



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Blessings on the Tefillin

Rav Shmuel bar Bidri said in the name of Rav, and according to others, Rav Acha Aricha said in the name of Rav Huna, and according to others, Rav Menashya said in the name of Shmuel: The blessing on the *tefillin* is recited from the time that he dons them.

The *Gemora* asks: Can this be so (*that the blessing is only recited after the tefillin are already on*)? But Rav Yehudah said in the name of Shmuel: When one recites a blessing on any commandment, he should do so immediately before he performs it!?

Abaye and Rava answer: They meant that the blessing can be recited from the time of donning until the time of binding (*for since the tefillin was not yet bound to his arm, it is still regarded as “before its performance”*).

Rav Chisda states: [*One should recite one blessing before donning tefillin.*] If one speaks between putting on the *tefillin* of his arm and the *tefillin* of his head, he must make another blessing (*on the tefillin of his head*).

The *Gemora* infers from here that he only recites a second blessing if he spoke in between; otherwise, he recites one. The *Gemora* therefore asks: Didn't Rav Chiya the son of Rav Huna send a message in the name of Rabbi Yochanan that one recites the blessing:

“Baruch...asher kidishanu b'mitzvosav v'tzivanu l'haniach tefillin” (Blessed are you... Who has sanctified us with His commandments and has commanded us to put on tefillin) on the tefillin of his arm. He recites the blessing: “Baruch...asher kidishanu b'mitzvosav v'tzivanu al mitzvas tefillin” (Blessed are you... Who has sanctified us with His commandments and has commanded us regarding the commandment of tefillin) on the tefillin of his head. [This clearly indicates that one recites two blessings anyway, unlike Rav Chisda!]

Abaye and Rava both answer: (*They agree*) that if he did not speak between the donning of the *tefillin* of his arm and the *tefillin* of his head, he only recites one blessing (*before donning the arm tefillin*). If he did speak in between, he recites the second blessing as well before donning the *tefillin* of his head.

The *Gemora* cites a *braisa*: One who talks between putting on the arm *tefillin* and the head *tefillin* (*without reciting a second blessing*), has violated a Rabbinic prohibition, and therefore, he returns from the battlefield. [*The Mishna in Sotah (44a) states: It is written: And the officers shall speak further to the people etc., (and they shall say: Who is the man that is fearful and faint of heart? Let him go and return to his house, so that he doesn't melt the hearts of his brethren like his heart). Rabbi Yosi HaGelili says: Fearful and faint*

of heart refers to the one who is afraid because of the sins that he carries.]

The *Gemora* cites a *braisa*: When one dons *tefillin*, he first puts on the *tefillin* of his arm and afterwards he puts on the *tefillin* of his head. When he removes his *tefillin*, he first takes off the *tefillin* of his head, and then takes off the *tefillin* of his arm.

The *Gemora* asks: Putting on the *tefillin* of one's hand first is understandable, as the verse first states: *And you will bind them as a sign on your arm*, and only afterwards does it state: *And they will be tefillin between your eyes*. However, what is the source that the order is backwards when it comes to removing them?

Rabbah says: Rav Huna explained this to me. The verse states: *And they will be tefillin between your eyes*. This indicates that as long as they are in between your eyes, you should be wearing two (*including the one on your arm*). (35b – 36a)

Time for Tefillin

The *Gemora* cites a *braisa*: When does one recite the blessing on *tefillin* (*in a case where he needed to put tefillin on before it was dawn*)? He recites the blessing at the prescribed time that he can put it on (*which is when it is light enough that he can recognize his fellow at a distance of four amos*). What is the case? If one wakes up early to travel and is scared that his *tefillin* might become lost (*if he holds them in his hand*), he can put them on early (*before the appropriate time*), and when the time to perform the *mitzvah* arrives, he merely touches them with his hand (*Rashi explains that*

it is as if he has now put them on), and he can recite the blessing.

Until when can a person leave his *tefillin* on? He may wear them until sunset. Rabbi Yaakov states: He may leave them on until people are no longer walking in the marketplace. The Sages say: He may wear them on until it is time to go to sleep. The Sages admit to Rabbi Yaakov that if one removed them in order to go out to the bathroom or to enter a bathhouse, and the sun had already set, he should no longer put them back on.

Rav Nachman states: The law follows Rabbi Yaakov, for Rav Chisda and Rabbah bar Rav Huna prayed (*ma'ariv with their tefillin on*) in the evening. [*This is in contrast to the first opinion, who holds that they must be removed before nightfall.*]

Others say: The law does not follow Rabbi Yaakov.

The *Gemora* asks: Didn't Rav Chisda and Rabbah bar Rav Huna pray (*ma'ariv with their tefillin on*) in the evening?

The *Gemora* answers: They disagreed with this ruling.

The *Gemora* asks: Was this indeed the opinion of Rabbah bar Rav Huna? Didn't he say that if it is unclear whether or not it is nightfall, one does not need to remove his *tefillin*, but he also should not put them on? This clearly indicates that if it is certainly nightfall, one should remove his *tefillin*!?

The *Gemora* answers: Rabbah bar Rav Huna only said this regarding Erev Shabbos (*the eve of the Shabbos; due to the prohibition against wearing tefillin on Shabbos*,

one must remove them when it is definitely nightfall; this would not apply during the week).

