

SUNDAY TALMUD

at Shabbos House



TEFILLIN IN THE TALMUD

MENACHOS SELECTIONS

FALL 5779 / 2018



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(A) TEFILLIN AS STRENGTH (Brachos 6a)

א"ר אבין בר רב אדא א"ר יצחק מנין שהקב"ה מניח תפילין שנאמר (ישעיהו סב, ח) נשבע ה' בימינו ובזרוע עוזו

Rabbi Avin bar Rav Ada said that Rabbi Yitzchak said: From where do we learn that G-d wears Tefillin? The verse says: "G-d swore by His right hand, and by the arm of His strength" (Isaiah 62:8). Since it is customary to swear upon holy objects, it is understood that "His right hand" and "arm of His strength" are the holy objects upon which G-d swore.

בימינו זו תורה שנאמר (דברים לג, ב) מימינו אש דת למו

"His right hand" refers to Torah, as described of the Torah: "From His right hand, a fiery law for His people" (Deut 33:2).

ובזרוע עוזו אלו תפילין שנאמר (תהלים כט, יא) ה' עוז לעמו יתן

"The arm of His strength," refers to phylacteries, as in: "G-d gave strength to His nation" (Psalms 29:11)...

ומנין שהתפילין עוז הם לישראל דכתי' (דברים כח, י) וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך ותניא ר' אליעזר הגדול אומר אלו תפילין שבראש

How do we know that Tefillin provide strength for Israel? As it is written: "All the nations of the land shall see the name of G-d called upon you, and they will fear you" (Deut 28:10). Rabbi Eliezer the Great says: This refers to the head Tefillin.

(B) G-D'S TEFILLIN (Brachos 6a)

א"ל רב נחמן בר יצחק לרב חייא בר אבין הני תפילין דמרי עלמא מה כתיב בהו א"ל (ד"ה א יז, כא) ומי כעמך ישראל גוי אחד בארץ

Rav Nachman bar Yitzchak said to Rav Chiya bar Avin: What is written in G-d's Tefillin? Rav Chiya bar Avin replied: "Who is like Your people, Israel, one nation in the land?" (I Chronicles 17:21).

ומי משתבח קוב"ה בשבחייהו דישראל אין דכתיב (דברים כו, יז) את ה' האמרת היום (וכתיב) וה' האמירך היום

Rav Nachman bar Yitzchak continues: Is G-d glorified through the glory of Israel? Rav Chiya bar Avin answered: Yes, as indicated by the juxtaposition of two verses; (1) as it is stated: "You (the Jewish people) distinguished G-d (made G-d one and unique)." And the subsequent verse states: "And G-d has distinguished (made one & unique) the Jewish people" (Deuteronomy 26:17–18).

אמר להם הקב"ה לישראל אתם עשיתוני חטיבה אחת בעולם ואני אעשה אתכם חטיבה אחת בעולם

From these two verses we learn that G-d said to Israel: You single me out and make me unique in the world, because of this, I'll make you unique in the world, and you will be a treasured nation.

אתם עשיתוני חטיבה אחת בעולם שנאמר (דברים ו, ד) שמע ישראל ה' אל-הינו ה' אחד ואני אעשה אתכם חטיבה אחת בעולם שנאמר ומי כעמך ישראל גוי אחד בארץ

You (the Jewish people) make me (G-d) unique in the world, as Israel declares G-d's oneness by saying: "Hear, Israel, the L-rd is our G-d, the L-rd is One" (Deuteronomy 6:4). Because of this, I (G-d) will make you (the Jewish people) unique in the world, declaring: "Who is like Your people, Israel, one nation in the land?"

(C) THE HEAD KNOT OF TEFILLIN (Brachos 7a)

והסירתי את כפי וראית את אחרי אמר רב חנא בר ביזנא א"ר שמעון חסידא מלמד שהראה הקב"ה למשה קשר של תפילין:

It is said: "And I will remove My hand, and you will see My back, but My face you will not see" (Exodus 33:23). What did Moses see? Rav Chona bar Bizna said in the name of Rabbi Shimon Chasida, "And you will see My back," should be understood that G-d (who as mentioned above wears phylacteries) showed Moshe the knot of the phylacteries of His head, which is worn on the back of the head.

