

OVERVIEW of the Daf

1) Clarifying the dispute in the Baraisa

The father of Shmuel the son of R' Yitzchak cited a Baraisa that defined old Tefillin as ones with straps already knotted to the bayis and new Tefillin are ones without straps tied to the bayis.

The Gemara suggests making a bow instead of a knot and Abaye responded that R' Yehudah is consistent with his ruling that a bow is the same as a regular knot.

2) Determining a Tefillin seller's trustworthiness

R' Chisda in the name of Rav ruled: If one purchases Tefillin from one who is not an expert he must examine three of them either two head and one arm or two arms and one head.

Rav's ruling is unsuccessfully challenged.

3) Clarifying the Mishnah

R' Yehudah in the name of Rav defines the terms **צבתים** and **כריכות**.

R' Yitzchak the son of R' Yehudah explained in the name of his father the circumstances when a person must wait until after Shabbos to transport the Tefillin to safety.

A contradiction is noted between our Mishnah, that rules that during times of danger the Tefillin may be covered and left behind, and a Baraisa that rules that they should be carried in increments of less than four amos.

Rav distinguishes between different types of danger.

The Gemara explains the rationale of the opinions that dispute whether the Tefillin should be transported by an individual walking in increments of less than four amos or whether they should be transported by many people passing the Tefillin one to the other.

The case of the Mishnah concerning passing a newborn is explained.

Three interpretations are suggested to explain R' Yehudah's ruling in the Mishnah which implies that a person's barrel is not limited to his techum.

4) MISHNAH: The Mishnah records different leniencies that are employed to maintain proper respect towards sefarim.

5) Clarifying the Mishnah

The Gemara begins to examine the circumstances of the first case recorded in the Mishnah. ■

Gemara GEM

Borrowing Tefillin

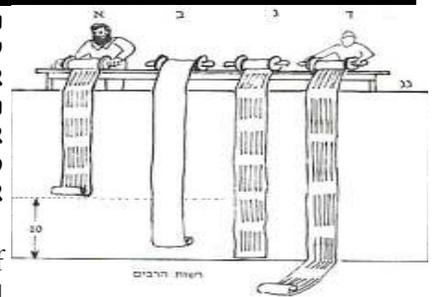
אחד חדשות ואחד ישנות דברי רבי מאיר רבי יהודה אוסר בחדשות ומתיר בישנות אלמא מר סבר טרח איניש ומר סבר לא טרח איניש... וליענבניהו מיענב אמר רב חסדא זאת אומרת עניבה פסולה בתפילין אביי אמר רבי יהודה לטעמיה דאמר עניבה קשירה מעלייתא היא טעמא דעניבה קשירה מעלייתא היא הא לאו הכי עניב להו והאמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב קשר של תפילין הלכה למשה מסיני הוא

The Avnei Nezer (Orach Chaim 183:5) writes that since there emerges from our Gemara the law that the knot of tefillin must be a permanent knot – *keshel shel kayama* – (see Tosafos here **ד"ה אמר רב חסדא**; and to Menachos 35b **משעת ד"ה**), there is a problem that may frequently arise in borrowing tefillin from another person: Often the person who borrows the tefillin must change their size in order that they should fit, and he therefore has to undo the knot and re-tie it to size. Then, however, when the owner receives the tefillin back, he will necessarily re-tie the knot to his size. If so, frequently the knot that the borrower tied in the tefillin does not last for twenty-four hours – the criterion for a permanent knot.

Why do we not conduct ourselves according to this stringency of the Avnei Nezer? R' Shlomo Zalman Auerbach (Teshuvos Minchas Shlomo, Tinyana 1:3) writes that the reason is that it is reasonable to distinguish between a knot that is made with the deliberate intent to undo it (such as is the case according to Rabbeinu Eliyahu, who holds that each day when you take off your tefillin you must undo the knot, and tie it anew the next day – see Tosafos *ibid.*); and a case in which as far as you (the borrower) are concerned, the knot can remain in place forever. ■

Distinctive INSIGHT

היה קורא בראש הגג...עד שלא הגיע...גוללו אצלו...משהגיע...הופכו על הכתב...ר' יהודה אומר אפי' אין מסולק מן הארץ אלא כמלא מחט...ר' שמעון אומר אפי' בארץ...



