לצד ימין נמשכת באורך למטה כמו רגל הדלי"ת (תמונה ע"ז). ויקפיד שלא יתהפך הקשר בעשייתו ובלבישתו. [משנ"ב ס"ק לז]. וראה עוד בסימן ל"ב הלכה ר"ה.

והוא הדין הקשר של יד, צריך ליזהר שלא יתהפך. [רמ"א שם]

ואם נתהפך הקשר נכון להתענות, ואם קשה עליו התענית יפדהו בצדקה. [בא"ח חיי שרה ה'ג]

דיני רצועה שהתהפכה

עה. צריך שיהיה השחור שברצועות לצד חוץ, ולא יתהפכו הרצועות, בין בתפילין של יד, בין בתפילין של ראש. [ש"ע סעיף יא]

ואפילו הנוהגים להשחיר הרצועות מבפנים ומבחוץ (ראה לקמן בסימן ל"ג הלכה ט'), צריכים ליזהר שהצד החיצון המבהיק יהיה לעולם לצד חוץ. [כה"ח ס"ק נא]

עו. אם נתהפכה הרצועה שסביב הראש, וכן הרצועה שקושר בה הקציצה, ופשע בזה, שאף שהרגיש בשעת ההנחה שנהפכה הרצועה, נתעצל לתקן אותה, יתענה יום אחד. [עוי"ח וירא הכ"ב]

backward and that it is not twisted backward when it is put on. See below in *Siman* 32:205. It is likewise important to take care that the *yod*-knot of the *tefillin shel yad* is not turned backward.

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An Inverted Tefillin Strap

Black side faces out

75) The black side of the tefillin straps must face outward. Care should be taken that neither the strap of the *tefillin shel yad* or that of *tefillin shel rosh* be inverted. Even if someone uses straps that have been blackened on all sides, he still must make sure that the glossy side is facing outward.

If strap was inverted

76) If someone mistakenly put on his *tefillin shel rosh* with the strap of the loop around his head inverted, and even after realizing his error he leaves it the way it is, he must fast for a day to atone for his sin. If he never realized it, he is not

Day 72

mirror to help them position their tefillin correctly. He also asserted that his brother-in-law, author of *Hazon Ish*, refrained from using a mirror since it might infringe on the prohibition of emulating feminine practices. He relied on his hands to determine that his tefillin was properly positioned. In *Da'at Nota* (Vol. III, footnote on page 161), Harav Hayim Kanyevski is cited suggesting that even according to the stringent view, it should be permissible to look at one's reflection in a window, since it is not a feminine practice to examine their appearance in that manner.

Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. VI, #49) cited the *Kenesset Hagedola* testifying that it has become common practice for men to use mirrors to groom themselves, and therefore it is no longer an exclusively feminine practice to look at oneself in a mirror. Several *Aharonim* concurred with this, including the *Yaskil Avdi* and the *Igrot Moshe*. Therefore, it is perfectly acceptable to use a mirror to determine that one's tefillin are positioned correctly.

According to the testimony of the late Lubavitcher Rebbe (*Likute Sihot* Vol. III, page 853), Harav Zalman of Liadi used the reflection appearing in the cover of his snuffbox to position his tefillin correctly. This concurs with his ruling that the *tefillin shel rosh* must be positioned exactly in the center between one's eyes. Harav Yitzhak Ze'ev Soloveichik (see responsa *Mishne Halakhot* Vol. V, #8) and Harav Yosef Shalom Elyashiv (see *Tefillin* by Harav Yisraelzohn, halakha 49) both used mirrors for this purpose.

אולם אם נהפכה הרצועה בשוגג, אינו חייב להתענות, אלא ממידת חסידות יתענה יום אחד. [ראה עוד יוסף חי' וירא הכ"ב. וע"ע הלכה ברורה עמ' קלב]

ובן תורה שהתענית תפריע לו בלימודו ויש חשש ביטול תורה, יפדה התענית בצדקה. ראה לקמן בסימן מ' הלכה ח'.

obligated to fast, but it is commendable for him to fast for a day in this case as well.[193] If he devotes his days to Torah study and he knows that he will not be able concentrate as well as he normally does if he fasts, he should give charity in lieu of fasting.[194] See below in *Siman* 40:8.

193. The Talmud (*Mo'ed Katan* 25a) relates that one day Rav Huna discovered that the strap of his tefillin was inverted, and he fasted for forty days to atone for his error. Rabbenu Asher (*Hilkhot Tefillin* #12, cited in the *Bet Yosef*) cited two responsa of the *Ge'onim* commenting on this account. One responsum explains that it was Rav Huna's *tefillin shel rosh* with the inverted strap, and the fact that he fasted was strictly due to his extreme piety. The halakha does not require any fasting at all for committing such an error. The second responsum ruled that if someone's tefillin strap is inverted he must fast for one day, whether it is the strap of *tefillin shel yad* or *tefillin shel rosh*. The forty-day fast of Rav Huna, however, was strictly an act of his extreme piety.