(D) TWO MITZVOT OR ONE? (Menachos 44a)

תפלה של יד אינה מעכבת

The Mishna teaches: Absence of the Arm-Tefillin does not prevent fulfillment of the mitzva of the Head-Tefillin, and absence of Head-Tefillin does not prevent fulfillment of the mitzva of the Hand-Tefillin.

אמר רב חסדא לא שנו אלא שיש לו אבל אין לו מעכבת

Rav Chisda said: This is only in a case where one has the other Tefillin, but they are not with him or he is unable to wear them for some reason. But if he does not have the other Tefillin at all, then their absence does prevent the fulfillment of the mitzva to wear the Tefillin that he has.

אמרו לו אמרת אמר להו לא אלא מאן דלית ליה תרי מצות חד מצוה נמי לא ליעביד

Later on, his students said to him: Do you still say that? Rav Chisda said to them: No, rather I would say the opposite: One who does not have ability to fulfill two mitzvot, shouldn't he perform the one mitzva that he does have the ability to fulfill?

ומעיקרא מאי סבר גזירה שמא יפשע

So why did Rav Chisda think differently before? That's because he thought it was a rabbinic decree, lest he be negligent and not try to acquire the part of the Tefillin set that he lacks.

אמר רב ששת כל שאינו מניח תפילין עובר בשמונה עשה

After recognizing that hand and head Tefillin are seen as separate Mitzvot, Rav Sheshet says: Anyone who does not wear Tefillin violates eight positive mitzvot. For each, the hand and head Tefillin, contain the four different passages mentioning Tefillin (Exodus 13:9; Exodus 13:16; Deuteronomy 6:8; Deuteronomy 11:18).

(E) SURROUND MITZVOT (Menachos 43b)

תנו רבנן חביבין ישראל שסיבבן הקדוש ברוך הוא במצות תפילין בראשיהן ותפילין בזרועותיהן וציצית בבגדיהן ומזוזה לפתחיהן

The Sages taught in a baraita: The Jewish people are beloved as G-d surrounded them with mitzvot:

Tefillin on their heads, and arms, Tzitzit on their garments, and a mezuzah for their doorways.

ועליהן אמר דוד שבע ביום הללתיך על משפטי צדקך

Concerning them David said: "Seven times a day I praise You, because of Your righteous ordinances" (Psalms 119:164). This alludes to the two phylacteries, the four corners of Tzitzit, and the mezuzah, which total seven.

ובשעה שנכנס דוד לבית המרחץ וראה עצמו עומד ערום אמר אוי לי שאעמוד ערום בלא מצוה וכיון שנזכר במילה שבבשרו נתיישבה דעתו לאחר שיצא אמר עליה שירה שנאמר למנצח על השמינית מזמור לדוד על מילה שניתנה בשמיני

When David entered the bathhouse and saw himself unclothed, he said: Woe to me that that I stand naked without any mitzva. But once he remembered the mitzva of circumcision his mind was put at ease, as he realized he was still accompanied by this mitzva. After he left the bathhouse, he recited a song about circumcision, as it is stated in the verse: "on the Sheminith (8th day) A Psalm of David" (Psalms 12:1).

רבי אליעזר בן יעקב אומר כל שיש לו תפילין בראשו ותפילין בזרועו וציצית בבגדו ומזוזה בפתחו הכל בחיזוק שלא יחטא שנאמר והחוט המשלש לא במהרה ינתק

Rabbi Eliezer ben Yaakov says: Anyone who has Tefillin on his head and arm, tzitzit on his garment, and a mezuzah on his doorway is strengthened from all sides so that he will not sin, as it is stated in the verse: "And a threefold cord is not quickly broken" (Ecclesiastes 4:12). This is an allusion to the three mitzvot of phylacteries, tzitzit, and mezuzah.