If one is sitting on a roof on Shabbos and the scroll he was holding unrolled, according to Tanna Kamma if it did not reach within ten tefachim of the ground (א) he may roll it back to himself but if it did reach within ten tefachim he should turn it over (ב) in its written side so that the letters will not be exposed. R' Yehudah rules that as long as the scroll did not reach the ground (ג) it may be rolled back to himself and R' Shimon maintains that even if it is on the ground (ד) it may be rolled back because Rabbinic restrictions are suspended in order to treat Sefarim with their proper respect. ■

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 In memory of
 משה בערל נח ע"ה בן מרדכי יצחק, נ"י

HALACHAH Highlight

Tying the knot of a shel rosh on Shabbos

חדשות יש בהן רצועות ולא מקושרות

New tefillin have retzuos but they are not tied

The Gemara relates that according to R' Yehudah one is not permitted to transport tefillin on Shabbos by wearing them if the straps of the new tefillin were not tied. The reason is that if the straps are not tied the tefillin are not fit to be used for the mitzvah and on Shabbos one is not permitted to make the knot. The Gemara suggests that one should be able to make a bow rather than a knot and thereby make them fit for use so that he could wear them and transport them to a safe location. The Gemara responds to this challenge in two ways. R' Chisda answers that this indicates that a bow is not a valid knot for tefillin. Abaye answers that R' Yehudah is following his generally held position concerning tying knots on Shabbos that even tying a bow violates the prohibition against tying knots. What emerges according to both answers is that according to R' Yehudah one may not tie a tefillin knot on Shabbos.

Tosafos¹ cites Rabbeinu Tam who proves from the Gemara's discussion that it is unnecessary for one to retie the knot on his tefillin every day which refutes Rabbeinu Eliyahu who maintains that the knots must be retied every day. This is evident from the fact that the Gemara prohibits tying a tefillin knot on Shabbos, but according to Rabbeinu Eliyahu since it is

REVIEW and Remember

1. Does the Halacha L'Moshe MiSinai specify how the knots should be made?
2. Why does Rebbi require three tefillin examinations to establish a chazakah when normally even two times establishes a chazakah?
3. What is the rationale for the opinion that rules that it is preferable to have one person walk in increments of less than four amos?
4. Why is R' Yehudah not concerned about transporting the barrel outside of the techum?

retied every day it is not a permanent knot and it should not be prohibited to tie it on Shabbos. Hagahos Mordechai² answers that although according to Rabbeinu Eliyahu on Shabbos it should not be considered a permanent knot since it must be retied every day, nevertheless, since the Torah uses the term **וקשרתם** it is evident that the Torah considers it a knot and as such it may not be tied on Shabbos. ■

1. ד"ה אביי.

2. הגהות מרדכי חולין הגהות השיכות לפ"א. ■

Distinctive INSIGHT

Saving Tefillin—Reconciling the halachah with the Sugya

ומר סבר נותן לחבירו עדין

Our Gemara clearly points out that the argument in the Mishnah between Tanna Kama and Rabbi Shimon is whether it is better for one person to carry the tefillin to the city in small steps in order to avoid a public compromise of the sanctity of Shabbos, or if it is better for many people to each hand the tefillin one to the other to avoid having the one person mistakenly walk more than four amos at any interval. These two approaches seem to be exclusive of each other.

We must therefore try to explain the ruling of Rambam (Hilchos Shabbos 19:10) and Shulchan Aruch (301:42) that

the tefillin should be brought in the city by one person using steps that are each less than four amos at a time, or else the tefillin should be given from one person to the next, and so on, until they arrive in the city. Surprisingly, we find that the halachah allows for either solution. How can both opinions be acceptable, when the Gemara suggests that they are exclusive of each other?

Beis Yosef explains that Rambam rules according to Tanna Kama, that the preferred method of retrieving the tefillin is by one person carrying them in short intervals. However, they also agree with Rabbi Yehuda at the end of the Mishnah who allows handing of a barrel from one person to the next. We see that Rabbi Yehuda allows this method of movement even for convenience, and he does not see it as a special dispensation only applicable to the extreme need of having to

transport tefillin.

Tosafos Yom Tov offers a different approach. He explains that Rambam holds like Rabbi Shimon, who allows a public array of people to join together in order to save the tefillin. However, even Rabbi Shimon agrees that if we cannot find enough people to form a continuous line from where the tefillin are found until the city, a person could then take the tefillin into his own hands and carry them, provided that he keeps to the limit of less than four amos at a time. Therefore the halachah states that a person is allowed to carry the tefillin if he has no friends to form a continuous line. If he can gather a group of friends, he should have one friend hand the tefillin to the other, and so on.

In fact, in his Commentary to the Mishnah, Rambam does rule according to R' Shimon. ■