קל. תפילין שעיבוד העורות שלהם נעשה על ידי מכונה חשמלית שמסובבת יורה עם מים וסיד, ושם נותנים העורות (תמונה ל"ז), הבתים כשרים. [אור לציון ח"ב פ"ג ה"ה]

קלא. תפילין של ראש יעשה ארבעה בתים מעור אחד, ותפילין של יד יעשה בית אחד מעור אחד. [ראה ש"ע סעיף לח]

ואם הדביק או תפר כמה עורות, רוב רבותינו הראשונים סברו להקל בזה, וכן דעת מרן הבית יוסף שקבלנו הוראותיו. ולכן הבתים של התפלין העשויים מכמה עורות, שהודבקו זה עם זה, ונעשו כעור אחד, כשרים למצות תפלין, וכן המנהג.

Machine tanning

130) If an electric machine was used for tanning the leather, meaning that after a person places the skins in the vat, the machine agitates them so that the chemicals act thoroughly on every corner of the skins, (Illustration № 37) the skins are kosher for tefillin *battim*.[110]

Day 32

A single sheet of leather

131) The *bayit* used for *tefillin shel rosh* contains four separate compartments, but all four must be made of a single sheet of leather. The *bayit* used for *tefillin shel yad* contains only one container, but it likewise must be made of a single piece of leather.[111]

Glued or sewed together

Most *Rishonim* agreed that if someone glues together two or more pieces of leather to construct the tefillin *bayit*, or if he sews them together, they are considered one piece of leather and the tefillin are kosher. This is likewise the ruling of Maran, the author of *Bet Yosef*, and this is the common custom.

110. This is the ruling of the *Or Letziyon* (Vol. II, 3:5). He explained that the act of tanning leather is never the direct act of a person. The person places the leather in the lime and water, but then the tanning takes place by itself while the skins are soaking in the mixture. The halakha demanding that it be performed for the sake of the mitzvah can apply only to that first moment. After that, it does not matter whether the skins simply soak in the chemicals or are agitated in them.

111. The Talmud teaches (*Menahot* 34b) that according to Ribbi Yishma'el the *tefillin shel rosh* has four compartments since the word *letotafot*, referring to *tefillin shel rosh*, appears three times in the Torah. Once it is spelled לטוטפת, suggesting two compartments, and the other two times it is spelled לטטפת, suggesting one compartment each. The three words together represent four compartments. Ribbi Akiva countered that the halakha requiring four compartments is inherent in the word *totafot* itself. He explained that *tot* means two, as it does in the Katfi language, and *fot* also means two, as it does in an African dialect. Therefore, the word *totafot* means two plus two.

The Talmud continues: How do we know that the Torah means to make one head ornament with four separate compartments? Maybe it means to wear four separate head ornaments? The Talmud answers that this is why the Torah refers to the *tefillin shel rosh* as a *zikaron*, a reminder. That is, although the word *totafot* might be seen as a plural term, the word *zikaron* is definitely a singular term. It teaches us that the *tefillin shel rosh* must be a single ornament and not multiple ornaments. How is this accomplished? The scribe writes the passages on four pieces of parchment and inserts each one into a separate compartment of the single head ornament.

ומכל מקום, כיון שדעת כמה אחרונים להחמיר להצריך עור אחד ממש, שסברו שאין מועיל להדביק כמה עורות להיחשב כאחד, לכן מצוה מן המובחר לקיים המצוה בתפלין מעור אחד עם התיתורא והמעברתא (תמונה ל"ח). וכל מי שאפשר לו ישתדל לקנות תפלין מעור אחד, הן בשבילו, הן בשביל בניו כשהגיע זמנם להניח תפלין. ואף שהם יקרים, השם יתברך ישלם לו במיטבא. [יבי"א ח"ט סו"ס ה' ובתוכן הענינים, וכ"פ באור לציון ח"ב פמ"ד הל"א]

קלב. כדי שהתיתורא תהיה עבה וחזקה, מדביקים על התיתורא העליונה חתיכת עור ריבועית, החתוכה במרכזה בצורת ריבוע. את החתיכה הריבועית מוסיפים, כאשר עור התיתורא אינו עבה דיו (תמונה ל"ט).

Nevertheless, a number of *Aḥaronim* insisted that the halakha should follow the opinion that the *bayit* must actually be made of a single piece of leather, and that if separate pieces are glued together they do not become united as a single piece. In light of this, the ideal way to fulfill the mitzvah of tefillin is to purchase *battim* made entirely from a single piece of leather, including the *titura* and *ma'abarta*. (Illustration №38) Maran the Rishon Letziyon promised that God will amply reward someone who makes the effort to purchase tefillin made of a single piece of leather for his own use and for his sons when they become old enough to fulfill the mitzvah.[112]

Miksha battim

132) In order to strengthen the *titura* and make it more durable, a square leather plate is glued onto the upper half of the *titura*. (Illustration №39) Sometimes the leather of the *bayit* is thick enough for the technician to make the *titura* thick enough to be self-supporting without an added plate. (Illustration №40) Tefillin manufacturers called these *battim* "*miksha*," since the entire *bayit* is made of a

112. The *Shulḥan Arukh* (32:38) ruled that the *tefillin shel yad* and *tefillin shel rosh* must each be made of a single piece of leather. In the *Bet Yosef*, Maran cited the *Sefer Hateruma* (#205) ruling that one may construct the tefillin from four separate pieces of leather as long as he sews them together, but that it is best to construct the tefillin from a single piece. Since Maran did not comment on this, it appears that he agreed with it. This is likewise the interpretation of Harav Menaḥem Azarya of Fano.

