

## OVERVIEW of the Daf

### 1) Mezuzah rulings (cont.)

The Gemara rules in favor of Rav and Shmuel's stringent position that the doorway between the garden and the gatehouse always requires a mezuzah.

R' Huna rules that a stairwell that leads to a second floor requires a mezuzah for each entrance.

R' Papa applies R' Huna's ruling to another case.

The novelty of this application is explained.

Ameimar ruled that a corner entrance requires a mezuzah.

R' Ashi unsuccessfully challenges this ruling.

An entrance that has a single doorpost is discussed.

A Baraisa is cited that proves that the right side of a doorpost is primary.

The exposition of the Baraisa is explained.

Another source that the mezuzah is placed on the right is cited.

A Baraisa is cited that records a dispute between R' Meir and Rabanan that R' Pappa referenced earlier.

The two opinions are explained.

A Baraisa discusses the writing of a mezuzah.

The exposition of the Baraisa is unsuccessfully challenged.

### 2) Tefillin

R' Yehudah in the name of Rav explains that the Mishnah's teaching that even a single missing letter invalidates a mezuzah refers to the point of the "yud."

This explanation is also identified as obvious so another explanation of the Mishnah is suggested.

### 3) Shel rosh

A Baraisa records a dispute regarding the source that the shel rosh must contain four compartments.

Another Baraisa elaborates further on the making of the shel rosh.

### 4) Shel yad

A Baraisa discusses the shel yad.

Rava explains that R' Yehudah retracted his opinion as a result of R' Yosi's words.

R' Yosi's opinion is unsuccessfully challenged.

The resolution is further explained.

### 5) Placement of parshiyos

A Baraisa describes the correct placement of the parshiyos.

A contradictory Baraisa is cited.

Abaye reconciles the contradiction.

R' Chananel in the name of Rav rules that if the order of the parshiyos is changed the tefillin are invalid. ■

## Distinctive INSIGHT

### The stroke of the letter "yod"

לא נצרכא אלא לקוצו של יו"ד

The Mishnah (28a) taught that the four passages of the tefillin are essential for the mitzvah, and even one letter missing from them would cause the mitzvah to be inadequate. Our Gemara begins by asking what is the novelty of the ruling of the Mishnah, because it is obvious that one missing letter causes the mitzvah to be incomplete. Rav Yehuda in the name of Rav explains that even the point of the letter "yod" is essential, and the letter is not valid without it. The Gemara immediately notes that this, too, is obvious, because without this part of the letter, the "yod" is deficient. The Gemara concludes that the point of the Mishnah is that every letter not only has to be written properly, but also that each letter has to be completely surrounded with blank parchment on all sides. The letters may not be touching each other, nor may they be written at the edge of the parchment.

Regarding the precise definition of "the point of the yod", Rashi (29a) says that our Gemara speaks of the lower right hand leg of the letter "yod". The Mishnah is therefore teaching that we should not think that this "yod" is kosher without its leg. In Tosafos, Rabeinu Tam asks that this cannot be the case, as there could not be an initial assumption of the Gemara to think that the letter could be kosher without this leg. Rather, he explains that the Gemara is teaching that the "yod" is unacceptable if it is missing a lower stroke below the left corner of the body of the letter.

Rabeinu Yehonasan explains that the Gemara initially thought that the Mishnah was teaching that the tefillin would not be valid if it was missing an entire letter, thus provoking the question that this was too obvious. Rav Yehuda then explained that if it was missing an entire letter, this would, in fact, be obvious. The lesson is that if a "yod" is written deficiently this is also not valid.

Earlier (29a), Tosafos wrote in the name of Rabeinu Tam that the top of the letter "yod" should be slanted slightly to the left. Accordingly, the lesson of the Mishnah would be that even if the letter is formed fully, but it was not slanted to the left, it is not valid.

Rosh writes that the Gemara is referring to where the "yod" is missing the stroke which rises above the left side of the body of the letter.

