

Menachos – Simanim

פרק ג – הקומץ רבה

דף לו – Daf 36

1. תפילין של ראש and תפילין של יד over ברכות

On the previous Daf, Shmuel said one recites the *berachah* over *tefillin* "משעת הנחתן" – *from the time of donning them*. Since all *berachos* must be made *just before their performance*, it is explained to mean *משעת הנחה ועד שעת קשירה* – *from the time of putting on until the time of binding*, because the *mitzvah* is completed when he secures the *tefillin*. Rav Chisda said: סח בין תפילה לתפילה חוזר ומברך – *if one spoke between putting on the arm tefillin and the head tefillin, he must again recite a blessing*. This implies that if he did not speak, he would not make a second *berachah*, and the Gemara objects that Rebbe Yochanan said that the *berachah* over the תפילין של יד concludes "על מצות תפילין" – *regarding the mitzvah of tefillin*, and the *berachah* over the תפילין של ראש concludes "להניח תפילין" – *to put on tefillin*, and the *berachah* over the תפילין של ראש concludes "על מצות תפילין" – *regarding the mitzvah of tefillin*, indicating each has its own *berachah*! Abaye and Rava answer that if he did not speak, he makes a single *berachah* over both, but if he spoke, he makes these two *berachos* (this is Rashi's interpretation, followed by Sephardim). Rabbeinu Tam explains that if he did not speak, he makes one *berachah* (על מצות) on the של ראש; if he spoke, he makes both *berachos* on the של ראש; this is followed by Ashkenazim).

2. Whether *tefillin* are worn at night, or on Shabbos

Tannaim disagree if one wears *tefillin* until the sun sets, until people are no longer in the marketplace, or until the time of sleeping. However, they agree that if one removed them after שקיעה to go to the בית הכסא or bathhouse, he does not put them back on. Rashi explains they all hold *tefillin* are not worn at night. The Gemara initially assumes that whoever holds תפילין לאו זמן תפילין – *Shabbos is not a time for the mitzvah of tefillin* also holds *tefillin* are not worn at night, because the same *passuk* excludes both. Rebbe Yose HaGlili *darshens*: ושמרת את החוקה הזאת למועדה – *and you shall keep this decree in its appointed season from day to day*. "days" implies *but not nights*, and "מימים" – *from* days implies *but not all days*, thus excluding Shabbos and Yom Tov. Rebbe Akiva says this *passuk* only discusses the *korban pesach*, not *tefillin*. However, the Gemara concludes that Rebbe Akiva excludes Shabbos from elsewhere: והיה לאות על ירך ולטוטפת בין עיניך – *and it shall be a sign upon your arm and tefillin between your eyes*, מי שצריכין אות – *tefillin* are worn on [days] which need a sign, יצאו שבתות וימים – *Shabbos and Yom Tov are thus excluded, which are themselves a "sign."*

3. חייב אדם למשמש בתפילין בכל שעה

Rabbah bar Rav Huna said: חייב אדם למשמש בתפילין בכל שעה – *a person is obligated to touch his tefillin constantly to remain mindful of them*. This can be derived from a *kal vachomer* from the ציצית: אין בו אלא אזכרה אחת, ויהיה על מצחו תמיד – *which has only one mention of Hashem's Name on it, yet the Torah said "and it shall be on [the Kohen Gadol's] forehead constantly, which teaches ממנו דעתו תמיד" – that he may not divert his attention away from it, then tefillin, שיש בהן אזכרות הרבה – which have many mentions of Hashem's Name in them (in their four פרשיות), על אחת כמה וכמה – all the more so that one should not divert his attention from them!*

Siman – Lulav

The man who noticed a **lulav** on the table as he was putting on his tefillin asked his friend "Do we make a *berachah* on tefillin on Chol Hamoed" in between making the *berachah* on the *shel yad* and putting on the *shel rosh*, to which his friend answered "Chol Hamoed is like Yom Tov and we don't wear tefillin" while their friend nearby touched his own tefillin because his attention to them was being distracted by the conversation.



The man who noticed a **lulav** on the table as he was putting on his *tefillin* asked his friend “Do we make a *berachah* on *tefillin* on *Chol HaMoed*” in between making the *berachah* on the *shel yad* and putting on the *shel rosh*, to which his friend answered “*Chol HaMoed* is like *Yom Tov* and we don’t wear *tefillin*” while their friend nearby touched his own *tefillin* because his attention to them was being distracted by the conversation.

3 things to remember

1. The תפילין של יד over ברכות and תפילין של ראש

2. Whether *tefillin* are worn at night, or on *Shabbos*

3. חייב אדם למשמש בתפילין בכל שעה

