The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ל"ב סעיף מ"ד

Overview

Siman 32 Seif 44:

Halacha L'Moshe M'Sinai **teaches that *tefillin* must have a *titura*, meaning a piece of leather that covers the bottom of the *bayis* and it appears like the board of a bridge. *Halacha L'Moshe M'Sinai* also requires a *ma'avarta* which is an extension of the *titura*. This is done by cutting out a notch in the *ma'avarta* so that it is not as wide as the *titura* and the square shape of the *titura* is recognizable and the *retzua* should pass through the *ma'avarta*. The *shel yad* also requires a *titura* and *ma'avarta*. The *parshiyos* are rolled from the end towards the beginning and they are wrapped in a small piece of parchment and some are particular that the parchment should be kosher. *Halacha L'Moshe M'Sinai* also teaches that one should wrap the *parshiyos* in hair of a kosher animal.** The custom is to wrap the *parshiyos* in animal hair, then wrap that in parchment and then wrap that in hair. **The custom is to take hair of a calf and if hair from a calf is not available one should take hair from a cow or bull. The hair should be washed so that it is clean. Some of the hair should be visible outside of the *bayis*.**

- Even those who maintain that the *batim* must be made from one piece of hide would agree that the *titura* and *ma'avarta* may be made from a separate piece of hide. Nevertheless, if the entire *shel rosh* could be made from a single piece of hide it is preferable. (M.B. 201)
- If one did not wrap the *parshiyos* in parchment it is *b'dieved* valid. (M.B. 205)
- If the *parshiyos* are not wrapped in hair they are invalid. (M.B. 208)
- There is a disagreement where the hairs should emerge and the preferred position is by the compartment that contains והיה אם שמע on the side that faces the section that contains קדש. (M.B. 212)

Stories to Share

The Making of Tefillin

ש"ע ס' ל"ב, מ"ד: "וכורכם בקלף קטן ..."

A certain sofer wondered whether he ought to wrap the respective parshios l'shem kedushas tefillin before inserting them into the batim. The halachah states that they should be wrapped and what they are wrapped in, but whether they should be wrapped lishmah is not addressed.

When this question reached Rav Sternbuch, shlit"a, he recounted that he too had been uncertain about it. "Originally I wondered about this, since the Beis Yosef writes in 32:44 that one must use kosher kelaf. Presumably he relies on the verse, למען תהיה תורת ה' בפיך. It seems as though there is at least a hidur in wrapping the parshios lishmah.

"But then I realized that even the Beis Yosef doesn't hold that this requirement is due to the verse, since one can even wrap the parshios with a cloth post facto. Therefore there is no reason to wrap the parshios lishmah.

Rav Sternbuch added, "But inserting them into the batim must certainly be done lishmah. Some sofrim allow the father of the bar mitzvah boy or an adult to insert the parshios. If this is the case, the sofer must remind the other person to say לשם קדושת תפילין before inserting the wrapped parshios.

He concluded, "There is another potential problem regarding which many may be unaware. According to the Vilna Gaon, blackening is a halachah l'Moshe miSinai; it so it is forbidden to insert the parshios before the batim are blackened. This is clear from the Meleches Shamayim who writes that inserting the parshios is part of the 'making' of tefillin and that the rule עשה ולא מן העשוי, applies to it. Just like one may not insert the parshios into one of the four batim of tefillin and later attach it—like sewing a corner with tzitzis already attached to a tallis—the same is true regarding inserting the parshios, according to the Gaon."

תשובות והנהגות, ח"ב, ס' כ"ג