(F) THE WORD TOTAFOT (Menachos 34b)

ת"ר לטטפת לטטפת לטטפת הרי כאן ד' דברי רבי ישמעאל

The Sages taught in a Baraita: In describing the compartments of the Head-Tefillin, the verse states: "It shall be for a sign upon your hand, and totafot between your eyes" (Exodus 13:16), with the word totafot spelled deficient, without a vav before the final letter, in a way that can be read as

singular; and again: "They shall be for totafot between your eyes" (Deuteronomy 6:8), spelled as a singular word; and again: "They shall be for totafot between your eyes" (Deuteronomy 11:18), this time spelled full, with a vav before the final letter, in a manner that must be plural. There are four mentions of totafot here, as the third one is written in the plural and therefore counts as two. Consequently, it is derived that the phylacteries of the head must have four compartments. This is the statement of Rabbi Yishmael.

ר"ע אומר אינו צריך טט בכתפי שתים פת באפריקי
שתים

Rabbi Akiva says: There is no need for this proof, as the requirement of four compartments in the Head-Tefillin can be derived from the word totafot itself: The word tot in the language of Katfei means two, and the word pat in the language of Afriki also means two, and therefore totafot can be understood as a compound word meaning four.

(G) THE ORDER OF THE PASSAGES (Menachos 34b)

ת"ר כיצד סדרן קדש לי והי' כי יביאך מימין שמע והי' אם
שמוע משמאל

The Sages taught in a Baraita: How does one arrange the four passages inside the Tefillin? The passage of "Sanctify unto Me" (Exodus 13:1–10), and the passage of "And it shall be when He shall bring you" (Exodus 13:11–16), are placed on the right; the passage of שמע "Hear, O Israel" (Deuteronomy 6:4–9), and the passage of שמוע: "And it shall come to pass, if you shall listen" (Deuteronomy 11:13–21) are placed on the left.

והתניא איפכא

But isn't it taught in a baraita that one places them (in the opposite manner) with the first two passages on the left and the latter two on the right?

אמר אביי ל"ק כאן מימינו של קורא כאן מימינו של מניח

Abaye resolves the contradiction: Here it means to the right of the reader (i.e. the viewer facing the

Tefillin), whereas there it means to the right of the one who is wearing the Tefillin himself.

והקורא קורא כסדרן:

And in this manner the reader (i.e. the viewer) reads (faces) the passages in their order.

(H) INSIDE OUTSIDE TEFILLIN (Menachos 34b-35a)

אמר רב חננאל אמר רב החליף פרשיותיה פסולות

Rav Chananel says that Rav says: If one exchanged its passages, i.e., placed them in a different order within the compartment, the phylacteries are unfit.

אמר אביי לא אמרן אלא גוייתא לברייתא וברייתא
לגוייתא אבל גוייתא לגוייתא וברייתא לברייתא לית לן
בה

Abaye said: We did not say this unless it is a case where one exchanges an inner passage for an outer one, e.g., he placed the passage of והי' כי יביאך Exodus 13:11–16 to the right of קדש לי Exodus 13:1–10, or an outer passage for an inner one, e.g., he placed the passage of אם שמוע Deuteronomy 11:13–21 to the right of שמע Deuteronomy 6:4–9. But if one exchanges an inner passage for the other inner one, i.e., he exchanges שמע Exodus 13:11–16 with והי' כי יביאך Deuteronomy 6:4–9, or an outer passage for the other outer one, i.e., he exchanges קדש לי Exodus 13:1–10 with שמוע Deuteronomy 11:13–21, we have no problem with it.

א"ל רבא מאי שנא גוייתא לברייתא וברייתא לגוייתא
דלא דהך דבעי למיחזי אורא לא קא חזיין והא דלא קא
בעי למיחזי אורא קא חזיין

Rava said to Abaye: What is different about the cases of exchanging an inner passage for an outer one, and an outer passage for an inner one? The reason is that the passage which needs to see the air (to be placed on the outer side) does not see it, and that passage, which does not need to see the air, does see it.

