[כה"ח סוף ס"ק מא]. (תמונה ס"ט). ויבדוק בעצמו שהתפילין מונחות במקום שיכולות להתהדק בראשו, שאם אינם מהודקים אפילו במקצת, לא חשיב קשירה, ולא יצא ידי חובה. [ראה אור לציון ח"ב עמ' לו]

ע. קשר התפילין של ראש, צריך שיהיה מאחורי הראש, למעלה בעורף. [ש"ע סעיף י]. וכל השיפוע עד הגומא נחשב מקום הנחת הקשר. ויהיה מונח [עיקר] הקשר למעלה מן הגומא, והוא בסוף עצם

Fastened to the head

Furthermore, everyone should make sure that the *tefillin shel rosh* is actually fastened onto his head. If it is only balanced in place but it will slip off if he bends over, this is not considered wearing tefillin at all and he is not fulfilling the mitzvah.[188]

Position for the *dalet*-knot

70) The knot of the *tefillin shel rosh* must be positioned on the back of the person's head, above his neck. This means on the part of the skull that slopes downward, down to but not including the notch between the clavical vertebrae. As long as the horizontal section of the *dalet*-knot is positioned on the skull above this notch, the person fulfills the mitzvah properly since the entire loop is fastened to his head. It is alright for the vertical section of the *dalet*-knot to be positioned behind the notch, —

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188. The area on one's head where tefillin can be placed

The reader can find an explanation of how our Sages defined the proper position for *tefillin shel rosh* above in halakha 61. The Talmud states (*Menahot* 37b) that it may be positioned anywhere up to the "soft spot" of a newborn's skull. According to the *Arba'a Turim* and Rabbenu Yeruham, this means that the entire crown of the head is within the proper parameters for *tefillin shel rosh*. The *Sefer Mitzvot Katan* and the *Kol Bo* stated clearly, however, that it can be placed only within the front half of the skull's curve. This is most likely how Rambam defined the position as well, and this is how the *Artzot Hahayim* ruled. Practically speaking, anyone who examines a newborn's head will find the soft spot about halfway up the crown, and not all the way across the crown. Harav Menahem Azarya of Fano wrote (responsa #107) that the proper position for tefillin is at the juncture of the cranial bones. As a child grows older, this spot moves somewhat higher on the skull, but it still is approximately half way across the crown.

The *Mishna Berura* (*Bi'ur Halakha* 27:9) recommended, in light of this, that people refrain from using very large *battim* for tefillin, for fear that the back of the *bayit* might reach beyond the permissible position. Even according to the more lenient opinion, the total length of the *bayit* with its *titura* and *ma'abarta* should be no more than 8 centimeters, despite the fact that the *Shulhan Arukh* ruled (32:41) that there is no maximum size for kosher *tefillin battim*.

The *Kaf Hahayim* Sofer (27:41) stated that [those who wear tefillin "of Rashi" and "of Rabbenu Tam" at the same time] the length of the two *battim* together should total no more than 8 or at most 10 centimeters. In this way, both *battim* can be positioned properly on the head.

Another thing that people must be made aware of is that the strap must be tightened around the head in order for the wearer to fulfill the mitzvah. The *Or Letziyon* (Vol. II, footnote on page 36) remarked that whoever wishes to wear two sets of tefillin at the same time must ascertain that he is able to tighten the strap of his tefillin "of Rabbenu Tam" around his head despite the fact that the strap is tied into a much smaller loop than that "of Rashi." It is known that Harav Mordekhai Eliyahu wore two *battim* of tefillin on his arm at the same time, but only one at a time on his head because he found it difficult to fasten both onto his head at the same time.

Toward the front

Harav Menahem Azarya of Fano wrote that although it is permissible to position the tefillin some distance behind the front hairline, it is best to position it right at the edge of the front hairline since this is the place where the *Kohen Gadol* wears the *tzitz*. On the other hand, the *Mishna Berura* (32:33, *Bi'ur Halakha* 27:9) recommended positioning it a bit behind the edge of the hairline so that it will not slip down beyond the hairline, as explained above in halakha 62.

