



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

Eiruvim Daf Tzaddik Zayin

- The father of **Shmuel bar R' Yitzchak** said that "old tefillin" refers to tefillin with the proper knots in the straps and "new tefillin" refer to tefillin which don't have the knots in their straps. Based on that, the reason **R' Yehuda** doesn't allow wearing "new tefillin" to a more protected place is not because it may be that it was written to be a kemaya, rather it is that one may not make the knots on Shabbos (which are necessary to wear them) because that is assur as the melacha of tying.
 - **Q:** Why can't he make a bow instead of a knot!? **A: R' Chisda** said, from here we see that having a bow in place of the knot required for tefillin would make the tefillin passul. **A2: Abaye** said, **R' Yehuda** would not allow the making of a bow on Shabbos, because he says elsewhere that making a bow is considered to be making a knot on Shabbos.
 - **Q: Abaye** seems to suggest that if not for the issue of tying a knot on Shabbos, a bow would be a kosher substitute for a knot of the tefillin. However, **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said that the form of the knots (they form letters of the Name of Hashem) are a halacha L'Moshe M'Sinai. How can the knot be substituted by a bow!? **A:** He makes the bow in a way that it takes on the shape of the knots.
- **R' Chisda in the name of Rav** said, if one buys a number of pairs of tefillin from one who is not known to be an expert, in order to verify that they are kosher, he must check 3 tefillins – either 2 "shel yads" and one "shel rosh" or visa-versa.
 - **Q:** If all the tefillin are from one person, he should be able to check any 3 (all "shel yad" or all "shel rosh"). If they are from a few people, he can never know whose tefillin he is checking and therefore can't establish a chazakah at all. He should therefore have to check each and every one!? **A:** All tefillin are from one person, but we must establish that this person knew the halachos that apply to shel rosh and shel yad, which is why at least one of each must be part of the 3 to be checked.
 - **Q: Rabbah bar Shmuel** taught, one must check 3 tefillins shel yad and shel rosh. Presumably this means either 3 of one or of the other!? **A:** It means that 3 must be checked, which must consist of at least one shel yad and one shel rosh.
 - **Q: R' Kahana** taught a Braisa that only 2 tefillin need be checked!? **A:** That follows **Rebbi** who says that a chazakah is established by doing something twice, not 3 times.
 - **Q:** The Braisa continues and says that 2 tefillin must be checked in the first bundle of tefillin, the second, and the third. This presumably means that one must check 3 bundles to create a chazakah for the remaining bundles. This means the Braisa does not follow **Rebbi**? **A:** It is following **Rebbi**. The reason each bundle must be checked is because it comes from different people. The checking of one bundle cannot establish a chazakah for the other bundles. If there were 4 or 5 bundles, each one would have to be checked as well.

MITZA'AN TZIVASIM OY KRICHOS...

- **R' Yehuda in the name of Rav** said, both of these terms refer to bundles of tefillin. Tzivasim refers to where each pair is tied together and then piled with other such pairs. Krichos refers to where the tefillin are all just piled together, without being tied in pairs.

MACHSHICH ALEIHEN U'MIVEAN

- **Q:** Why can't they be brought in by wearing a pair at a time? **A: R' Yitzchak the son of R' Yehuda** said, if he has enough time to bring all the tefilin in (by wearing a pair at a time) before sundown, he does so. If not, (so he will anyway have to bring in some tefilin after Shabbos has ended) he must wait until after Shabbos is over to bring in all the tefillin.

U'VASAKANAH MICHASAN V'HOLECH

- **Q:** A Braisa says that in times of a sakanah he may carry the tefillin less than 4 amos at a time and bring them into a protected area. Why does our Mishna not offer this method? **A: Rav** said, our Mishna is discussing danger of goyim who made a law threatening any wearer of tefillin with death. If they are seen carrying the tefillin, the same fate may be dealt them. Therefore, they simply cover the tefillin and move on. The Braisa is discussing danger associated with robbers. To remain there is dangerous, but to carry it less than 4 amos at a time is not, so it is allowed.
 - **Q: Abaye** asked, if our Mishna is discussing danger from goyim forbidding the wearing of tefillin, how is it that **R' Shimon** says the tefillin should be transported via a human assembly line? That will certainly draw the attention of the goyim!? **A:** The end of the Mishna is discussing danger due to robbers. It is regarding that case that **R' Shimon** says his halacha.

R' SHIMON OMER NOSNAN LACHAVEIRO...

- The **T"K** says it is preferable for one person to carry the tefillin less than 4 amos at a time, because involving additional people makes this leniency regarding Shabbos a matter of public knowledge. **R' Shimon** says it is preferable to have more people involved, because a lone person may mistakenly carry more than 4 amos.

V'CHEIN BINO

- **Q:** What is the baby doing out in the field? **A:** The Yeshiva of **Menasheh** said, the Mishna is discussing where the baby was born out in the field.
- **Q:** Why does the Mishna say "even if 100 people are needed"? **A:** Even though it is physically taxing on the baby to be passed from hand to hand, it must be done this way rather than to have one person walk less than 4 amos at a time.

R' YEHUDA OMER NOSEIN ADAM CHAVIS

- **Q:** Why doesn't **R' Yehuda** limit transfer to the techum limitations of the owner of the barrel? **A: Reish Lakish in the name of Levi Saba** said, the Mishna is discussing where the water is being poured from barrel to barrel, so only the water is leaving the techum, and **R' Yehuda** says elsewhere (that a dough made on Yom Tov is not restricted to the techum limitations of the water used to make the dough, because the water is considered insubstantial) that water is considered to be insubstantial and therefore gets no techum restrictions.
 - **Q:** The Mishna says that the **Rabanan** say that "this" (referring to the barrel) may not be moved beyond the techum!? **A:** The Mishna means "what is IN this" (i.e. the water) may not be transferred beyond the techum.
 - **Q: R' Yehuda** allows transfer of the water beyond the techum when it is absorbed in the dough, but not when it is in its liquid state!? **A: Rava** says, the Mishna is discussing a barrel that had a techum restriction, but water that had no techum restriction (i.e. it was drawn on Shabbos). In that case, even the barrel may be moved beyond the techum because the barrel becomes "batul" to the water.
 - **Q: R' Yosef** asked, a Braisa says that **R' Yehuda** allows transfer of the barrel and water beyond the techum when there is a caravan of people encamped for Shabbos who are in need of water. It seems that he would not allow it for a lone individual!? **A: R' Yosef** therefore said that our Mishna must also be discussing a case of a caravan. **A2: Abaye** said, in the case of a caravan it is allowed even if the barrel and water have techum restrictions. In other cases, it is allowed if the barrel has techum restrictions, but only if the water has no techum restrictions.
 - **R' Ashi** said that the Mishna is discussing a barrel and water of hefker. Therefore, there are no techum restrictions. The "**Rabanan**" who argue on **R' Yehuda** is **R' Yochanan ben Nuri**, who says that hefker objects get their own techum restrictions (which includes 2,000 amos in every direction from where it was situated when Shabbos began).