ברייתא לברייתא וגוייתא לגוייתא נמי הך דבעי למיחזי
אורא דימין קא חזיין אורא דשמאל ודשמאל קא חזיין
אורא דימין אלא ל"ש

Rava continues: So, too, in a case where one exchanges an outer passage for the other outer one or an inner passage for the other inner one, it should be unfit as well, because the passage which needs to see the air of the right side, sees the air of the left side, and the passage which needs to see the air of the left side, sees the air of the right side. Therefore Rava concludes there is no difference between any of these cases, any change in the order renders Tefillin invalid.

(I) A HEAD WITHOUT TEFILLIN (Rosh Hashanah 17a)

פושעי ישראל בגופן מאי ניהו אמר רב קרקפתא דלא מנח תפילין

The Gemara asks: The phrase “Jews who have sinned with their bodies”, who are they? Rav said: This refers to a *Karkafta* skull that has never put on Tefillin.

(J) FROM MOSHE AT SINAI (Menachos 35a)

ואמר רב חננאל אמר רב תיתורא דתפילין הלכה למשה מסיני אמר אביי מעברתא דתפילין הלכה למשה מסיני

Rav Chananel says that Rav says: The Titora of Tefillin i.e., the wider base of upon which the compartment(s) rest, is accepted as a halacha transmitted to Moses from Sinai. Abaye said: The Ma'ebarta of Tefillin, i.e., the passageway through which the straps are inserted, is also a halacha transmitted to Moses from Sinai.

ואמר אביי שיי"ן של תפילין הלכה למשה מסיני

And Abaye says: The protruding letter shin(s) on the Head-Tefillin (made by pressing and molding the hide itself into the shape of that letter) is a halacha transmitted to Moses from Sinai.

וצריך שיגיע חריץ למקום התפר

Abaye further says: There is a requirement that the furrow line between each of the compartments of the Head-Tefillin reach the place of the stitches, i.e., the Titora, to which the compartments are sewn.

רב דימי מנהרדעא אמר כיון דמנכר לא צריך

Rav Dimi of Neharde'a says: Once it is noticeable that there is a furrow (divide) between each of the compartments, it is not necessary for them to reach all the way down to the titora.

(K) TEFILLIN'S TWO BLESSINGS (Menachos 36a)

אמר רב חסדא סח בין תפילה לתפילה חוזר ומברך

Rav Chisda says: If one spoke (i.e. interrupted) between putting on the Hand and Head Tefillin, he must recite the blessing again when putting on the Head-Tefillin.

סח אין לא סח לא

The Gemara notes: We can infer from Rav Chisda that if he spoke, he must recite another blessing but if he did not speak or interrupt, he does not recite a second, separate blessing on the Head Tefillin.

והא שלח רב חייא בריה דרב הונא משמיה דר' יוחנן על תפילה של יד אומר ברוך אשר קדשנו במצותיו וצונו להניח תפילין על תפילין של ראש אומר ברוך אשר קדשנו במצותיו וצונו על מצות תפילין

The Gemara challenges this inference: But Rav Chiya son of Rav Huna, sent a ruling in the name of Rabbi Yochanan: On the Hand-Tefillin one says the blessing: Blessed are You... and commanded us להניח to put on Tefillin. On Head-Tefillin one says the blessing: Blessed are You... and commanded us concerning the mitzva of Tefillin. This seems to imply two separate blessings on each of the Tefillin.

אביי ורבא דאמרי תרוייהו לא סח מברך אחת סח מברך שנים

Abaye and Rava both resolve this apparent contradiction: Rabbi Yochanan meant that if one did not speak, he recites one blessing; if he spoke, he recites two blessings, a different blessing on each Tefillin.

(L) ON FIRST, OFF LAST (Menachos 36a)

תנא כשהוא מניח מניח של יד ואחר כך מניח של ראש וכשהוא חולץ חולץ של ראש ואחר כך חולץ של יד

When putting on Tefillin, we first put on the Hand-Tefillin and then afterwards the Head-Tefillin. But when removing the Tefillin, we start by removing the Head-Tefillin first and then the Hand-Tefillin last.

