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

אולם רבים חלקו על זה וסברו דנחשב קשר של קיימא. [מנחת שלמה ח״ב סי׳ ב אות ג ד״ה ומה]. ועוד שהואיל ואין מתירים את הקשר לגמרי, אלא רק מרפים את הידוקו ומשנים מקומו, אין זה בגדר ביטול הקשר.

[ארץ צבי ח״א סו״ס ז בשם ה׳שם משמואל׳. וע״ע בפסקי תשובות אות פא]

permanent knot. Since the knots of tefillin must be permanent knots, this borrower cannot fulfill the mitzvah in this way.

Most *Poskim* rejected this ruling, explaining that the borrower's knot is considered to be a permanent knot even in this case. Furthermore, when adjusting the size of the loop, it is not necessary to untie the knot entirely. One need only loosen one of the straps and pull it up or down to adjust the size of the loop. Therefore, the original knot remains intact for whoever uses it.[182]

182. After twenty-four hours

The responsa *Eretz Tzevi* Frommer (Vol. I, #7) deduced from the words of the *Avne Nezer* that this would not be the case if the owner of the tefillin had already used them that day. In that case, he would not need to readjust the knot a second time until the following day. As long as the knot tied by the borrower can remain for an entire day, it would be considered a permanent knot.

Levels of sanctity along the length of the strap

One might think that the part of the strap that makes up the knot has more sanctity than other parts of the strap. If so, when shortening the loop and pulling the part that was inside the knot to a position outside the knot, one lowers the sanctity of that part of the strap. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla*, footnote 96), however, ruled that this does not present a problem.

דיני רצועות התפילין

ד. עור הרצועות צריך שיהיה מעור בהמה וחיה ועוף הטהורים (תמונה קל"ה). [ש"ע ס"ג]. ואפילו נבלות וטרפות שלהן. [רמב"ם פ"ג מתפילין הט"ו]. וראה לעיל בסימן ל"ב הלכה קכ"ו בהערה.

ה. עור הרצועות צריך שיהיה מעובד לשמו. [ש"ע שם]. ובדיעבד שעיבדו בלא שאמר "לשם קדושת תפילין", ואין לו רצועות אחרות, רשאי להשתמש ברצועות אלו, אך נכון שלא יברך עליהם. [ראה הלכה ברורה עמ' תפג]

Tefillin Straps

What are they made of?

4) Tefillin straps are made of leather from kosher animal hides or kosher fowl skin. (Illustration №135) The leather may come from animals that were not slaughtered kosher or that were found to be *terefa*. See above in the footnote to *Siman* 32:126.

Tanning the leather

5) The leather must be tanned for the sake of the sanctity of tefillin.[186] If the leather was tanned without any specific intentions, it may be used if no other tefillin straps are available, but one should refrain from reciting the blessing.[187]

Day 52

How do we define "new" tefillin and "old" tefillin?

The *Shulhan Arukh* ruled that if someone would hold the tefillin by one end and leave the rest hanging, it is considered still new if the remaining stitches hold the tefillin closed. If this causes other stitches to come apart, however, it is considered old. This definition was applicable in the times when tefillin *battim* were made of parchment or the skin of sheep or goats. Now that they are made of the skins of a cow or steer, it would be hard to find a *bayit* that we would call "old."

In light of this, if two adjacent stitches snap, or if any three stitches snap, one should avoid using the tefillin. If no other tefillin are available, however, one may use it and recite the blessing, since our tefillin are considered "new."

If the *bayit* is considered "old," then even if only two adjacent stitches or any three stitches have snapped one should not use it. If no other tefillin are available, one should use this *bayit* but he must not recite the blessing, unlike the ruling of the *Halakha Berura*.

When a corner stitch snaps

The *Mishna Berura* (*Bi'ur Halakha* 33:2) pointed out that even if only two stitches have snapped, if because of this the stitches no longer describe a square, it is not kosher. In fact, this should be true even if only one stitch had snapped. Rambam and the other *Poskim*, however, did not differentiate between the halakha of the center stitches and the corner stitches. The *Piske Teshuvot* (33:2) ruled that, based on this, one should make sure to repair the stitches if even one corner stitch snaps. Until the repair is made, one may consider the tefillin to be kosher and recite the blessing on it.

186. Based on the Kabbalah

The *Sefer Hakavanot* (*Derushe Tefillin* #4) states: Ideally, one should tan two sheets of leather, one for the strap of *tefillin shel rosh* and one for the strap of *tefillin shel yad*. When inserting the leather designated for *tefillin shel rosh* into the lime solution, one should be conscious of one's intention to use it for *tefillin shel rosh*, and one should meditate on the Name of הויה. When inserting the leather designated for *tefillin shel rosh*, one should be conscious that one intends to use it for *tefillin shel yad*, and one should meditate on the Name אדני. The *Kol Yaakov* (33:11) testified that as far as he knows no one follows these instructions, but he still recommends them for those who are scrupulous.

187. The responsa *Be'er Esek* (#10) ruled that if the leather was not tanned with these intentions, it can be remedied by having these proper intentions when painting the straps black. The *Kol Yaakov* (33:10) rejected this ruling, declaring that even the *Poskim* who ruled that the