



OVERVIEW of the Daf

1) Wearing tefillin (cont.)

The Gemara continues its citation of the Baraisa that discusses the source that tefillin are worn on the left arm.

The Gemara explains how R' Yosi Hachorem knows that tefillin are worn on the left arm if he rejected Tanna Kamma's source.

R' Ashi suggests another source for R' Yosi Hachorem that tefillin are worn on the left arm.

This explanation is challenged and the Gemara notes that the matter is subject to a debate between Tannaim.

Another Baraisa presents two opinions related to one who has no arm.

2) Lefty

A Baraisa teaches that a lefty wears tefillin on his right arm.

Another Baraisa is cited that rules that a lefty wears tefillin on his left arm.

Abaye answers that the latter Baraisa refers to someone who is ambidextrous.

3) Placement of tefillin

Dvei Menashe identifies the precise placement of the shel yad and the shel rosh.

One of the terms used by Dvei Menashe is explained.

Plimo and Rabbi began a conversation related to one who has two heads and the conversation went to the topic of how much it costs to redeem such a person.

An elder's ruling that the father must give ten selaim is unsuccessfully challenged.

A Baraisa elaborates on the correct location of the shel yad.

Two related incidents are recorded.

A Baraisa is cited that discusses that tefillin are placed on the top part of the head.

4) Tzitzis

Three different explanations are presented to explain the

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Distinctive INSIGHT

The position of placing the shel yad and shel rosh

והיה לך לאות - לך לאות ולא לאחרים לאות

The Gemara clarifies the precise position of placing the tefillin shel yad. Although the verse states (Shemos 13:9) that it be placed "upon your hand," various opinions are given in a Baraisa to explain that the tefillin is to be placed on the biceps, on the upper arm.

One approach notes an association between the tefillin of that hand and that of the head. Just as the shel rosh is worn high on the head, so too the shel yad is worn high on the arm. R' Eliezer provides a different explanation. While describing the mitzvah of the shel yad itself the Torah says (ibid.) that it shall be "a sign for you." This teaches us that the shel yad shall be kept as a private sign for oneself, something that others do not notice. This indicates that it should be worn on the biceps, which is usually not noticeable to others, as opposed to being worn literally "on one's hand," which is noticeable by others.

We learn from this Gemara that the tefillin must be worn directly upon one's body, under one's sleeve, and not on top of one's clothing, where it would be visible for everyone to see. Based upon this, the Gemara in Arachin (3b) informs us that the kohanim who are serving in the Mikdash were exempt from wearing tefillin. They are commanded to wear their priestly garments directly upon their skin, and if they were to wear tefillin under their garments, the tefillin would be an interposition between their garments and their skin.

Torah Temima (Shemos 13, #34) points out that the rule of wearing the tefillin in a discreet manner only applies to the tefillin shel yad. Accordingly, we should be able to say that the tefillin shel rosh should be allowed to be worn on top of one's garments, such as on top of the kohen's turban. Yet, the Gemara only allows a kohen to wear the tefillin shel rosh because there is room on the head to place tefillin beside the place where the turban sat. Why does the Gemara suggest that the shel rosh cannot be put on top of the kohen's turban?

Rashba (to Megilla 24b) holds that the tefillin of the head can be placed on top of the kohen's turban, because it is only the shel yad that must be below one's clothing in order to not be noticeable by others. The shel rosh is preferred to be seen by others. The verse states (Devarim 28:10), "all the peoples of the world shall see that the name of God is called upon you," and the Gemara understands that this refers to the tefillin of the head. The comment of the Gemara in Arachin that the tefillin may not be on top of the kohen's turban must refer to a special rule that there should not be any mitzvah vessel placed on top of the turban. Nevertheless, Rashba himself in Teshuvos recognizes that this is not clear, and that there might be a problem of wearing the shel rosh on top of another garment. ■

REVIEW and Remember

1. What does the ה at the end of the word ידכה indicate?

2. Where on the head are the tefillin placed?

3. What is the source that the shel yad goes on the bicep?

4. How great is the value of human dignity?

HALACHAH Highlight

Is it permitted to walk in a public domain with tzitzis on a talis koton that is too small?