Harav HIDA (*Birke Yosef* 27:4) discovered the manuscript of another such responsum that concurs with the second one cited by Rabbenu Asher, explaining that each person is responsible to pay attention to how he performs a mitzvah, especially one as sacred as tefillin. If his strap became inverted as he was putting it on and he did not pay enough attention to notice it, he is guilty of negligence and he must fast for a day to atone for it.

Despite this, the *Magen Avraham*, Harav Zalman, and the *Mishna Berura* (27:38) all ruled that technically there is no obligation to fast for even one day if this happens. Apparently, they followed the opinion of the first responsum. Harav HIDA and the *Ben Ish Hai* (*parashat Haye Sara* halakha 4), on the other hand, ruled that there is an obligation to fast for one day.

The *Kaf Hahayim* Sofer (27:49) noted that Maran did not mention anything about fasting for such an occurrence, and so it is obvious that Maran as well followed the ruling of the first responsum. He added that this is likewise the opinion of Rambam and the *Arba'a Turim*, since they stated only that one must be careful to ensure that the straps are not inverted but they did not suggest fasting if someone discovers that his tefillin strap was inverted. In practice, he concluded, we do not fast at all for this sin.

If the person did not notice it

According to the responsum cited by Harav HIDA, if someone simply did not realize that his tefillin strap became inverted as he put it on, he still must fast since he should have paid attention to what he is doing, as explained above, and in fact this is the ruling of the *Sheyare Kenesset Hagedola*. The *Ma'adane Melekh*, however, ruled that in such a case there is no obligation to fast. Harav HIDA complained that this ruling contradicts the responsum that he discovered.

According to Maran, however, even if we consider the person to be guilty of a sin in this case, there is still no obligation to fast. It would be only an act of piety.

If someone noticed that his tefillin strap was inverted and he did nothing to correct it, all the *Poskim* concurred that he is obligated to fast. The *Aharonim* who ruled leniently were dealing with a case where the person did not realize that his strap had become inverted. Although Rambam and the *Shulhan Arukh* did not mention any obligation to fast at all, that is because they discussed the halakha regarding people who care about the halakha but did not notice their error, whereas someone who realizes his error and does not correct it seems not to care at all. The *Od Yosef Hai* (*parashat Vayera* halakha 22) cited *Poskim* who ruled that there is an obligation to fast only if the person knew that his strap was inverted and did not bother to correct it [unlike his more stringent ruling in *Ben Ish Hai*].

194. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. II, #28:7) issued a similar ruling regarding someone who dropped his tefillin to the floor. See below in *Siman* 40:8 and the *Ben Ish Hai* (*parashat Haye Sara* halakha 3).

In order to exchange a fast day with charity, one should give enough money to pay for the food one would have eaten that day. This varies with each individual. The *Kaf Hahayim* (27:49) added that although there is no obligation to fast for this sin, anyone who possesses a measure of fear for Heaven will limit himself to eating only one small meal that day in order to atone for his sin. Alternatively, he

עז. אם הניח התפילין והרצועות כהלכה וכראוי, ורק לאחר ההנחה נתהפכו, אין צריך להתענות אפילו ממידת חסידות. [ראה ב"י בשם מהר"י אבוהב, ובהלכה ברורה שם]

עח. מעיקר הדין אין להקפיד שלא יתהפכו הרצועות אלא בחלק הרצועה המקיף את הראש ואת הקיבורת פעם אחת, [וכן ג' כריכות שעל האצבע], אבל מה שכורך אחר כך על ידו, וכן מה שמשתלשל לפניו מהרצועה של תפילין של ראש אין איסור מן הדין צריך שיתהפך, לפי שאינו מעיקר המצוה.

Strap became inverted afterward

77) If someone put on his tefillin correctly, but the strap became inverted later on, there is no reason for him to fast to atone for it, even if he wishes to fulfill the most stringent and pious view of the incident.[195]

Only the initial loop

78) The issue of inverted tefillin straps applies only to the portion of the straps that form the loop around one's head and the loop that encircles the upper arm to hold the *tefillin shel yad* in place (and the portion forming the three coils around the middle finger[196]). If the strap of *tefillin shel yad* is inverted on the person's arm at any point beyond that, or if the strap coming down from the knot of the *tefillin shel rosh* on either side is inverted, technically nothing has been done wrong. The basic mitzvah has already been fulfilled correctly.

Even so, it is recommended to make sure that the glossy sides of the straps are facing outward all along their length for the sake of beautifying the mitzvah.[197] (Illustration № 79)

should limit himself to eating plain bread, or give charity in lieu of fasting.

195. Harav Yitzhak Abohab, cited in the *Bet Yosef*, deduced from the text of the halakha used by Rambam that although it is critical that the straps not be inverted at the moment a person puts on his tefillin, it really does not matter if they were put on correctly and became inverted later on. The *Bet Yosef* disagreed with this, arguing that if someone puts on his tefillin correctly it is improbable that the strap would become inverted later on. If it does happen, however, it appears that the *Bet Yosef* concurred with Rav Abohab that it is not considered a sin.

