

- c *Order*: דונס של יד first, removes ראש של first
- i *Putting on*: per order in v. 1
 - ii *Removing*: per לטטפת – והיי לטטפת – whenever ראש 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 ד"ק until sunset
 - 2 ד' יעקב until last person leaves the שוק (i.e. end of work day)
 - 3 חכמים until he goes to sleep
 - (a) *Note*: ר' יעקב and ר' חכמים agree 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* (ר"ג):
 - (i) *Version1*: כר' יעקב
 1. *Support*: ר' חסדא ורבה בר ר' הונא would wear them for ערבית
 - (ii) *Version2*: against ר' יעקב (sunset)
 1. *Challenge*: ר"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/ר"ע whether the חוקה in question is ר"ע (ר"ע) or קרבן פסח (ר"ע)
 - (a) דיה"ג this excludes night (ימים) and שבת ויר"ט (מימים – and not all days)
 - (b) *Answer*: רבר"ה infers exemption on שבת per ר"ע – from v. 5 – days which are themselves an אות are exempt
 - 5 *Consequences of donning them late*: putting on תפילין after sunset
 - (a) ד"א violates an עשה
 - (b) ד"י violates a ל"ת
 - (i) *Suggestion*: they disagree about אילעא ר' אילעא's rule that השמר (=ושמרה) (אל, אל) always implies a ל"ת
 1. *Rejection*: all accept אילעא ר' אילעא; disagreement is whether a השמר attached to an עשה is an עשה or ל"ת
 - 6 *אלעזר* ד' it is permissible to put them on after sunset if needed to protect them
 - (a) *Story*: רבינא was sitting before ר' אשי 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 תפילין but didn't want to publicize the ruling (הלכה ואין מורין כן)