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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

(Mnemonic: Shitzi azvi.) Now, however, that the father of Shmuel son of Rav Yitzchak learned: ‘Old ones are all those that have straps which are tied into a knot,¹ while new ones are such as have straps that are not tied into a knot,’ all might be assumed to agree² that no man would take unnecessary trouble.³ But why should not one fasten them⁴ with a loop?⁵ — Rav Chisda replied: This proves that a loop is unfit in tefillin. Abaye replied: Rabbi Yehudah follows his view, expressed elsewhere, that a loop is like a proper knot.⁶ The reason then⁷ is that a loop is like a proper knot, but if that had not been so one would presumably have been allowed to fasten them with a loop. But, it may be objected, didn’t Rav Yehudah son of Rav Shmuel bar Shilas rule in the name of Rav: The shape of the knot of the tefillin is a halachah that was given to Moshe at Sinai, and Rav Nachman explained: Their ornamentation⁸ must be turned

outwards?^{9,10} — One could make the loop similar to the prescribed knot.¹¹ (97a)

Rav Chisda citing Rav ruled: If a man buys a supply of tefillin from a non-expert he must examine two tefillin of the hand and one of the head, or two of the head and one of the hand.¹² But, whatever your explanation may be, a difficulty remains: If he bought them from one man, why should he not examine either three of the hand or three of the head,¹³ and if he bought them from two or three persons, shouldn’t each one require examination?¹⁴ The fact is that he bought them from one man, but it is necessary that his reputation shall be established in respect of those of the hand as well as those of the head. But can this be correct? Surely Rabbah bar Shmuel learned, ‘In the case of tefillin one examines three of the hand and of the head’, which

¹ The knot in [he shape of a letter of the alphabet (yod or daled) prescribed for the tefillin.

² Since the reason why new ones may not be carried on the head and arm to a place of safety on the Shabbos is not because they might be mere amulets but because not having the prescribed knot they cannot be worn, since no permanent knot may be made on the Shabbos.

³ Hence there is no need to provide against such a possibility in the case of tzitzis either.

⁴ Instead of with a knot which is forbidden on the Shabbos.

⁵ Which is permitted and so render them fit for wear.

⁶ And like the latter, is forbidden to be made on the Shabbos.

⁷ Why a loop is inadmissible on the Shabbos in the straps of the tefillin.

⁸ Sc. the right side of the letter.

⁹ Away from the person wearing them; all of which shows that the knot is all essential part of the tefillin. How then could it possibly be presumed that it could be replaced by a loop?

¹⁰ The details pertaining to the Tefillin knot are Halacha LeMoshe MiSinai, a tradition received by Moshe at Sinai. This relates to the Tefillin straps that are tied in the shape of the letter *daled* for the Tefillin worn on the head and in the form of the letter yud for the Tefillin worn on the arm. The letter *shin* is formed on the outside of the Tefillin or on the head and these three letters combined form the name *Sha-dai*, Hashem’s Holy Name. Additionally, the letter *shin* on the head Tefillin must be visible on the outside. It cannot be formed on the inside of the Tefillin box.

¹¹ Lit., ‘he makes a loop for them (the tefillin) similar to their knot’ in the shape of the prescribed letter.

¹² If the three tefillin are found on examination to be properly written and prepared the seller is presumed to be all expert and the remainder of the supply may be regarded as valid tefillin.

¹³ Instead of two of the one and one of the other.

¹⁴ Of course it should, since the validity of the goods of one seller is no proof of the validity of those of any other.

means, does it not, either three of the hand or three of the head? — No, three, some of which must be of the hand and some of the head. But didn't Rav Kahana learn: In the case of tefillin one examines two of the hand and of the head? — This represents the view of Rebbe who laid down that if something has happened twice presumption is established. But if this represents the view of Rebbe, read the final clause: 'The same procedure is followed in the case of the second packet and also in that of the third packet';¹⁵ but if this represents the view of Rebbe, would he require the examination of a third packet? — Rebbe agrees¹⁶ in the case of packets since one usually buys them from two or three persons. But if so,¹⁷ should not even the fourth and even the fifth also require examination? — The law is so indeed, and the reason why 'the third' is mentioned is merely to indicate that no presumption is established.¹⁸ In fact, however, even a fourth or a fifth must also be examined. (97a)

If he found them arranged in packets or tied up in bundles etc. What is meant by packets and what by bundles? — Rav Yehudah citing Rav replied: Packets and bundles are practically the same thing but in packets the [individual pairs of] tefillin are tied together while in bundles they are bundled together.¹⁹ (97a)

He shall wait by them until it is dark and then bring them in. But why? Might he not bring them in, one pair at a time? - Rav Yitzchak the son of Rabbi Yehudah replied:

¹⁵ This is assumed to mean that if he bought a number of packets each containing several pairs of tefillin, he need not examine more than three packets.

