גלילת וכריכת הפרשיות

קעג. [קודם שיכניס הפרשיות לבתים], יגלול כל פרשה מפרשיות התפלין, מסופה לתחילתה [ש"ע סעיף מד].
ויעשה כן בין בתפילין של ראש (תמונה צ"ד), בין בתפילין של יד (תמונה צ"ה), שגולל אותן מסופן לתחלתן, עד שתמצא כשתפתח הפרשה תקרא כל פרשה ופרשה מתחלתה עד סופה [רמב"ם פ"ג ה"ז]. והוא כמו במזוזה שנגללת מ"אחד" כלפי "שמע", ולא להיפך. [משנ"ב ס"ק רד]
ובדיעבד שלא כרכם מתחילתם לסופם, כשר. [ביאוה"ל ד"ה יגלגל, וכ"ה בט"ז סוף ס"ק לו]

קעד. יזהר מאוד, שקודם כריכת הפרשיות, שיהיה הדיו שעל הקלף יבש לגמרי, כדי שלא יתדבקו האותיות זו לזו ויתקלקלו. [תיקון תפילין עמ' קע]

קעה. אחר גלילת כל אחת מפרשיות תפילין של ראש, וגלילת פרשת תפילין של יד, כורך כל אחת מהן בקלף קטן. ויש מקפידים לכרוך הפרשיות דוקא בקלף כשר (אבל לא מבהמה וחיה טמאה). [ראה ש"ע סמ"ד ובמשנ"ב ס"ק רז]. ובשעת הדחק שאין לו קלף, יכרוך בחתיכת בד. (תמונה צ"ה,א), [קול יעקב ס"ק רד, וראה במשנ"ב ס"ק רו]

Day 43

Folding and Wrapping the Scrolls

Rolling up each scroll

173) Before inserting the scrolls into the *battim*, each one must be rolled up from its end to its beginning, so that as soon as someone begins to unroll the scroll he immediately sees the first words of each line. The Talmud describes this halakha as rolling the scroll up "from *ehad* to *Shema*," since the word *ehad* appears at the end of the line while the word *Shema* appears at its beginning. This halakha applies equally to the scrolls for *tefillin shel yad*, (Illustration №95) for *tefillin shel rosh*, (Illustration №94) [and for mezuzah scrolls]. If someone mistakenly rolled the scrolls up from beginning to end, the tefillin [or mezuzot] are still kosher.

Allow ink to dry

174) The scribe must take care to wait until the ink has dried completely before rolling up the scrolls. Otherwise, the ink might smear and ruin the scroll altogether.

Wrapping scrolls in parchment

175) After rolling up each of the tefillin scrolls, each of the rolled up scrolls is wrapped up in another piece of parchment. Some *Poskim* insisted that the wrappings must be made of parchment that comes from a kosher animal. If no spare pieces of parchment are available, it is permissible to wrap the scrolls with pieces of woven material.[144] (Illustration №95a)

144. The *Bet Yosef* ruled that it is possible to use a piece of woven cloth if there is no parchment available, and this ruling was cited by the *Peri Megadim* and the *Mishna Berura* (32:206). The *Kol Yaakov* (32:204), however, cited the *Melekhet Shamayim* who noted that Maran did not repeat this ruling in the *Shulhan Arukh*, and apparently retracted it. The *Melekhet Shamayim* tried to explain the reason for this retraction, but he could not find a plausible justification for it. The *Kol Yaakov* concluded that one may still rely on this leniency when one has no other choice.

וכורך בקלף את הפרשה לאורכה. ונכון שיהיה הקלף רחב מספיק שיקיף בו את כל רוחב הפרשה. [ראה הלכה ברורה עמ' תמט, פסקי תשובות אות סט]. וצריך שעל הקלף לא תהיה שום תמונת אות. [קול יעקב ס"ק רד]

קעו. הלכה למשה מסיני שיכרוך על כל פרשה ופרשה, מתפילין של יד ושל ראש, שיער בהמה או חיה טהורים. [ראה ש"ע סעיף מד]. ואפילו מנבילות וטריפות שלהן. [רמב"ם פ"ג מתפילין ה"ח]. ואם לא כרך עליה שיער פסול, ואף שכרך עליה קלף פסול. [משנ"ב ס"ק רח]

The parchment wrapper is folded vertically around the rolled scroll. It is best that the wrapper be wide enough to cover the entire diameter of the rolled scroll. No [Ashuri] letters may be written on the parchment wrappers. These halakhot apply both to the scrolls of *tefillin shel yad* and the scrolls for *tefillin shel rosh*.

Winding hair around scrolls

176) The *halakha leMoshe miSinai* also requires that hair of a kosher animal be wound around each of the tefillin scrolls, both for *tefillin shel yad* and for *tefillin shel rosh*. The hair may be taken from an animal that was not slaughtered properly (*nevela*) or one that has a physical flaw that renders it *terefa*, as long as the species is kosher. If no hair is wound around the scrolls, then even though they are wrapped in parchment the tefillin are not kosher.

If nothing at all is available

Rambam (*Hilkhot Tefillin* 3:1) taught that the halakha requiring us to wrap the scrolls in a piece of parchment is *halakha leMoshe miSinai*, and therefore if the scrolls are not wrapped up at all the tefillin are not kosher. His source is the Talmud Yerushalmi (*Megillah* 1:9). Rabbenu Asher (abridged *Hilkhot Tefillin*), however, interpreted that passage as referring to a different issue, and several *Rishonim* made no mention of the need to wrap the scrolls in parchment. Some of them gave instructions to wrap them, but they did not remark that this is *halakha leMoshe miSinai*.

