



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

### Menachos Daf Lamed Vuv

- **R' Chisda** said, if one speaks between putting on the arm tefillin and the head tefillin he must make another bracha.
  - **Q:** This suggests that if he did not speak he would not make another bracha. However, we find that **R' Chiya the son of R' Huna in the name of R' Yochanan** said that on the arm tefillin one makes the bracha of "l'hani'ach tefillin" and on the head tefillin one makes the bracha of "ahl mitzvas tefillin"!? **A: Abaye and Rava** said, if one didn't speak between, he only makes one bracha. If one did speak he makes both these brachos.
  - A Braisa says, if one spoke between putting on the two tefillin and did not make a second bracha, he has committed an aveirah.
- A Braisa says, when putting on tefillin one first puts on the arm tefillin and then the head tefillin. When removing the tefillin, one first removes the head tefillin and then the arm tefillin.
  - **Q:** It makes sense to first put on the arm tefillin, as the pasuk first says "ukshartam l'os ahl yadecha" and then afterwards says "v'hayu l'totafos bein einecha". How do we know that when removing the tefillin the head tefillin is to be removed first? **A: Rabbah** said that **R' Huna** explained that the pasuk of "v'hayu l'totafos bein einecha" teaches that whenever the head tefillin are on, the person must be wearing both tefillin.
- A Braisa says, if one had to put on tefillin before alos hashachar, the proper time to make the bracha on the tefillin is the time when tefillin should be worn (which is when there is enough light to see someone who is 4 amos away). If one needs to travel early and is afraid to take his tefillin along with him for fear of losing them, he may put on the tefillin even when it is still dark, and when the proper time for tefillin arrives, he touches the tefillin and then makes a bracha. Until when may one put on tefillin? Until shkia. **R' Yaakov** said, until people are no longer in the market. The **Chachomim** say, until it is time for sleeping. The **Chachomim and R' Yaakov** agree that if one removed his tefillin to go to the bathroom or to the bathhouse and shkia arrived, he should not put them back on.
  - **R' Nachman** said, the halacha follows **R' Yaakov**, because **R' Chisda and Rabbah bar R' Huna** would daven maariv in their tefillin. **Others** say that **R' Nachman** said the halacha does not follow **R' Yaakov**, and the practice of **R' Chisda and Rabbah bar R' Huna** would argue on **R' Nachman**.
    - **Q:** We find that **Rabbah bar R' Huna** says that if it is safek night or day, one need not remove his tefillin but may also not put on his tefillin. This suggests that when it is definitely night one must remove his tefillin. If so, how could he have worn his tefillin at night!? **A:** This ruling of **Rabbah bar R' Huna** was regarding bein hashmashos on Friday (going into Shabbos).
      - **Q:** What does he hold? If he holds that nighttime is a proper time for tefillin then he would hold that Shabbos is also a proper time for tefillin, and if he holds that Shabbos is not a proper time for tefillin then he would also hold that nighttime is not a proper time for tefillin!? These two go together, because they are both learned from the pasuk of "miyamim yamima" and are therefore treated the same!? **A:** He holds that nighttime is a proper time for tefillin and holds that Shabbos is not, but he learns that Shabbos is not, based on a drasha of **R' Akiva** who said that tefillin is referred to as an "ois" and on Shabbos we don't need the "ois" of tefillin, because Shabbos itself is an "ois".
  - **R' Elazar** said, anyone who puts on tefillin after shkia is oiver on an assei. **R' Yochanan** said he would be oiver on a lav. They both darshen the issur based on the pasuk of "v'shamarta es hachuka hazos miyamim yamimah".

- **Q:** Maybe we should say that they argue in the concept of **R' Avin in the name of R' Illa'ah**, who says that "hishamer" creates a lav – **R' Yochanan** would agree with this and **R' Elazar** would disagree? **A:** They both agree with **R' Avin**. The machlokes is that **R' Elazar** holds that "hishamer" regarding something not to be done is a lav, but regarding something to be done would be an assei. **R' Yochanan** holds that even regarding something to be done it would be an assei.
    - **R' Elazar** said, if one wants to put on his tefillin at night to protect them, it is mutar.
      - **Ravina** saw **R' Ashi** put on tefillin at night, and he explained that he did so to protect them. **Ravina** said that he saw that in truth **R' Ashi** put it on because he held that one can fulfil the mitzvah of tefillin at night, but that we don't pasken that way for people.
- **Rabbah bar R' Huna** said, a person must constantly touch his tefillin to remain aware of them. This is based on a kal v'chomer from the tzitz – the pasuk teaches that the Kohen Gadol cannot be "mesi'ach daas" from the tzitz, which only has one Name of Hashem, so certainly one can't be "mesi'ach daas" from tefillin, which has the Names of Hashem written many times in them.