איפסיק קרנא דחוטיה

The tzitzis from the corner of his garment ripped off

The Gemara discusses one who walks in a public domain on Shabbos wearing a talis that is invalid and rules that one who inadvertently does so is obligated to bring a Chatas. Poskim discuss whether the same ruling applies to one who wears a tallis koton that does not meet the minimum size requirement of a tallis koton and is thus exempt from tzitzis. Mishnah Berurah¹ rules that it is prohibited to go into a public domain on Shabbos wearing a garment that is exempt from tzitzis with tzitzis tied to the garment. Teshuvos Meishiv Davar² wrote a teshuva about this matter to Mishnah Berurah and disagreed with his conclusion and based his position on a comment of Tosafos². Tosafos explains that invalid tzitzis are considered separate and distinct from the garment to which they are attached because the owner's intent is to fix them and make them valid. Accordingly, if it is a garment that is invalid due to its size and the owner has no intent to repair the tzitzis, since they would still not be valid, the tzitzis strings are subordinate to the garment and thus it is not prohibited to wear it in a public domain on Shabbos.

Pri Megadim⁴, however, holds like Mishnah Berurah that one may not walk in a public domain with tzitzis on a garment that is too small to be obligated in tzitzis. The reason that the tzitzis are not subordinate to the garment is that it is assumed

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practical difference between the positions that maintain that the tzitzis are a single mitzvah or four separate mitzvos.

5) Exempting a garment from tzitzis

R' Shisha the son of R' Idi rules that one who cut off the corner of his garment has not exempted it from tzitzis since a five-cornered garment also requires tzitzis.

R' Mesharshiya rules that folding back and knotting one of the corners of his garment does not exempt it from tzitzis.

Support for this ruling is cited.

A similar ruling is presented.

6) How many mitzvos are the tzitzis?

R' Yehudah in the name of Shmuel rules in accordance with R' Yishmael that tzitzis are four separate mitzvos but the Gemara disagrees and rules in accordance with Tanna Kamma that they are a single mitzvah.

An incident related to tzitzis becoming invalid on Shabbos is presented. ■

that the owner intends to remove the tzitzis to tie them to a garment that is obligated in tzitzis. As such, the tzitzis retain an independent importance and thus it is considered carrying. Maharsham⁵ asserts that even according to Pri Megadim, one who commonly wears such a garment with tzitzis and has no intention to remove them to tie them onto another garment may wear it in a public domain. ■

1. מ"ב סי' י"ג סק"ב.

2. שו"ת משיב דבר ח"א סי' ב'.

3. תוס' שבת קל"ט: ד"ה ציצית.

4. פרי מגדים סי' י"ג א"א סק"ב.

5. דעת תורה שם סעי' ב'.

STORIES Off the Daf

"Blessed Is He Who Says, and Does"

"גדול כבוד הבריות שדוחה לא תעשה שבתורה..."

It was the custom of many great chassidic masters to refrain from sharing Torah lessons except during unusual circumstances. They held that one should never say anything which he does not fulfill completely, and were focused on their own inner spiritual work to advance as quickly as possible. Yet other masters had a different view and shared Torah often since this encouraged and galvanized those who visited them to serve God.

Once, Rav Mordechai Dovid of

Dombrove, ז"ל, spent Shabbos in the city of Vizhnitz in Ukraine. During the third meal, the author of Aryeh D'vei Ilai, ז"ל, implored him to say Torah to the many chassidim who came to spend Shabbos with this giant in Torah and middos.

But since Rav Mordechai Dovid rarely said Torah he demurred, explaining why with a short idea from his own rebbe. "I heard from my teacher and rebbe, the holy Chozeh of Lublin, ז"ל, a deep explanation the phrase, 'ברוך אומר ועושה' — Blessed is the one who speaks, and does it.' If one is worthy and shares Torah, he makes a big impression in the supernal worlds on high and helps the entire Jewish nation. But if one is not

confident that he is on this level, why say words which do not accomplish much?"

But the author of Aryeh D'vei Ilai replied with a biting rebuttal. "In Menachos 37 we find גדול כבוד הבריות שדוחה לא תעשה שבתורה. Although this literally means that there are times when avoiding embarrassing someone overrides a negative commandment, this can be applied to your honor's claim as well. You say that it is better not to say Torah if it will not make an impression on high. But perhaps k'vod habrios, the honor of those who came to hear you, overrides your answer that you are afraid that לא תעשה; the Torah you will say won't make an impression on high!"¹ ■

1. משרתיו אש לוחט, ח"א, ע' ע"ט ■