



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

Menachos Daf Lamed Zayin

- A Braisa says, the word “yadcha” written regarding tefillin refers to the left arm. Maybe it refers to the right arm? The Braisa brings 3 pesukim that mention “yad” and a reference to the right hand, which shows that “yad” on its own refers to the left hand. **R' Yose Hachoreim** said, these pesukim are not a proof, because we find other uses of “yad” made in reference to the right hand. [The **T”K** would say that those pesukim make reference to the “right” hand, but “hand” on its own refers to the left hand.] **R' Nosson** says, we have a hekesh from “ukshartam” to “uch'savtam”, which teaches that just as the writing must be done with the right hand, the tying must be done with the right hand, which means that it is tied to the left hand.
 - **Q:** How does **R' Yose Hachoreim** know that tefillin is put on the left hand? **A:** He learns it like **R' Nosson**. **A2: R' Ashi** said, the word “yadcha”, written with a “hey” at the end, teaches that it is to be put on the weaker hand.
 - **Q: R' Abba** asked **R' Ashi**, maybe it refers to the stronger hand? **A: R' Ashi** said, if it was written with a “ches” you would be correct, but it is written with a “hey”.
 - A Braisa says like **R' Ashi** as well. **Others** in that Braisa say that “yadcha” comes to teach that even one who only has a little bit of an arm left, puts tefillin on it.
 - Another Braisa says, if one has no left arm, he is patur from tefillin. **Others** say that “yadcha” teaches that even one who only has a little bit of an arm left, puts tefillin on it.
 - A Braisa says, a leftie puts tefillin on his right arm, since that is his “left arm” (his weaker arm).
 - **Q:** A Braisa says that even a leftie put tefillin on his left arm!? **A: Abaye** said, the Braisa is referring to a person who is ambidextrous.
- A Braisa was taught in the yeshiva of **Menashe** that says, “ahl yadcha” teaches that the arm tefillin is put on the fleshy part of the upper arm. “Bein Einecha” teaches that the head tefillin is put on the “kadkod”, which the yeshiva of **R' Yannai** taught refers to the place of the soft-spot of a baby's head.
 - **Plimo** asked **Rebbi**, if someone has two heads, which head does he put the tefillin on? **Rebbi** responded, either go into galus or accept cheirem (for asking a question about circumstances that can't exist)! Just then a man came and asked **Rebbi**, “a son was born to me that has two heads, how much do I have to give the Kohen for pidyon haben?” A certain Elder said, he must give 10 sela'im.
 - **Q: Rami bar Chama** has taught that a baby that can't live doesn't need to be redeemed, and a child with two heads should therefore be patur!? **A:** This case is different, because the pasuk says that the pidyon haben is based on “heads”.
 - **Q:** How do we know that “yadcha” refers to the fleshy part of the upper arm? **A:** A Braisa says, the pasuk says “ahl yadcha”, which refers to the upper part of the arm. Maybe say it refers to the actual hand? The Torah says to put tefillin on the hand and on the head – just as the tefillin on the head is put on the height of the head, so too the tefillin of the hand is put on the height of the arm. **R' Eliezer** says, the pasuk says “v'haya lecha l'os”, which teaches that it should be an “ois” for you, and for noone else, which means it is put on a place which is not visible. Therefore, it can't mean the hand. **R' Yitzchak** said, the pasuk says “ahl livavchem...ukshartem”, which teaches that it should be put on the arm opposite the heart.
 - **R' Chiya and R' Acha the son of R' Avya** would be careful to put the arm tefillin opposite the heart.
 - **R' Ashi** saw that there was a tear in **Ameimar's** garment, making his arm tefillin visible. He asked him, the pasuk says it should be for *you* for an “ois” and not for

others!? He replied, that just means that it should be put on a place that is not usually visible. It does not mean that the tefillin may not be seen.

- **Q:** How do we know that the head tefillin is put at the height of the head? **A:** A Braisa says, “bein einecha” refers to the height of the head. Maybe it means literally between the eyes? There is a gezeira shava from tefillin to the lav for a mourner to make a bald spot – just as there it refers to the top of the head, where it is possible to make a bald spot, so too by tefillin it refers to the top of the head. **R’ Yehuda** says, the Torah says to put tefillin on the hand and on the head – just as the tefillin on the arm is on a place that can only get one type of tzaraas, the same is with the place of the head tefillin. Therefore, it cannot be between the eyes, because that is subject to tzaraas of the flesh and of the hair.

ARBAH TZITZIYOS M’AKVOS ZU ES ZU...

- **Q:** What is the difference between the **T”K** and **R’ Yishmael**? **A:** **R’ Yosef** said, the difference would be where there is a linen garment with wool tzitzis. If one put only 3 tzitzis on it, according to the **T”K** he would be chayuv for shaatnez, but according to **R’ Yishmael** he would not. **A2: Rava bar Ahina** said, the machlokes would be regarding a talis that has 5 corners. According to the **T”K** it needs only 4 tzitziyos, and according to **R’ Yishmael** it would need 5. **A3: Ravina** said, they would argue whether a talis with only 3 tzitziyos on it, that was worn outside on Shabbos would make the person chayuv a chatas for carrying on Shabbos – which **R’ Huna** speaks about and says he would be chayuv.
 - **R’ Shisha the son of R’ Idi** said, if one cuts off the 4th corner of his talis he does not make it patur from tzitzis, because it becomes a talis of 5 corners, which is also chayuv in tzitzis.
 - **R’ Mesharshiya** said, if one knots down (rather than stitch) his corners to round them, they are still chayuv in tzitzis, because we view it as if the knots are untied.
 - **R’ Dimi of Neharda’ah** said, if one stitches down his corners to round them, they are still chayuv in tzitzis, since we can tell that he intends to undo the stitches. If he didn’t intend to undo the stitches, he would have cut the corners off.

R’ YISHMAEL OMER ARBATAN ARBAH MITZVOS

- **R’ Yehuda in the name of Shmuel** said, that the halacha follows **R’ Yishmael**. The Gemara says, the halacha does not follow him.
 - **Mar bar R’ Ashi’s** corner and tzitzis of his garment once tore off on Shabbos, without him realizing it. When he later realized what happened, he said, had I known I would have taken off the garment right there where it happened (which follows the view of the **T”K** of the Mishna).
 - **Q:** We have learned that human dignity is greater than a lav in the Torah, so why would he have embarrassed himself by removing his garment just to prevent carrying on the Shabbos? **A: Rav bar Shaba** explained to **R’ Kahana** that this refers only to the lav of “lo sasur” (which says that we must listen to the **Rabanan** when they make a ruling), but not to other lavim in the Torah.
 - **Others** said, that the story was that **Mar bar R’ Ashi** was made aware of what happened, and he said that he will not take off his garment, because human dignity is more important than a lav in the Torah.
 - **Q:** We have learned that **Rav bar Shaba** explained to **R’ Kahana** that this refers only to the lav of “lo sasur”, but not to other lavim in the Torah!? **A: Mar bar R’ Ashi** was walking in a “karmelis” at the time, which is a place which is assur to carry on Shabbos only D’Rabanan. Therefore, the only lav he would be oiver for carrying was the lav of “lo sasur”.

HADRAN ALACH PEREK HAKOMETZ RABBAH!!!