ומנהג העולם לעשות ארבעה נקבים בארבע רוחות, ועוד שני נקבים בכל צד באמצע. ויחד הם י״ב נקבים.

קצה. ראוי לעשות את הנקבים במרחק שוה זה מזה משום נוי התפילין (תמונה קס״ו), אך אינו לעיכובא כלל, וכשירות גם לכתחילה אף אם אין המרחק בין נקב לנקב שוה. אולם יקפיד מאוד שישמר ריבוע התפירות שהוא לעיכובא, וכמבואר לעיל הלכה קמ״ג. [ראה פסקי תשובות סוף אות סד בשם הזכרון אליהו]

קצו. חוט התפירה יהיה סובב משתי רוחות. [ש״ע שם], כלומר, שכל התפירה יהא מסובבת משני צדדין פנים ואחור (תמונה קס״ז). נמצא תופר בשתי מחטין, אחת יוצאת לאחור ואחת נכנסת לצד פנים. [משנ״ב ס״ק רכט עפ״ד הב״י], ובזה התפירה ניכרת משני צדדים, על כל אורך ורוחב התיתורא, ולא בסירוגין. ואם תפר רק מצד אחד פסול. [קול יעקב ס״ק רלב]

קצז. שנים עשר תפירות אלו יהיו בחוט אחד. [ש״ע סעיף נא]. ואם יש לו חוט קצר, רשאי לחבר אליו חוט אחר, לעשותו כחוט אחד, ולתפור בו (תמונה קס״ז). [ראה משנ״ב ס״ק רלא]. ומשום הידור תופרים בחוט אחד בלי שום קשירה. [ראה פסקי תשובות אות עו בשם הזכרון אליהו]

The common custom, in order to sew twelve stitches, is to drill a hole in each of the four corners and two more holes on each side between the corners. This makes a total of twelve holes.

Symmetrical stitching

195) The twelve holes should be positioned equidistant from one another, giving the tefillin the beauty of symmetry. (Illustration №115) If the technician makes some of the holes closer together and others further apart, however, the tefillin are perfectly kosher. The only thing that really matters is that the stitches form a perfect square, as explained above in halakha 143.

Stitching twice around the *titura*

196) The thread is run two times around the *titura*, once clockwise and once counterclockwise, so that it covers the twelve stitches above the *titura* and below it. (Illustration №116) If the thread is run only once around the *titura*, leaving every other stitch blank, the tefillin are not kosher.

Using a single thread

197) All twelve stitches should be made with a single thread.[170] If the person sewing the tefillin finds that his thread is too short to make it all the way around two times, he may tie another thread to the one he is using and then use

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The *Bet Yosef* derived from the *Shimusha Rabba* that if someone sews less than ten stitches, the tefillin are not kosher. The *Mordekhi*, however, ruled that even if one sews less than ten or more than fourteen stitches the tefillin are kosher. The *Bet Yosef* concluded that this seems to concur with the opinion of Rambam and the overwhelming majority of the *Poskim*. This is likewise the ruling of Rama and other *Aḥaronim*.

170. The source for this is Rabbenu Yosef Askandarani, cited in the *Bet Yosef*. The *Levush* (32:51) added that this is an ancient tradition and that it enhances the

קצח. נוהגים על פי דעת כמה ראשונים (העיטור, שבולי הלקט, הפרדס) להתחיל התפירה בנקב שבין פרשת "שמע" לפרשת "והיה אם שמוע", ובצד שיוצאים שם השערות (תמונה קי"ח). אך אין זה לעיכובא.

[זכרון אליהו פ"ט סי' ז, הובא בפסקי תשובות עמ' שכב, הלכה ברורה עמ' תסח].

וכשגומר כל מלאכת התפירה, אין זקוק לקשור, דעצם העברת התפירות מנקב לנקב נחשב לקשירה. ומכל מקום ראוי לקשור בקשירת אומנות קטנה ונאה (תמונה קי"ט). [פסקי תשובות שם]

קצט. תופרים התפירה סמוך להבית, ולא בעינן תפירה תוך הבית. ואין תופרין כתופר בגדים בשפת הבגד בלי שיור, אלא משייר מן התיתורא חוץ להתפירה. (תמונה ק"כ). [משנ"ב ס"ק רכח בשם א"ר ס"ק עב בשם הרא"ש]

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them as if they are one continuous thread. (Illustration №117) Nevertheless, the halakha considers it be nicer if one continuous thread is used without any knots.[171]

Where to begin

198) The common custom, following the instructions of several *Rishonim*, is to begin sewing by pulling the thread [before shutting the bottom *titura* to cover the *bayit*] up through the front hole, second from the right of the person wearing the tefillin. This is the hole between the compartment of *vehaya im shamowa* and the compartment of *Shema*, and it is the same hole through which the calf's hair protrudes. (Illustration №118) If someone begins by running the thread through another hole, however, the tefillin are kosher. [After pulling the thread up through this hole, the *titura* is shut and the person begins the twelve stitches around the *titura*.] Once the twelve stitches are completed, the halakha does not require one to tie the end of the thread into a knot. The stitches themselves are sufficient. Nevertheless, it is recommended to tie a small knot in a manner that will not be noticeable. (Illustration №119)

