

OVERVIEW of the Daf

1) פי תקרה יורד וסותם (cont.)

A ruling of R' Yehudah is explained in light of the two versions of the dispute between Rav and Shmuel concerning פי תקרה.

The Gemara suggests that a dispute between Abaye and Rava is parallel to the dispute between Rav and Shmuel.

The Gemara demonstrates that they are not the same.

2) Clarifying the opinion of R' Yosi

The Gemara questions whether R' Yosi intended to express a lenient or strict ruling.

R' Sheishes, R' Yochanan and a Baraisa indicate that R' Yosi was issuing a strict ruling.

A dispute between R' Chiya bar Yosef and Shmuel is recorded whether the halacha follows R' Yehudah or R' Yosi.

A contradiction is noted and resolved concerning Shmuel's opinion.

3) **MISHNAH:** R' Yehudah and Chachamim dispute the permissibility of carrying under a bridge or similar structure. These Tanaim also dispute making a shituf for an open mavoi.

4) Clarifying R' Yehudah's opinion

Rabbah explains that the rationale behind R' Yehudah's first ruling is that we apply the principle of פי תקרה.

Abaye demonstrates that the rationale behind R' Yehudah's ruling is that he holds that on a Biblical level two walls are sufficient.

Rabbah agrees with Abaye's proof but states that R' Yehudah's position can not be demonstrated from our Mishnah.

R' Ashi demonstrates from the language of the Mishnah that Rabbah's explanation is correct.

הדרן עלך כל גגות

5) **MISHNAH:** The Mishnah begins with guidelines for the permitted method of transporting abandoned tefillin on Shabbos. The Mishnah then proceeds to discuss other circumstances when these leniencies could be applied.

6) Identifying the author of the first opinion in the Mishnah

The Gemara assumes that the first opinion in our Mishnah is inconsistent with another anonymous ruling that is identified as R' Meir's opinion.

Rava reconciles the two rulings.

7) Clarifying R' Gamliel's ruling

The Gemara explains that R' Gamliel's rationale is that Shabbos is not a time for the mitzvah of Tefillin and Chazal were lenient for the purpose of saving the Tefillin. The reason two pairs may be saved at a time is that there is room for two pairs of Tefillin on a person's body.

A Baraisa is quoted that teaches the proper placement of Tefillin.

The Gemara suggests that Tanna Kamma and R' Gamliel dispute whether there is room for two pairs of Tefillin on a person's body.

This suggestion is rejected and two alternative explanations are presented. ■

Gemara GEM

Pi Tikra (2)

פי תקרה יורד וסותם

From The Contemporary Eiruv:

When, in 1952, Rabbi Moshe Feinstein and Rabbi Chaim Michael Ber Weissmandel discussed the use of an elevated train track as פי תקרה (see Daf Digest to Eiruv 90), neither Rabbi Weissmandel nor Reb Moshe considered the possibility that the elevated train line might serve as a צורת הפתח. We may assume that the reason for this omission is related to the logic we developed above, that a צורת הפתח must resemble a traditional door frame. By definition, a צורת הפתח whose lintel is more than four tefachim wide is a roof. We can no longer view it as a door frame.

The Chazon Ish (Orach Chaim, 111:5) brings evidence that a roof cannot serve as צורת הפתח from an observation that above (94b) Rav and Shmuel argue whether the roof of an אכסדרה (a shelter consisting of a roof supported by poles and no more than two walls) allows one to carry beneath it on Shabbos because of פי תקרה יורד וסותם or not. Neither Amora entertains the seemingly obvious possibility of צורת הפתח. Nesivos Shabbos 19:17, end of note 39, discusses the possibility of using an overhang or ridge on a roof as the lintel of a צורת הפתח. He reasons that this is permissible where such a feature - and accompanying לחיים - are at the edge of the roof. This would apply to an overhang on an overpass or elevated train line. Where the overhang is at the edge of the overpass it may be incorporated in an eiruv. Cases where only a לחי is under the extension of a roof are problematic. The edge of the overhang may be considered a פי תקרה, effectively cutting off the lechi from the rest of the eiruv. ■

