



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

### Eiruvin Daf Tzaddik Vuv

- **Q:** Who is the Tanna who says that there is a mitzvah of Tefillin on Shabbos?
  - **A:** Maybe it is **R' Akiva**, who says that a word (“miyamim”) in the parsha of tefillin, which seems to limit the mitzvah of tefillin as not applying on Shabbos, actually refers to the mitzvah of korbon Pesach. Therefore, he presumably says that the mitzvah of tefillin exists on Shabbos as well.
    - **Q:** That parsha referred to above says “v’shamarta”, which means that the mitzvah it discusses is a lav. Based on the above, this would mean that **R' Akiva** holds that there is a lav associated with korbon Pesach, which would go against a Mishna!? **A:** It could be that “v’shamarta”, when said in conjunction with an asei, does not create a lav, but rather stresses the asei.
    - **Q:** A Braisa clearly says that **R' Akiva** says that there is no mitzvah of tefillin on Shabbos!?
  - **A:** Maybe it is the **R' Nosson** of a Braisa who says that one may wear tefillin at night. Since he says that there is a mitzvah of tefillin at night, he would likely hold that there is a mitzvah of tefillin on Shabbos as well.
    - **Q:** Maybe he holds that there is a mitzvah of tefillin at night, but not on Shabbos. In fact, we find that **R' Akiva** holds that way.
  - **A:** Maybe it is the **Tanna** of a Braisa that says that the **Rabanan** did not stop Michal (Dovid’s wife) from putting on tefillin or Yona’s wife from being “oleh regel”. The Tanna must have said this because he held that tefillin is not a “mitzvas asei shehazman grama”, which would mean that it applies on Shabbos as well!
    - **Q:** Maybe the Tanna says it is a “mitzvas asei shehazman grama”, but allows women to wear tefillin as an option (just as **R' Yose** allows women the option to do semicha on a korbon), not as an obligation!? This would make sense based on the next part of the Braisa which says that they allowed a woman to be “oleh regel”. That is clearly a “mitzvas asei shehazman grama”, so she certainly would not be obligated to do so. It must mean that they allowed her the option. The same thing must be said about their allowing her to wear tefillin.
  - **A:** Maybe it is **R' Meir and R' Yehuda** from a Braisa in which they both say that a woman may wear tefillin on Shabbos to carry it to a protected place. It must be that they say that tefillin is not a “mitzvas asei shehazman grama”, which is why a woman can perform the mitzvah and is considered to be wearing it, and not considered to be carrying!
    - **Q:** Maybe they hold that it is a “mitzvas asei shehazman grama”, but they give a woman an option (like **R' Yose**) of wearing tefillin, which would still be enough of a reason to consider them to be wearing the tefillin and not carrying them!?
    - **A:** We find that **R' Meir and R' Yehuda** don't agree with **R' Yose**, so they can't be said to hold like him.
- **R' Elazar** said, if one finds wool that is dyed with “ticheiles” (which is how tzitzis are made, but to be kosher for tzitzis it must have been done with the intent to be used for tzitzis), if the wool is in strips, we assume it was done for some other purpose and may not be used for tzitzis. If it is found in threads, it may be used for tzitzis.
  - **Q:** Even when found in threads, why don't we assume it was made for another purpose?  
**A:** He means that it was found in spun threads.
    - **Q:** Even if spun, it could be that it was spun to use as the hem of a garment!? **A:** He found them in small pieces suitable for tzitzis, but not suitable for another purpose. We are not concerned that this was made for a purpose other than

tzitzis, was then cut, and will later be reattached for use on a garment, because a person would not go through all that bother.

- **Q: Rava** asks, our Mishna says that “new” tefillin may not be worn to safety on Shabbos, because we are concerned that it may have been made as a “kemaya”. We have this concern even though it is a huge bother to create a kemaya in this way. If so, why are we not similarly concerned with regard to the small, spun threads, just because it is a bother to go through this process!?
- **R’ Zeira** told his son **Ahava** to teach a Braisa that allows cut threads dyed with ticheiles that one found in the marketplace to be used for tzitzis. **Rava** said, the Mishna is concerned that one may go through the bothersome process (described above), and therefore, the Braisa may not be relied upon.
- **Rava** said, whether we are concerned that one would go through a bothersome process like this, is actually a machlokes Tanaaim. We find that **R’ Meir** in a Braisa allows one to wear even “new” tefillin to safety on Shabbos, and **R’ Yehuda** does not.