The *Gemora* asks: What does he hold? If he holds that the time for the *mitzvah* of *tefillin* applies at night, he should also hold that the time for the *mitzvah* of *tefillin* applies on *Shabbos* as well! And if he holds that *Shabbos* is not the time for the *mitzvah* of *tefillin*, he should also hold that night is not the time for the *mitzvah* of *tefillin*!? This is because the source to exclude *Shabbos* from the *mitzvah* of *tefillin* is the same source excluding night from the *mitzvah* of *tefillin*, for it was taught in a *braisa*: *And you shall take heed of this decree in its appointed time from day to day. Day excludes night, and from day excludes certain days, such as Shabbos and Yom Tov; these are the words of Rabbi Yosi haGelili. Rabbi Akiva says: The word decree in this verse is referring only to the laws of pesach sacrifice (and cannot be used to derive which days the mitzvah of tefillin applies to).*

The *Gemora* answers: Rabbah bar Rav Huna holds like Rabbi Akiva, who excludes *Shabbos* from a different verse (*but one can fulfill the mitzvah at night*). This is as was taught in the following *braisa*: Rabbi Akiva said that a person might think that he should don *tefillin* on *Shabbos* and *Yom Tov* as well. This is why the verse states: *And you will bind them as a sign on your arm, and they will be tefillin between your eyes.* This refers to days where a sign (*that the wearer observes Hashem's Torah*) is needed. This excludes *Shabbos* and *Yom Tov*, as the essence of the day is that of a sign.

Rabbi Elozar says: Whoever puts on *tefillin* after sunset transgresses a positive commandment. Rabbi Yochanan says: He transgresses a negative commandment.

The *Gemora* suggests: Let us say they argue regarding the derivation of Rabbi Avin in the name of Rabbi l'la. He says: Whenever the verse states, *guard, lest, or al (do not do)*, it is a statement which connotes a negative prohibition. Rabbi Yochanan seemingly agrees with this, while Rabbi Elozar seemingly argues.

The *Gemora* answers: This is incorrect. Everyone agrees with Rabbi Avin's statement. The argument here is that Rabbi Elozar says that Rabbi Avin's statement only applies to a negative action (*such as do not cut off biblical leprosy, which is stated with the word guard*). However, when the Torah says these words in regarding to making sure one does a positive action (*i.e. putting on tefillin at the right time*), it is a positive commandment. Rabbi Yochanan understands that even regarding a positive commandment, the result of these words is a negative commandment (*that one who puts on tefillin after the correct time transgresses*).

Rabbi Elozar says: If one dons *tefillin* after sunset just so they should be protected, it is permitted.

Ravina relates: I was sitting before Rav Ashi when it got dark, and he put on *tefillin*. I asked him: Do you just want to protect your *tefillin*? He answered: Yes. However, I saw that this was not his true reason. He held that really it was a *mitzvah* of wearing *tefillin* applies at night as well, but that one should not rule this way when asked whether or not this was true.

Rabbah bar Rav Huna says: A person must always touch his *tefillin* so that he realizes that he is wearing *tefillin* (*there is an argument between the Rosh and Shagas Aryeh regarding how to apply this in a practical sense*).



Regarding the *tzitz* of the *Kohen Gadol*, it is said that the *tzitz* shall be on his forehead constantly, and this means that he should always be cognizant that he is wearing the *tzitz*. The *tzitz* has only one Name of Hashem on it, and the *Kohen Gadol* must be constantly aware that he is wearing the *tzitz*, so *tefillin*, which has numerous mentions of Hashem's Name, certainly one must be aware at all times that he is wearing *tefillin*. (36a – 36b)

INSIGHTS TO THE DAF

Focus on Tefillin

The *Gemora* implies that one may never divert his attention from *tefillin* while wearing them.

The Darchei Moshe questions this, as from the writing of the Tur it appears that one may not act with lightheadedness, but we do not find that it is forbidden to divert one's attention completely.

The Darchei Moshe explains that the ideas are really synonymous. Since one cannot divert his attention from the *tefillin* because he will act light headedly, therefore a person will always be cognizant that he is wearing *tefillin*, and we are not concerned that he will remove the *tefillin* on *Shabbos*.

The Shaarei Teshuvah quotes the disciples of the Arizal who write that even though the *Gemora* states that one must not divert his attention from wearing *tefillin*, one is not required to keep the *tefillin* in mind while studying Torah or praying.

The Shaggas Aryeh writes that nowadays people rely on the opinions who maintain that by diverting attention

from the *tefillin* is only when one acts with lightheadedness.

DAILY MASHAL

Shema Yisrael in Any Language

The following cryptic statement appears in the *yotzeros* for *Shabbos Nachamu*: "A law we shall hear, the law of the *Shema*", in every language to be said (*kerias Shema* may be said in any language); behold, it was known, in four, which our sages explained" (*Otzar HaTefillos*, II, p. 140).

The intention is that we can know the *halachah* that *kerias Shema* may be said in any language from the word "four", which appears in *kerias Shema* not in Hebrew: *totafos*, interpreted by *Chazal* as meaning: *tot* in *Katfi* is "two" and *foserias Shema* may be said in any language.