



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

### Eiruv Daf Tzaddik Hey

R' YOSE OMER IHM MUTARIN

- **Q:** Is **R' Yose** coming to be machmir (that it is assur on this Shabbos as well) or meikel (that it is mutar even on future Shabbosos)? **A: R' Sheishes and R' Yochanan** each say that he is being machmir. A Braisa says so as well.
- **R' Chiya bar Yosef** says we pasken like **R' Yose**, and **Shmuel** says we pasken like **R' Yehuda**.
  - **Q: Rav Yehuda in the name of Shmuel** said that we pasken like **R' Yehuda** regarding eiruv, but not regarding issues concerning a wall (and our Mishna is discussing issues regarding the wall)!? **A: R' Anan** said, in our Mishna **Shmuel** paskens like **R' Yehuda**, because the case of the Mishna is where the chatzer opens up to a karmelis. Therefore he is meikel. Where **Shmuel** does not pasken like **R' Yehuda** is where the chatzer opens to a reshus harabim.

MISHNA

- If one builds a second floor connecting 2 houses on opposite sides of the reshus harabim, or if there is a bridge over a road, **R' Yehuda** said one may carry in the reshus harabim beneath these overpasses. The **Chachomim** said it is assur.
- **R' Yehuda** also said, one may make an eiruv for an open mavoi (it has 2 opposite walls and is open at both ends). The **Chachomim** said it is assur.

GEMARA

- **Rabbah** said, the reason **R' Yehuda** permits carrying underneath the overpass is because he views the sides of the "roof" as creating walls and thereby enclosing the area on all 4 sides.
  - **Q: Abaye** asked, a Braisa says that **R' Yehuda** allows carrying in the area of the reshus harabim in between 2 houses (owned by the same person) by simply placing a lechi or a korah at each end of one of the houses. There is no roof above this reshus harabim, so we see that **R' Yehuda's** reason for allowing this is because he says that 2 walls are enough to enclose an area, not because of the creation of conceptual walls!? **A: Rabbah** said, that Braisa does prove that he holds that 2 walls are enough. However, that cannot be proven from our Mishna, because it may be that he allows it because of the conceptual walls.
    - **R' Ashi** said, our Mishna is even mashma that **R' Yehuda's** reason is not because 2 walls are enough. The Mishna says that **R' Yehuda** "also" says that an open mavoi can be adjusted. If the first part of the Mishna was based on 2 walls being enough, then this second case is exactly the same reasoning as the first! If, however, the first part is based on the creation of conceptual walls, that would be the reason to say that he "also" says this second case which clearly relies on 2 walls being sufficient.

**HADRAN ALACH PEREK KOL GAGOS!!!**

**PEREK HAMOTZEI TEFILLIN -- PEREK ASIRI**

MISHNA

- If one finds tefillin in an open area (where they can get destroyed) on Shabbos, he can put on one pair at a time and wear them in to a more safe area. **R' Gamliel** says he may wear in 2 pairs at a time.

- This is only allowed for tefillin that we can tell have been used (the straps were formed into the knots of tefillin). However, if they are not, we may not carry them in, because they may simply be a “kemaya”, for which one may not violate Shabbos to try and protect.
- If he found a bunch of pairs of tefillin tied in pairs, or bundles, he may not carry them in but must wait by them till after Shabbos and carry them in then. If it is dangerous to stay with them, he should cover them and leave them. **R’ Shimon** says he should give it to his friend standing nearby, who should give it to another, and via this human assembly line he should bring it to a protected area. One may pass a baby in this way too, even if he needs 100 people to reach the safe area.
  - **R’ Yehuda** says one may transfer a barrel in this manner as well, even beyond the techum. The **Chachomim** said, the barrel may not be moved beyond the techum of its owner.

