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

רד. קשר של תפילין הוא הלכה למשה מסיני. וגם צריך לעשותו לשמה, שיאמר קודם לכן "לשם קדושת תפילין". [משנ"ב ס"ק רלב, קול יעקב ס"ק רלח]. ובדיעבד שלא קשר לשמה, יש שכתבו להקל לדעת מרן השלחן ערוך [אול"צ ח"ב עמ' רפד], אך מכל מקום נכון להחמיר שיתירנו ויעשנו מחדש "לשם קדושת תפילין". [הלכה ברורה עמ' תעא, ובעמ' תלח-תמ].

וכן כשמגדיל או כשמקטין את קשר התפילין, יש להזהר לכתחילה לומר "לשם קדושת תפילין", אם צורת היו"ד מתבטלת על ידי זה. [אול"צ שם]. ובדיעבד שלא אמר כן, נכון שיתירנו ויעשנו מחדש לשמה. וכאמור.

רה. מנהג רוב הספרדים לעשות הקשר בתפילין של ראש בצורת דל"ת ממש (תמונה קכ"ז). [ראה בזכרון אליהו פט"ז סי' ד. וע"ע בפסקי תשובות הערה תקס"ה בשם הגרי"ח בס' בניהו]. ורגלה של הדל"ת יהיה בצד ימין של המניח (תמונה קכ"ח). [קול יעקב ס"ק רלז]

With proper intentions

204) The *halakha leMoshe miSinai* requires the tefillin straps to be tied into knots.[177] The person tying the knots must first declare that he is tying them for the sake of the sanctity of tefillin. If he did not have these specific intentions the tefillin are technically kosher according to the *Shulhan Arukh*, but it is recommended that he untie the knots and tie them again after declaring his intentions.[178] Likewise, whenever someone adjusts the size of the loop in the strap of the *tefillin shel rosh* and temporarily undoes its shape, he must make sure to first declare that he is doing so for the sake of the sanctity of tefillin. If he failed to declare this, it is recommended that he untie the knot, declare the proper intentions and tie it again.

Customs for the knot

205) In most Sefardic communities, the custom is to form the knot of the *tefillin shel rosh* literally in the shape of a *dalet*, (Illustration № 127) with the vertical line of the letter to the right of the person wearing it. (Illustration № 128) [That is, to anyone behind him it appears to be a regular letter *dalet*.]

Even Yisrael (Vol. VIII, #3), however, argued that there is no basis to say that once the *bayit* has been glued together that the existing stitches no longer count. He concluded that one can certainly apply a bit of glue in two or three places along the *titura*. The *Zikhron Eliyahu* (summary of chapter 9, cited in *Piske Teshuvot* 32:77) states that if there is any concern that the square shape will otherwise become warped, it is best to apply glue after the *bayit* has been sewn, relying on the majority of *Poskim*.

The *Piske Teshuvot* added that if a *bayit's* shape has become warped, one may not repair it by gluing it together. Instead, one must undo the stitches, repair the shape, and then sew it shut once more. After that, one may glue the *bayit* shut as well.

177. The Talmud (*Menahot* 35b) states that the knot of tefillin is a *halakha leMoshe miSinai*. Rashi explained that this refers to the shapes resembling the letters *dalet* and *yod*, but Tosafot (*Menahot* 35b; *Shabbat* 62a) argued that it refers only to the fact that the strap must be tied into a knot. The wording chosen by Rambam (*Hilkhot Tefillin* 3:1) leans to Rashi's opinion. See the *Halakha Berura* (page 468).

178. Any step in the making of tefillin that is *halakha leMoshe miSinai* must be performed for the sake of the sanctity of tefillin. This principle was stated by the *Zivhe Tzedek*, cited above in the footnote to halakha 200. Maran ruled that, despite this rule, if someone failed to have the required intentions the tefillin are still kosher, but Rama ruled that they are not. The *Halakha Berura* ruled stringently in this matter.

ויש שנוהגים לעשות הקשר בצורה מרובעת כמין מ״ם סתומה (תמונה קכ״ט). ויש שעושים הקשר בצורת מ״ם סתומה אך עם חלל וריוח באמצע (תמונה ק״ל). [ראה משנ״ב ס״ק רלג, ובהלכה ברורה עמ׳ תע, ובפסקי תשובות אות עח]. וכל אחד יעשה כמנהג אבותיו. נהרא נהרא ופשטיה.

רו. כשעושה הקשר של יד בצורת יו״ד, יהיה קצה הרצועה בולטת ויוצאת מעט החוצה מהקשר של יו״ד, כי חתיכת רצועה זו משלמת תמונת אות יו״ד (תמונה קל״א), וכשאינה בולטת אין בה צורת יו״ד. אך לא תבלוט יותר מדאי, שלא תדמה לוא״ו. [פסקי תשובות אות עט]

ואם נשאר עודף גדול מן הרצועה, רשאי לחותכה, ואין בו משום ״חק תוכות״. (תמונה קל״ב) [ראה הלכה ברורה עמ׳ תעא]

ודין קשר של יו״ד הצמוד לבית של יד, נתבאר לעיל בסימן כ״ז.

