הקציצה וקשר הדל"ת, ויניח הבית במקומו ואחר כך הקשר במקומו, ורק יהיו הרצועות תלויים באויר. [מט"י, חס"ל, שתילי זתים, עוד יוסף חי שם]. ואם אי אפשר לו בנקל, יש לסמוך על דברי המתירים. [יפה ללב, כה"ח ס"ק א]

**ג.** מותר לתלות התפלין ביתד, כשהם בכיסם [ש"ע סי' מ ס"א], ואם יש סל תלוי בחבל לא יניח התפילין בתוך הסל, כיון שהם גלוים ואינם מונחים בכיסן. [עוד יוסף חי פ' חיי שרה הי"ג]

**ד.** ספר תורה אסור לתלותו אפילו בכיסו. [עוד יוסף חי שם, משנ"ב ס"ק ג, כה"ח ס"ק ב]. ואף אם הספר תורה מונח בתוך בארון הקודש, ותולה הארון הקודש, באופן שמחברו ביתדות לכותל, יש אוסרים, כל שאין עומד תחתיו דבר מה. אך יש מתירים בזה, כיון שארון הקודש מחובר היטב ביתדות לקיר, ואינו מתנדנד. [תהלה לדוד, בנין אב. ועי' הלכה ברורה עמ' ער"ב שכן מפורש ברשב"ץ]

וסידורים דינם כתפילין, שאם מונחים בכיס, מותר לתלותם. אך אין הכריכה נחשבת לכיס, ולכן סידורים שקבועים בהם לוחות מתכת שיוצאת מהם שלשלת של כסף, אסור לתלותן בם. [משנ"ב וכה"ח שם]

וישלטים שיש בהם פסוקים ותפלות, מותר לתלותן על קירות בית הכנסת. [משנ"ב ס"ק ג, כה"ח ס"ק ג, ילקו"י עמ' תרפב]

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afterward to tighten the loop of the strap around the head. If it is difficult for someone to follow these instructions for some reason, he may continue to put it on the other way, relying on the *Poskim* who permit it.

**Hanging tefillin inside the *kuracha***

**3)** It is permissible to hang the *kuracha* containing one's wrapped-up tefillin on a hook. One must not, however, place unwrapped tefillin in a basket suspended from a hook.[319]

**Hanging a Torah scroll**

**4)** It is forbidden to hang a Torah scroll from a hook, even if it is enclosed in its case.[320] According to some *Poskim*, it is forbidden to screw a Torah ark into the wall of the synagogue unless it is resting on the floor or on a table. Others permit this as long as it is securely fastened to the wall and does not wobble.

**Hanging a prayer book**

It is permissible to hang a bag containing a prayer book, but it is forbidden to hang a prayer book by its cover. Even if the prayer book is fashioned with a silver chain attached to it, it must not be ever hung by the chain.

**Hanging signs with verses**

It is permissible to hang signs with verses or prayers on the walls of the synagogue.[321]

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**319. Throwing tefillin through a prison-cell window**

Once, a Hassidic Rebbe was imprisoned, and a follower of his threw a set of tefillin through the window of his prison cell so that he would be able to fulfill the mitzvah, as related in *Alenu Leshabe'ah* (*Shemot* page 433). The *Yalkut Yosef* (page 682) cited a source for permitting the tefillin to be thrown in such a case.

**320.** The responsa *Igrot Moshe* (*Y.D.* Vol. II, #141:3) ruled that it is permissible to hang a Torah scroll on one's body. This is clear from *Sanhedrin* (21b) where it is stated that a King of Yisrael must write a miniature Torah scroll and carry it around while it is suspended from his arm.

**321.** The *Kenesset Hagedola* and *Magen Avraham* both ruled that such signs may be hung on the walls, basing the ruling on a responsum of Mahari"t (Vol. II, #3). He reasoned that hanging tefillin is disrespectful to them since they are made to be worn and not hung on display, but these placards were designed specifically to be

## דין מי שנפלו לו התפילין

**ה.** מי שנפלו לו תפילין מידו, נכון שיתענה יום אחד. [באו"ח פ' חיי שרה הי"ח]. והטעם כי הראו לו מן השמים שצריך תשובה. [מהר"י ברונא סי' קכז]. או שכמו מי שנפל ספר תורה מידו מתענה, כך יש לו להתענות כשנפלו לו תפילין מידו. והוא על מה שנתבזו התפילין בנפילתן, והוא גרם הזלזול, בכך שלא שמרן יפה, לכן נהגו להתענות לכפר העון. [כפות תמרים סוכה מא ע"ב, ועי' חיים שאל ח"א סי' יב].

