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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

Changing the Order

Rav Chananel said in the name of Rav: If one changed the order of the passages in the *tefillin*, they are invalid.

Abaye said: This was only said if he changed a passage that should be inside for that which should be outside or what should be outside for that which should be inside, but if he changed what should be inside for the other inside one or what should be outside for the other outside one, it is of no concern (*and it is still valid*).

Rava said to him: Why is it that the changing of an inside passage for an outside one or of an outside passage for an inside one is not valid? Is it not because that which should see into the open space does not do so, while that which should not see out into the open space actually does so? If so, then, likewise, the changing of an outside passage to the other outside one, or an inside passage for the other inside one should also be invalid, for that passage which should see out into the open space on the right sees out to the left, and that passage which should see out into the open space on the left sees out to the open space on the right? We must rather conclude that there is no difference (*and all cases of change will be invalid*). (34b – 35a)

Halachah l’Moshe mi’Sinai

Rav Chananel said in the name of Rav: The requirement to make a *titura* for *tefillin* is learned from a *halachah l’Moshe mi’Sinai*. [*The underside of the compartment is an extension of the original leather, which is folded underneath (from the back) the compartments containing the passages.*]

Abaye said: The requirement to make a *mabarta* for *tefillin* is learned from a *halachah l’Moshe mi’Sinai*. [*The leather is folded underneath (from the back) the compartments containing the passages – forming a bridge in the back allowing the straps of the tefillin to pass through.*]

And Abaye said: The letter *shin* embossed on the head *tefillin* is learned from a *halachah l’Moshe mi’Sinai*. And the groove (*between the compartments*) must reach the place of the stitching (*below – on the base*).

Rav Dimi of Nehardea said that since the groove is recognizable on the top, it is not necessary to reach the bottom.

Abaye said: One must check the parchment of the *tefillin* to ensure that there are no defects, for we require a complete writing (*and a letter written on a hole is not valid*).

Rav Dimi of Nehardea said that it is not necessary, for the scribe’s quill will examine it (*as he is writing*). (35a)

Tefillin Straps

Rav Yitzchak said that the requirement to make the straps for *tefillin* is learned from a *halachah l’Moshe mi’Sinai*.

The *Gemora* asks on this from a *braisa*: The *tefillin* must be tied (*to the arm and head*) with straps that are the same material as the *tefillin* themselves (*leather*). They may be dyed either green or black or white; but they should not be red because it is a disgrace (*to the wearer, for it might be said that they became stained with blood from a sore or a scab*), and also for another reason (*people might suspect that the wearer of these tefillin*

cohabited with his wife during her period of menstruation, and the straps became stained from her blood).

The *braisa* continues: Rabbi Yehudah said: It is related regarding one of Rabbi Akiva's disciples that he used to tie his *tefillin* with straps of blue wool, and Rabbi Akiva said nothing to him. Is it possible that that righteous man actually saw his disciple do so and he did not prevent him? [It must be that the straps do not need to be made from leather!?] They replied to him: He certainly did not see him do so, for had he seen him, he would not have permitted him to continue.

Rabbi Yehudah continued: It is related regarding Hurkanos the son of Rabbi Eliezer ben Hurkanos that he used to tie his *tefillin* with straps of purple wool, and his father said nothing to him. Is it possible that that righteous man actually saw his disciple do so and he did not prevent him? [It must be that the straps do not need to be made from leather!?] They replied to him: He certainly did not see him do so, for had he seen him, he would not have permitted him to continue.

Now, the *Gemora* concludes its challenge to Rav Yitzchak, it is stated here that the straps may be either green or black or white!?

The *Gemora* answers: This is not difficult, for the *braisa* is discussing the inside of the strap (which can be any color except red), and Rav Yitzchak was ruling regarding the outside (that must be black).

The *Gemora* asks: But if we are referring to the inside, how can it be "a disgrace or for another reason"? [They cannot be seen by other people!?]

The *Gemora* answers: It might sometimes become reversed. (35a)

Shape of the Tefillin

The *Gemora* cites a *braisa*: The requirement for the *tefillin* to be square is learned from a *halachah l'Moshe mi'Sinai*.