רז. נכון לכתחילה שלא יעשה הקשרים אלא לאחר שעשה השי״ן מתפילין. ואחר כך יעשה הדלי״ת, ואחר כך היו״ד כסדר אותיות השם. [רמ״א סנ״ב, ובמשנ״ב ס״ק רלח]. ואין זה לעיכובא. ולכן בדיעבד שעשה

In other communities the custom is to form the knot as a square, resembling a *mem sofit*. (Illustration №129) A third custom also forms it into a square, but with an empty space in its center.[179] (Illustration №130) Everyone may follow the tradition of his family.[180]

The tip of the *yod*

206) When forming the knot of the *tefillin shel yad* in the shape of the letter *yod*, the tip of the strap should protrude from the knot. The protruding tip is what completes its resemblance to the letter *yod*. (Illustration №131) If it does not protrude at all, it is not a *yod* at all, while if too much of the strap protrudes it will appear more like the letter *vav* than the letter *yod*. This can be remedied by cutting off the extra length of the protruding tip of the strap. Cutting off the extra length does not present a problem of *hak tokhot*.[181] (Illustration №132)

179. In the footnote to the previous halakha, it was explained that according to many *Rishonim* the *halakha leMoshe miSinai* requires the knot to form the letter *dalet*. Although many people tie the knot in the shape of a square, the letter *dalet* is suggested by the two loose ends of the strap, with one extending from the knot vertically and the other extending from the knot horizontally, while the knot is the point where the two lines of the *dalet* meet.

Another explanation is that the back side of the square knot has the appearance of the letter *dalet*. Yet a third explanation is that the square is composed of an upright letter *dalet* and an upside-down letter *dalet* joined together. See the *Mishna Berura* (32:233) and the *Piske Teshuvot* (32:78).

180. If someone has no family tradition

The *Piske Teshuvot* (32:78) ruled that anyone who does not know his family tradition should tie his tefillin strap in the shape of a square, since historically this has been the most widespread practice, and this is appears to be the recommendation of the *Bet Yosef*, citing the *Shimusha Rabba*, the *Orhot Hayim*, Harav Yosef Askandarani, *Sefer Ha'itur*, and Harav Yosef Weil. The *Zikhron Eliyahu* (16:4), however, ruled that he should use a knot shaped like the letter *dalet* since this is the most common practice nowadays. This is definitely the custom of most Sefardic communities.

181. The *Pene Mevin*, the *Levushe Mordekhai*, and Harav Shim'on Greenfeld ruled that it is permissible to cut off the extra length of the strap so that the knot appears like a *yod* and not a *vav*. They did not consider this to violate the principle of *hak tokhot*. Even so, the *Levushe Mordekhai* recommended that, after cutting off the extra length of the strap, one should push back the protruding bit so that it does not appear like a *yod* at all, and then to pull it out again using a needle or pliers. See the *Halakha Berura* (page 471).

קשר של יד קודם של ראש, אין צריך לחזור ולקושרם כסדר. וכן אם הותר הקשר של ראש, יתקנו, ואינו צריך להתיר קודם הקשר של יד. [משנ"ב שם, קול יעקב ס"ק רמא]

רח. הפותח את בית התפילין לבדוק הפרשיות, יש שכתבו שלא יתן הרצועה בתוך המעברתא עם הקשר הישן, משום "תעשה ולא מן העשוי" (תמונה קל"ג), אלא יתירהו ויתן הרצועה את המעברתא, ויעשה הקשר מחדש. ולדינא נראה שיש להקל בזה, כיון שנעשה הקשר מתחילה בהכשר. [הליכות עולם ח"ח עמ' רפ]. ומכל מקום לכתחילה טוב ליזהר בזה. [קול יעקב ס"ק רלט]

רט. הגאון בעל האבני נזר חידש שמי שמי שהשאיל תפילין מחבירו, ושינה הקשר כפי מדת ראשו (תמונה קל"ד), לא יצא ידי חובה, כיון שהבעלים אחר כך שוב יחזירו הקשר כפי מדת ראשם, נמצא שהיה אצל השואל קשר שאינו של קיימא, ולא יצא ידי חובתו.

See above in *Siman* 27 about the need to secure the knot of the *tefillin shel yad* so that it touches the *ketzitza*.

***Shin dalet yod* in order**

207) It is best not to tie the knots in the straps before the letter *shin* has been formed on the *tefillin shel rosh*. After the *shin* has been formed, one should tie the strap of the *tefillin shel rosh* to form a *dalet*, and after that the knot of the *tefillin shel yad* to form a *yod*. In this way, the letters are formed in the correct order of the Name Shaddai.

Nevertheless, if someone formed the letter *yod* on the *tefillin shel yad* before forming the *dalet* on the *tefillin shel rosh*, the tefillin are kosher, and it is not necessary to untie the knots and form them again. Likewise, if at any point the knot of the *tefillin shel rosh* comes undone, it is permissible to tie it again without first untying the knot of the *tefillin shel yad*.

Retying knots after inspecting scrolls

208) According to some *Poskim*, whenever someone has his tefillin scrolls inspected and now has the tefillin reassembled, he should not place the strap back into the *ma'abarta* with the original knot intact. They argued that this is possibly a violation of *ta'ase velo min he'asui*. (Illustration № 133) Therefore, the original knot should be untied, and after the strap is pulled through the *ma'abarta* it should be tied once more.

Strictly speaking, this is not necessary. The strap can be put back into place with its original knot still intact. Nevertheless, it is commendable to follow this stringency.

Borrowing tefillin and adjusting the loop

209) The author of *Avne Nezer* ruled that if one person borrows another's tefillin and found it necessary to adjust the size of the loop in the strap of the *tefillin shel rosh*, (Illustration № 134) the borrower cannot fulfill the mitzvah of tefillin with this set. This is because the owner will have to adjust the loop again as soon as the tefillin are returned to him, and if so, the borrower never meant to tie the strap into a