The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Dec 8, 2025 ■ י"ח כסלו, תשפ"ו
סימן ל"ב סעיף מ"ה-נ"ב

Overview

Siman 32 Seif 45:

Each *parsha* should be placed in its compartment so that it stands upright in its compartment.

Siman 32 Seif 46:

The top line should be on top and the bottom should be towards the opening of the *bayis*. The beginning of the *parsha* should be on the right of the reader so that if he wants to open it to read it, it will be in the correct position.

Siman 32 Seif 47:

If one wrote all four *parshiyos* on one parchment it is valid even if there is no space between the *parshiyos* as long as there is a thread or string between each compartment. The *parshiyos* of the *shel yad* are written on a single parchment and are rolled from the end towards the beginning and it should be wrapped in parchment and bound with the hair of a calf and placed in its compartment similar to the *shel rosh*. If one wrote the *parshiyos* on four pieces of parchment and placed them in four compartments (similar to the *shel rosh*) the *tefillin* are valid but one should cover the four compartments so that they appear as one compartment. The custom is to attach the different pieces of parchment with glue so that they become one piece of parchment and one should be careful to use glue that is kosher.

- If the parshiyos are on a single parchment it is necessary to run a thread or string between each compartment but if they are on separate parchments it is unnecessary. Other Poskim maintain that one should always run a thread or string between the compartments and that is the opinion one should follow but b'dieved it does not invalidate one's tefillin. (M.B. 217)

Siman 32 Seif 48:

If one covered his *tefillin* with gold or the leather of a non-kosher animal it is invalid.

Siman 32 Seif 49:

***Halacha L'Moshe M'Sinai* is that the *tefillin* must be sewn with sinew from a kosher animal and it is preferred to use sinew from a bull.**

- The sinew should be taken from the heel since it is white. (M.B. 222)

Siman 32 Seif 50:

One should not purchase sinew from a gentile out of suspicion that it came from a non-kosher animal. In a place where sinew is not readily available we use threads that are made from parchment until one can obtain sinew.

- Some authorities question whether one may use thread made from parchment rather than sinew even when there is no alternative therefore one should certainly not recite the *beracha*. (M.B. 227)

Stories to Share

The Shape of the Yud

ש"ע ס' ל"ב, נ"ב: "וכמין יוד בשל יד להשלים אותיות שד"י ..."

Although Mishnah Berurah is extremely comprehensive, it is very hard to truly master. In addition, there are other questions which the Mishnah Berurah does not discuss.

A certain person who learned Mishnah Berurah regularly learned today's amud and found that he was left with a question. He wondered if he was permitted to untie the yud-shaped knot next to his tefillin shel yad. "After all, at the end of siman 32 we find that this yud is the final letter of the Name שד"י. It follows that it should be forbidden to untie it since this is like erasing the final yud of the Name. Perhaps one must cut the strap in a manner in which the yud is not erased?"

But when he asked Rav Shamai Kehas Gross, shlit"a, he found that this was one of many questions dealt with in the poskim but not brought by the Mishnah Berurah. "It is certainly permitted to untie the knot since it is not considered the same as a regular letter. This is also why the Maharshag rules that one may cut off part of the strap to form this yud. Regarding regular letters this would be considered etching out the letter instead of writing it and is invalid, since etching out does not constitute writing. For example, if some ink fell on the parchment, the sofer may not merely remove the outer edges and form a yud. Doing so is not considered a yud at all. Yet when it comes to the straps there is no problem of etching since it is not considered actual letters and does not have the halachic parameters of inked writing."

אורח כהלכה, ע' נ'

Siman 32 Seif 51:

There should be three stitches on each side and the stitch should pass through the *titura* and between each compartment. If one made ten or even fewer stitches the *tefillin* are not invalid. **There is an opinion who maintains that the stitches should be made with a single thread.**

- The stitches are not made at the edge of *titura*; rather some of the *titura* should be outside of the stitches. (M.B. 228)
- The stitches must go all the way through from each side so that each hole will have two runs of the needle. (M.B. 229)

Siman 32 Seif 52:

The *retzua* should be inserted in the *ma'avarta* and a knot in the shape of a ד is made for the *shel rosh* and a י is made for the *shel yad* in order to complete the name of ש-די together with the ש on the *shel rosh*. There is a custom to place a piece of leather on top of the *shel yad* aligned along the width of the *shel yad*. The knots should not be made until the ש of the *shel rosh* is formed followed by the ד and then the י.

- Some make the knot of the *shel rosh* similar to a ם which contains two "*dalets*" but some authorities maintain that making a ד is preferred. (M.B. 233)
- If the knot of the *shel rosh* requires fixing it is not necessary to first undo the knot of the *shel yad*. (M.B. 235)