בשלמא כשהוא מניח מניח של יד ואח"כ מניח של ראש דכתיב (דברים ו, ח) וקשרתם לאות על ירך והדר והיו לטוטפת בין עיניך

The Gemara asks: Granted, the ruling of putting on Hand-Tefillin first as the verse says: "And you shall bind them for a sign upon your arm," and then: "And they shall be for totafot between your eyes" (Deuteronomy 6:8).

אלא כשהוא חולץ חולץ של ראש ואח"כ חולץ של יד מנלן

But from where do we derive the halacha about removing the Head-Tefillin first before the Hand-Tefillin?

אמר רבה רב הונא אסברא לי אמר קרא והיו לטוטפת בין עיניך כל זמן שבין עיניך יהו שתים

Rabba said, Rav Huna explained this to me. The verse states: "And you shall bind them for a sign upon your arm and they shall be totafot between your eyes," As long as they are between your eyes, you will be wearing plural Tefillin.

(M) IDEAL PAIRINGS (Brachos 14b)

אמר עולא כל הקורא קריאת שמע בלא תפילין כאילו מעיד עדות שקר בעצמו

With regard to the recitation of Shema without phylacteries, Ulla said: Anyone who recites Shema without phylacteries, it is as if he has borne false testimony against himself, as in Shema, he mentions his obligation to don phylacteries and in this case fails to don them himself (Talmidei Rabbeinu Yona).

אמר רבי חייא בר אבא אמר רבי יוחנן כאילו הקריב עולה בלא מנחה וזבח בלא נסכים

Rabbi Chiya bar Abba said that Rabbi Yochanan said: One who recites Shema without phylacteries, it is as if he has offered a burnt-offering without a meal-offering or a peace-offering without libations

(both are sets that complete each other). Despite the fact that he fulfilled his obligation, his offering is incomplete.

(N) TEFILLIN AND THE TITZ (Menachos 36b)

אמר רבה בר רב הונא חייב אדם למשמש בתפילין בכל שעה

Rabba bar Rav Huna says: A person should tap or touch his phylacteries regularly while wearing them.

קל וחומר מציץ ומה ציץ שאין בו אלא אזכרה אחת אמרה תורה והיה על מצחו תמיד שלא תסיח דעתו ממנו תפילין שיש בהן אזכרות הרבה על אחת כמה וכמה

This is derived from an a fortiori (minor-major) inference from the Titz head-plate of the High Priest, as follows: If with regard to the head-plate, which has only one mention of G-d's name, the Torah states: "And it should be always upon his forehead" (Exodus 28:38), which means that the High Priest must always be aware that the head-plate is placed on his head and that he should not be distracted from it, then with regard to Tefillin, which have numerous mentions of G-d's name, all the more so one must always be aware of them.

(O) MAN OF WINGS (Shabbos 130a)

ואמאי קרו ליה אלישע בעל כנפים

The Gemara asks: And why did they call him Elisha, Man of Wings?

שפעם אחת גזרה מלכות הרשעה גזרה על ישראל שכל המניח תפילין על ראשו יקרו את מוחו

Because once the wicked empire (Rome) issued a decree against the Jewish people that they would pierce the brain of anyone who wears Tefillin.

והיה אלישע מניח תפילין ויצא לשוק וראהו קסדור אחד רץ מלפניו ורץ אחריו

Nevertheless, Elisha wore them and defiantly went out to the marketplace. One day an official saw him. Elisha ran from him, and the official ran after.

כיון שהגיע אצלו נטלן מראשו ואחזן בידו

When the official reached him, Elisha removed the Tefillin from his head and held them in his hand.

אמר ליה מה בידך אמר לו כנפי יונה

The officer asked him: What is in your hand? Elisha said to him: It is merely a dove's wings.

פשט את ידו ונמצאו בה כנפי יונה לפיכך היו קוראין אותו בעל כנפים

He opened his hand, and, indeed, it was found to be a dove's wings. Therefore, in commemoration of this miracle, they would call him Elisha, Man of Wings.