#### GEMARA

- **Q:** Our Mishna, which only allows wearing one pair of tefillin at a time in order to save it, does not follow **R’ Meir**, because regarding saving clothing from a fire on Shabbos, **R’ Meir** allows putting on many layers of clothing at a time!? **A:** The **Rabanan** allowed saving items on Shabbos in the way in which they are worn during the week. Clothing is at times worn in layers, therefore it may be saved in layers as well. Tefillin is only worn one pair at a time, so it may be saved only in that way as well.

#### R’ GAMLIEL OMER SHNAYIM SHNAYIM

- **Q:** If **R’ Gamliel** holds that wearing the tefillin is allowed, because the mitzvah of tefillin can be performed on Shabbos, then he should only be allowed to wear one pair!? If he holds that there is no mitzvah of tefillin on Shabbos and he is allowed to wear them only in to save them, he should be allowed to wear even more than 2 pairs!? **A:** He holds there is no mitzvah of tefillin on Shabbos, but the **Rabanan** only allowed one to save them by wearing them in the normal manner. Since there is enough room on the head for 2 pairs of tefillin (as **R’ Shmuel bar R’ Yitzchak** says), 2 pairs may be worn.
  - **Q:** Why can 2 pairs be worn on the arm? **A:** If a person needs to remove his head tefillin to save them from degradation he sometimes ties it around his arm (as **R’ Huna** said), therefore it is considered normal to wear 2 pairs on the arm as well.
    - **Q:** That doesn’t mean it may be so worn in instances other than risk of degradation!? **A:** Just as there is place for 2 pairs on the head, there is also place for 2 pairs on the arm.
  - The Yeshiva of **Menasheh** taught a Braisa that the arm tefillin must be worn on the biceps and the head tefillin must be worn on the “kadmah”, which the Yeshiva of **R’ Yannai** explained to mean, on the place of a baby’s soft spot.
  - **Q:** Maybe we can say that the **T”K** of our Mishna does not hold of **R’ Shmuel bar R’ Yitzchak** and therefore says that only one pair of tefillin may be worn, and **R’ Gamliel** does hold of him, and therefore says that 2 pairs may be worn? **A:** All hold of him. However, the **T”K** says that one may wear the tefillin on Shabbos because he is performing a mitzvah by doing so. Therefore, only one pair (which is how the mitzvah is performed) may be worn. **R’ Gamliel** says that a mitzvah is not performed by wearing tefillin on Shabbos. The reason they may be worn is because it is considered a “tachshit”. Based on that reasoning, even 2 pairs may be worn. **A2:** All agree that the mitzvah of tefillin may be performed on Shabbos, and that tefillin can be considered a tachshit. The **T”K** holds that one performs a mitzvah without specific intention to do so. Therefore, if he wears 2 pairs of tefillin (when the Torah says to only wear one) he transgresses the aveirah of “bal tosef”, which is why he may not wear more than one pair. **R’ Gamliel** says that one must specifically intend to perform a mitzvah. Therefore, when he wears 2 pairs without intention to do the mitzvah, the tefillin are considered a tachshit, which is why it is mutar. **A3:** All agree that no specific intention is needed to perform a mitzvah, but they argue whether one transgresses “bal tosef” without specific intent. The **T”K** says that he does (and he therefore cannot wear 2 pairs), and **R’ Gamliel** says that he does not (and he therefore may wear 2 pairs). **A4:** All agree that no specific

intent would be needed to perform a mitzvah or to transgress “bal tosef” if we say that Shabbos is the proper time for the mitzvah of tefillin. The Mishna is saying that according to the view that Shabbos is not the proper time for tefillin, the **T”K** says that no specific intent is required to transgress “bal tosef” and **R’ Gamliel** says that specific intent is needed.

- **Q:** According to the last answer, the rescuer should not even be allowed to wear one pair of tefillin on Shabbos, because that itself is “bal tosef”!? Also, if one were to sleep in the succah on Shmini Atzeres, he should get malkus!? **A:** We must use one of the previous answers.