29.3.18

35a (וא"ר חננאל אמר רב תיתורא דתפילין) → 36b (וא"ר חננאל אמר רב תיתורא

י. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עָלֶיךּ וְיָרְאוּ מִמֶּךְ: *דברים כח, י* 2. וַהֲסְרֹתִי אֶת כַּפִּי וְרָאִיתָ אֶת אֱחֹרָי וּפָנַי לֹא יֵרָאוּ: שמות לג, כג וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךְ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךְ: דברים ו, ח 4. ושמרת את החקה הזאת למועדה מימים ימימה: שמות יג, י 5. וְהָיָה **לְאוֹת** עַל יָדְכָה וּלְטוֹטָפֹת בֵּין עֵינֶיךּ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרָיִם: *שמות יג, טז*

- Guidelines for תפילין (unless indicated otherwise הלמ"מ
 - בית the base of the בית.
 - מעברתא. the opening through which the strap passes
 - שי"ן. on the side of the תפילין C
 - תיתורא the divide between housings on the תפילין של ראש must reach the תיתורא
 - Dissent (ר' זימי מנהרדעא): once it is recognized, no need to reach all the way to the base
 - כתיבה תמה parchment must be checked before writing requires כתיבה e
 - Dissent (ר' דימי מנהרדעא): the guill "checks" it
 - Black straps: on the outside; inside may be any color, but must be leather
 - Note: stories of students/sons of חכמים who used other materials are deflected; שומיל must've not seen
 - Note: warning against using red due to "shame" perhaps it will flip out and be seen
 - *Square*: with stitching and diagonal (but not cubed)
 - מצוה but no סכנה is מנילה ד:ח making round מצוה but no מצוה
 - Deflection: perhaps that case is making it like a sharp, round piece which is dangerous
 - יטבלא. if the cover of the בתים is there, valid
 - ה' חסדא. if two are cut open, valid; if 3 are cut open invalid
 - (a) Note: the 2 cut open which don't invalidate may not be contiguous
 - (b) However: this is only invalid if it is new; if old, valid
 - (i) Definitions: old is "springy"; if pulled, it springs back, else it is "new"
 - Discussion regarding straps: אביי's strap split he asked ר' ייסף if he could tie it
 - Response (ר' יוסף): must be a "pure" tie
 - Question (posed to רב אשי): can it be sewn on the inside?
 - Answer: as per the common custom (not to sew it)
 - Counter (גרדומים (shreds) of straps are valid
 - Block: תשמישי בינועה ruled that בני ר"ע (תשמישי מצוה) valid \Rightarrow but not הצועות which are תשמישי אחנה which are תשמישי
 - *Inference*: שעור have a minimal שעור which is from the forefinger...
 - (a) ד' כהנא. to the middle finger
 - (b) ד' אשי. to the thumb
 - iii Note: stories of תכמים who put straps behind them, or in front of them, or braided them
 - קשר. the knot in back of head;
 - ז"ז. the asthetic beauty is for the שם to be facing out
 - ii Note: this may also apply to the straps, per story with רב אשי
 - Tangent: application of vv. 1-2 to תפילין של ראש (and homily about 'ה's "head") ("תפילין")
 - Homiletic rulings: knot must be raised, as ישראל should be elevated; it should face in as שראל should be "in"
- Rules about ברכת תפיליו
 - Timing: from time of placing on arm until tying (ירבא ואביי's response to challenge that it must be עובר לעשייתן
 - Interruption: ר' חסדא if he speaks between תפלה and תפלה, he must make another ברכה
 - Challenge: הי יוחנן ruled that the הי יוחנן is של יד is הפלין.... למצוות תפילין- של ראש: for האשר קדשנו במצותיו וצונו להניח תפילין
 - ברכות': if he doesn't interrupt 1 ברכה; if he does 2 ברכות;
 - Note: if he speaks between them, it is an עבירה and sufficient to send him home from the front (הוטה ח:ה)

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של ראש no על מצוות תפילין if he interrupts, makes both on, של ראש he interrupts, makes של ראש הי ווע מצוות תפילין if he doesn't makes, של ראש הי if he interrupts, makes, של ראש חס על מצוות תפילין

- c Order: dons של יד first, removes של ראש first
 - i Putting on: per order in v. 1
 - ii Removing: per של ראש whenever של are on, they must be 2 (both on)
- d Time parameter: ברכה may be made from time that they must be put on
 - i Therefore: if he leaves on a journey, he may put them on earlier and when the time arrives, touch them & say ברכה
 - ii Ending time:
 - 1 ת"ק. until sunset
 - 2 שוק (i.e. end of work day) שוק (i.e. end of work day)
 - 3 חכמים. until he goes to sleep
 - (a) Note: חכמים and magree that if he took them off to use privy or bathhouse and then the sun set he doesn't re-affix them.
 - (b) Final ruling (ruling (ruling):
 - (i) Version1: כר' יעקב
 - 1. Support: ערבית שוחבה בר ר' חסדא ורבה שי would wear them for ערבית
 - (ii) Version2: against ר' יעקב (sunset)
 - 1. Challenge: ארבי״ח ורבר״ה would wear them for ערבית
 - 2. Defense: they dissent
 - (iii) Challenge (to report): רבר"ה ruled that at dusk, he need not take them off, but doesn't put them on
 - 1. Implication: after dark, he certainly must take them off
 - 2. Answer: that is in re: Friday night
 - (iv) Challenge: the שבת exemption is anchored in the same text as the night exemption
 - 1. Therefore: no reason to distinguish between any other dusk and Friday at dusk
 - 4 Background: v. 4, dispute ריה"ג) whether the חוקה in question is (צ"ע) סך קרבן פסח (ר"ע) or (ג"ע)
 - (a) מימים שבת ויו"ט and ימים and not all days) and not all days)
 - (b) Answer: רבר"ה infers exemption on שבת per "שבת from v. 5 days which are themselves an אות are exempt
 - 5 Consequences of donning them late: putting on תפילין after sunset
 - (a) עשה violates an עשה
 - (b) '"ר. violates a ל"ת
 - (i) Suggestion: they disagree about איר's rule that (פו, אל always implies a ה"ל) always implies a מ"ל) always implies a מ"ל
 - 1. Rejection: all accept אילעא ; disagreement is whether a השמר attached to an עשה is an עשה or ל"ת or עשה
 - 6 אלעזר. it is permissible to put them on after sunset if needed to protect them
 - (a) Story: תבינא was sitting before חפילין and saw him don תפילין after sunset; asked him if he needed to protect them and he answered in the affirmative; but saw that he didn't really need to guard them
 - (i) *Conclusion*: he really held that nighttime was a valid time for מפילין but didn't want to publicize the ruling (הלכה ואין מורין כן)