מאי שנא כנפי יונה דאמר ליה ולא אמר ליה שאר עופות

The Gemara asks: And what is different about a dove's wings, that Elisha specifically told him that he was holding the wings of a dove and he did not tell him he was holding the wings of other birds?

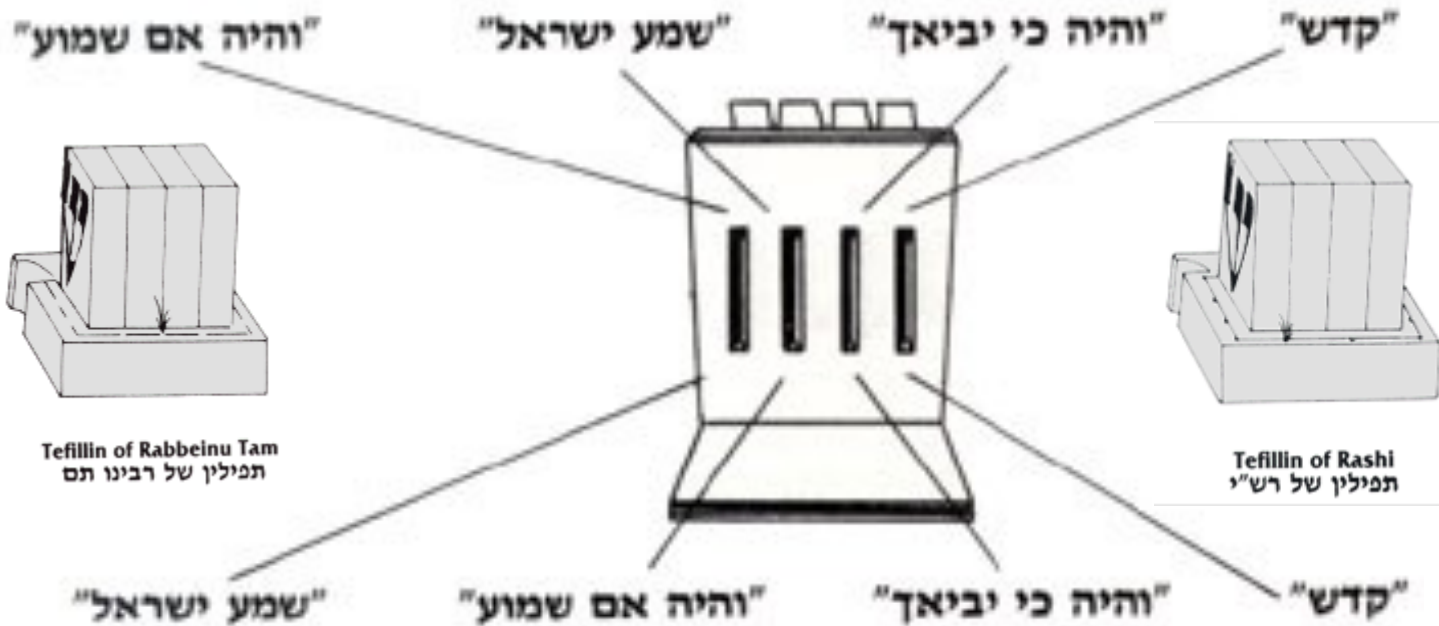
משום דדמיא כנסת ישראל ליונה שנאמר כנפי יונה
נחפה בכסף ואברותיה בירקרק חרוץ

The Gemara answers: Because the congregation of Israel is likened to a dove, as it is stated: "You shall shine as the wings of a dove covered with silver and her pinions with yellow gold" (Psalms 68:14).

מה יונה זו כנפיה מגינות עליה אף ישראל מצות מגינות עליהן

Just as a dove has its wings to protect it, so too, the Jewish people have mitzvot to protect them.

תפילין של רש"י
The order according to Rashi



Tefillin of Rabbeinu Tam
תפילין של רבינו תם

Tefillin of Rashi
תפילין של רש"י

תפילין של רבינו תם
The order according to Rabbeinu Tam

תפילין של ראש

