

OVERVIEW of the Daf

1) Placement of *parshiyos* (cont.)

Abaye qualifies the ruling that changing the order of the parshiyos invalidates the tefillin.

Rava rejects this qualification.

2) Appearance of the tefillin

A series of rulings related to the appearance of tefillin is recorded.

Two disputes between Abaye and R' Dimi are recorded.

R' Yitzchok teaches that Halacha L' Moshe M' Sinai mandates that tefillin straps must be black.

This ruling is unsuccessfully challenged.

A Baraisa teaches that tefillin must be square.

R' Pappa explains that this refers to the stitching and their diagonal.

A proof to this explanation is suggested but rejected.

3) Damaged tefillin

R' Huna and R' Chisda disagree whether an internal rip in the compartment of the tefillin invalidates the tefillin.

Rava qualifies R' Chisda's position.

R' Yosef explains the meaning of the terms "old" and "new" in this context.

A second definition of the terms "old" and "new" is suggested.

4) Tefillin straps

R' Yosef taught Abaye that knotting together a ripped strap does not render the strap valid.

R' Acha the son of R' Yosef asked whether stitching together a strap is a valid repair.

R' Ashi informed him that it is not.

R' Pappa rules that stubs of tefillin straps are valid.

This ruling is rejected.

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REVIEW and Remember

1. What is the correct coloring of the straps (inside and outside)?

2. What part of the tefillin must be square?

3. What is the correct length of the straps?

4. How do we know that Hashem wears tefillin?

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Dr. and Mrs. Moshe Nitekman
In loving memory of their mother
מרת ח'י' רחל בת ר' מרדכי צבי, ע"ה

Distinctive INSIGHT

The aspects of tefillin which are Halacha l'Moshe miSinai

אמר אביי שי"ן של תפילין הלכה למשה מסיני

Abaye identifies three aspects of the tefillin which are known to us as Halacha l'Moshe m'Sinai. The first law is that a space must be provided between the upper and lower levels of the compartments through which the tefillin straps may be inserted. The second law is that folds must be formed in the shape of the letter שי"ן which protrude from either side of the shel rosh. The third law is that the parchment upon which the passages of the tefillin are written should be inspected that they not have holes in them. The writing must be done flawlessly, and if a hole would interrupt the writing of any letter, the writing would be defective.

Regarding the second law, that there be a letter שי"ן protruding from the capsule of the shel rosh, Rashi writes in several places (35b; Shabbos 28b, 62a; Eiruvin 97a) that it is not only the שי"ן of the shel rosh, but also the יר"ד and דל"ת which are made from the straps of the shel yad which are Halacha l'Moshe miSinai. Some versions actually have these additions in the text in the Gemara in Shabbos, and in Eiruvin, Rav says that the knots of the tefillin are Halacha l'Moshe m'Sinai. Rashi explains that this refers to שי"ן of the shel rosh and the יר"ד and דל"ת of the shel yad.

Tosafos (here, 35b) disagrees with Rashi, and he writes that only the שי"ן is included in the Halacha l'Moshe m'Sinai, and not the letters which are formed by the straps. The reference in Eiruvin that states that the knots are Halacha l'Moshe m'Sinai refers not to the letters, but that the tefillin must be tied onto the arm and head with a knot, and not just placed there.

Tosafos brings a proof for his contention that the letters formed by the straps are not part of this aspect of the tradition: the Gemara in Shabbos (28b), which notes that the mitzvah of tefillin must be fulfilled using materials from kosher animals. The Gemara concludes that the שי"ן of the tefillin is learned from a Halacha l'Moshe m'Sinai, but the requirement to use a kosher animal refers to the straps. We see, notes Tosafos, that the straps and the letters formed by them are distinct from the category identified as Halacha l'Moshe m'Sinai.

Ra"n answers that the יר"ד and דל"ת of the tefillin are certainly included in the Halacha l'Moshe m'Sinai, but because these letters are not in written form, but only tied into the straps, they are not included in the reference learned from the verse cited in the Gemara in Shabbos, "that the Torah of God shall be in your mouths." ■

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HALACHAH Highlight

Painting the retzuos black

רצועות שחורות הלכה למשה מסיני

According to Halacha L'Moshe M'Sinai the straps must be black

Shulchan Aruch¹ relates that Halacha l'Moshe m'Sinai teaches that the retzuos must be black on the outside but may be any color other than red on the inside. Beirur Halacha² references Baruch She'amar who writes that one should paint the retzuos black. When they dry they should be painted a second time and after drying even a third time until they are black as a raven. Beirur Halacha, however, writes that in his opinion this procedure is only l'chatchila and all that is necessary is that the retzuos should be called black. Consequently, even if the retzuos appear blue or brown they are valid³.

