

29.3.17

34a (אלא לא שנה) → 35a (ארבע פרשיות שבתפילין)

1... ולטוטפת בין עיניך שמות יג, טז  
 2. והיה קף לאות על ידך ולקרונו בין עיניך למען תהיה תורת ה' בפיך כי ביד הַזְקָה הוצַאָה ה' ממצרים: שמות יג, ט

- I Explanation of phrase in משנה that even one letter can invalidate תפילין (against charge of פשיטא)
- a Reference: is to rule that every letter must have blank parchment surrounding it on all 4 sides
- b Note: source for 4 בתים – either orthography of טטפת (v.1 – ר' ישמעאל) or פת+טט (in foreign languages – ר"ע)
- II Number of פרשיות and בתים
- a ברייתא: source for putting 4 separate פרשיות in 4 separate housings – in one pelt – זכרון (v. 1) – a single “memorial”
- i But: if he wrote it on one parchment and put it into 4 housings – valid
- דבי must have a space between them
  - חכמים: no need for a space, but they accede that there must be a string between them
- (a) And: if the break between the housings isn't visible – invalid
- b ברייתא: hand-תפילה written on one parchment; if he wrote it on 4 pieces and placed them in one housing – valid
- i ד' יהודה he must attach them
- ii ד' יוסי: no need – and ר' יהודה accedes that if he had 2 תפילות-head, he can cover one with a single parchment and use it for של יד תפילין
- Implication: ר' יהודה changed his mind about the need to have the פרשיות attached
  - Challenge (to using תש"ד as תש"י): תפילין-ה' (less sanctified than תפילין-ה', as שם is written on it) may be “elevated” to תפילין-ה', but not the inverse
- (a) Defense: if they are brand new (not yet been tied on) – may be switched
- (i) And: if we hold that designation is meaningful (הזמנה מילתא היא) – he must have made the תפילין-ה' with intent for use as either
- c ברייתא: the order of the פרשיות:
- i On the right:
- קדש לי כל בכור (שמות יג:א-י)
  - והיה כי יבאוך (שם יא:טז)
- ii On the left:
- שמע ישראל (דברים ו:ד-ט)
  - והיה אם שמוע (שם יא:ג-כא)
- iii Challenge: ברייתא teaching the opposite (R/L)
- Answer (אבני): if it is from the perspective of the wearer or the person facing him (“reader”)
- iv דב: if he switches the פרשיות (locations) – invalid
- אבני: this is only true if he puts an “outside” פרשה inside or vice-versa
- (a) Challenge (רבא): the reasoning for this is because the פרשה that is supposed to be on an exterior is now interior or vice-versa; however, even if he puts one exterior on the other side, it is now facing the “R” instead of the “L” (for example), rather...
- רבא: any פרשה put in the wrong place invalidates

Footnote: regarding the proper placement, רש"י (and many other ראשונים – see גה: – understand the order as following the sequence in the תורה, so that the person looking at the תפילין would theoretically be able to read them in order; therefore, the last פרשה (on the extreme right of the person wearing) would be שמוע אם; however, ר"ת understands, from the split language of the ברייתא (from the right, from the left) that we should view it in two bisections – from the right, the first two פרשיות, then from the left side, outside in, read שמע then שמוע אם שמוע; this is an approach known as באמצע. The only point of disagreement is the placement of שמע vs. שמוע אם שמוע. There are two other well-known approaches, which are parallel variations on these; they reverse the order of the reader and the wearer and the שימושא רבא (an early code of Babylonian provenance, from the period of the Ge'onim; the book is not extant, but is quoted in several works of ראשונים; this famous ruling appears in רש"י's תפילין – par. 5) possibly inverts רש"י's order, while רב"ד (quoting גאון – at רמב"ם ibid.) inverts ר"ת's order.