The *Magen Avraham* (32:52) supported this ruling, demonstrating that the *Sefer Ha'aguda* and Tosafot concur with it. The *Bayit Ḥadash*, however, insisted that the *bayit* must be made of a single piece of leather, not several pieces sewn or glued together. He pointed out that Maran in the *Shulḥan Arukh* did not mention the ruling of the *Sefer Hateruma*, suggesting that he did not accept it. The *Kol Yaakov* likewise (32:174) asserted that Maran disagreed with *Sefer Hateruma* and ruled that sewing together two pieces of leather does not combine them into a single piece.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #5) countered that in many instances the *Shulḥan Arukh* does not repeat a ruling found in the *Bet Yosef*, although Maran did not change positions in those cases. A number of *Aḥaronim* concurred with this, and they testified that the common custom is to use tefillin *battim* made from a number of pieces of leather, and to recite the blessing on it as well. The *Mishna Berura* (32:172) related that the *Ḥatam Sofer* ruled that if the pieces are sewn together it is kosher, but not if they are only glued together. On the other hand, the *Ḥaye Adam* ruled leniently even if the skins are only glued together, and this appears to be the ruling of the *Or Zaruwa*. Nevertheless, the *Mishna Berura*, the *Or Letziyon*, and Maran the Rishon Letziyon concluded that it is highly recommended to use tefillin *battim* that are actually made of a single piece of leather.

The *Halakha Berura* (page 416) explained that if a single piece of leather is used to make the *battim* but during the process it is sliced in several places and then glued together in the desired shape, it is definitely kosher as long as it has not been severed into two or more pieces.

אולם ישנם בתים המיוצרים באופן שעור התיתורא עבה בצורה שאין צורך בתוספת עור זו. בתים אלו נקראים "מיקשה", כי נעשו מחתיכת עור אחת בלי שום תוספת (תמונה מ').

יש שכתבו שאין מעלה בתפילין "מיקשה", כי גם התפילין שמוסיפים לתיתורא שלהם חתיכת עור, הרי הבית והתיתורא והמעברתא שלהם נעשו מעור אחד, ואין תוספת העור הריבועית מבטלת מהם שם "עור אחד". אולם יש שסברו שיש הידור ומעלה לתפילין שנעשו הכל מעור אחד ללא שום תוספת. [ראה בס' זכרון אליהו ועוד]

single piece of leather. [The Torah uses the term *miksha* to describe the Menorah, which had to be formed from a single bar of gold instead of welding together a number of gold bars.]

Despite the claim of the *battim* manufacturers, several *Poskim* insisted that there is no halakhic advantage in a *bayit* that is *miksha*. The halakha requires only that the four compartments be made of a single piece of leather. If all four compartments, the *titura*, and the *ma'abarta* are all made of a single piece, the entire *bayit* has the status of "one skin," whether or not an extra square plate is added to the *titura*. There is a legitimate opinion, however, that a *bayit* that is *miksha* is superior to those with an added leather plate.[113]

113. The *Zikhron Eliyahu* claimed that there is no halakhic advantage in *battim* that are *miksha*. This concurs with the ruling of Harav Bo'az Ha'ivri in *Kuntras Berurim Lema'ase* (Tefillin chapter 7), who explained that tefillin *battim* are considered "made of a single sheet of leather" even if a square plate is added to the *titura*. Rav Bo'az related that he had discussed the issue with Harav Nissim Karelitz, and that this is likewise the opinion of Harav Yosef Shalom Elyashiv and Harav Shemuel Wosner. He discussed the issue with Harav Serayahu Dublisky, who told him that he once had assumed that there is reason to manufacture *battim* without an added plate, but after he presented his arguments to the author of *Hazon Ish*, the latter refuted his position. On a practical level, tefillin *battim* that are *miksha* are more liable to become warped with the passage of time.

Maran the Rishon Letziyon (cited in the journal *Or Torah* 5755 Adar issue, page 464) claimed that there is an advantage to *miksha*, and this is likewise the opinion of Harav Serayahu Dublitzky, who argued that both Rashi and Rambam defined "one skin" as *miksha*. The testimony found in this journal is dubious, however, since Maran the Rishon Letziyon made no mention of *miksha* in his responsum on the subject of "one skin" *battim*. It seems likely that when he asked about *miksha* he understood the question to be whether there is an advantage to single-skin *battim* over those made of pieces that are glued together. He therefore affirmed that there is an advantage, but he never meant to suggest that there is an advantage to *miksha*.

Above, in the footnote to halakha 126, it was explained that the extra leather plate added to the *titura* can even be the leather of a nonkosher animal, just like the glue used in the *battim* can be made from nonkosher animals. This ruling is that of the *Bi'ur Halakha* and of Maran the Rishon Letziyon, as explained in the footnote. In light of this, it is clear that the added square plate is not considered an integral part of the bayit, and the added plate does not detract from the "one-skin" status of the *bayit*.

The *Piske Teshuvot* (32:60) testified that the common custom has been to support the *titura* with a number of pieces of leather, each glued to one side of the *bayit's* bottom to add to the *titura's* thickness. It is better, he contended, that the supporting plate be a single piece shaped into a square matching the dimensions of the *titura*.