¹⁶ That the examination of two is not enough to establish presumption.

¹⁷ Since each bundle may have been bought from a different seller.

¹⁸ By two that have passed the test.

¹⁹ But not tied in individual pairs.

²⁰ By resting at the end of each stage he avoids any continuous and uninterrupted carrying in the public domain along a distance of four amos.

It was explained to me by my father that if by bringing them in, one pair at a time, the entire stock could be transferred before sunset, he is to take them in, one pair at a time; otherwise he shall wait by them until it is dark and then bring them in. (97a)

In a time of danger, however, he shall cover them. and proceed on his way. But was it not taught: In a time of danger he carries them in small stages each of less than four amos?²⁰ — Rav replied: This is no difficulty since the former²¹ refers to the danger of idolaters²² while the latter²³ refers to that of highwaymen.²⁴ Said Abaye: How did you explain our Mishnah? That it refers to danger from idolaters? Read them the final clause, Rabbi Shimon ruled: he shall pass them to his fellow and his fellow shall pass them to his fellow, would not this cause much greater publicity?²⁵ A clause is wanting in our Mishnah, the proper reading being as follows: This applies to danger from idolaters but in the case of danger from highwaymen he carries them in small stages each of less than four amos. (97a – 97b)

Rabbi Shimon ruled: he shall pass them to his fellow, etc. On what principle do they differ? — One Master holds that it is preferable to carry them in stages of less than four amos, for if you should say that he should pass them to his fellow and his fellow to his fellow, the desecration of the Shabbos would be given undue publicity; while the other Master holds that it is preferable to pass them to one's fellow, for should you

²¹ Our Mishnah which, in a time of danger, exempts one from carrying the tefillin with him or, in the case of packets and bundles, from watching them until it gets dark.

²² At a time of religious persecution when it is dangerous to be met by an idolater when in the act of wearing or protecting the tefillin.

²³ The Baraisa which in the case of packets and bundles, instead of waiting and watching until it gets dark allows one to carry them, away by walking in small stages.

²⁴ In which case it is dangerous to remain in the open field until it gets dark but quite safe to carry the packets or bundles to town in full daylight.

²⁵ And thus increase the danger.

say that he shall carry them in stages of less than four amos it might sometimes happen that he would be absent-minded and would in consequence carry them four amos in a public domain. (97b)

The same procedure is to be followed in the case of a son of his. How does his child come to be there? — The school of Menasheh taught: This is a case where his mother bore him in the field. And what is intended by the expression: even though they are as many as a hundred? — That, though the movement from hand to hand is rather a hardship to him, this procedure is nevertheless to be preferred.²⁶ (97b)

Rabbi Yehudah ruled: a man may pass a jar. But doesn't Rabbi Yehudah agree with what we learned: Cattle and objects may move only as far as the feet of their owner?²⁷ — Rish Lakish citing Levi the elder replied: Here we are dealing with a case where he²⁸ emptied the contents from one jar into another,²⁹ Rabbi Yehudah following his view, expressed elsewhere, that water is deemed to have no substance,³⁰ for we learned: Rabbi Yehudah exempts³¹ water³² because it has no substance. Then³³ what could be the meaning of this must not move? — That³⁴ which is within this must not

be moved further than the feet of its owner. Might it not be suggested that Rabbi Yehudah was heard to hold his view³⁵ only where it was absorbed in dough;³⁶ was he, however, heard to hold the same view where it had an independent existence? Surely, if where water is mixed with the contents of a pot, Rabbi Yehudah rules that it does not lose its existence, would it lose it where it had an independent existence? For was it not taught: Rabbi Yehudah ruled: Water and salt lose their identity in dough but not in a pot on account of its broth?³⁷ — Rather, explained Rava, we are here dealing with the case of a jar that had acquired³⁸ a place for the Shabbos and that of water that had not acquired a place,³⁹ so that the identity of the jar⁴⁰ is lost in the water;⁴¹ as we have learnt: If a man carries out a living person in a bed he is exempt⁴² even in respect of the bed,⁴³ since the bed is of secondary importance,⁴⁴ if a man carries out in a vessel food-stuffs less than the forbidden quantity he is exempt even in respect of the vessel,⁴⁵ since the vessel is only of secondary importance.⁴⁶ Rav Yosef raised an objection: Rabbi Yehudah ruled: 'When in a caravan a man, may pass a jar to his fellow and his fellow to his fellow', which implies, does it not, that only

²⁶ Since the possible desecration of the Shabbos is thereby avoided.

²⁷ Even a person who borrowed them may not lead or carry them beyond the limits within which their owner may move.

²⁸ Every one of the men to whom the jar is passed in turn.

²⁹ Of his own and that could, therefore, be carried as far as he himself may go.

