סדר הנחת תפילין של יד

מו. אחר שהניח בית התפלין של יד על זרועו במקום הקיבורת בחצי התחתון של הזרוע (כמו שנתבאר לעיל הלכה ב'), קודם שיקשור ויהדק הבית על ידך, יברך: "ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצוותיו וצונו להניח תפילין", ותיכף יהדק הרצועה על זרועו, וכמו שנתבאר בסימן כ"ה הלכה ל"ח. (תמונה מ"ח.ב)

מז. יש נוהגים לכרוך הרצועה על התיתורא, כדי להדק בית התפילין על זרועו משני צדדיו. ויש נוהגים לכרוך הרצועה סביב המעברתא כדי להצמיד היו"ד לבית. (וכ"ד הבא"ח, ראה לעיל הלכה טז). (תמונה י"ט)

Day 63

How to Put On *Tefillin Shel Yad*

Positioning the *bayit* and reciting the blessing

46) First, one must place the *bayit* in the proper position on the upper arm, meaning on the biceps muscle but within the half of the upper arm closest to the elbow, as explained above in halakha 2. Then, before tightening the strap around the arm, one recites the blessing: "בָּרוּךְ אַתָּה ה' אֱלוֹקֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהָנִיחַ תְּפִלִּין – May You be blessed, God our Master, King of the universe, Who has sanctified us with His commandments and Who commanded us to put on tefillin." Then the person immediately tightens the strap around his upper arm, as explained above in *Siman* 25:38. (Illustration № 48b)

Strap run across *titura*

47) Some people have the custom of running the strap across the *titura* of the *tefillin shel yad* so that both the front and back sides of the *bayit* are fastened to the arm.[170] Still others have the custom of winding the strap across the *ma'abarta* so that it will hold down the *yod*-knot and ensure that it is in contact with the *bayit*. (Illustration № 19) The custom of Maran the Rishon Letziyon was, as explained above

170. Why some people refrain from winding the strap over the *titura*

Harav Yaakov Weil (*Minhagim*, Tefillin #8) testified that the custom of Austrian Jews was to wind one coil of the strap over the *titura* in order to hold the *bayit* down on the arm. He argued that this is an incorrect practice, and that only one end of the *tefillin shel yad* should be fastened to the arm just like one end of the *tefillin shel rosh* is fastened to the person's head. Even though only one end is held down with the strap, we fulfill the Torah's command to "tie them onto your arm." The Rama (gloss to 27:8) concurred with this ruling. The *Ateret Zekenim* (27:4) offered an additional explanation: Since the Torah tells us *vehayu letotafot* (they shall be), we derive the rule that both *battim* are worn in the same manner. Just like the *tefillin shel rosh* is fastened by one end to the head, only one end of the *tefillin shel yad* needs to be fastened to the arm.

The *Levush* (27:8) questioned Harav Weil's opposition to the custom of the Austrian Jews – even if we agree that it is unnecessary, what is wrong with running the strap across the *titura*? He suggested that it might be because the strap is less sacred than the *titura* and therefore should not be positioned on top of it, or because we are supposed to tie the tefillin to the arm only once and those who tie it on both ends are guilty of *bal tosif*. The *Divre Hamudot* expressed his amazement that the *Levush* invented his own reasons while Harav Weil himself explained why he protested the Austrian custom.

Why some people continue this practice

The *Sheyare Kenesset Hagedola* argued with Harav Weil, explaining that there is a major difference between *tefillin shel rosh* and *tefillin shel yad*. The Torah tells us to tie the *tefillin shel yad* to the arm, whereas regarding *tefillin shel*

אולם כבר הבאנו לעיל בהלכה ט״ז, שמנהג מרן הראשון לציון זצ״ל שמיד אחר הידוק הרצועה אל הזרוע, להעביר הרצועה אל היד לעשות השבע כריכות. (תמונה ב׳) [ראה יבי״א ח״ט סי׳ קח סוף אות כ]

in halakha 16, to tighten the strap around the upper arm by pulling it away from his body and then immediately down to his forearm to wind the seven coils around it, without any extra coils around the upper arm. (Illustration № 20)

rosh the Torah says only that "it should be between your eyes." If someone runs the strap across the *titura* that does not mean that he has tied it down a second time. Therefore, no one pays any attention to Harav Weil's complaint, and most people follow the custom of the Austrian Jews. Harav HIDA (*Mahazik Berakha* (27:5) added that those who observe kabbalistic practices likewise follow this custom. In the *Birke Yosef*, he explained that Harav Hayim Vital fastened the *yod*-knot to his *bayit* by winding the strap around the knot, but then he pulled the strap directly down to his forearm instead of coiling it another time around the upper arm. See the *Halakha Berura* (page 118).