REVIEW and Remember

1. Explain the dispute between Abaye and Rava concerning Rav's opinion.

2. Why is it permitted to carry under a bridge on Shabbos?

3. How did Rava reconcile the two seemingly contradictory Mishnayos?

4. What is the proper position for placement of tefillin?

HALACHAH Highlight

The correct placement of the shel rosh

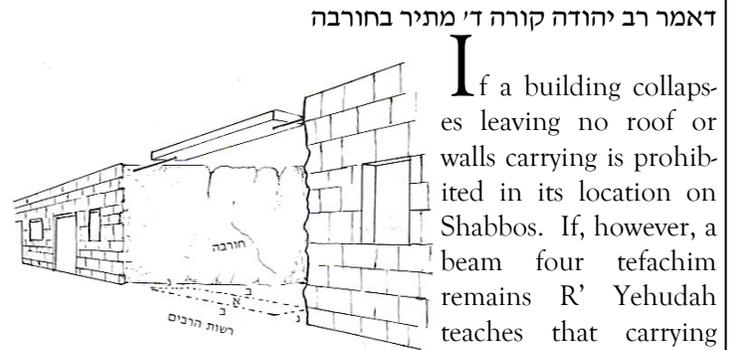
מקום יש בראש שראוי להניח בו שתי תפילין

There is room on the head to place two tefillin

R' Shmuel bar R' Yitzchok states that a person has room on his head for two tefillin. Poskim analyze this statement to determine the precise placement of one's shel-rosh and whether it is permitted to use a mirror to confirm that one's shel-rosh is properly situated. Teshuvos Divrei Chaim¹ wrote that it is foolish for one to look in a mirror to confirm that his shel rosh is precisely in the middle of his head. Even if it is not precisely in the middle of one's head it is valid as our Gemara teaches that there is room for two tefillin on one's head and this means that there is room for two tefillin placed one in front of the other as well as two tefillin side by side. Some Poskim challenge this interpretation. If there is room for two tefillin that are aligned one in front of the other as well as two placed side by side, there is actually room for four tefillin on one's head. Why then would R' Shmuel bar R' Yitzchok mention that there is room for only two tefillin? Teshuvos Mechzeh Avrohom² answers that in truth there is room for four tefillin on one's head but since four tefillin would not tighten on one's head properly R' Shmuel bar R' Yitzchok only mentioned two tefillin.

Teshuvos Radvaz³, however, writes that one who is accustomed to wear Rashi and Rabbeinu Tam tefillin simultaneously should wear them one in front of the other since there is room

Daf DIAGRAM



דאמר רב יהודה קורה ד' מתיר בחורבה. If a building collapses leaving no roof or walls carrying is prohibited in its location on Shabbos. If, however, a beam four tefachim remains R' Yehudah teaches that carrying under the beam is permitted. The reason is that we look at the four sides of the beam as if they descend to the ground thus partitioning off the area beneath the beam. This ruling would not apply if the beam was less than four tefachim because the principle of **פי תקרה יורד** does not apply if the area being enclosed is not at least four tefachim. ■

for two tefillin when placed one in front of the other. One should not wear them side by side since by doing so one will not fulfill the mitzvah with either one since neither one will be precisely between one's eyes. It is clear from his statement that there is room for two tefillin when measuring front to back but not when measuring side by side. ■

¹ שו"ת דברי חיים או"ח ח"ב סי' ו'.
² שו"ת מחזה אברהם או"ח סי' ו'.
³ שו"ת הרדב"ז ח"ג סי' תע"ח. ■

Distinctive INSIGHT

Saving tefillin from danger

המוצא תפילין מכניסן זוג זוג

The Mishnah deals with a case where tefillin are found on Shabbos in a place which is unacceptable to have them remain. The Gemara (Beitza 15a) explains that they are in a place where they might be chewed up by dogs. Accordingly, Abaye there says that if the tefillin are in a place where there are no dogs, they should be left alone. Ritva here explains that another scenario of an unstable situation is where the tefillin might be stolen. Shita Mikubetzes adds that in our days, when most thieves are non-Jews, we have to protect tefillin that they not be stolen, so that the gentiles do not snatch the te-

fillin and degrade them. Therefore, even if the tefillin are in a place which is guarded against dogs, we must still respond, even on Shabbos, and save them.

The manner of saving the tefillin is by wearing them, and entering into the city with them donned. Sfas Emes notes that the Mishnah instructs that the tefillin be worn as a set—they must be brought in “זוג זוג - a set at a time.” This implies that if we find a single component of tefillin, for example if we find just the shel-yad, it cannot be worn and carried into the city, because this is not the manner of how tefillin are worn. It would be even worse, for example, if one would find only the shel-rosh, because this is certainly not worn by itself, without the shel-yad having been put on first.

The Rishonim (Meiri, Rabbeinu Yehonasan) explain that this halachah of

having to wear the tefillin is only in a case where it will be necessary to cross into the public domain to save the tefillin. However, if they can simply be brought directly into a non-eiruv chatzer or mavoi, they may be carried in without being worn on the body.

Minchas Shlomo (1:17) mentions that the solution of the Mishnah of bringing the tefillin into the city is only appropriate when the owner of the tefillin is in that city. It would not be allowed, however, to bring tefillin into a city where doing so would result in the tefillin being removed from the techum of their owner. In this manner, tefillin are no different than any other item, which is limited to being moved on Shabbos to the extent that its owner may travel, and no more. ■