³⁰ It is not restricted, therefore, to the limits of its owner's movements.

³¹ From being restricted, like spices and salt, to the limits of the movements of its original owner.

³² That was borrowed by one woman from another for her dough.

³³ Since Rabbi Yehudah agrees that the jar itself must not be moved beyond the limits allowed to its owner.

³⁴ The water.

³⁵ That water is deemed to have no substance.

³⁶ Where its independent existence is completely lost.

³⁷ Which, like the water, is a liquid. Much less than in a jar in which the water alone is contained.

³⁸ When the Shabbos began.

³⁹ If, for instance, it was drawn on the Shabbos from a river. Such water may be carried by anyone as far as his own Shabbos limits.

⁴⁰ Which is only of secondary importance serving as it does as a mere container for the water.

⁴¹ Which is here of primary importance, and which may be carried by anyone within his own limits.

⁴² From the penalties for desecration of the Shabbos by carrying.

⁴³ I.e., not only in respect of the living person who is deemed to be carrying himself.

⁴⁴ To the person in it who is of primary importance. As no penalty is incurred for carrying out the man so is none incurred for carrying out the bed.

⁴⁵ Not only in respect of the foodstuffs which were less than the forbidden quantity.

⁴⁶ To the food. Similarly in the case of the jar and the water, since the latter is of primary, and the former is only of secondary importance, the former's identity is completely lost in that of the latter and may, therefore, be carried to the same limits.



when in a caravan⁴⁷ is this permitted but not otherwise?
— The fact rather is, explained Rav Yosef, that what we learned in our Mishnah referred also to a caravan.

Abaye explained: When in a caravan the device⁴⁸ is permitted even when both the jar and the water had acquired a place for the Shabbos, but when one is not in a caravan the device is allowed only where the jar alone had acquired a place for the Shabbos but not the water.

Rav Ashi explained: Here we are dealing with a jar and water both of which were ownerless,⁴⁹ and whose [view is expressed in what] they said to him? — That of Rabbi Yochanan ben Nuri who holds that ownerless objects acquire their place for the Shabbos. And what could be the meaning of this must not be moved further than the feet of its owner?— they must not be moved further than vessels that have an owner. (97b)

INSIGHTS TO THE DAF

The knots in the Tefillin

The Gemara states that the details of the Tefillin are *Halacha LeMoshe MiSinai*. Rashi explains that that knots spell out the Name *Sha-Dai*, the Holy Name of Hashem. The strap of the arm Tefillin has a knot which is comparable to the letter *yud*, the strap on the head Tefillin has a knot that is like the letter *dalet*, and the letter *shin* is on the outside of the head Tefillin.

Tosfos questions the opinion of Rashi from a Gemara⁵⁰ that implies that only the *shin* on the outside of the head Tefillin is *Halacha LeMoshe MiSinai*.

It would seem from Rashi that the knots on the Tefillin are straps are *Halacha LeMoshe MiSinai* and according to Tosfos, only the *shin* on the outside of the head Tefillin is *Halacha LeMoshe MiSinai*.

The Shulchan Aruch⁵¹ writes that the strap of the Tefillin should be inserted in the *maavarta* and one should make a knot in the shape of the letter *dalet* on the head Tefillin and in the shape of the letter *yud* on the arm Tefillin, and these letters along with the letter *shin* on the outside of the head Tefillin will comprise the Holy Name of Hashem which is *Sha-dai*.

The Mishnah Berurah⁵² writes that that the knot is a *Halacha LeMoshe MiSinai* and one should not fashion a small knot. There are those who have a custom of fashioning the knot on the head Tefillin in the shape of a later *mem*, but it is preferable to fashion the knot in the shape of the letter *dalet*. Furthermore, the knot should not be fashioned in a manner that it can come loose.

The Mishnah Berurah quotes the Eliyahu Rabbah who writes that one should be concerned for the opinion of Rashi that the knots are *Halacha LeMoshe MiSinai*, and there was case where one's Tefillin knot became loose and the Eliyahu Rabbah ruled that he should place the Tefillin again and recite Shema without a brachah.

The Rama⁵³ rules that first one should fashion the *shin* on the outside of the head Tefillin and then one should fashion the *dalet* on the head Tefillin and then one should fashion the *yud* on the arm Tefillin, as this is the order of the letters in the Holy Name of Hashem.

⁴⁷ Sc. in abnormal conditions where water has to be carried long distances and where one has no other alternative.

⁴⁸ Of passing the jar from hand to hand.

⁴⁹ Hefker, so that whoever picks them up acquires them and may, therefore, carry them to the ends of his own Shabbos limits.

⁵⁰ Shabbos 28b

⁵¹ O. C. 32:52

⁵² Ibid § 34

⁵³ Ibid

The Rama is of the opinion that the Holy Name that is spelled out on the Tefillin needs to be written in order, so one should fashion the knots of the head Tefillin and then fashion the knots of the arm Tefillin.

