

Menachos – Simanim

פרק ג – הקומץ רבה

דף לז – Daf 37

1. שולט בשתי ידיו, אטר are placed on the left arm תפלין של יד

A Baraisa teaches that when the Torah says to place תפלין של יד – *your hand*, it means the left, because several *pesukim* contrast "יד" with "ימין" – *right hand*, implying that "יד" indicates the left hand. Rebbe Nosson says that the words וקשרתם...וכתבתם – *and you shall bind them...and you shall write them* (מזוזות) compare the two terms: just as writing [a mezuzah] is usually done with the right hand, so too binding [tefillin] is done with the right hand. Since he binds with his right hand, the placing must be onto the left arm. Rav Ashi says the spelling of "ידכה" with a *hei* alludes to כהה – the weak left arm. A Baraisa teaches that אטר – a left-handed person places tefillin onto his right arm, שהוא שמאלו – because it is considered his "left" hand, since it is the weaker of the two. Another Baraisa which states that אטר should place tefillin on his left arm is referring to שולט בשתי ידיו – one who controls both his hands, i.e., an ambidextrous person.

2. Where תפלין are placed on the arm and head

A Baraisa defines "על ירך" as referring specifically to the קיבורת – the biceps muscle. The place for the ראש, expressed as "בין עיניך" – between your eyes, means the "קדקד", which is further explained as מקום שמוחו של תינוק – the place where an infant's skull is soft. A Baraisa gives several sources that "ירך" refers to the biceps muscle: (1) we compare יד תפלין של ראש with תפלין של ראש. Just as the ראש של is placed בגובה שבראש – on the high part of the head, the יד של is also placed בגובה שביד – on the high part of the arm. (2) The *passuk* says: והיה לך לאות – and it shall be a sign for you, which implies לאות ולא לאחרים לאות – for you the wearer, it shall be a sign, but it shall not be a sign for others. Thus, it is placed on the biceps muscle, a location which is ordinarily not visible to others, and not on the hand (however, the תפלין may be visible). (3) The *passuk* says to place Hashem's words "על לבבכם" – on your hearts, then it says "וקשרתם" – and you shall bind (תפלין), teaching שתהא שימה כנגד הלב – that the placing shall be opposite the heart. Two sources are given for the correct place for the ראש של.

3. Machlokes if four מצות are one מצוה or four מצוות

The Mishnah on Daf 28a stated that all four מצוות are מעבב each other, שארבעתן מצוה אחת – because the four of them are one mitzvah, while Rebbe Yishmael said they are four mitzvos. Amoraim offer three practical differences between these opinions: (1) Using סדין בציצית – a linen sheet with wool tzitzis. If the garment is missing one ציצית, and the other three contain שעטנד, the Tanna Kamma holds he transgresses the prohibition to wear שעטנד, since he is not fulfilling the mitzvah of ציצית, whereas Rebbe Yishmael says he fulfills three mitzvos with the ציצית on the garment, and does not transgress שעטנד. (2) טלית בעלת חמש – a five cornered-cloak. According to the Tanna Kamma, only four of the corners require ציצית, while Rebbe Yishmael would require ציצית at all five corners, since each corner is an independent mitzvah. (3) Rav Huna ruled that one who goes out into רשות הרבים on Shabbos wearing טלית שאינה מצוייצת כהלכה – a garment which is not properly fringed is liable for חטאת (because the invalid ציצית is considered a burden). These Tannaim disagree if this would apply where ציצית are on three of the four corners.

Siman – Laser Tag

The boys who knew they must put tefillin on their left arm because they use their right hand to write and to shoot in laser tag, aimed for the tefillin targets on their opponents biceps right near their heart, and argued that they should get four separate points for hitting the targets on the four corners of their opponents tzitzis.

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Laser Tag



The boys who knew they must put *tefillin* on their left arm because they use their right hand to write and to shoot in *laser tag*, aimed for the *tefillin* targets on their opponents biceps right near their heart, and argued that they should get four separate points for hitting the targets on the four corners of their opponents *tzitzis*.

3 things to remember

1. **תפלין של יד** are placed on the left arm (אטר, שולט בשתי ידי) (אטר, שולט בשתי ידי)
2. **Where תפלין** are placed on the arm and head
3. **Machlokes** if **ציצית** are one מצוות or four מצוות

