



OVERVIEW of the Daf

1) A three-judge Beis Din (cont.)

The reason Rabanan disagree with R' Yehudah's contention that a Beis Din should consist of five members is explained.

2) The pronounced form of a word

R' Yitzchok bar Yosef in the name of R' Yochanan formulates a list of five Tannaim who give primacy to the pronounced form of a word.

While proving this assertion the Gemara discusses the relevant dispute between Beis Shammai and Beis Hillel.

The Gemara continues to present the position of the five Tannaim who give primacy to the pronounced form of a word.

The presumption that there are opinions that do not give primacy to the way a word is pronounced is successfully challenged and the Gemara offers an alternative explanation of the five Tannaim who were thought

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Distinctive INSIGHT

Words from foreign languages in the Torah

טט בכתפי שתים פת באפריקי שתים

In its discussion regarding the issue of **יש אם למקרא סר** **יש אם למסורת**, the Gemara refers to a Baraisa which discusses tefillin. Both R' Yishmael and R' Akiva agree that the tefillin worn on the head has four compartments in it. This is indicated in the word **טטפת**. This Gemara reports that this word appears three times in the Torah, and in two of the three times it is written in singular form (without the letter 'ו' in the middle). **מסורת הש"ס** and Tosafos discuss how this is to be understood, as our spellings of the word have it written with a 'ו' twice.

In any case, R' Yishmael counts two of the words as singular, and one as plural. This symbolizes a total of four (one plus one plus two), thus teaching that four compartments should be in the tefillin of the head. R' Akiva contends that the word **טטפת** itself represents the number four, as **טט** means "two" in the Katfi language, while **פת** means "two" in the African language. Thus, the word **טטפת** means "four."

של"ה wonders why the Torah would list this word in a foreign language that is not **לשון הקדש**. He therefore explains that the word **טטפת** is, in fact, **לשון הקדש** and when Hashem mixed up the languages of the world at the time of the Tower of Babel, some words from the Holy Tongue were scattered among the languages of other nations. **ט"ז** to Devarim 6:8, and Chida (Nachal Kedumim, Devarim 8:14) also comment that every language of the world has some words from **לשון הקדש** mingled in, and these few words are the life and essence of those languages.

עץ יוסף (to Tanchuma, end of Bo) accepts that these words are, in fact, not **לשון הקדש**. He writes in the name of **לבוש** that the nations of Katfi and Africa are the two farthest extents of the world. Tefillin of the head symbolizes Hashem's dominion over the entire world and the heavens (**עליונים ותחתונים**), and the straps represent His control and influence over the very core of the world (**טבור הארץ**). It is appropriate that words used from one end of the world to the other be incorporated into the tefillin in this way.

ר"ן writes that the four compartments of the tefillin of the head is certainly a halacha from Moshe at Sinai (הלכה למשה מסיני). The scriptural basis is merely a reference given by the sages as a support (**אסמכתא**). ■

REVIEW and Remember

1. Explain the principle of **יש אם למקרא**.
2. How do we know to read the word **חלב** as a reference to milk?
3. What is the meaning of the word **טוטפות**?
4. What is derived from the word **תבשל**?

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HALACHAH Highlight

Writing the paragraphs of tefillin in order

הרי כאן ארבע

This is an allusion to the requirement to have four compartments

The Gemara presents two different approaches to arrive at the conclusion that the head tefillin must contain four compartments. Rema¹ writes that the four paragraphs must be written in the order in which they appear in the Torah and if the scribe were to write them out of order the tefillin would be invalid. This is derived from the words “והיו הדברים—and these things will be” and they teach that the paragraphs must be written in the order in which they appear in the Torah. Mishnah Berurah² adds that one must certainly be cautious to write the words of each paragraph in order. This requirement necessitates extreme caution when writing the words of a paragraph since a missing letter will render the tefillin invalid being that one can not go back and insert the missing letter since that would result in tefillin being written out of order.

Mishnah Berurah⁴ writes that when one writes the paragraphs out of order the tefillin that would be made from those paragraphs are invalid but each individual paragraph remains valid and could be used. For example, if the scribe wrote the paragraph of **כִּי יִבְיֹאֵךְ**, the second paragraph, ahead of the paragraph of **קֹדֶשׁ**, the first paragraph, one could not use these two paragraphs in a single pair of tefillin. If one could obtain a parchment that contains the paragraph **קֹדֶשׁ** that was written before

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to be engaged in a dispute whether we give primacy to the pronounced form of a word.

The assertion that all opinions give primacy to the pronounced form of a word is successfully challenged.

The Gemara decides that there is a dispute whether primacy is given to the pronounced word or the written word and a qualification to that dispute is noted.

This explanation is challenged and an alternative explanation is given how we know that all opinions agree that the prohibition is to cook meat and milk. ■

the paragraph of **כִּי יִבְיֹאֵךְ** one could use those two paragraphs in the same tefillin. In order to do this it is necessary to know with certainty that the paragraph of **קֹדֶשׁ** was written earlier than the paragraph of **כִּי יִבְיֹאֵךְ** because if the matter was in doubt we would be required to adopt a stringent approach since we are dealing with a Biblical matter.

Rema⁴ adds that preferably the scribe should write the hand tefillin before writing the head tefillin since the Torah mentions the hand tefillin before the head tefillin. Although Mishnah Berurah⁵ notes that there is a dissenting opinion, he writes that custom is to follow Rema's position. However, after the fact, it would not invalidate the tefillin. ■

1. רמ"א אר"ח סי' ל"ב סע' א
2. מ"ב שם סק"ג
3. מ"ב שם סק"ד
4. רמ"א שם
5. מ"ב שם סק"ה ■

STORIES Off the Daf

A Kosher Sukkah

שנים כהלכתו ושלישית אפילו טפח

Today's daf discusses the halachos of sukkah. Of course one must be very careful to fulfill the mitzvos of sukkah to the letter. Nevertheless, one must not get so carried away with chumros that he loses sight of the bigger picture.

A certain man spent a very large sum of money to build an ornate Sukkah. When Rebbe Nachman of Bres-

lov, zt"l, and his student Rav Nosson, zt"l, visited this Sukkah, Rav Nosson noticed that it was not built in full accordance with all the halachic requirements. But since Rav Nachman did not say anything, Rav Nosson decided to follow his lead and did not bring up this subject.

After they left, Rav Nosson mentioned the problems to Rebbe Nachman, who explained why he did not say anything. "A Jew puts in so much effort and spends so much money for his sukkah, and you want to question its validity because of some

chumros?"¹

On the first night of Sukkos one year, Rav Nachman of Tulchin, zt"l, remarked that spending most of Erev Sukkos building Rav Nosson's Sukkah had given him an entirely different feel for the mitzvah. Rav Nosson commented, "You have not yet spent the entire day yearning and davening to experience the taste of sukkah. Just think how much more you would feel if you had!"² ■

1. אבניה ברזל ע' כ"ה אות י"ז
2. שיח שרפי קודש ח"א אות תרל"ח