Position of the stitches

199) The stitches should be positioned on the *titura* close to the *ketzitza*, but it is not necessary for the stitches to enter the *ketzitza*. The stitches must not go around the edges of the *titura* as if it was the hem of a garment. The edges of the *titura*, rather, must surround the twelve stitches.[172] (Illustration №120)

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beauty of the tefillin. If two threads are joined by a knot and used, the knot will detract from the beauty of the tefillin.

171. Although the *Mishna Berura* ruled (32:231) that all the *Poskim* agree that the tefillin are perfectly kosher if two threads are knotted together to complete the twelve stitches, the *Levush* cited in the previous footnote complained that this knot detracts from the tefillin's beauty. Therefore, it is best to use a single, continuous thread.

If the thread snaps while stitching the tefillin

According to the *Ture Zahav*, it is permissible to tie the two halves together and continue sewing. The *Bayit Hadash* and *Magen Avraham* ruled that if the thread snaps it is a proof that the thread is weak and deficient, and therefore the stitches must be undone and a new thread used from the beginning. The *Mishna Berura* (32:231) and the *Kol Yaakov* (32:235) ruled that one may rely on the *Ture Zahav's* ruling if one has no other thread to use. The *Halakha Berura* (page 467) ruled that it is best to replace the broken thread with a new one, but if he does not have a thread that is long enough he may rely on the *Ture Zahav*. See below in *Siman* 33:3 for the halakha if the thread snaps after the *bayit* is completely sewn up.

172. The *Mishna Berura* (32:228) and the *Kol Yaakov* (32:231) added that if the *titura* is a separate piece of leather and not an extension of the *ketzitza*, one must make sure that the stitches go through the bottom flaps of the *ketzitza* that are connected to the *titura*. Nowadays,

ר. לכתחילה צריך לתפור לשמה, "לשם קדושת תפילין". ובדיעבד שלא כיוון לשמה, כשר לדעת מרן השלחן ערוך. [קול יעקב ס"ק רל בשם הזב"צ. ובאול"צ ח"ב עמ' רפד]. ומכל מקום נכון להחמיר לחזור ולהתיר התפירות, ולתפור התפילין מחדש. [ראה הלכה ברורה עמ' תלח-תמ]

רא. בתפילין של ראש יעביר חוט התפירה בין כל בית ובית (תמונה קכ"א). [ש"ע שם]. ואין זה לעיכובא בדיעבד. [משנ"ב ס"ק רל, קול יעקב ס"ק רלג]. ויש שלא נהגו כלל להעביר החוט בין בית לבית. [ראה ברכי יוסף ס"ק טו, ובפסקי תשובות אות עה]

With proper intentions

200) Before beginning to sew the *bayit*, one should declare that one is doing this for the sake of the sanctity of tefillin. According to the *Shulhan Arukh*, the tefillin are kosher even if one failed to have this intention.[173] Nevertheless, it is recommended to undo the stitches and sew the *bayit* over again, this time with the correct intentions.

Thread between the compartments

201) The thread used for the twelve stitches should also be pulled through the three partitions between the four compartments of the *tefillin shel rosh*. (Illustration №121) If this is not done the tefillin are still kosher. In fact, many communities do not follow this practice altogether.[174]

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our tefillin *battim* are made of *or ehad*, with the *ketzitza* and *titura* fashioned together from a single sheet of leather. Therefore, this is not an issue at all.

173. The *Zivhe Tzedek* (Vol. II, responsa #4, cited in the *Kol Yaakov* 32:230 and the *Or Letziyon* Vol. II, page 284) ruled that all steps in the manufacture of tefillin that are *halakha leMoshe miSinai* need to be done with intentions for the sake of the sanctity of tefillin. According to Maran, the tefillin are kosher even if one failed to have these intentions, but according to Rama the tefillin are not kosher. The *Halakha Berura* (pages 438-441) concluded, however, that one should follow the stringent opinion.

174. Whether or not to pull the thread between the compartments

Harav HIDA (*Birke Yosef* 32:15) commented that it is possible to pull the thread between the four compartments only if the compartments are separated all the way down to the level of the *titura* where the *bayit* is stitched. The halakha, however, does not require the compartments to be separated to that extent, as long as the crack separating the compartments is visible on the outside. See above in halakha 154. If the *bayit* is made in that manner, it will be impossible to pull the thread of the stitches between the compartments. Indeed, most tefillin are not manufactured with the compartments separate down to the bottom with the thread running between them, since this makes the *bayit* liable to lose its square shape. The chances of this happening are increased if there is a thread running between the compartments, which will likely force them apart with time. Harav HIDA concluded that it must be that we rely on the opinion of the *Sefer Mitzvot Katan* (#153, page 116) who ruled that it is not necessary to run a thread between the compartments unless one is using a single scroll with all four passages inside the *bayit* of the *tefillin shel rosh*. When using four separate parchments, it is altogether unnecessary.