Harav HIDA (*Birke Yosef* 27:4) stated that Rav Abohab sided with the *Ge'onim* who ruled that, if someone mistakenly puts on his tefillin with the strap inverted and only discovers it later on, he is considered a sinner since he should have paid closer attention to what he was doing. If he paid attention and made sure to put it on correctly, he cannot be held accountable for something that happens later on without his knowledge. The *Halakha Berura* (*Otzerot Yosef* #12) demonstrated that the *Sefer Ha'eshkol* concurred with Rav Abohab's ruling. It certainly fits with the *Mordekhi* (cited in the *Eliya Rabba* 27:13) who taught that the entire issue with an inverted strap is that the person recited the blessing in vain; in this case, the blessing was validated and the strap became inverted later on.

Since the practice of fasting upon discovering that one's tefillin strap was inverted is only an act of piety and not an obligation, it follows that in this case there is even less of a basis to fast, even for the most pious individual.

196. The *Mishna Berura* and *Ben Ish Hai* did not mention this, but the *Kaf Hahayim* Sofer (27:51) added it. It is a logical addition since it is basic to the mitzvah to wind the strap around the middle finger, as explained above in halakhot 42 and 53. Perhaps the *Aharonim* did not bother mentioning this since it is so unusual for this portion of the strap to become inverted.

197. Many *Aharonim* issued this ruling. The *Leket Katzir* (5:44) testified that whenever the author of *Hazon Ish* touched his tefillin, he ran his fingers along the straps that run down across his shoulders to make sure that they were not inverted. He certainly wished to fulfill the mitzvah in the finest manner possible.

ומכל מקום משום נוי המצוה ראוי להפוך שיהיה השחור לצד חוץ אפילו בשאר חלקי הרצועה. (תמונה ע"ט). [משנ"ב ס"ק לח, באו"ח חיי שרה ה"ד, כה"ח ס"ק נ]. ואף על פי כן, אם נתהפך הרצועה במקומות אלו, אין צריך להתענות אפילו ממידת חסידות, שאין כאן חשש איסור. [עוד יוסף חי וירא סוף הכ"ב]

מקום הרצועות של ראש המשתלשלים

עט. ישלשל הרצועות שיהיו תלויים לפניו [ש"ע סי"א], אחת מימינו ואחת משמאלו (תמונה ע"ח). [העיטור נח ע"ד. וראה רמב"ם תפילין פ"ג הי"ב]

ויגיעו הרצועות עד הטבור או למעלה ממנו מעט. [ש"ע שם]. ויש שכתבו שרצועה של ימין תגיע עד הטבור, ורצועה של שמאל עד החזה [משנ"ב ס"ק מא], וכן דעת הזוהר והאר"י. (תמונה מ"ג) [כה"ח ס"ק נב]

ולדברי המקובלים, רצועה של שמאל יכניס בקצה העליון של האבנט כנגד החזה שלו, ורצועת הימין יכניס באבנט למטה בקצה התחתון של האבנט, כדי שתהיה כנגד הטבור שלו. וסופי קצוות של הרצועות יכניסם גם כן באבנט שלא יהיו משולשלים לארץ. (תמונה מ"ג, א). [באו"ח וירא הי"ז, עו"ח וירא ה"ז, כה"ח סי' כה ס"ק סט]. וכן איטר יתלה הרצועות באופן האמור. [כה"ח ס"ק נב]

If they become inverted, however, there is no need at all to fast since the person has committed no sin. —

Day 73

The Loose Ends of the *Tefillin Shel Rosh* Strap

Strap lies across person's chest

79) The two ends of the strap protruding from the *dalet*-knot of the *tefillin shel rosh* should be brought around to the person's chest, one strap over his right shoulder and the other over his left shoulder. (Illustration № 78) The ends of the strap should be long enough to reach down to the person's navel, or slightly above it. According to the *Zohar* and the Arizal [besides some of the *Poskim*], the end on the right should reach down to the navel while the end on the left should reach down to the breast. (Illustration № 43)

The kabbalists' instructions are to insert the left end into the upper edge of one's sash, which is near the level of one's breast. One should insert the right end of the strap into the lower edge of the sash, which is near one's navel.[198] The tips of the strap should be tucked into the sash so that they do not drag onto the ground.[199] (Illustration № 43a) These instructions apply to a lefthanded person as well.

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198. The *Ben Ish Hai* (*parashat Vayera* halakha 17) explained that the right end of the strap represents the spiritual sphere of *hesed* while the left end represents the spiritual sphere of *gevura*. In the kabbalistic texts, *hesed* is referred to as *arikh* (long) while *gevura* is referred to as *katzar* (short). Therefore, the right end of the strap is longer than the left end.

199. These instructions are given by the *Ben Ish Hai* (*parashat Vayera* halakha 17) and the *Kaf Hahayim* Sofer (25:69). In their times, the kabbalists wore a wide sash around the abdomen. Its bottom was near the level of the person's navel, while its top was at the level of his breast, and therefore it was appropriate for positioning the ends of the tefillin strap.