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

# Overview

**Siman 42 Seif 3 (a):**

**A kerchief designated for use to wrap *tefillin* that was used to wrap *tefillin* even once may not be used to wrap money.**

- The same *halacha* applies if one made a new bag for one's *tefillin* or any other item to serve a sacred object but an object that serves something that serves something that is sacred is not sanctified. (M.B. 9)
- A *talis* bag serves a mitzvah object; therefore one may put even non-sacred items in the bag, even if one stores his *tefillin* bag in his *talis* bag. (M.B. 11)
- Although it is prohibited for those people who travel to store non-sacred items in their *tefillin* bag, nevertheless, it is possible to justify their behavior. (M.B. 11)
- There is a disagreement whether one must verbalize the intent to permanently use the kerchief to wrap his *tefillin*. If one made a bag for his *tefillin* or instructed someone to bag such a bag all opinions agree that it is as if he verbalized the intent to use it permanently. (M.B. 12)
- If one specified that he does not intend to use the bag permanently he may use it for non-sacred items. (M.B. 14)
- If the bag was made for *tefillin* and was used once for that purpose even if his intent was to subsequently remove the *tefillin* it may not be used for non-sacred purposes. Similarly, if the bag was made but he added something to beautify it, it may no longer be used for non-sacred items. (M.B. 14)
- The kerchief may not even be used for other sacred objects that have lesser degree of sanctity. For this reason one should not place their *siddur* in their *tefillin* bag but there is no reason to protest those who do since it is so common it is as if it was stipulated. (M.B. 16)

# Stories to Share

## Exclusive Use

ש"ע ס' מ"ב, ג': "סודר דאזמנה למצר ביה תפילין לעולם..."

On today's amud we find that it is forbidden to put anything besides tefillin into a tefillin big which is designated only for them if it has already served to hold the tefillin.

A certain yeshiva bochur procured a new tefillin bag. As he was transferring his tefiilin into it, he wondered if he could use the old bag for anything else. When he approached his rebbi about this question, the rebbi said, "Surely you didn't mean to designate the bag to always be used for tefillin…"

The bochur admitted that he had no idea what he had been thinking when he received the bag at his bar mitzvah. Nevertheless, his rebbe permitted him to use the bag for other uses. "Nowadays people don't mean to designate their bags for tefillin exclusively. It is very normal to procure a new bag and there is no reason to assume that the bag that used to be set aside for one's tefillin was meant to remain that way without exception."

But the bochur wondered about this. As he learned further he found that not everyone agreed that the reasoning for this as simple as it had been presented to him. When Rav Shlomo Zalman Auerbach was asked about this he ruled that it is permitted, but for another reason. "Contemporary tefillin bags are not considered tashmish d'kedushah, merely tashmish d'tashmish. The cases of the tefillin themselves are indeed tashmish d'kedushah and may not be used for any other purpose. But the bags are permitted unless one designated them for tefillin only before he placed the tefillin inside. Even if he designated the bag after the tefillin were put inside, this designation is meaningless."

הליכות שלמה, ע' נ"ז-נ"ח

# Halacha Highlight

## Storing one's *siddur* in his *tefillin* bag

Shulchan Aruch Siman 42 Seif 3 (a)

**אסור למיצר ביה זוזי**

**It is prohibited for one to wrap coins.**

Shulchan Aruch teaches that once a bag was designated for use for *tefillin* and was used even once for that purpose it becomes sanctified and may not be used for something that has a lesser degree of sanctity. This Mishnah Berurah (ס"ק ט"ז) writes that one may not put even a *mezuzah* into a *tefillin* bag since a *mezuzah* has a lesser degree of sanctity than *tefillin*. For this reason, Mishnah Berurah writes that one should not store his *siddur* in his *tefillin* bag since a *siddur* does not have the same degree of sanctity as *tefillin*. He adds that it is not necessary for one to protest those who are lenient since the practice is so common it could be considered as though one stipulated that he should be allowed to use the tefillin bag to hold his *siddur*. Clearly, though, storing a *siddur* on one's *tefillin* bag is not a recommended practice.

Nowadays we place our *tefillin* in cases that completely surround the *tefillin* before they are placed in the *tefillin* bag. Accordingly, the cases have the *halachic* status of an item that serves a sacred item and the bag is an item that serves something that serves a sacred item. As such it is permitted to store one's *siddur* in his *tefillin* bag since our *tefillin* bag does not have the same sanctity as the *tefillin* bag referenced in Shulchan Aruch and Mishnah Berurah (פסקי תשובות אות ד'). Nevertheless, there are Poskim who maintain that even nowadays one should be stringent and avoid placing anything other than their *tefillin* in their *tefillin* bag since the *tefillin* case does not cover the *retzuos* and the knots of the *retzuos* are protected by the *tefillin* bag rather than the case(ע' שו"ת דברי יציב ח"א סי' מ"ח). Another reason for leniency is based on a ruling of Sha'ar Ephraim cited in Biur Halacha (ד"ה אסור למיצר) that the part of the bag that is not needed for the *tefillin* does not become sanctified. Since *tefillin* bags nowadays are made large enough to hold a *siddur* in addition to one's *tefillin,* it is as if it was stipulated that it should be permitted (פסקי תשובות הנ"ל).