



OVERVIEW of the Daf

1) Tefillin berachos (cont.)

R' Chisda states that if one speaks between putting on the shel yad and the shel rosh he must repeat the beracha.

The implication that a beracha is normally not recited on the shel rosh is challenged.

Abaye and Rava respond to this challenge.

A Baraisa teaches that speaking between putting on the shel yad and the shel rosh is a transgression.

2) Putting on one's tefillin

A Baraisa describes the order of putting on and taking off one's tefillin.

The sources for the correct order for putting on and taking off tefillin are identified.

3) The time to put on tefillin

A Baraisa discusses the time during which one may recite the beracha on tefillin.

R' Nachman asserts that the halacha follows R' Yaakov that it is prohibited to put on tefillin at night but if they are on they may remain there, and he cites proof from the practice of R' Chisda and Rabbah bar R' Huna.

According to a second version the halacha is not in accordance with R' Yaakov and the practice of R' Chisda and Rabbah bar R' Huna is not consistent with this ruling.

Rabbah bar R' Huna's position about this matter is unsuccessfully challenged.

(Continued on page 2)

REVIEW and Remember

- How many berachos are recited when putting on one's tefillin?
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- What is the earliest time to recite the beracha on tefillin?
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- What is the source that tefillin are not worn on Shabbos or Yom Tov?
.....
- What is the implication of the word **השמר**?
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By the Okner family
In memory of their grandfather
Mr. Samuel Matthew
ר' שמשון בן ר' לוי, ע"ה

Distinctive INSIGHT

The blessings recited for the mitzvah of tefillin

אמר רב חסדא סח בין תפילה לתפילה חוזר ומברך וכו' אביי ורבה דאמרי תרוויהו לא סח מברך אחת סח מברך שנים

The Rishonim have varying approaches to the discussion in the Gemara regarding the blessings of the mitzvah of tefillin.

Rashi understands that the basic halacha is that there is only one blessing to be recited when putting on both the shel yad and shel rosh. As a person is about to begin by putting on the tefillin shel yad, he recites the blessing "l'haniach tefillin." This one blessing covers both the shel yad and shel rosh. If, however, a person interrupted by speaking between his putting on the shel yad and the shel rosh, the blessing's application to the shel rosh having been disturbed, a new blessing now has to be recited for the shel rosh. In this case, the blessing is changed to "al mitzvas tefillin" to indicate that now, with the securing of the shel rosh, the mitzvah is being completed. Tosafos (Berachos 60b) explains that "l'haniach tefillin" could not be recited at this point, because the placement of the tefillin already began with the shel yad, and this phrase cannot be used at this point. Keren Orah notes that if a person is not wearing the shel yad on a particular day, the one blessing he should recite for the shel rosh should be "l'haniach".

Ri"ף and Rambam (Hilchos Tefillin 4:4) agree with the approach of Rashi, and they write that only one blessing is said when putting on the two tefillin, unless one speaks after having placed the shel yad and before putting on the shel rosh.

Rambam, however, holds that the blessing for the shel rosh when it is the only one being worn on a particular day is "al mitzvas tefillin." Rabeinu Manoach explains that the reason for this is that the shel rosh is the main mitzvah, as it is the only place where the letter "ש"י" of God's name is found. The compartments of the shel rosh are separated and distinct, and the holiness of the shel rosh is greater than that of the shel yad.

In Tosafos, Rabeinu Tam holds that the original enactment was that two blessings be said when putting on the tefillin. The blessing of "l'haniach" which is said before placing the shel yad refers to both tefillin, the shel yad and shel rosh. In addition a second blessing was arranged for the shel rosh. Therefore, even if one did not interrupt, he would recite two blessings. If he did interrupt, he would then recite two blessings for the shel rosh, as in this case the blessing of "l'haniach" which was needed for the shel rosh was lost and must be repeated.

