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

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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

קטועה, או שגם בה יש מכה), יכרוך על אצבע קמיצה. ואם אינו יכול לכרוך גם על הקמיצה יכרוך על שאר האצבעות. ואם אינו יכול לכרוך על אף אצבע, יכרוך על כף ידו, ויתחוב. [ראה פסקי תשובות סוף אות ז]

ואם אצבעו האמצעית מכוסה חבושה בתחבושת או בגבס, יכרוך הרצועה על התחבושת או על הגבס.

וכן אם ידו השמאלית מכוסה בתחבושת או בגבס בחלק שמן המרפק עד כף היד, יכרוך שבעת הכריכות על התחבושת או על הגבס (תמונה ל"ו). [הלכה ברורה עמ' קכב. וראה ביבי"א ח"ה אהע"ז סי' י אות ג]. וראה לעיל הלכה כ"ח.

his fingers, he should simply wind up the remaining length of the strap around his hand and tuck in the end.

If someone's middle finger is bandaged or connected to a splint, he may simply wind the strap around his bandaged finger. Likewise, if someone's entire forearm is bandaged or encased in a cast, he may wind the seven coils on his bandaged arm.[180] (Illustration № 36) See above in halakha 28.

who had been stricken by *tzara'at* and who now is cured and offers the requisite sacrifices in the *Bet Hamikdash*. The Torah demands that the blood of one sacrifice be dabbed onto his right thumb and onto his right big toe. If the person does not have these digits, there is no substitute, and he can never become completely cleansed of his impurity.

Regarding tefillin as well, there technically is no substitute for a missing middle finger. Nevertheless, there is nothing wrong with winding the strap on the index finger instead, so that it will appear as if he has put on the strap like everyone else.

The *Piske Teshuvot* (*Siman* 27, footnote 157) cited a number of *Aharonim* who suggested that the index finger can serve as a substitute for the middle finger in this case. Since the concept of winding the strap on the finger is to symbolize betrothal, the index finger is appropriate just as our custom is to place the ring on the bride's index finger during the wedding ceremony.

The *Yafe Lalev* (*E.H.* 27:4) ruled that the groom should place the ring on his bride's middle finger, based on the *Tikkune Zohar*. He noted, however, that the common custom is to place it on her index finger, and this is likewise as the *Ben Ish Hai* (Year II, *parashat Shofetim* halakha 9) instructed, despite the teaching of the *Tikkune Zohar*. The *Ben Ish Hai* explained the reason for using the index finger.

At any rate, if someone cannot use his middle finger for his tefillin strap, it makes sense that the index finger is the next best choice since it also symbolizes betrothal, just as the middle finger does.

The responsa *Helkat Yaakov* (*O.H.* #9) rejected the comparison between tefillin and betrothal. He pointed out that the groom always places the ring on a finger of the bride's right hand, and we place the *tefillin shel yad* on the left arm and hand. It might be, therefore, that our Sages instituted the practice of winding the strap around the middle finger only, leaving no room for any substitute fingers.

Nevertheless, there is some basis for using the index finger, since the *Sefer Ha'eshkol*, according to the interpretation of the *Nahal Eshkol*, explained that the Talmud's instructions are to wind the strap around the index finger and not the middle finger. Therefore, if someone is missing his middle finger, he can rely on this opinion and use his index finger. See more about this in the *Halakha Berura* (page 122).

180. The problem of *hatzitza* regarding the tefillin strap is discussed above in halakha 28. The *Halakha Berura* (ibid.) discussed whether or not there is an issue of *hatzitza* regarding the strap coiled around the middle finger. Interestingly, Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, *E.H.* #10:3) cited the *Divre Malki'el* who ruled that a bride must receive the ring directly on her hand and there must not be a *hatzitza* between the ring and her hand. He derived this by comparing the betrothal to the mitzvah of winding the tefillin strap around the middle finger, which must be without any *hatzitza*. This concurs with the responsa of *Hatam Sofer* (*Y.D.* #192) who ruled that if a man sports a ring on his middle or index finger he must take it off when putting on his tefillin so that it will not cause an issue of *hatzitza*.

נז. רצועת תפילין שאינה ארוכה דיה כדי לכרוך שבעה כריכות כפי המנהג, עדיף שיותר על שבעת הכריכות על ידו שהם ממנהגא, כדי שישאר לו מספיק רצועה לעשות מה שהוא עיקר הדין לעשות שלושת הכריכות על אצבעו האמצעית, ולתחוב הרצועה בכף ידו. (תמונה נ"ח). [ראה פסקי תשובות סוף אות יז]

נח. מנהג הספרדים לברך ולהניח התפילין של יד מיושב, ואחר שגמר הכריכות על ידו, מניח התפילין של ראש מעומד. ולאחר מכן כורך הרצועה ג' פעמים סביב האצבע האמצעי כשהוא מעומד. (תמונה נ"ט). **ומנהג** האשכנזים שמניחים תפילין של יד ותפילין של ראש, שניהם מעומד. ונתבאר לעיל בסימן כ"ה הלכה מ"א.

הנחת תפילין של ראש

נט. מנהג הספרדים שאין לברך על תפלין של ראש ברכה בפני עצמה, אלא ברכת "להניח תפלין" שבירך קודם שהניח תפלין של יד, חלה גם על תפילין של ראש.

מנהג רוב האשכנזים לברך שתי ברכות, קודם הנחת תפלין של יד ברכת "להניח תפלין", וקודם הנחת תפלין של ראש ברכת "על מצות תפלין". ונתבארו דינים אלו בארוכה, לעיל בסימן כ"ה הלכה כ"ח והלאה. (תמונה ס')

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Short strap

57) If someone puts on tefillin and finds that the strap of the *tefillin shel yad* is too short to be wound seven times around his forearm and three times around his middle finger, he should wind it fewer times around his forearm so that he will be able to wind it around his finger properly and to tuck in the end of the strap. (Illustration № 58)

Sitting to put on *tefillin shel yad*

58) The custom of Sefardic Jews is to recite the blessing of *lehani'ah tefillin* and to put on the *tefillin shel yad* while seated. Then they stand up to put on the *tefillin shel rosh* and to wind the strap of the *tefillin shel yad* around the middle finger. (Illustration № 59) The custom of Ashkenazic Jews is to stand up while putting on both *tefillin shel yad* and *tefillin shel rosh*. This was explained above in *Siman* 25:41.

Day 67

Putting on *Tefillin Shel Rosh*

Blessing for *tefillin shel rosh*

59) Sefardic Jews do not recite any blessing when putting on their *tefillin shel rosh*. The blessing of *lehani'ah tefillin*, which is recited before putting on the *tefillin shel yad*, covers both the *tefillin shel yad* and *tefillin shel rosh*.

Most Ashkenazic Jews recite the blessing of *lehani'ah tefillin* when putting on the *tefillin shel yad* and the blessing of *al mitzvat tefillin* when putting on the *tefillin shel rosh*. This was explained above in *Siman* 25, beginning with halakha 28. (Illustration № 60)