קפז. מותר לתחוב חתיכת קלף בתוך הבית, למטרת חיזוק עמידת הפרשה בתוך הבית, שלא תפול ותרד עם הזמן עד לתחתית התיתורא. (תמונה ק"י) [פסקי תשובות אות ע בשם שו"ת אבן ישראל. וכ"פ הגרח"ק בס' דעת נוטה ח"ג סי' תקפב]

קפח. הכנסת הפרשיות לבתים לכתחילה יהיה על ידי גדול בר חיובא. ונכון לומר בשעת הכנסת הפרשיות לבתים "לשם קדושת תפילין". [פסקי תשובות ריש אות ע]

קפט. המנהג להכניס הפרשיות לבתים לפי הסדר, בראשונה 'קדש' ולאחריה 'והיה כי יביאך' וכן הלאה. ואין זה לעיכובא כלל, והעיקר שיזהר מאוד ויקפיד ליתן דעתו שלא להניח הפרשה שלא בביתה הנכון, כי אז פוסל התפילין. [שם]

Day 47

Securing the scroll in place

187) If the scroll is loose in its compartment, it is permissible to add another piece of blank parchment next to it to hold it in place and ensure that it does not [turn around or] fall down into the area of the *titura*.[161] (Illustration № 110)

Adult male Jew

188) Only an adult who is obligated to fulfill the mitzvah of tefillin should insert the scrolls into the *battim*. Before he begins, he should declare that he is inserting the scrolls for the sake of the sanctity of tefillin.

Insert scrolls in the proper order

189) The custom is to insert the four scrolls of the *tefillin shel rosh* in order, starting with *kadesh*, then *vehaya ki yevi'akha*, and so forth. Nevertheless, if someone inserts them in a different order the tefillin are perfectly kosher, as long as he inserted each scroll into the compartment where it belongs. If any of the scrolls is not placed in the proper compartment, the *tefillin shel rosh* is not kosher.

Uvi'urim cited the author of *Hazon Ish* explaining that in the *tefillin shel rosh* we need to have the four separate scrolls in four separate compartments, and therefore the scrolls must be inserted entirely in the compartments. In the *tefillin shel yad*, there is no need for any separation, and therefore we may be lenient about positioning the scroll. It is best however, to make sure that the scroll of the *tefillin shel yad* is inserted entirely inside its compartment above the *titura*. (Illustration № 109)

Trimming the scrolls' margins

The *Halakha Berura* (page 456) stated that if someone wishes to insert brand-new tefillin scrolls into *battim* and he finds that they protrude down into the *titura*, he may trim the margins above the top line and below the bottom line if that will enable the scrolls to fit entirely into their compartments. If the scrolls have already been used for the mitzvah of tefillin, however, he may not trim the margins. The act of fulfilling the mitzvah has enhanced the sanctity of the parchments, and the margins may not be made unusable. If someone did trim the margins mistakenly, the tefillin are kosher and may be used.

161. This is the ruling of the responsa *Even Yisrael*, cited in the *Piske Teshuvot* (32:70), and Harav Hayim Kanyevski in *Da'at Torah* (Vol. III, #582). Harav Menashe Gross, however, argued (*Lema'an Pe'erkha*, page 81) that the extra piece of parchment might be considered a foreign body interrupting between the side of the *bayit* and the scroll. The *Tefira Tama* (page 89) refuted that, explaining that parchment cannot be considered an interruption since it is made of animal skin just like the *bayit* and the scroll. Nevertheless, the extra parchment might present a different halakhic problem, so he recommended using a long piece of parchment as the scroll's wrapper, and to wedge the scroll in by pushing the extra portion alongside it. Even this suggestion was challenged by Harav Levi Yitzhak of Berdichev in the foreword to *Ta'alumot Soferim* (#15). Nevertheless, the common custom is as described by the *Tefira Tama*.

קצ. תפילין של יד, כותב הארבעה פרשיות בקלף אחד. [ש"ע סעיף מז]. כל פרשה בעמוד לבדה. [ראה קול יעקב ס"ק ריח בשם הרמב"ם]. ויתן ריוח בין פרשה לפרשה, כדי שיעור שתי אותיות ט"ט או פ"ת. (תמונה קי"א). ובדיעבד די יש להקל אף בפחות מזה, אם ניכר שפרשה אחרת היא. [קול יעקב שם] וגולל הקלף שבו ארבעת הפרשיות, מסופן לתחלתן. וכורך קלף עליהם ושער עגל (תמונה קי"ב), (וכפי שהתבאר לעיל הלכה קע"ט), ומכניסן בביתם, כמו בשל ראש. [ש"ע שם]

קצא. אם כתב פרשיות של תפילין של יד על ארבעה קלפים, מותר לכתחילה להניחם בבית של יד. [ראה ש"ע סמ"ז, וקול יעקב ס"ק ריט, וכ"ה במשנ"ב ס"ק ריט. וע"ע משנ"ב ס"ק ריח] ומנהג האשכנזים לדבק הפרשיות בדבק כדי שיהיה הכל כקלף אחד. [רמ"א שם], ויזהרו לקחת דבק כשר, העשוי מבהמה טהורה. [שם, ומשנ"ב ס"ק רכ]. ואם אין להם דבק כזה, יכולים ליקח דבק אחר. [משנ"ב שם בשם הפמ"ג]

Regarding *tefillin shel yad*

190) The *tefillin shel yad* contains a single scroll on which all four passages are written, each one in a separate column. The scribe is supposed to leave a space as wide as two average letters פט) or טט, for example (Illustration № 111)) between each column. If the scribe left a space narrower than this between the columns, it is kosher as long as a reader will recognize that there are separate columns.[162]

The scroll should be rolled up from end to beginning so that the passage of *kadesh* appears as soon as someone begins to unwind it. Calf's hair is wound around the scroll and it is enclosed in a parchment wrapper, (Illustration № 112) as explained above in halakha 179,[163] and then the scroll is inserted into the *bayit*.

