נתבאר שם (הלכה נ״ד) שאם חושש להפסיד קדיש וקדושה שרשאי להניח התפילין של ראש מיד אחר הידוק התפילין של יד על זרועו, אף קודם שיכרוך שבע הכריכות על הזרוע (תמונה נ״ד.א).

נב. דיני הפסק בין תפילין של יד לשל ראש, נתבארו לעיל בסימן כ״ה, הלכה מ״ב והלאה.

הכריכות על אצבעו

נג. אחר שהניח התפילין של ראש, אז תיכף ומיד יגמור הנחת תפילין של יד בשלש כריכות שכורך באצבע האמצעי הנקרא אמה. ויעשה כריכה אחת בפרק האמצעי של האצבע, ושתי כריכות בפרק התחתון. (תמונה נ״ה). [באו״ח וירא הט״ז. וע״ע במשנ״ב ס״ק ל, וכה״ח ס״ק]

tefillin shel rosh even before winding the seven coils this one time. (Illustration № 54a) This was explained above in *Siman* 25:54.

Interrupting with speech

52) See above in *Siman* 25, beginning with halakha 42, regarding someone who spoke after putting on his *tefillin shel yad* but before putting on his *tefillin shel rosh*.

Day 65

Winding the Strap on the Finger

Three coils on middle finger

53) As soon as the person has put on his *tefillin shel rosh*, he should immediately turn back to the strap of his *tefillin shel yad* and coil it three times around his middle finger. He should form the first coil around the middle segment of the finger, and then two more coils around the first segment nearest the knuckle.[175] (Illustration № 55)

naturally coiled in the clockwise direction. The *Arukh Hashulḥan* (27:10) remarked that the Sefardic custom is superior since the wearer does not pull the *yod*-knot away from the *bayit* when he tightens the strap on his arm. See more about this in the *Piske Teshuvot* (*Siman* 27, footnote 41).

175. Talmudic source for coiling on the finger

The *Arukh* cited the Midrash Tanḥuma stating that Rish Lakish taught that the minimum length of the strap for *tefillin shel yad* is long enough to reach the middle finger. Rambam likewise ruled (*Hilkhot Tefillin* 3:12) that it must be long enough circle the upper arm and be fastened in place, and then for it to be pulled down to the middle finger, coiled around that finger three times, and then tied in place. The *Sefer Mitzvot Gadol* cited Rabbenu Yitzḥak Alfasi issuing the same ruling.

The *Mordekhi* (*Hilkhot Tefillin* 11d) suggested that the *Poskim* interpreted the words of the Talmud (*Menaḥot* 35b): Rav Aḥa bar Yaakov tied [the strap onto the middle finger] and tripled [the coil]. The *Halakha Berura* (page 120) deduced from the *Mordekhi* that the halakha demands that we wind the strap around the middle finger. This is in contrast to Rambam who wrote in a responsum that it is no more than a custom.

At any rate, the *Shulḥan Arukh* (27:8) cited Rambam's interpretation, and this has become the universal custom.

How to form the three coils

The *Magen Avraham*, cited by the *Mishna Berura* (27:30), explained that one custom is to wind the strap twice around the bottom segment of the finger and once around the middle segment, in that order. Another custom is to first wind it once around the middle segment and then twice around the bottom segment.

Sefardic Jews follow the second custom since it matches the instructions of the *Sha'ar Hakavanot* (Tefillin *Darush* 5),

נד. אחר שכרך הרצועה ג׳ פעמים על אצבעו, יסובב יתרת הרצועה סביב כף ידו, ובסוף הכריכות יקשור. (תמונה נ״ז). [הגר״ז בסידור]

נה. נוהגים לומר בעת שעושה שלושת הכריכות על אצבעו פסוק (הושע ב, כא-כב): ״וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת ה׳, ע״כ. [ראה בא״ח וירא הט״ז]. ויש שחששו בזה להפסק. [ראה בקצוה״ש, ובילקו״י עמ׳ שפה בהערה].

Winding up remainder of the strap

54) After winding the strap three times around the finger, the person should wind the remainder of the strap around his palm and then tuck in the end to secure it in place.[176] (Illustration № 57)

Verses recited while winding

55) The common custom is to recite the following verses while winding the strap around the middle finger: ״וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם: וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת ה׳: – I have betrothed you to Me for all time. I have betrothed you to Me with righteousness, justice, kindness, and with mercy. I have

as cited by the *Ben Ish Hai* (*parashat Vayera* halakha 16) and the *Kaf Hahayim* (27:34; 25:70).

Why three coils?

The *Reshit Hokhma* (Unit *Hakedusha* chapter 6) cited the *Tikkune Zohar* (#47, page 84a) teaching that the coiled strap around the finger symbolizes a ring used by a groom to betrothe his bride. Therefore, the strap should not be coiled around the finger until after one puts on the *tefillin shel rosh*, since the *tefillin shel rosh* symbolizes the male, and if the male has not yet arrived it is not possible to have a betrothal. This is the widespread custom, and no one should stray from following this system. Furthermore, the Arizal taught that the person must stand up while winding the strap around the finger, just as the groom stands while betrothing his bride, following the dictates of the Kabbalah. This is cited as well in the *Shene Luhot Haberit* (tractate *Hullin*, Unit *Ner Mitzvah* #31) and in the *Yafe Lalev* (27:4).

The Ashkenazic custom

Sefardic Jews wind the strap around the middle finger only, as described here. Many Ashkenazic Jews, however, have the custom of winding the strap once around the middle finger and the index finger together. (Illustration № 56) Others wind the third coil around the middle and fourth fingers. The responsa *Kene Bosem* (Vol. II, #25, cited in the *Piske Teshuvot Siman* 27, footnote 148) explained that in this way the three coils form the letter *yod* on the back of the hand and the letter *dalet* on the palm.