Beiur Halacha (O.C. 36, ה"ג צ"ל) in the name of Baruch SheAmar writes that according to Rabeinu Tam, the letter is not valid if it is missing either the bottom or the top stroke along the left hand side of the body of the "yod". The Mishnah was emphasizing that even though the stroke at the lower left of the letter is smaller than the stroke from the upper left, the letter would be invalid without either. ■

# HALACHAH Highlight

## Rolling the mezuzah

יכול יכתבנה על האבנים

One might think that it (the mezuzah) should be written onto the stones

**S**hulchan Aruch<sup>1</sup> rules that when one will affix a mezuzah to his doorpost he should roll the parchment and it should be rolled from the word אחד towards the word שמע. Later authorities question whether rolling the parchment of the mezuzah is essential to the fulfillment of the mitzvah or not. Mezuzas Beisecha<sup>2</sup> asserts that although l'chatchila one should roll the parchment of the mezuzah as mentioned in Shulchan Aruch, nevertheless, if the parchment was affixed to the doorpost without having been rolled the mitzvah is fulfilled. Proof to this position can be derived from the discussion in the Baraisa. The Baraisa concludes based on a gezeirah shavah that the words of the mezuzah are not written directly onto the stone of the doorway. This clearly indicates that were it not for this exposition it would have been acceptable to write the words of the mezuzah onto stone which cannot be rolled.

Teshuvos Lev Avrohom<sup>3</sup> also cites the Baraisa in our Gemara as proof that it is not essential to roll the parchment of the mezuzah. He then rejects the proof although he ultimately returns back to it. In his conclusion he writes that it is certainly not Biblically invalid if the mezuzah is not rolled but it may be required by Rabbinic enactment to roll the mezuzah. More-

# REVIEW and Remember

1. What is the source that the right side is primary when it comes to mezuzah?

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2. How do we know that the parshiyos of the mezuzah are not written directly on the doorpost?

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3. How do we know that the shel rosh comprises four compartments in a single unit?

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4. What is the correct order of the parshiyos?

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over, Maharik<sup>4</sup> writes that regarding all matters of Torah and mitzvos one is obligated to follow the path that was established by our ancestors. Consequently, one should l'chatchila roll the parchment since that is what our ancestors always did. In the event that someone affixed his mezuzah without rolling the parchment it should be taken down, rolled and then reaffixed to the doorpost. However, one should not recite the beracha when it is placed back on the doorpost since it is not clear that the mitzvah was not fulfilled when it was affixed without rolling the parchment. ■

1. שוייע יו"ד סי רפ"ח סעי י"ד.
2. מזוזת ביתך שם שעה"צ ס"יק ל"ט.
3. שויית לב אברהם ח"א סי פ"ה.
4. שויית מהר"יק שרש נ"ד. ■

# STORIES Off the Daf

## "Why Did You Shame My Tefillin?"

והקורא קורא כסדרן

**O**n today's daf we find the famous machlokes between Rashi and Rabbeinu Tam regarding the proper position of the last two parshios of tefillin. According to Rashi the third parshah is שמע ישראל followed by והיה אם שמוע. Rabbeinu Tam holds that והיה אם שמוע is the third parshah followed by שמע ישראל.

Since the Shulchan Aruch writes that a God fearing person will wear both sets of tefillin, Rav Chaim Volozhiner, zt"l, wondered whether he should wear both pairs. When the Vilna Gaon advised that people should wear specifically Rashi

tefillin the entire day, Rav Chaim asked him about tefillin of Rabbeinu Tam. "Since מר wears tefillin all day, it is understandable why he wears specifically Rashi since to put on Rabbeinu Tam even for a short time means missing that amount of time with Rashi tefillin which are the halachah. But someone like me who anyway goes for hours every day without tefillin should probably wear Rabbeinu Tam as prescribed by the Shulchan Aruch..."

But the Vilna Gaon disagreed. "If so, you will need to wear sixty-four pairs of tefillin to fulfill this mitzvah according to all of the existing varieties of opinion..."

Rav Chaim protested, "Yet in the Zohar we find that Rabbeinu Tam tefillin relate to the world to come?"

The Vilna Gaon rejected this claim

as well. "Firstly, that is not the pshat in the Zohar. Secondly, let one whose entire purpose in life is to attain the world to come wear them..."

From that day on, Rav Chaim stopped wearing Rabbeinu Tam tefillin.<sup>1</sup>

Interestingly, towards the end of his life the Chofetz Chaim began to wear Rabbeinu Tam tefillin. When asked why he took this on he replied, "I am planning for the near future when I will go to the olam ha'emes. When there, I will meet Rabbeinu Tam and he will likely ask, 'Yisrael Meir. You learned an abundance of my Tosafos and you found my reasoning sound, imparting much vitality. Why did you shame my tefillin?'"<sup>2</sup> ■

1. תוספות מעשה רב, אות י"ח
2. הח"ח חיו ופעלו, ח"ג, ע' תתע"ה ■