הגולגולת, שבזה יהיה נתפס על עצם הגולגולת ומהודק היטב סביב לראשו (תמונה ע'). [ראה כה"ח ס"ק מג, אול"צ ח"ב עמ' רפא]. ולא יניח הקשר למטה בגומא (תמונה ע"א), במקום שאינו נתפס על עצם הגולגלות. [אול"צ שם בהערה] ויש ליזהר שאף מקצת הקשר לא יהיה מונח במקום הפנוי משיער (תמונה ע"ב), כי שם הוא נחשב "מפרקת הצואר", ואינו נחשב "עורף", ואם יניחנו שם לא עשה כלום. [משנ"ב ס"ק לה, באה"ח חיי שרה ה"ב, עוי"ח וירא ה"כ]. ואף אותם אנשים שצומח להם שיער על הצואר, אין זה מקום תפילין, ואף בדיעבד לא יצאו ידי חובה.

[ראה משנ"ב שם, כה"ח שם, פסקי תשובות אות יט]

(Illustration № 70) but he must not position the entire knot behind this notch (Illustration № 71) since that is not part of the skull.[189]

In any case, it is vital to make sure that no part of the knot is positioned below the back hairline. (Illustration № 72) The area below the hairline is definitely not within the parameters described by our Sages for positioning *tefillin shel rosh*, and if someone positions it below the hairline it is the same as not putting it on his head at all. Even those individuals who do not have a defined hairline and whose hair growth continues down onto their backs cannot position their tefillin on the neck if they wish to fulfill the mitzvah.

189. The Talmud teaches (*Menahot* 35b) that the *dalet*-knot of the tefillin must be positioned high on the skull, and Rashi explained that this means that it must not be positioned down on the back of the neck. Rambam (*Hilkhot Tefillin* 4:1) ruled that the knot must be positioned above the neck on the back end of the skull, and the *Shulhan Arukh* (27:10) states that the knot must be high on the back of the head.

The *Shilte Hagibborim* (gloss on the *Mordekhi*) stated that the knot may not be positioned below the person's back hairline, and if it is positioned too low the person does not fulfill the mitzvah and his blessing [if he recites a separate blessing for the *tefillin shel rosh*] is recited in vain.

The *Kitzur Shene Luhot Haberit* appears to have misquoted the *Shilte Hagibborim*, citing it as ruling that if someone positions the knot in the notch below the skull he does not fulfill the mitzvah and his blessing is recited in vain. The *Sha'are Teshuva* countered that the *Shilte Hagibborim* issued this ruling for someone who positions the knot below his back hairline, but if he would position it in the notch it would be acceptable since that is above the back hairline. Nevertheless, the *Sha'are Teshuva* agreed that it is best to position the knot on the skull above the notch, and this is cited by the *Yafe Lalev* (27:14) and the *Kaf Hahayim* Sofer (27:43). The *Shulhan Shelomo* (27:7) ruled specifically that the knot should be positioned on the back end of the skull, which protrudes at the back of the head. The *Or Letziyon* (Vol. II, page 281) concurred with this, instructing us to position the knot on the skull and not in the notch below it.

Horizontal section of the knot on the skull

The *Mishna Berura* (27:35) states: "It is best to position the main part of the knot above the notch," based on the ruling of the *Sha'are Teshuva*. Apparently, this means that it is technically possible to fulfill the mitzvah even if one positions the knot in the notch or below it, as long as it is above the back hairline. It is best, however, to follow the stringent view and position it on the skull, since this makes it easier to actually fasten the loop of the strap onto the person's head. The fact that the vertical portion of the knot hangs below the skull onto the notch is not a matter of concern whatsoever. (According to this explanation, if someone can easily fasten the loop tightly around his head even if the knot is positioned below the skull, this would also be acceptable. For most people, however, that is not the case.)

The *Piske Teshuvot* (27:19), however, ruled that the proper practice is to position the entire knot above the notch or even higher, as long as the loop of the strap can be fastened tightly around the head. He agreed that one may allow a bit of the knot to hang below the skull into the notch, citing the ruling of the responsa *Az Nidberu* (Vol. I, #88).

