

## חוץ מן התפילין שנאמר בהן פאר –

**פאר, Except for תפילין; regarding which it states,**

### OVERVIEW

פסוק since the תפילין is obligated in all the מצות אבל אבא taught that an אבל refers to it as פאר (splendor). תוספות discusses how this explains that an אבל is exempt from donning תפילין.

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ואמרינן בפרק בתרא דמועד קטן (דף טו,א) מדאמר ליה רחמנא ליחזקאל<sup>1</sup> פארך חבוש עליך -  
And the גמרא states in the last פרק of מועד קטן, since the merciful One said  
to יחזקאל 'put on your splendor' (meaning your תפילין) -  
מכלל דלעלמא אסור<sup>2</sup> -

**It is inferred from this that for everyone else it is forbidden –**

תוספות cites a seemingly differing opinion:

ובקונטרס דפירש שנאמר בהן פאר ואבל מעולל בעפר קרנו וראשו<sup>3</sup> -  
אבל And when פאר as תפילין since the verse refers to תפילין רש"י explained that an אבל should not wear them since the radiance and the head of an אבל is dirtied with dust; seemingly indicating that the reason an אבל does not wear תפילין is because it is not appropriate to expose the פאר of תפילין to the עפר on his head (but not that we derive it from the פסוק of חבוש עליך). תוספות responds that indeed (even) רש"י agrees with תוספות explanation that we derive the איסור from the פסוק of חבוש עליך and the reason רש"י mentions that ואבל - מעולל בעפר קרנו וראשו

**היינו ליתן טעם דלא נילף שאר מצות מתפילין -**

**Is to give a reason why we do not derive other מצות from תפילין** and say just as the תפילין is unique רש"י explains that פטור from other מצות, therefore רש"י פטור from אבל since it is a פאר and therefore inappropriate to have it on an אבל.

תוספות asks:

**ואם תאמר ומאי שנא לגבי תפילין אמרינן דדוקא ליחזקאל נאמר ולא לשאר אבליים -**

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<sup>1</sup> יחזקאל כד, יז. The נביא is relating that ה' told יחזקאל that he is taking away from him במגפה (meaning his wife), but nevertheless יחזקאל should not mourn. [This was a symbolic prophesy that there will come a time where there will be so many deaths that there will not be a chance to mourn for all of them.] Among the things he was told was פארך חבוש עליך, the term פאר refers to תפילין, and since ה' told him (that a part of his not mourning is) to wear his תפילין, this indicates that a 'regular' mourner is not to wear תפילין (for if every mourner can wear תפילין, why the need to instruct יחזקאל that he should wear תפילין).

<sup>2</sup> According to תוספות we derive the prohibition for an אבל to wear תפילין from the פסוק of חבוש עליך (but not from the mere fact that תפילין is referred to as פאר). See 'Thinking it over'.

<sup>3</sup> See איוב טז, טו.

And if you will say; and why is there this difference; that regarding תפילין we assume that the statement of פארוך חבוש עליך was said only to יחזקאל and not to other mourners (for they are forbidden to wear תפילין) -

וגבי תלמוד תורה ילפינן שאר אבלים מיחזקאל -

And regarding the (prohibition of) studying the תורה, we do derive other אבלים from יחזקאל that the other אבלים are the same as יחזקאל -

דאמרינן (שם) אבל אסור בתלמוד תורה מדאמר ליה רחמנא ליחזקאל האנק' דום<sup>5</sup> -

For the גמרא states there, 'an אבל is forbidden to study תורה since the merciful One said to יחזקאל, 'refrain (be silent) from sighing'.

answers: תוספות

ויש לומר דלאסור גמרינן דמדאסר רחמנא ליחזקאל לכולי עלמא נמי אסור -

And one can say that regarding a prohibition we derive from יחזקאל, that since the merciful One forbade יחזקאל from ת"ת, it is also forbidden for everyone else - אבל' להתיר לא גמרינן דליה לחודיה למשרי אתא:

However to permit wearing תפילין we cannot derive from יחזקאל, for the verse comes to permit יחזקאל exclusively to wear תפילין, but not anyone else.

## SUMMARY

are called פאר and a mourner is forbidden from wearing them (but is obligated in all other מצות), since ה' told יחזקאל not to mourn and wear his פאר. However a mourner is בת"ת just as יחזקאל was also forbidden בת"ת.

## THINKING IT OVER

פסוק פארוך חבוש from the אבל of איסור תפילין we derive that we insist that תוספות (and interprets רש"י to agree with this as well).<sup>7</sup> However our גמרא merely states that an אבל is אסור בתפילין because they are called פאר (without mentioning the פסוק in יחזקאל). How can we reconcile פ' התוס' with our גמרא here?!<sup>8</sup>

<sup>4</sup> In our text in מו"ק the word האנק is omitted. (It is mentioned previously in regard to the ruling that an אבל is אסור (בשאלת שלום).

<sup>5</sup> יחזקאל כד, כו. We derive from the word דום – to be silent – that he may not engage in the study of תורה which requires speech.

<sup>6</sup> The general thrust of this נבואה was that יחזקאל should not mourn (like a regular mourner, see footnote # 1), therefore when ה' instructs him not to mourn by wearing תפילין, it is understood that this refers only to יחזקאל (but other mourners are forbidden from wearing תפילין); however when the תורה forbids him to study תורה (as part of mourning; meaning that יחזקאל must keep this rule of mourning) it (certainly) applies to all other mourners as well.

<sup>7</sup> See footnote # 2.

<sup>8</sup> See סוכ"ד אות סו and בית יעקב, מירא דכיא.