Sefer Keses HaSofer⁴ writes that one should color even the edges of the retzuos that are visible and that this may even be required by Halacha l'Moshe m'Sinai. Pri Megadim, however, seems to disagree with this position and Teshuvos Shevet HaLevi⁵ writes that since Shulchan Aruch and commentators did not mention this practice even as a stringency it must be for a reason although unknown to us. Consequently, one need not be concerned with complying with this stringency.

Mishnah Berurah⁶ mentions that one must pay special attention to the part of the retzuos near the knots since the retzua in that area has a tendency to become worn and could easily lose its color. This concern indicates that the principle rubo k'kulo – the majority is similar to the full amount – does not apply and one must be sure that his retzuos are completely black. This is the position expressed by Rav Shlomo Zalman Auerbach in contrast to the position held by Rav Yosef Chaim Sonenfeld who wrote that b'dieved one could rely on the principle of rubo k'kulo⁷. Rav Auerbach does, however, maintain a lenient perspective in

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From this exchange it is evident that there is a minimum length for the straps so the Gemara inquires about that length.

Rami bar Chama in the name of Reish Lakish rules that it must extend to the index finger.

Two different interpretations of this ruling are suggested.

Three different customs are recorded regarding how the straps of the shel rosh should rest.

5) Tefillin knot

Rav is cited as teaching that Halacha L'moshe M'sinai mandates the shape of the knot of one's tefillin.

R' Nachman adds another matter about the tefillin knot.

A related incident is cited.

The Gemara digresses to present an aggadic teaching about tefillin and tefillin knots.

R' Yehudah describes the correct placement of the tefillin knot.

6) Tefillin berachos

A ruling is cited that the beracha on tefillin is made after putting on the tefillin.

This ruling is challenged and Abaye and Rava explain that the beracha is recited after the tefillin are placed on the arm but before the knot is tightened. ■

the following occurrence⁸. If the overall appearance of the retzua is black but there are a couple of spots that have lost their color the retzuos are valid but nevertheless one should darken those spots. ■

1. שוי"ע או"ח סי' ל"ג סעי' ג.
2. ד"ה הרצועות וע"ע במ"ב ס"ק י"ט.
3. ע"י פסקי תשובות אות ד'.
4. סי' כ"ג סעי' ב'.
5. ח"ט סי' ט"ז.
6. ס"ק י"ט.
7. ע"י מ"ב מהדורת דרשו הע"י 14. ■
8. הליכות שלמה תפלה פ"ד דבר הלכה אות ח'. ■

STORIES Off the Daf

"Go and See..."

"פוק חזי מאי עמא דבר..."

The Sifsei Tzaddik, zt"l, offered a profound explanation of a famous statement on today's daf. "In the Gemara we often find the statement, 'פוק חזי מאי עמא דבר' — 'Go and see what people are doing.' Yet we may well wonder what this means. Should we then look to the simple and uneducated or those without much yir'as shamayim to learn how we should act?

"The answer is that this refers to looking at the actions of those who are above

the simple folk. They are called עם to show that they are cherished, as we find in the verse, עמי זכור נא מה יעצי — My people, please remember what he advised."¹

He continued, "This is also the meaning of the Mishnah in Avos, איזהו דרך ישרה שיבור לו האדם כל שהוא תפארת לעושיה ותפארת לו מן האדם.² This seems very difficult. Should we then keep Torah to impress others? The meaning of this mishnah is that if one is unsure what to do he should follow what is accepted practice since this is a sign that this is the way of Hashem. Conversely, the way that is not agreeable to the informed klal is generally the path which leads to sin. The reason why what the majority do is so important is

that the rabim do not err, as we find in the masores recorded by the Teshuvos HaRan and brought in the Beis Yosef.³ This is why the verse writes, אחרי רבים להטות. In every place the halachah is like the majority since it is highly unlikely that they err."

He concluded, "This is also why we find that מנהג ישראל תורה הוא.⁴ This means that through looking at the custom of the faithful Jewish people we can lean to fear Hashem just as we do from looking at the Torah—the custom is one with the Torah."⁵ ■

1. מיכה, ו' :ה'
2. אבות, ב' :א'
3. ב"י יו"ד, ס' רכ"ח ע"ש
4. תוס' מנחות דף כ', ב"י יו"ד, ס' ל"ט
5. שפתי צדיק, ע' שכי"ה