Rav Pappa said: This is referring to their stitching and to their diagonal. [The stitching of the *titura* must be done very carefully so that the box should

remain a perfect square; the stitches should not be pulled too tight out of concern that the leather will curl and then lose its squareness. It must be a precise square so that the diagonal should be one and two-fifths times the length of the sides; if not, the *tefillin* is invalid, even if the corners are square.]

The *Gemora* cites support for this ruling from the following *Mishna*: If a man made his *tefillin* round (the underside of the *tefillin* – the part that rests on his head – was shaped like an egg), it is a dangerous (for if he knocks his head against a lintel from a low doorway, the round part would pierce his skull), and he has not fulfilled the *mitzvah*.

Rav Pappa said: The *Mishna* is dealing with a case where the *tefillin* were made round like a nut (which has a very pointy bottom, and no base at all, however, when made like a ring, perhaps they would still be valid). (35a)

Torn

Rav Huna said: If the outer walls of the tablet are still intact (even if the hides forming the inner walls of the compartments have been torn or punctured), the *tefillin* is valid.

Rav Chisda disagreed: If two of the inner walls are torn, the *tefillin* are valid; however, if three walls are torn, the *tefillin* are not valid.

Rava qualifies Rav Chisda's ruling: That which was taught that if two of the walls were torn, they are still valid is true only if the torn walls were not adjacent to each other, but if they were adjacent to each other, they are invalid. [Rashi's second explanation: There are three grooves separating the four compartments; each groove has two walls – one for the compartment on the right and one for the one on the left; if two walls adjacent to each other were torn, the *tefillin* are invalid, otherwise, the *tefillin* are still valid, for the tears are not found

in a common groove.] And even if they were adjacent to each other, they are invalid only if they were new tefillin (where it is not common to develop holes, and then, it is obvious that the hide is defective), but if they were old, it would not concern us.

Rav Yosef explained to Abaye: If when one stretches the hide (*and when he leaves go*) it returns (*to its initial size*), it is regarded as old leather; otherwise, it is new.

An alternate explanation: If one is pulling the tefillin by its straps (*and someone else is pulling in the other direction*), it will come towards him (*without ripping*), it is regarded as new leather; otherwise, it is old.

Abaye was once sitting before Rav Yosef when the strap of his tefillin suddenly tore apart. He asked Rav Yosef: May one tie the two pieces together? He answered: It is written: *And you shall bind them*, indicating (*by the last two letters of the word "tam," meaning "perfect"*) that the binding shall be perfect. [*Rashi offers two explanations: Either "tied tefillin straps" are not beautiful (perfect), or they are not "complete."*]

Rav Acha the son of Rav Yosef asked Rav Ashi: May one sew it (*the torn straps*) together, turning the stitching to the inside? He answered, Go and see how the people act (*and, according to Rashi, since people do not wear such tefillin, they are invalid*). (35a – 35b)

Length of the Straps

Rav Pappa said: The stubs of straps are still valid. [*The straps which usually hang down from below the knot of the head tefillin had been torn, and an amount, less than the required amount, remained, it is valid, for initially, it met the requirement.*]

The Gemora notes that this is not correct, for the sons of Rabbi Chiya stated that the stubs of *techeiles* (*the blue wool strings on a four-cornered garment*) are valid, and the stubs of the hyssop used for sprinkling the ashes of the red heifer are valid. It may be inferred that only these are they valid, for they are accessories used to perform a *mitzvah*; but here, where the

straps are accessories for objects possessing sanctity, the stubs will not be valid.

The Gemora notes that apparently there is a fixed length for these straps.

Rami bar Chamah said in the name of Rish Lakish that these straps must extend to the *tzeradah* finger (*either the index finger, or according to others, the middle finger*).

Rav Kahana explained it to mean when the finger is bent (*it should be the amount equaling that of the distance between one's index finger and middle finger when they are spread apart*), but Rav Ashi explained it to mean when the finger is straight (*it should be the amount equaling that of the distance between one's index finger and thumb when they are spread apart*). [*See Rashi as to why one is called "bent," and the other "straight."*]

Rabbah used to bind the tefillin on his head and throw the straps behind him (*so they hang straight down over his shoulders and down his back*).

