkot* (page 9), he asserted that Sefardic Jews have adopted the measurements determined by Rav Na'eh, defining a *tefah* as 8 centimeters. This is in contrast to the opinion of the *Hazon Ish* that a *tefah* is ten centimeters.

The *Or Letziyon* (Vol. II, page 8, #9), however, stated that although the halakha follows Rav Na'eh's measurements, we still must reckon each *tefah* as ten centimeters regarding the minimum dimensions of a sukkah, so that the sukkah will be kosher according to all *Poskim*. If the sukkah does not meet the minimum specifications using the *Hazon Ish's* measurements, he ruled, one should refrain from reciting a blessing on the sukkah because of the principle of *safek berakhot lehakel*.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:1) disagreed with the *Or Letziyon*, explaining that once we have established that we follow the measurements of Harav Na'eh, we consider the sukkah to be definitely kosher and we may recite the blessing on it as well. The debate here, he explained, is not about the blessing but about the size of the sukkah. If the halakha assumes that this is the proper height for a kosher sukkah, there is no question that we may recite the blessing on it, following a principle forwarded by Harav David ben Zimra. Nevertheless, it is recommended to try to construct the sukkah a bit larger, so that it is will be considered kosher according to the *Hazon Ish* as well.

Regarding tefillin straps as well, it is recommended to use straps that are at least a centimeter wide, which follows the measurements determined by the *Hazon Ish*.

When there is no other choice

Harav Avraham Hayim Na'eh (*Shiyure Torah*) ruled that it is permissible to recite the blessing on tefillin as long as the straps are at least 0.9 centimeter wide, but that is the absolute minimum.

יש להקפיד שיהיה שיעור רוחב רצועה "כשעורה" גם במקום קשר היו"ד הסמוך להבית (תמונה מ"ו), ואם השיעור פחות מזה יש לפסול. [אור לציון ח"ב עמ' רפב]. וכן יזהר בזה בקשר דל"ת בתפילין של ראש. [פסקי תשובות עמ' רנח]

מד. צריך ליזהר מאוד במקום כפל ההידוק שרגיל שהרצועה נתקמטה שם, או שנפסקת, עד שלא נשאר בה כשיעור (תמונה מ"ז), ונפסל בזה. [משנ"ב ס"ק מב].
ו'**נתקמטה**' הכוונה שהרצועה נתכווצה עד פחות מכשיעור, אבל אם הרצועה נכפלה ונתקפלה, אבל לא נפחתה משיעורה, ואם יפשוט הרצועה ויישרנה יהיה בה השיעור, אין בכך חשש כלל. [פסקי תשובות אות כב בשם אחרון]

מה. אם נקרע קרע קטן ברוחב הרצועה, אך נשאר בה כשיעור רצועה, כשרה לברכה, ויתבאר לקמן בסימן ל"ג הלכה י"ח.

One should make sure that the part of the strap used to make the *yod*-knot of the *tefillin shel yad* and the part used to make the *dalet*-knot of the *tefillin shel rosh* are at least as wide as the length of a barley kernel. (Illustration № 46) If the strap is not wide enough, we must not consider the strap to be kosher to use for the mitzvah.[169]

Strap maintenance

44) One must often examine the part of the strap of *tefillin shel yad* that the person turns in order to tighten the loop on his upper arm. Since that part of the strap is subjected to this pressure every day for as long as the tefillin are worn, it is likely to become stretched or even torn until it is no longer the required width. (Illustration № 47) If the strap becomes permanently creased so that it appears to have become too narrow, it is still perfectly kosher as long as it is actually wide enough when the crease is straightened out.

Partially torn strap

45) If the strap has developed a small tear, but even at its narrowest point it is still wide enough to be kosher, it may be used and anyone may recite the blessing on the tefillin. This will be explained below in *Siman* 33:18.

169. The *Hazon Ish* ruled that the part of the strap used to form the knots does not have the regulations of the rest of the strap, and therefore it does not have any minimum width. Harav Avraham Hayim Na'eh (*Ketzot Hashulhan*), however, disputed this, claiming that there is no basis for this assumption. Therefore, he ruled that this part of the strap must be as wide as the rest of the strap. The *Or Letziyon* (Vol. II, page 282), the *Ketzot Hashulhan* (*Siman* 27, footnote 191), and the *Halakha Berura* (page 135) recommended following the stringent opinion, and this was the practice of Harav Yitzhak Ze'ev Soloveichik.