## If Tefillin Fall Down

**A one-day fast for dropping tefillin**

**5)** If someone is holding tefillin and he drops them, it is recommended that he fast for a day. This is a sign from Heaven that he needs to repent for his sins and fast to achieve atonement. Other *Poskim* compared this to someone who drops a Torah scroll. He needs atonement for the disgrace of the tefillin that he caused by being careless, and therefore the custom is to fast.[322]

displayed on the wall in a prominent position where everyone can see them. Nonetheless, Mahari"t objected to these signs for a different reason, and this is cited by the *Mahatzit Hashekel*, Harav Akiva Eiger, and the *Kaf Hahayim* Sofer (40:3). The *Shulhan Arukh* (*Y.D.* 283:3) ruled that it is forbidden to write a passage that is only part of a book of the Bible. Other *Poskim* permitted this when it is necessary, but the *Shulhan Arukh* forbade it in every instance [unless no more than three words are printed on each line]. According to this, it is forbidden to write a single verse for such signs.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, *Y.D.* #23) discussed the common custom that people have to purchase a parchment with the passages of the *ketoret* written on it, and to use it when reciting those passages in their daily prayers. This is supposed to bring one a bountiful livelihood. The problem with this practice is that the *Shulhan Arukh* forbids writing those few verses on a parchment. Maran the Rishon Letziyon recommended hiring an Ashkenazic scribe to write the *ketoret*, since Ashkenazic Jews rely on the opinion of Rabbenu Yitzhak Alfasi, who permitted it. If someone owns such a parchment with the *ketoret*, he may use it even if it was written by a Sefardic scribe.

According to this, there is a problem having a Sefardic scribe write a verse on a sign to have it posted on the synagogue wall. If the synagogue already has such signs, they may continue to use them. In fact, this was the personal practice of Maran the Rishon Letziyon. An Ashkenazic scribe is permitted to write such signs, as explained here.

This entire issue is about inscribing a verse on a sign by hand. The *Halakha Berura* (page 273) ruled that it is permissible to print such signs by machine or to have them photocopied.

**322.** There is no mention of fasting for dropping one's tefillin in the Talmud or in any of the *Rishonim's* commentaries. It originates with the responsa of Harav Yisrael of Brona (#127), who explained that when this happens it must be taken as a sign from Heaven that this persons needs to repent for his sins. He compared this to the Talmud's instructions (*Mo'ed Katan* 25a) that if someone's tefillin strap was worn backwards he must fast.

This issue is mentioned as well in responsa *Mishpete Shemuel* (#12, cited by the *Kenesset Hagedola* and *Magen Avraham*), written less than 500 years ago. He explained that tefillin are sacred items, and one must remain aware of them as long as one is wearing them. If someone drops tefillin, it is probably because he failed to be careful enough, and the *Kapot Temarim* (comment to *Sukkah* 41b) explained that he is guilty of being disrespectful to them. The Talmud teaches (*Mo'ed Katan* 26a) that if someone witnesses a Torah scroll or tefillin destroyed by an arsonist, he must rend his garment in mourning. Since this passage equated tefillin to a Torah scroll, then just like someone who drops a Torah scroll must fast, the same applies to someone who drops tefillin.

The *Mishna Berura* (40:3) therefore wrote: The common custom is to fast. The *Kenesset Hagedola* used a similar expression.

The interesting thing is that there is no source in the Talmud that one must fast if one drops a Torah scroll, either. The *Mishpete Shemuel* put it this way: "Is there any doubt that someone who dropped a Torah scroll would fast?" Harav HIDA likewise wrote (responsa *Hayim Sha'al* Vol. I, #12) that there is no real source [earlier than the *Mishpete Shemuel*] for the custom of fasting after dropping a Torah scroll. He added that despite the lack of a Talmudic source, it has become accepted universally to fast if one

**ו.** מי שצריך להתענות על נפילת התפילין מידו, טוב שיקבל עליו התענית באותו היום במנחה, ויתענה למחרת. ואם הוא שבת או יום טוב, ידחה התענית לאחר מכן. [מרן הראש"ל זצ"ל, בילקו"י מהדו"ק עמ' כט]

**ז.** אף אם נפלו התפילין מגובה שהוא פחות מעשרה טפחים לקרקע, צריך להתענות. [בא"ח פ' חיי שרה הי"ח, כה"ח ס"ק ז, ילקו"י מהדו"ק עמ' כט].