Rav Acha bar Yaakov used to bind the tefillin on his head and then braid the straps together (*due to their length*).

Mar the son of Ravina did it according to our custom (*which is that the straps hang over the front of one's body*). (35b)

Divine Name on the Tefillin

Rav Yehudah the son of Rav Shmuel the son of Shilas said in the name of Rav: The knot of the tefillin is learned from a *halachah* *l'Moshe mi'Sinai*. [*The special shape of the knot on the back of the head tefillin resembles the letter "daled"; the letter "shin" is embossed on the side of it; and the knot from the straps which attach the hand tefillin to the arm must resemble the letter "yud." They, altogether, form the Name "Shakai" -- Almighty.*]

Rav Nachman said: Their ornamentation should be facing outward. [*The Divine Name should be visible to an observer;*



these letters should not be on the inside of the tefillin, but rather, on the outside.]

Rav Ashi was once sitting before Mar Zutra, and the strap of his tefillin twisted around (so that the "daled" on the back of his head could not be observed by others). Mar Zutra said to him: Does the master not hold of the opinion that their ornamentation should be facing outward? He replied: Yes, but I was not aware that they became twisted.

It is written: *And all the peoples of the earth shall see that the name of Hashem is proclaimed over you, and they shall be in awe of you.* It was taught in a braisa: Rabbi Eliezer the Great said: This refers to the tefillin of the head.

It is written: *And I shall remove My hand, and you shall see My back.* Rav Chana bar Bizna said in the name of Rabbi Shimon Chasida: This teaches us that the Holy One, Blessed be He, showed Moshe the knot of the tefillin that He wears.

Rav Yehudah said: The knot of the tefillin should be placed high up (on the back of the head, and not by the neck). This is so in order to symbolize that the Jewish people should be above (the other nations) and not below (subjugated to them). Furthermore, it should be opposite his face (and not to the side of center), so that the Jewish people should be in the front and not behind. (35b)

INSIGHTS TO THE DAF

The Glory of Tefillin

by: R' Zev Busel

ויקר - ליהודים היתה אורה ושמחה וששון ויקר - the Yidden experienced light and joy, delight and honor. The Gemora in Meseches Megillah tells us that that תורה זו אורה, and that ששון זו שמחה זה יום טוב, and that ויקר אלו תפילין, and מילה, and Rashi explains that Haman decreed against the observance of the aforementioned mitzvos and now we are able to observe them.

The Sfas Emes pondered: If so, why didn't the passuk just say that ליהודים היתה תורה יום טוב ומילה ותפילין? The Sfas Emes answers that through the redemption, Klal Yisroel experienced a heightened realization that the true nature of light is Torah; the true nature of joy is Yom Tov; the true nature of delight is bris milah; and that the true nature of honor is tefillin.

Perhaps in regard to tefillin this concept can be explained as follows: Horav Yonasan Eibeschutz in יערות דבש דרוש ג' writes that the sudden rejuvenation of the mitzvah of tefillin subsequent to the miracles of Purim was because tefillin is symbolic of Hashem monitoring one's thoughts and actions. Everything that transpires in our lives is not teva, natural, but rather the hashgachah protis, Divine providence of the Ribono Shel Olam. The shel rosh symbolizes that all our thoughts are observed by Hashem; the shel yad represents our actions. Therefore, after the great miracles of Purim, that even in the darkness of galus, where beforehand it was not so recognizable the glory of Hashem, the Jewish people merited to see the yad Hashem, and that created a renewed awareness for the mitzvah of tefillin.

With this we understand why true honor is reflected in tefillin. After the nes of Purim, witnessed by the nations, Klal Yisroel-- as the am hanivchar, the Chosen People, merited special hashgachah protis even in galus. This is the true kavod, as reflected by the mitzvah of tefillin as expressed in the Gemora: וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך - then all the peoples of the earth will see that the Name of Hashem is proclaimed over you, and they will revere you. When one realizes that the true nature of honor is tefillin, how much more so is it imperative to properly observe this unique mitzvah.