This seems to be an unnecessary stringency, however. The *Sha'are Teshuva* explained that the entire reason for positioning the knot above the notch is in order to be able to fasten the loop of the strap tightly around the head, and this is accomplished even if the entire vertical section of the knot is below the skull. A person's back hairline is almost

עא. יש ליזהר שתהיה הרצועה המקפת הראש מצומצמת ומהודקת סביב ראשו, ולא יהיה היקף הרצועה גדול מהקף הראש, כי אז יש בזה שני חסרונות: אחד, שצריכים הידוק ממש דבעינן "וקשרתם", וההידוק הוא הקשירה. ושנית, שאם הרצועה רפויה סביב היקף ראשו, יפול הקציצה של התפילין שלפניו על מצחו, או יפול הקשר לאחריו למטה בצווארו, ולא יהיו במקומן הראוי להן (תמונה ע"ג).

[משנ"ב ס"ק לה, כה"ח ס"ק מב]

ולכן השואל מחבירו תפילין יקפיד למדוד תחילה אם התפילין מלפנים והקשר מאחור מונחים במקומם הראוי. כי לפעמים היקף הרצועה קטן או גדול לפי מידת ראשו, ואם יתעצל לתקנו, לא יקיים מצות תפילין כדין, וגם יברך ברכה לבטלה. ראה לעיל בסימן כ"ה הלכה ד' והלכה ס"ח.

עב. צריך לכוין את הקציצה של תפילין של ראש שתהיה באמצע רוחב הראש, כדי שתהיה כנגד בין העינים (תמונה ע"ד). [ש"ע סעיף י, ובא"ח חיי שרה ה"ג], ויתקיים בזה "וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ" (דברים ו, ח). והרבה מהאחרונים כתבו שאם שינה בזה לא קיים מצות תפילין. [משנ"ב ס"ק לו]

Properly fitting loop

71) It is vital that the loop of the strap fit snugly on the person's head. If the loop is larger than the circumference of his head, he will not be able to tighten the strap onto his head, whereas the mitzvah is to wear the tefillin tightened onto one's head. Moreover, if the loop is lying loosely on his head the *bayit* will inevitably fall forward onto his forehead, or the *dalet*-knot will fall down onto the back of his neck. Either way, he cannot fulfill the mitzvah of tefillin. (Illustration № 73)

Therefore, when someone borrows a set of tefillin from another person [or uses the synagogue's loaner set] he must make sure to try on the *tefillin shel rosh* to see whether it fits him properly. If it is too large or too small and he does not bother to adjust it, he will not fulfill the mitzvah of tefillin, and if he recites a blessing on the *tefillin shel rosh* it will be a blessing recited in vain.[190] See above in *Siman* 25:4 and 25:68.

Centered on the head

72) The *bayit* of the *tefillin shel rosh* must be positioned on the center of the person's head, directly above the space between his eyes. (Illustration № 74) This is the meaning of the words, "וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ – they shall be ornaments between your eyes". Many *Aharonim* ruled that if someone fails to position it in the center he does

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invariably below the notch, and so the entire knot will be positioned where hair grows.

Hats

The *Yafe Lalev*, cited by the *Kaf Hahayim* Sofer (27:45), taught that it is advisable not to wear a hat while wearing tefillin, since he is likely to push the *bayit* forward onto his forehead as he tightens the hat onto his head. Today in Ashkenazic yeshivot, the students wear their hats during the *shaharit* prayers, and they must be careful to wear the hats far back on their heads so that the hat does not push onto the tefillin.

190. According to the *Avne Nezer*, the borrower cannot fulfill the mitzvah with ill-fitting tefillin even if he adjusts the size of the loop, since the owner will need to restore it to its original size after the borrower returns it, and if so the knot made by the borrower is not a permanent knot. The author maintained that a tefillin knot must be tied with the intention of it remaining tied indefinitely. Many *Aharonim* refuted this stringent ruling, however, as explained below in *Siman* 32:209. See more about this in the *Halakha Berura* (page 128).