On separate scrolls

191) If a scribe wrote the four passages on four separate scrolls, he may roll them together and insert them into a *bayit* of *tefillin shel yad*. The custom of Ashkenazic Jews in such a case is to first glue together the four scrolls so that they appear to be a single roll. The glue that is used should be kosher, meaning that it is not made from a nonkosher animal.[164] If no such glue is available, nonkosher glue may be used.

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162. If the scribe left no space between the columns

If the columns are so close together that a reader is likely to read straight from one column onto the next, it is still possible to repair the scroll. The *Kol Yaakov* (32:218) explained that the scroll can be cut between the passages and then one may insert the separated parchments together into the *bayit*. Although all four passages are supposed to be written on a single scroll, in this the single scroll cannot be used, and therefore it may be cut and used as two or more pieces.

The act of making the scroll kosher by cutting it into separate columns does not infringe on the principles of *shelo kesidran* or of *hak tokhot*, since it does not involve writing letters or erasing letters. As explained above in halakha 85, it is likewise permissible to separate two words that appear to be one by erasing a bit from the last letter of the first word and from the first letter of the second word.

163. The footnote to that halakha includes a discussion regarding winding the hairs vertically or horizontally around the scroll.

164. Synthetic glue in tefillin

The *Poskim* instructed us to use glue made from kosher animals. Some *Aharonim* explained that this means that the glue must be made of an animal source, while we are to choose glue made from kosher animals. According to this, one may not use glue made from synthetic sources, since it is impossible to choose kosher chemicals from nonkosher

ועל כל פנים מנהג הספרדים שאם אירע כן שכתב הפרשיות על ארבעה קלפים, שמניחים הפרשיות בתוך הבית בלא דבק. [קול יעקב ס"ק רכא]. ויגללו הפרשה האחרונה מסופה לתחילתה, ויניחו אותה בתוך הפרשיות האחרות, וכך גם יגללו הפרשיות האחרות מסופם לתחילתם ויתנו אותם בתוך הבית. [ראה קול יעקב שם]. ויש שכתבו שכיום גם מנהג הספרדים להדביק הפרשיות להידור מצוה. [ראה יריעות שלמה ח"א פ"ז ס"א]

קצב. לפי האמור, אם נמצאה טעות בפרשה רביעית של יד ונפסלה, מותר לכתוב הפרשה הרביעית בקלף לבדה אפילו לכתחילה, ולהניחה יחד עם שלושת הפרשיות, וגוללם מסופם לתחילתם, וכאמור. ולמנהג האמור בסעיף הקודם גם ידביק הפרשה הרביעית בדבק עם שלושת הפרשיות. [ראה קול יעקב ס"ק רכ, משנ"ב ס"ק ריט]

והוא הדין בכל זה, אם נפסלו שתים או שלוש פרשיות. [קול יעקב שם]

The custom of Sefardic Jews, however, is to roll together the four scrolls without gluing them into one. The final passage is rolled up first, and then the third passage is rolled around it. After that, the second passage is rolled around them, and the first passage is rolled around the others, completing the roll. Each passage should be rolled from end to beginning. After winding the hair and parchment wrapper around the roll, it can be inserted into the *bayit*. Nowadays, many Sefardic Jews have adopted the practice of gluing the passages together, since it enhances the beauty of the scroll to appear as one.

Replacing a nonkosher scroll

192) According to this, if a scribe wrote a scroll for *tefillin shel yad* and then found that he had omitted a word from the final passage, he may write that passage again on a separate parchment, cut off the invalid passage, and roll together the new scroll with the three-passage scroll in the manner described in the previous halakha. If he follows the practices of gluing together the separate scrolls, he may do that in this case as well. The same applies if the scribe ends up needing to rewrite two or three passages.

chemicals. See the responsa *Minḥat Yehuda* (Vol. VII, #1; Vol. IX, #2). Most *Poskim*, however, give no clue that there is such a stringency. See the responsa *Noda Bihuda* (Vol. I, #1) and the *Nishmat Adam* (14:3). Nevertheless, the common custom is to use glue made from kosher animals (pulverized cowhide cooked into a paste).

Regarding gluing separate scrolls together, any type of glue can be used if kosher glue is not available, because technically there is no need to glue them together altogether. In fact, the Sefardic tradition is to leave the scrolls separate and not to glue them together. Synthetic glue can certainly be used for this purpose. For purposes when glue is needed for the tefillin to be kosher, however, there is room to be stringent and demand glue made from a kosher animal. When the tefillin would be kosher without being glued, one may use synthetic glue if one chooses. For example, synthetic glue can be used to hold together the four compartments of the *tefillin shel rosh* if they are all made from a single sheet of leather. In that case, the purpose of the glue is only to keep the compartments from separating with the passage of time. Also, synthetic glue may be used to seal the *titura* shut after the *bayit* has been sewn together. See what the *Piske Teshuvot* (32:73) cites from the *Zikhron Eliyahu*.