Based on this, the *Bayit Hadash* and *Magen Avraham* (32:60) ruled that the tefillin are still kosher even if the scrolls were not wrapped up, and they may be used if no other tefillin are available. This is likewise the ruling of the *Mishna Berura* (32:205), who explained in the *Bi'ur Halakha* that according to Rabbenu Asher and other *Rishonim* the *halakha leMoshe miSinai* does not require the scrolls to be wrapped up. Although the *Mahatzit Hashekel* expressed his doubts whether it is permissible to recite the blessing on tefillin if the scrolls inside are not wrapped with anything at all, the *Eliya Rabba* ruled emphatically that one may still recite the blessing. Nevertheless, the *Kol Yaakov* (32:203) and the *Halakha Berura* (page 448) recommended that one refrain from reciting the blessing in such a case.

Nonkosher parchment

The *Bet Yosef* cited several *Rishonim* (*Sefer Mitzvot Katan*, *Orhot Hayim*, *Hagahot Maimoniyot*) who insisted that only parchment made of the skin of kosher animals may be used to wrap the scrolls. Maran challenged that ruling, since one may even use a piece of cloth, and so nonkosher parchment should be acceptable as well. He then reconciled their ruling, explaining that cloth does not come from a nonkosher source, and therefore it is more acceptable than parchment made from the skin of a nonkosher animal. See the *Mishna Berura* (32:207). Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. I, #1:7) asserted that the halakha requiring the wrapper to be made of kosher parchment is the ideal but it is not imperative. Based. Based on this, the *Halakha Berura* (page 449) ruled that it is permissible to recite the blessing on tefillin containing scrolls wrapped in parchment made from a nonkosher animal.

קעז. נהגו שיהיה שיער זה של עגל (תמונה צ"ו). [ש"ע שם]. כדי שיזכור מעשה עגל ולא יחטא, וגם כדי לכפר על עון זה. [ראה ב"י אות מד ד"ה ויכרוך, ובמשנ"ב ס"ק רי]. ונוהגים ליקח משל זנב העגל, שהם ארוכים ונאותין לקשירה, ועוד שהוא חזק ואמיץ. [קול יעקב ס"ק רט, וכ"ה ברמב"ם פ"ג מתפילין ה"ח]. וירחץ השער היטב בתחילה, עד שיהא נקי. [ש"ע שם]. ואין קפידא בכמה שערות ישתמש לכריכה. [פסקי תשובות הערה תק]
ואם לא מצא שיער של עגל, כורך בשיער של פרה או בשיער של שור. [ש"ע שם]. אבל לא יקח שיער של אלים ורחלים, מפני שאינו נקרא שיער אלא צמר. [הלכה ברורה עמ' תנא בשם היראים]

קעח. אחר שכרך השערות סביב הפרשיות, יקשור אותם הדק היטב, באופן שאם יניח מידו יעמוד השיער כרוך ולא יסתר. [ראה קול יעקב ס"ק רח, הלכה ברורה עמ' תנא, פסקי תשובות אות סט]

קעט. נוהגים לכרוך תחילה שיער על הפרשה, ושוב אחר כך לכרוך על הפרשה קלף כשר, ושוב חוזרין וכורכין עליו שיער. [רמ"א סעיף מד, קול יעקב ס"ק רז]

Calf's hair

177) The custom is to coil the hair of a calf (Illustration №96) around the scrolls rather than the hair of another animal. This reminds us of the sin of the Golden Calf and warns us not to repeat such an error. Also, it serves to atone for that sin.[145] Generally, the hair of the tail is used since they are long, tough, and can be knotted easily.[146] Before using it, the hair must be washed well. There is no rule regarding the number of hairs used to wind around each scroll.

If the hair of a calf is not available, the hair of a cow or bull may be used. The hair of sheep must not be used, since the halakha considers it to be wool, not hair.[147]

Day 44

Knotting the hair

178) After winding the hair around the scroll, the ends must be knotted together or at least tucked into the coil so that the coil of hair continues to hold the scroll together without anyone holding it.

Hair, parchment, and hair

179) The custom is to first wind hair around the scroll, then to wrap it with a piece of kosher parchment, and then to wind hair around the parchment wrapper.[148]

145. The *Eliya Rabba*, cited by the *Mishna Berura* (32:210), added that it is best to make all tefillin parts from calves, unlike those who use male goat skins for the straps.

146. This is the ruling of the *Melekhet Shamayim* and *Haye Olam*, cited by the *Kol Yaakov* (32:209). Rambam preceded them, testifying (*Hilkhot Tefillin* 3:8) that the common custom is to use hair from a calf's tail. Since it is the hair of the tail, it is doubly important to wash it well before using it, since the tail is always in contact with the calf's excrement.

147. Human hair

Harav Akiva Eiger (gloss on *Siman* 32:44) refers us to the responsa *Besamim Rosh* (*Kassa deHarsana* #19:2) regarding winding human hair around the tefillin scrolls. The conclusion there is that one may use human hair, for the halakha rejects only the hair of nonkosher animals. Despite this, some scholars have questioned the authenticity of the *Besamim Rosh*, suggesting that it might be a forgery. The *Mishnat Hasofer*, cited in the *Halakha Berura* (page 450), likewise ruled that human hair may not be used for this purpose.

148. Rambam's instructions are to wrap the scroll with parchment and then to wind hair around it. The *Sefer Mitzvot Gadol*, however, pointed out that the Talmud Yerushalmi teaches to wind the hair around the scroll and then to wrap it with a piece of parchment. The