The Mishnah Berurah writes that this is only the preferred manner in which to fashion the knots, but if the knot of the head Tefillin became loose, one is not required to loosen the knot of the arm Tefillin so that the *dalet* be fashioned first and then the letter *yud*.

Tying a Tefillin Knot on Shabbos

It is common practice for someone to borrow another person's tefillin, when his own are temporarily unavailable. If the tefillin are tied too tight or too loose for his head, he simply loosens the knot, adjusts the straps to fit his head, and then tightens the knot again. When he returns the tefillin to their owner, he readjusts the straps to their original size. However, the Avnei Nezer brings a proof from our sugya that in order to fulfill the mitzva of "Tie them as a sign on your arm, and a *totafos* between your eyes" (Devarim 11:18), one must make a permanent knot.

When the tefillin-knot is tied to be used only once and then untied, it is not a kosher knot, and one does not fulfill the mitzva of tefillin. The Avnei Nezer (O.C. 183) notes that this is a common mistake and "it is a mitzva to publicize the correct halacha."

Tying the tefillin-knot each day: The Avnei Nezer's ruling is based on a fundamental machlokes between Rabbeinu Eliyahu and Rabbeinu Tam, two of the authors of Tosefos. R' Eliyahu interpreted the possuk, "Tie them as a sign," to mean that one must tie the tefillin-knot each time he wears tefillin. R' Tam argues, and rules that one need only tie the knot once, and may

then slip the tefillin over his arm and head (as is our practice today).

R' Tam cites a proof from our Gemara, wherein we discuss what to do if a person finds tefillin lying in the street in disgrace on Shabbos. Since it is forbidden to carry them without an eiruv, the only way to preserve the sanctity of the tefillin is to tie them to his arm and head, as he would during davening, and wear them home.

What should a person do if he finds a new set of tefillin, whose straps have not been tied in a knot? According to R' Yehuda, one may not tie them on Shabbos, since *koisher* (tying) is one of the 39 melachos. Since it is impossible to wear them without first tying a knot, one has no choice but to leave them in their place.

As we have learned elsewhere, a temporary knot is not a violation of *melechtes koisher*. If R' Eliyahu is correct that one must tie and untie the tefillin each day, then a tefillin-knot is a temporary knot, which is permitted on Shabbos. From here, R' Tam proves that one may tie the tefillin once and leave the knot in place forever. Thus, tefillin knots are permanent knots, which are forbidden on Shabbos.

The Mordechai (Hagahos Mordechai, Chullin ch. 1) rejects this proof. When we say that only a permanent knot is a violation of *melechtes koisher*, we mean to say that the Torah defines a knot as a permanent connection. A temporary connection is not considered a knot at all, by Torah standards. However, in the case of a tefillin, even a temporary connection, which is tied and untied every day, is still considered a knot, since the possuk explicitly states, "*U'kshartem* - Tie them" in reference to tefillin. In other words, the mitzva of tefillin lends significance to the temporary knot, that would

otherwise remain insignificant. This is true according to R' Eliyahu's opinion.

The Avnei Nezer infers from here that according to R' Tam (whom the halacha follows) this possuk refers specifically to a permanent knot, since according to R' Tam one need only tie the knot once. Therefore, as we said above, one may not borrow tefillin, adjust the straps to fit his head, and then readjust them to return them. This would be considered a temporary knot, which according to R' Tam is not considered a knot at all.

Two explanations have been offered to counter the Avnei Nezer's claim, and justify the common practice of adjusting tefillin for temporary use. Firstly, the Avnei Nezer's argument follows the opinion of the Taz (317), who holds that permanent and temporary knots are defined by a person's intention when he tied them. However, the Biur Halacha (317:1) rules that in regard to *meleches koisher* on Shabbos, permanent and temporary knots are not defined by a person's intention. Rather, they are defined by the type of knot: whether they are generally tied for temporary or permanent use. Thus, if he made the type of knot that is generally tied for permanent use, though his intention was to soon untie it, he is still liable. Tefillin knots are generally tied to be left in place indefinitely. Therefore, even if one intends to soon untie it, it is still considered a permanent knot, both in regard to hilchos Shabbos, and in regard to the tefillin knot being kosher.

The second argument against the Avnei Nezer was suggested by R' Shmuel Rotte, the rav of the Belzer community in Bnei Brak. He explained that only when the tefillin knot is completely untied and then retied, can we consider it a new knot. However, the common practice is only to loosen the knot slightly in order to pull the straps to the appropriate length. The knot

remains in place, and therefore it is considered a permanent knot, which is kosher for tefillin even according to R' Tam (Shevet HaLevi V, 4).