Rosh and Or Zarua cite Teshuvos HaGeonim which says that if one interrupted between the shel yad and shel rosh he must say two blessings for the shel rosh "because each tefilla needs two blessings." Rosh explains that "each tefilla" refers only to the shel rosh. Or Zarua says that it refers also to the shel yad, but if one does not interrupt after the shel yad, the blessing for the shel rosh applies to the shel yad. See Tur and Beis Yosef (O.C. 25). ■

HALACHAH Highlight

Speaking between the shel yad and the shel rosh

סח בין תפילה לתפילה חוזר ומברך

If one speaks between the [arm] tefilla and the [head] tefilla he must again recite a beracha

The Gemara discusses one who talks between the donning of the shel yad and the donning of the shel rosh. Speaking at this point involves a transgression and was grounds for soldiers to return home from war. There are numerous explanations of the prohibition. According to some Rishonim¹ it is prohibited because of the beracha. Either it is an interruption between the beracha of להניח and putting on the shel rosh or it generates a necessity to recite an additional beracha. Ba'al HaMaor² asserts that interrupting is in and of itself the transgression. When the verse states (Shemos 13:9), "And it should be a sign for you on your arm and a remembrance between one's eyes" the intent is that the shel rosh must be donned immediately after donning the shel yad. Artzos HaChaim³ asserts that the other Rishonim also agree with the explanation of Ba'al HaMaor that there is a prohibition to interrupt between the donning of the shel yad and the shel rosh, but that the transgression is not severe enough that it would be grounds for a person to return home from battle.

Beis Yosef⁴ in the name of Terumas HaDeshen contends that one must accommodate Ba'al HaMaor's position and that those people who wear tefillin during Chol HaMoed but do not recite the beracha are nevertheless prohibited from interrupting between the donning of the shel yad and the shel rosh.

4) Putting on tefillin at night

R' Elazar and R' Yochanan disagree whether one who puts on tefillin at night violates a positive commandment or a negative commandment.

It is suggested that this dispute parallels a dispute between R' Avin and R' Ila, but this suggestion is rejected.

R' Elazar rules that it is permitted for one to put on tefillin at night if it is in order to protect them.

A related incident is recorded.

5) Wearing tefillin

Rabba bar R' Huna rules that one must constantly touch his tefillin.

A Baraisa is cited that discusses the correct arm upon which tefillin are worn. ■

Elya Rabba⁵ writes that even during Chol HaMoed when one does not recite the berachos on tefillin one may not even respond to kaddish or kedusha since it is prohibited to interrupt between the donning of the shel yad and the donning of the shel rosh. Magen Avrohom⁶, however, disagrees and asserts that one may answer to kaddish and kedusha between the shel yad and the shel rosh on Chol HaMoed, and it would appear that this is the opinion of Shulchan Aruch as well. ■

1. עי' רש"י ד"ה סח בין תוס' ד"ה עבירה.

2. בעל המאור ר"ה י"ב:

3. ארצות החיים המאיר לארץ סי' כ"ה ס"ק נ"ד.

4. בית יוסף או"ח שם סי' כ"ה ומ"ש רבינו.

5. אליה רבה סי' כ"ה ס"ק י"ד. ■

STORIES Off the Daf

The Sign of Tefillin

מי שצריכים אות יצא שבתות וימים טובים שהן גופן אות

Rav Yitzchak Elchonon Spector, zt"l, was the undisputed leader of all religious Jews during his times, and also enjoyed the respect and admiration of many non-Jewish noblemen of his day. Yet he had his share of enemies who sought to diminish his stature in whatever way they could. The people who wanted to destroy him were not above resorting to less than honest means.

Rav Yitzchak Elchonon would re-

move his tefillin at the end of davening each day—even when it was the custom in his country to say a misheberach for the king after davening, he would immediately remove his tefillin before they said this prayer. His enemies felt that they had finally found the opportunity to make him trouble, since there were numerous witnesses to this "offence," which they thought could not be disputed or explained away.

They filed a complaint with the king that Rabbi Spector clearly did not respect the monarch since he was brazen enough to remove his tefillin before praying for his welfare. This was obviously a sign that, to him, the davening was

complete and the extra prayer was an unnecessary addition.

When the rav was confronted about why he removed his tefillin before the prayer he based his reply on a statement on today's daf. "Quite the contrary, I remove my tefillin as a sign of my great respect and awe for our beloved monarch. The Talmud teaches that we do not wear tefillin on Shabbos or Yom Tov due to the special character of the day. Similarly, I remove my tefillin before the prayer for the king because to me this day is likened to Shabbos and Yom Tov when we do not wear tefillin due to our great respect and awe!"¹ ■

1. גן יוסף, עי' ר"ט ■