The *Mishna Berura* (27:32) concluded that it is best to refrain from running the strap across the *titura* since the *titura* has higher sanctity than the strap. The *Kaf Hahayim* Sofer (27:36), however, permitted this practice, and the *Halakha Berura* (page 116) likewise ruled leniently regarding this. In practice, Maran the Rishon Letziyon did not wind the strap across the *titura* of his tefillin, as per the testimony of the *Halakha Berura* and the *Orhot Maran* (Vol. I, page 79).

May one coil the strap around the upper arm?

As explained here, Harav Hayim Vital did not wind his tefillin strap around his upper arm at all after tightening the loop. Instead, he pulled the strap immediately down to his forearm and wound the seven coils. In his *Olat Tamid* (page 44a), however, Harav Hayim Vital instructed us to wind the strap around the upper arm three times, forming the shape of the letter *shin*, and then to coil it around the forearm seven times. The *Kaf Hahayim* Sofer (25:67) asserted that we do not follow these instructions since we have testimony that Harav Hayim Vital himself did not observe that practice. Furthermore, it is clear from the *Sha'ar Hakavanot* and the *Mishnat Hassidim* that this practice is not observed. Several *Aharonim*, including the *Ben Ish Hai* (*parashat Vayera* halakha 15) gave clear instructions to pull the strap down to the forearm immediately after tightening the loop around the upper arm, and in the *Od Yosef Hai* (*parashat Vayera* halakha 21) he added that one must not coil the strap around the upper arm. The author related that he asked his colleague Harav Eliyahu Mani about the common practice in Yerushalayim, and he replied that some of the scholars have an oral tradition from Harav Shalom Mizrahi Sharabi that one should wind three coils on the upper arm before coiling it around the forearm. Therefore, this is the common custom of the scholars in Yeshivat Bet El. Nevertheless, Harav Eliyahu concluded that it is best to refrain from observing this practice. This is likewise the ruling of the *Hesed La'alafim* (25:10), the *Lev Hayim* Palachi (Vol. II, #143), the *Ru'ah Hayim* Palachi (27:2), and the *Mishna Berura* (27:31), citing the *Sha'are Teshuva*. The *Or Letziyon* (Vol. II, page 31) also instructs us to pull the strap immediately down to the forearm without coiling it on the upper arm.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #108:20) cited Harav Yitzhak Alfiya (*Kuntras HaYehi'eli* page 13a) stating that it is unnecessary to wrap the strap around the *yod*-knot, but rather one should pull the strap directly down to wind the seven coils around the forearm. Maran the Rishon Letziyon concurred with this, and this was his personal practice, as testified in *Halakha Berura* (page 116) and *Orhot Maran* (Vol. I, page 81).

Winding the strap on the *titura* temporarily

As explained above in *Siman* 25:57, the *Shulhan Arukh* ruled that we are supposed to put on the *tefillin shel rosh* immediately after tightening the strap of the *tefillin shel yad* around the upper arm, before we wind the seven coils around the forearm. The father of the author of *Shene Luhot Haberit*, cited in the *Magen Avraham* (27:14), observed this practice and explained that after he tightened the loop around his upper arm, he coiled the strap around the *titura* again so that the loop would not come loose while he puts on his *tefillin shel rosh*. Then, he unwound that coil and wound the strap seven times around his forearm. The *Artzot Hahayim* added that this practice would be permissible even according to the Rama, Harav Yaakov Weil, the *Levush*, and the *Ateret Zahav*. Although they ruled against winding the strap on top of the *titura*, it is permissible to wind it on the *titura* for only a minute. Nevertheless, since our practice is to wind the seven coils before putting on the *tefillin shel rosh*, we have no need to wind the strap on the *titura* to hold it in place, even temporarily.