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

נמצא תמצית דין הכריכה הוא כך: לאחר גלילת הפרשה מסופה לתחילתה (תמונה צ"ד), יקח שיער זנב עגל נקי ורחוץ, ויכרכנו על גבי הפרשה (תמונה צ"ז). ואחר כך יכרוך סביב הפרשה חתיכת קלף שיהיה רחב מספיק להקיף כל רוחב הפרשה (תמונה צ"ח). ואחר כך יכרוך שוב שיער. ולבסוף יקשור השערות, באופן שאם יניח מידו, יעמוד השיער כרוך עם הפרשה ולא יפתח (תמונה צ"ט).
ומנהגים שונים ישנם בצורת כריכת השערות והקלף, אם יעשה לרוחב או לאורך. ראה בהערה.

קפ. כריכת הפרשיות בשיער צריכה להיות לשמה, "לשם קדושת תפילין". [קול יעקב ס"ק רח]. וכן כריכת הקלף יעשה לשמה. [הלכה ברורה עמ' תנא]

In summary, the scroll is first rolled from its end to its beginning, (Illustration №94) and then clean hairs taken from a calf's tail are wound around it. (Illustration №97) After that, a piece of parchment as wide as the roll's diameter is wrapped around the scroll, (Illustration №98) and finally more hair is wound around the parchment wrapper. The end of the hair must be tied or tucked under itself so that its remains coiled in place. (Illustration №99) There are a number of variations regarding winding the hair and parchment wrappers vertically or horizontally around the scrolls, as explained in the footnote.[149]

With the proper intentions

180) The person winding the hairs around the scrolls and wrapping it in parchment must perform these acts for the sake of the sanctity of tefillin[150].

Bet Yosef defended Rambam's position, explaining that the order really does not matter, as long as the scroll is wrapped in both the hair and the parchment. Therefore, Rambam recommended winding the hair around the parchment wrapper since the hair will hold the parchment in place. The *Bet Yosef* then cited the *Agur* (#68) testifying that the common custom is to satisfy both opinions by first winding hair around the scroll, then wrapping it with parchment, and then winding hair around the wrapper. This is cited by the Rama in his gloss to 32:44.

The *Kol Yaakov* (32:207) testified that the custom in Baghdad followed Rambam's formula, but he recommended following the formula of the *Agur* to satisfy all opinions. This is the common custom today.

149. Wrapping scrolls of the *tefillin shel rosh*

Some *Poskim* (*Da'at Kedoshim*) gave instructions to wind the inner hair and the parchments vertically around the scroll, and then to wind the outer hair horizontally around the parchment wrapper. The responsa *Shevet Halevi* (Vol. X, #5) added that this does not suggest the Christian symbol of a cross.

Most tefillin today are put together with all the hair and wrappers placed vertically around the scrolls. This makes it much easier to insert the wrapped scrolls into the four compartments of the *tefillin shel rosh*. If the outer hair is wrapped horizontally around the wrapper, it will likely get caught on the sides of the compartment, and possibly pushed off the scroll altogether as the scroll is pushed into the compartment. See the *Zikhron Eliyahu* (21:6) and the *Piske Teshuvot* (*Siman* 32, footnote 505).

Wrapping the scroll of the *tefillin shel yad*

According to the *Da'at Kedoshim*, the inner hair and the parchment wrapper should be wrapped vertically around the scroll, and the outer hair should be wrapped horizontally around the wrapper. This is identical to his formula for the scrolls of the *tefillin shel rosh*, as explained above. The *Zikhron Eliyahu* (ibid.), however, stated that many people wrap the scroll of the *tefillin shel yad* horizontally. It would be better, he complained, if they would wrap it vertically, just like the scrolls of the *tefillin shel rosh*.

There are those who wind the hair horizontally around the scroll of the *tefillin shel yad*, but the parchment wrapper is folded vertically around it. Technically, it is kosher no matter how it is done. (Illustration №112)

150. If this was performed without any specific intentions, it seems that the tefillin are kosher according to the *Shulhan Arukh*, as will be explained below in halakha 200. The *Halakha Berura* (pages 438-441) demonstrated that this is not necessarily correct. Therefore, we must be stringent regarding this.

קפא. הבודק ומגיה תפילין ישנות, יזהר שלא להחליף המטליות והשערות מתפילין של רש"י לתפילין של רבינו תם, ולהיפך. וכן שלא להחליף מתפילין של ראש לתפילין של יד. [פסקי תשובות סוף אות סט]. וראה לקמן בסימן מ"ב הלכה א' והלכה ז'.

וכן יש ליזהר שלא להחליף גם מפרשה לפרשה, שמטלית ושיער אשר היו על פרשת 'קדש' מקודם, יניחם על פרשת 'קדש' שוב שנית, וכן בשאר הפרשיות, והטעם, משום שדומה לדין שקרש שזכה להנתן בצפון לעולם בצפון. (ראה בהלכות ציצית סימן ח' הלכה מ). [קול יעקב ס"ק רד, אור לציון ח"ב עמ' רפד]

שיער חוץ לבית

קפב. קצת משער זה שכורך בו הפרשיות, צריך שיראה חוץ לבתים. [ראה ש"ע שם]. ומנהגנו להוציא השער, אצל פרשת "והיה אם שמוע" לצד הפונה לפרשת 'קדש', דהיינו בין הבית השלישי לרביעי (תמונה ק'). [קול יעקב ס"ק ריא. וכ"ה במשנ"ב ס"ק ריב]

Rewrapping scrolls after examining them

181) When someone opens a used pair of tefillin to inspect the scrolls and then rewraps them to put them back in the *bayit*, he must take care not to use the hairs or parchment that had been used to wrap one scroll for another scroll. Those that had been used to wrap the scroll of *kadesh*, for example, may now be used only to rewrap the scroll of *kadesh* and not any others. This rule is derived from the construction of the *Mishkan* in the wilderness – each of the logs used for the walls was numbered so that it would be positioned in the same place each time the *Leviyim* erected the *Mishkan*.[151]

Likewise, the hairs and parchment that once had been used to wrap scrolls for *tefillin shel rosh* may not be used to wrap a scroll for *tefillin shel yad*. See below in *Siman* 42:1 and 42:7. Certainly, the hairs and parchment that had once been used to wrap scrolls for tefillin "of Rashi" may not be used to wrap scrolls for tefillin "of Rabbenu Tam," or vice versa.

Day 45

Hair Protruding From *Tefillin Shel Rosh*

Hair protruding from the *titura*

182) When inserting the scrolls of the *tefillin shel rosh* into the tefillin *bayit*, one must make sure that some of the hairs that have been coiled around them protrude from the *bayit* [through one of the holes prepared for the stitches] and

151. The *Or Letziyon* (Vol. II, page 284) mentioned this rule regarding the hairs, but not regarding the parchment wrappers. It could be that he felt that this was important regarding the hairs since the *halakha leMoshe miSinai* necessitates them, whereas it is questionable whether the parchment wrappers are necessary. See above in the footnote to halakha 175 for the debate among the *Rishonim* regarding the parchment wrappers. The *Kol Yaakov* (32:204) and the *Piske Teshuvot* (32:69) equated the parchment wrappers to the hairs regarding this halakha.

Unwinding the hairs and rewinding them

The *Zikhron Eliyahu*, cited in *Piske Teshuvot* (*Siman* 32, footnote 512), instructs the person inspecting used tefillin scrolls to unwind the hairs coiled around them and later to wind them around the scrolls again before inserting the