



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Menachos Daf Lamed Hey

- **R' Chananel in the name of Rav** said, the "titura" (the base around the bottom of the box of the tefillin) is required by a Halacha L'Moshe MiSinai. **Abaye** said, the "mabarta" (the piece beyond the titura, where the straps are passed through) is required by a Halacha L'Moshe MiSinai. **Abaye** also said, the letter "shin" that protrudes from the box of the tefillin is required by a Halacha L'Moshe MiSinai. Also, the grooves between the compartments must reach the place of the stitching. **R' Dimi** of Neharda'ah said, as long as the grooves are noticeable, they don't have to reach all the way to the stitching.
  - **Abaye** said, the parchment of the tefillin must be checked for any holes, because a perfect writing is required, which there is not if there is a hole. **R' Dimi** of Neharda'ah said, it need not be checked, because the quill checks it during the writing (if there is a hole it will become noticed when it is written).
  - **R' Yitzchak** said, the halacha that the straps must be black is required by a Halacha L'Moshe MiSinai.
    - **Q:** A Braisa says that the straps must be made of leather, but it can be dyed green, black or white, just not red, because that is disgraceful (it makes it look like the person was bleeding from scabs) and for "another reason" (so people shouldn't think he was with his wife while he was wearing his tefillin and she was a nidah). We see it does not have to be black!? **A:** The Braisa is referring to the color of the straps on the inside, whereas **R' Yitzchak** was referring to the outside.
      - **Q:** If it is referring to the inside, what is the problem with it being red, since no one will see it anyway!? **A:** There are times when the straps become inverted.
  - A Braisa says, the halacha that tefillin must be square is required by a Halacha L'Moshe MiSinai. **R' Pappa** said, this must be so even with the stitching (it can't be too tight to ruin the square) and in the diagonal (the diagonal must be 1.4x the side of the square, which is what the **Rabanan** said is the ratio of a diagonal to a perfect square).
    - **Q:** Maybe a proof can be brought from a Mishna that says that tefillin that are round are a danger and one is not yotzeh with them. **A:** That Mishna may be referring to tefillin that is round like a nut, but not one that is round and flat.
- **R' Huna** said, if tefillin have a hole, as long as the compartments that are seen on the outside are intact, they are valid. **R' Chisda** said, if two walls are split the tefillin is valid. If three walls are split, it is passul.
  - **Rava** said, 2 that are split are valid only when the 2 split walls are not next to each other. Even then, they are only passul if they are new tefillin. **R' Yosef** explained, "old" means that the leather can be stretched and then shrink back into place. Or, "new" means that it can be pulled by the straps without it breaking apart.
- **Abaye's** tefillin strap tore. He asked **R' Yosef** if he could simply knot it back with the other piece. **R' Yosef** said, the pasuk of "ukshartam" teaches that it must be a perfect tying to the hand, which means that the straps cannot be torn.
  - **R' Acha the son of R' Yosef** asked **R' Ashi** if the strap may be sewn back together. **R' Ashi** said, go look and see that no one does that, so you should not either.
  - **R' Pappa** said, if the straps hanging from the knot of the head tefillin tore off, leaving only a little piece after the knot, it is valid. However, the Gemara says that this is not correct.
    - **Q:** This suggests that there is a minimum amount of strap that must hang from the knot. What is that amount? **A: Rami bar Chama in the name of Reish Lakish**

said, until the index finger. **R' Kahana** explained this as the distance between the index and middle fingers when spread apart, and **R' Ashi** explained this as the distance between the index finger and thumb when spread apart.

- **Rabbah** would leave the straps from the knots hanging in the back. **R' Acha bar Yaakov** would braid them. **Mar the son of Rabana** would do as we do (let them hang in the front).
- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, the knot of the tefillin is required by a Halacha L'Moshe MiSinai. **R' Nachman** said, all the designs must be facing to the outside (the letters of Hashem's Name that are written on the outside – the shin on the box, the daled of the knot of the head tefillin, and the yud of the knot of the arm tefillin; a second pshat is that the painted side of the straps must be facing the outside).
  - **R' Ashi's** straps once inverted. **Mar Zutra** asked, you don't hold that the painted side must be facing out? **R' Ashi** said, "I didn't realize that it inverted".
- The pasuk says that the nations will see the Name of Hashem on us and will fear us. **R' Eliezer Hagadol** said in a Braisa that this refers to the head tefillin.
  - The pasuk says that Hashem removed His hand and showed His back to Moshe. **R' Chama bar Bizna in the name of R' Shimon Chasida** said, that Hashem showed Moshe the knot of His tefillin.
    - **R' Yehuda** said, the knot of the tefillin must be above the neck, on the head, and opposite the person's face.
- **R' Shmuel bar Bidri in the name of Rav** said, the bracha on tefillin is made after putting them on.
  - **Q: R' Yehuda in the name of Shmuel** said that all brachos are to be made before the mitzvah is done!? **A: Abaye and Rava** said, the bracha is made between the putting of the tefillin in the proper place and the tying of the tefillin to the person.