**Fast on the following day**

**6)** It is recommended that if someone dropped his tefillin, he should postpone his fast to the following day. During the *minha* prayer prior to the fast, he should declare his intentions to fast the following day.[323] If the following day is Shabbat or *Yom Tov*, he should postpone the fast until a day when fasting is permitted.

**Dropping tefillin a short distance**

**7)** It is necessary to fast even if the person dropped them only a short distance, less than ten *tefahim* (80 cm / 32 inches).[324] Some *Poskim* ruled that if he dropped them only a few inches (less than three *tefahim* / 24 cm / 10 inches), he

drops one's tefillin. Anyone who disregards this custom raises suspicions of his loyalty to our nation.

Note that the *Mishpete Shemuel* wrote, "Is there any doubt that someone who dropped a Torah scroll would fast?" In other words, of course he would fast, but there is no source in the Talmud for this, either. Harav HIDA likewise noted that there is no source in the Talmud or in the early *Poskim*.

**To have the tefillin examined**

Harav Yonatan Steif wrote (responsa #205) that when a Torah scroll is dropped to the floor, it is recommended to have it examined, since it might be a sign from Heaven that it is in need of repair. The responsa *Sheraga Hame'ir* (Vol. III, #12) likewise suggested that if someone's mezuzah falls to the floor he should have all the mezuzot in his home examined. The responsa *Shevet Hakehati* (Vol. I, #275) found a source for having the mezuzot examined if one falls or when moving them to a different home.

The responsa *Afarkasta de'Anya* (Vol. III, #194) asserted that the custom is to have one's tefillin examined if they fall to the floor, citing the *Torat Hayim* Sofer (*Siman* 44). If the tefillin have never been examined, this is definitely recommended, and especially if the tefillin were purchased without ascertaining that they were written and constructed by knowledgeable, God-fearing men. See above in the footnote to *Siman* 39:27.

**323.** The general rule, as the *Shulhan Arukh* states (562:5), is that if someone decides to fast voluntarily but fails to declare his intentions to fast before sunset of the previous day, he will not be credited for observing a fast day although he fasts. The only exception is someone who dreams of some tragedy during the night. In that case, he can remedy the dream by fasting that very day. Although he did not declare on the previous day that he intends to fast, it is considered as if Heaven decreed that he should fast by showing him this dream, and his declaration is not necessary.

In the case of someone who dropped his tefillin, therefore, it makes sense that he must declare that afternoon that he intends to fast the following day because this happened. Harav Yisrael of Brona (#127), however, wrote that as long as this person has not yet tasted anything that day, he can observe his fast on the very day he dropped the tefillin. The fact that he dropped the tefillin is in itself a sign from Heaven that he is expected to fast, just like someone who dreamed of a tragedy.

Rav Yisrael concluded that he did not agree that we can equate the two cases. If someone dreams of a tragedy during the night of Shabbat, the halakha permits him to fast that day, even though it is Shabbat. If someone would drop tefillin on Shabbat, however, he should not fast until the following day.

Several *Aharonim* ruled, citing Harav Yisrael of Brona, that a person should fast on the very day he dropped the tefillin, and it is not necessary to declare one's intentions on the previous day. The *Kaf Hahayim* Palachi (10:38), however, ruled that he should fast on the following day so that he can accept the fast on himself the day before fasting. Maran the Rishon Letziyon (*Yalkut Yosef* page 29) agreed with this position. The main reason why it is necessary to fast is not that dropping the tefillin is a sign from Heaven, but rather because the person needs atonement for being careless and allowing the tefillin to fall. Therefore it is necessary to accept upon himself on the previous day that he will fast.

**324.** The *Ben Ish Hai* (*parashat Haye Sara* halakha 18) cited his responsum in *Rav Pe'alim* ruling that one