176. Rambam (*Hilkhot Tefillin* 3:12) and the *Shulhan Arukh* (27:8) state that after winding the strap three times around the finger one should tie the strap in place. The *Ma'ase Roke'ah* challenged this: What is the source for tying the strap? He concluded that this is no more than a practical suggestion to prevent the strap from becoming unraveled.

The *Atze Haya'ar* (27:40) added that it is not imperative to tie the strap in place with a knot at all, although that is the simple meaning of Rambam's words. All we do is wind the remainder of the strap several times around the palm and then tuck the end of the strap under one of its coils, since the entire purpose of tying it is to prevent it from becoming unraveled, and tucking it in accomplishes this well enough. In fact, winding the strap around the palm is enough even without tucking in its end.

How to wind the strap's remainder on the palm

Sefardic Jews have no particular system for winding up the extra length of the strap, but Ashkenazic Jews use it to form the letter *shin* on the back of the hand. This custom is mentioned by the *Tashbetz* (Vol. III, #118). Maran the Rishon Letziyon cited this in responsa *Yehave Da'at* (Vol. IV, #50) to prove that unwinding the strap is not considered an act of erasing God's Name even though the strap is wound in such a way that it suggests the letters *shin dalet yod*. The coils of the strap suggest the forms of those letters, but the letters are not actually formed and they may be taken apart. Thus, he refuted the ruling of Harav Yaakov Tzemah who argued that one must not form these letters with the strap since it would then be forbidden to unwind the strap. The *Piske Teshuvot* (*Siman* 27, footnote 149) described the custom of some people to form the letter *yod* with the end of the strap on the palm of the hand.

והנוהגים כן, יזהרו מקודם לכן לומר ברכות השחר וברכות התורה. [כה"ח סי' כה ס"ק סח. וע"ע ביבי"א ח"ט סי' קח אות כט]

נו. מי שאינו יכול לכרוך הרצועה על אצבעו (וכגון, שהוא קטוע אצבע, או שיש לו מכה באצבעו), **יכרוך הרצועה** על האצבע השניה הסמוכה לאגודל. [תורה לשמה סי' ט]. **ואם אינו יכול להניח גם אצבע זו** (כגון שגם אצבעו

betrothed you to Me with faith, and you shall recognize God."[177] Anyone who observes the custom of reciting these verses must make sure to recite the blessings for the mitzvah of Torah study (along with all the other morning blessings) before putting on his tefillin.

Some *Poskim* argued that one should not recite these verses until after winding the strap around the finger three times. If someone would recite them while winding the strap, it might constitute an interruption before the act of the mitzvah has been completed.[178]

Day 66

In case of injury

56) If someone is incapable of winding the strap around his middle finger (because he is missing that finger or because it is injured) he should wind the strap around the index finger instead.[179] If he cannot wind it around either of those fingers, he should wind it around any available finger. If he cannot wind it on any of

—

177. The source for this custom is the *Matzat Shimurim*, cited by Harav HIDA in *Kesher Godal* (5:35), the *Ben Ish Hai* (*parashat Vayera* halakha 16), and the *Kaf Hahayim* Sofer (25:68). Above in the footnote to halakha 53, the *Tikkune Zohar* is cited comparing the coils wound around the finger to the betrothal of a bride.

178. Is there an issue of interrupting by reciting these verses? Rambam wrote (responsa *Pe'er Hador* #73) that winding the tefillin strap around the finger is an essential element of the mitzvah of tefillin. The *Ketzot Hashulhan* (glosses to Vol. I, page 87) deduced from this that it is incorrect to interrupt by reciting verses until after completing the mitzvah, meaning after one has already wound the strap around the finger. He pointed out that these verses do not appear in Harav Zalman's prayer book, apparently because he considered it incorrect to recite them. Despite this, the *Ketzot Hashulhan* concluded the discussion without a stringent ruling. He wrote only that people should avoid conversing in other subjects until after winding the strap around the finger.

The *Netive Am* Aburbia (25:11) likewise cited the opinion that the verses would be an interruption. The *Yalkut Yosef* (footnote on page 385) testified that Maran the Rishon Letziyon did not observe the custom of reciting these verses, apparently because of the issue discussed here. The *Halakha Berura* (*Sha'ar Hatziyun* on page 121) remarked that there is a discrepancy between different manuscripts of the *Pe'er Hador*, and according to some versions there is no proof that winding the strap around the finger is an essential part of the mitzvah. Whether it is or not, if someone postpones reciting the verses until after he winds the strap around his finger, there would certainly be no problem.

If someone recited these verses before putting on his *tefillin shel rosh*

The *Da'at Nota* (Vol. III, page 80) relates that someone asked Harav Hayim Kanyevski what the halakha is if someone mistakenly wound the strap around his finger and recited the verses before he put on his *tefillin shel rosh*. Rav Hayim suggested that it might not be an interruption necessitating an extra blessing, but that the matter needs more research.

Above in *Siman* 25:43, the halakha states that if someone interrupts by speaking about putting on his tefillin he does not need to recite an extra blessing. There is a basis to say that reciting these verses is directly connected to the mitzvah of tefillin, especially in light of the concept explained above that by winding the strap around the finger one symbolizes the betrothal of the Jew with the Shekhina.

179. The responsa *Torah Lishmah* #9 (whose true author is most likely Harav Yosef Hayim) discussed the halakha of someone whose middle finger had been amputated and now wishes to know how to put on the strap of his *tefillin shel yad*. He compared this to someone