Nowadays, thanks to modern technology, tefillin *battim* can be manufactured from a single sheet of leather in such a way that the compartments can be separated down to the bottom, allowing the thread to be run between them, and yet their durability is not at all compromised. Therefore, the *Halakha Berura* (page 465) ruled that people ought to observe the practice of running the thread between the compartments. If they do not, the tefillin are kosher anyway.

The *Piske Teshuvot* (32:75) cited several *Aharonim* testifying that the common custom is not to run the thread between the compartments, relying on the opinion of the *Ture Zahav*. In our times, however, almost all *battim* manufacturers run thread between the compartments, following the instructions of the majority of *Rishonim* and the *Shulhan Arukh*. It is well-known that the Arizal observed this practice. Today, with improved methods of *battim*

רב. תפילין שהדביקו את התיתורא קודם התפירה, פסולים. (תמונה קכ״ב). [ביאוה״ל ד״ה יתפור, אול״צ ח״ב פמ״ד הלכה לח]. אולם תפרו ואחר הדביקו, שפיר דמי. [אול״צ שם בהערה. יריעות שלמה ח״ב עמ׳ שיג]. וכן נוהגים הסופרים שמניחים דבק אחר התפירה, לחיזוק הסגירה שלא יתהוו סדקים ולא יתקלקל הריבוע. (תמונה קכ״ג) [פסקי תשובות אות עז]

דיני קשר של ראש ושל יד

רג. יכניס הרצועה תוך המעברתא. (תמונה קכ״ד). ויעשה קשר כמין דל״ת בשל ראש (תמונה קכ״ה), וכמין יו״ד בשל יד (תמונה קכ״ו), להשלים אותיות שד״י עם השי״ן שבראש. [ש״ע סעיף נב]

Day 50

Gluing the *bayit* shut

202) If someone glued the *bayit* shut before sewing it, it is not kosher.[175] (Illustration № 122) Once it has been sewn together, however, it may be glued. The common practice today is to glue together the upper *titura* and the bottom *titura* after they have been sewn shut, since this makes the *bayit* more durable and avoids ugly cracks in the *titura*.[176] (Illustration № 123)

The Tefillin Knots

Knot shaped like *dalet*

203) Once the *tefillin shel rosh* has been sewn together, the leather strap is run through the *ma'abarta*(Illustration № 124) and then tied in a knot that resembles the shape of the letter *dalet*. (Illustration № 125) The strap of the *tefillin shel yad* is tied into a knot that resembles the shape of the letter *yod*. (Illustration № 126) Combined with the letter *shin* displayed on the *bayit* of the *tefillin shel rosh*, these letters spell God's Name Shaddai.

manufacture and of spinning thin but strong thread, there is no longer an excuse not to observe this practice. The responsa *Divre Yatziv* (Vol. I, #24) likewise ruled that one ought to observe this practice since each step in the assembly of tefillin has great Heavenly influence although we are unaware of it in our generation. The *Minhat Yehuda Virushalayim* likewise ruled that this practice should not be discarded, especially since some *Rishonim* claimed that this practice is *halakha leMoshe miSinai*. Therefore, although the halakha is that tefillin are kosher even without this, it is highly recommended to observe this practice.

How it is done

The *Zikhron Eliyahu* (5:7) states that the common custom is to pull the thread between the compartments at the level of the *titura* while the *bayit* is fashioned. By the time it is finished, the thread is hidden inside the *ketzitza* and no longer visible. In some communities, however, the thread is purposely pulled forward so that it remains visible after the *bayit* has been completed. (Illustration № 122)

As long as the thread is in its place, it does not matter if it is afterward covered with glue to hold the compartments together. This is the ruling of Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla*, page 52) and the responsa *Divre Yatziv* (Vol. I, #24), cited in the *Piske Teshuvot*.

175. The *Mishna Berura* (*Bi'ur Halakha* 32:51) cited a leading Torah authority who warned that one must not glue the *bayit* shut before sewing it, since it has been already sealed by the glue and the stitches add nothing to its final status. The *halakha leMoshe miSinai*, however, is to sew the *bayit* shut, not to glue it.

176. The *Hazon Ish* (Collected Letters Vol. I, #189) ruled that one must not glue the *bayit* shut even if it was already sewn together. The *bayit* must be held together by the stitches, according to the *halakha leMoshe miSinai*, not by glue. The responsa *Teshuvot Vehanhagot* (Vol. IV, #8) ruled that it is best to follow this ruling. The responsa