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

וכן בתפילין דרבינו תם שפרשת "והיה אם שמוע" הינה בבית השלישי, יוציא השער משם, והיינו במרכז הבית, בין הבית השלישי לשני (תמונה ק"א).

קפג. יזהר שהשער היוצא יהיה פחות מאורך שעורה (1 ס"מ). [משנ"ב ס"ק ריא, קול יעקב ס"ק רי] **ויש שנהגו** להוציא כמה שערות (תמונה ק"ב). **אולם טוב יותר להוציא רק שערה אחת** (תמונה ק"ג). [ראה הלכה ברורה עמ' תנב]

are visible [on top of the *titura*].[152] The custom is to do this with the hair wound around the scroll of *vehaya im shamowa*, by pulling the hair through the hole next to the front right corner. Usually, this hole is positioned between the third and fourth compartments of the *bayit*.[153] (Illustration № 100) For tefillin "of Rabbenu Tam," in which the scroll of *vehaya im shamowa* is positioned in the third compartment from the left, the hair protrudes through an additional hole positioned between the second and third compartments, (Illustration № 101) and not through any of the holes used for the stitches.

How much hair?

183) No more than a centimeter of hair should protrude out to the *titura*. Many tefillin manufacturers pull several hairs through the hole, (Illustration № 102) but it is best to pull out a single hair and no more.[154] (Illustration № 103) According to

scrolls into the *bayit*. He should not simply pull the coil while it is intact off the scroll and afterward slip the scroll back into the coiled hairs. Technically, however, this is permissible.

152. **The source** for this halakha is the *Zohar* (*Shemot* 237b), cited by the *Bet Yosef*. Here is a literal translation of that passage: "Come, I will tell you a secret that has never before been revealed except to the holy beings on high. Come see, there is a place occupied by an impure spirit. The Blessed Holy One gave it the authority to have control over several aspects of the world, and it can inflict harm. We are not permitted to treat it with disdain; we must watch out for it so that it does not incite against us in the domain of our sanctity. Therefore, we must give it a small place to reside within the realm of our sanctity. In this way, it will not incite against the domain of our sanctity since its authority comes through that sanctity. To this end, we utilize the secret of tefillin by setting aside one calf's hair to protrude so that it is visible outside the tefillin."

The *Piske Teshuvot* (*Siman* 32, footnote 510) cited the author of *Divre Yatziv* explaining that since the *Zohar* states that this hair is supposed to be visible, care must be taken not to paint it black while painting the *bayit*. If someone mistakenly paints it black, however, the tefillin are still kosher.

153. The *Shene Luhot Haberit* (tractate *Hullin*, Unit *Torah Or* #87) cited the *Tola'at Yaakov* stating that the protruding hair should be that which was coiled around the scroll of *kadesh*. The *Shene Luhot Haberit* countered that the tradition he received was that it should be the hair coiled around the scroll of *vehaya im shamowa* since it corresponds to the *sefira* of Bina, which attracts the powers of judgment. In deference to the *Tola'at Yaakov*, he recommended pulling the hair out somewhat toward the left of the *bayit* instead of from the right corner, since the scroll of *kadesh* is situated on the left end.

Harav Yitzhak Bitan, *shalit"a*, who is an experienced, expert scribe and tefillin scroll examiner, explained that the reason we use the hair wound around the scroll of *vehaya im shamowa* is because the sin of idol worship is mentioned in that scroll. The calf's hair reminds us of the sin of the Golden Calf, and by using it in the mitzvah of tefillin we achieve some atonement for that sin.

154. Harav HIDA (commentary *Nitzotze Orot* on the *Zohar*) cited the *Aspaklariya Hame'ira* stating that one calf hair is sufficient, and the practice of pulling out several hairs is incorrect. The *Mor Uktzi'a* likewise complained about the practice of pulling out several hairs, since the *Zohar* states specifically "one hair." Especially since this is a portion of the mitzvah "given" to the forces of evil, as explained above in the footnote to the previous halakha, a minimum of hair should be used. This is similar to the mitzvah of *mayim Aharonim*, which is also a portion of the mitzvah of *Birkat Hamazon* "given" to the forces of evil, and we are therefore supposed to use as

ויש שכתבו שאפשר שנכון להוציא גם מהשיער הכרוך על הפרשה, וגם מהשיער הכרוך על הקלף (המטלית). [זכרון אליהו, הובא בפסקי תשובות הערה תקט]

קפד. אם שכח להוציא השער ותפר הבית, נראה להחמיר ולפתוח הבית ולהוציא השיער, ולחזור ולתפור הבית. [קול יעקב ס"ק ריב, שבט הלוי ח"ד סי' א אות א]

some authorities, it is best to pull out both the hair wound directly around the scroll and the hair coiled around the parchment wrapper of the scroll.[155]

If no hair protrudes

184) If someone sewed up the *bayit* and then realized that he had forgotten to pull hair out to the *titura*, he must now open the *bayit*, pull out the hair as necessary, and sew the *bayit* shut once more.[156]

little water as possible. See the *Yalkut Yosef Berakhot English Edition*, *Siman* 181:18.

The *Yesh Sakhar*, cited in the *Magen Avraham* (32:61), however, infers that it makes no difference how many hairs protrude from the *bayit*. The only thing that matters is that the protruding portion of the hairs should be no longer than one centimeter. The *Halakha Berura* (page 452) ruled that it is best to pull out only one hair.

Tefillin manufacturers prefer to pull out several hairs, since a single hair might become severed and then there would be none left. It would then be necessary to open the *bayit* and pull hair out again, as explained in halakha 184. This writer (Moshe Mizrahi) used to deal with tefillin, and my practice was to pull both ends of a single hair through the hole of the *titura*. That way, it appeared as if two hairs protrude, and even if one end becomes severed, the other end will still be there.

155. These are the instructions of the *Zikhron Eliyahu*, explaining that we wind hair directly around the scroll and then again around the parchment wrapper since we are unsure whether the hair is supposed to be wound above or below the wrapper, as explained above in halakha 179. If so, it should be necessary to pull hair from both coils out to the *titura*. According to this, even though Harav HIDA and the *Mor Uktzi'a* ruled that only a single hair should protrude, one hair from each coil should be pulled out to the *titura*. On the other hand, it is possible that either coil can be used to satisfy the *Zohar's* instructions, although that hair might not be the one with which we fulfill the *halakha leMoshe miSinai* regarding winding the scrolls with hair.

This writer (Moshe Mizrahi) used to choose a fairly long hair, coil it around the scroll of *vehaya im shamowa*, and then after wrapping the scroll in parchment, continue to coil the same hair around the parchment wrapper. In this way, the hair protruding out to the *titura* is definitely the same hair that is used to full the *halakha leMoshe miSinai*.

156. This is the ruling of the *Kol Yaakov* (32:212). Someone once reported to Harav Shemuel Wosner that he discovered fifty sets of tefillin in one location without any hair protruding from the *tefillin shel rosh*. Rav Wosner ruled (responsa *Shevet Halevi* Vol. IV, #1) that although the tefillin are kosher despite this failure, they all must be reopened and repaired. Furthermore, the fellow who ignored this halakha fifty times despite it being stated clearly in the *Shulhan Arukh* must be brought to trial to determine whether he can be trusted as a scribe.