



Two Pairs of Tefillin

The *Mishnah* (10:1) discusses what one should do if they find several pairs of *tefillin* on *Shabbat*. They need to be moved to a safe place, yet one is not allowed to carry on *Shabbat*. The *Chachamim* maintain that one wears a pair at a time to transport them. *Rabban Gamliel* however argues that two pairs can be worn each time.

The *Bartenura* explains that the *Chachamim* maintain that biblically, *Shabbat* is a time for wearing *tefillin*. We do not wear *tefillin* out of concern that a strap might break and one will carry the *tefillin* in the public domain. Nonetheless if one were to wear two sets of *tefillin* on *Shabbat*, since it is the time to wear *tefillin*, it would be considered a violation *baal tosif* – adding to a *mitzvah*. *Rabban Gamliel* however maintains that there is no *mitzvah* to wear *tefillin* on *Shabbat*. Since there is sufficient room on one's head and arm to wear two sets of *tefillin*, he is allowed to wear two sets to save them.

The *Tosfot Yom Tov* notes that the *poskim* rule like the *Chachamim* that only one set a time can be worn. This would imply that they accept the underlying reason that *Shabbat* is a time for *tefillin*. Yet, in *Berachot* (3:3) when the *Mishnah* explains that women are exempt from wearing *tefillin*, the *Bartenura* explains that this is because it is a time bound *mitzvah* given that it is not a *mitzvah* to wear *tefillin* at night or on *Shabbat*. Again, the *poskim* follow this explanation. Consequently, we have an apparent contradiction between these two understandings.¹

The *Magen Avraham* (301:42) explains that even though we indeed rule that *Shabbat* is not the time for *tefillin* we still rule now that one cannot wear more than one pair. That is because we are not experts in knowing the precise location for the *tefillin* to enable one to wear two pairs. If they are not

placed in the correct location, it would be considered carrying. Consequently, in practice one would not be able to wear more than pair.

The *Magen Avraham* cites the *Maharsha* who explains that even if *Shabbat* is not the time for *tefillin*, one cannot wear more than they normally would on a weekday. Consequently, we are limited to one pair. He continues, that for this reason, a woman who found the pairs of *tefillin* would not be able wear them in order to transfer them. The *Magen Avraham* continues that similarly, if a woman wore a *tallit* in the public domain, it would be considered carrying, with respect to the *tzitzit*.

The *Shaar HaMelech* however notes that this point appears to be a debate between the *Raavad* and *Rashba*. The *Raavad* maintains as explained above that a woman would not be able to wear the *tefillin* to move them. The *Rashba* however argues that the *Gemara* suggested several explanations of the debate in the *Mishnah*. Whether or not one is only allowed to wear *tefillin* differently to how they would during the week is not one of them. Consequently, one would have thought that if *Shabbat* is not the time for *tefillin* one could wear two pairs. Furthermore, even though a woman is not obligated to wear *tefillin*, since she can, it should be considered “wearing” for her. Consequently, she should be able to move them by wearing them.

The *Shaar HaMelech* however differentiate between a *tallit* and *tefillin*. He cites the *Beit Yosef* who cites the *Kol Bo*, who explains that since *tefillin* require a *guf naki*, woman do not wear *tefillin*. This then explains the position of the *Raavad* that it is not considered “wearing” for them, to put on *tefillin* to transport them. With respect to *tallit* strings, the *Shaar HaMelech* feels that the *Raavad* would rule differently.

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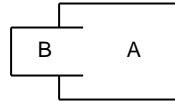
¹ The *Chiddushei Mahariach* provides an answer for the apparent difficulty on the *Bartenura*. He explains with respect to *tefillin* it is a time-bound *mitzvah* considering that it is not a *mitzvah* at night. The *Bartenura* there

was however speaking more broadly, that according to the opinion that *Shabbat* is not the time to wear *tefillin*, that would be another reason.

Revision Questions

עירובין ח' י"א – י' ט'

- Explain the three opinions regarding the status of roofs and whether one can carry from one roof to another. (ט': א')
- If two *chatzeirot* are built as follows, can the residents carry in them? (ט': ב')



- What is the status of a *chatzer* where the walls at the corner collapsed? (Include both opinions) (ט': ג')
- Explain the debate regarding whether one can fix a *mavoi* that is open at both ends. (ט': ד')
- What other similar case is debated in that *Mishnah*? (ט': ד')
- Explain the debate regarding the number of *tefillin* one can wear on *Shabbat* in order to carry them to a protected area. (י': א')
- What should one do if they find many pairs of *tefillin* in the public domain? (י': א')
- What is *R' Shimon's* solution to the above described problem? (י': ב')
- *R' Yehuda* argued that *R' Shimon's* solution could be applied to transfer a barrel of water to people outside the *techum*. What was the *Chachamim's* response? (י': ב')
- If a scroll, being read by someone sitting on the roof, unravels, when can he retrieve it by rolling it back up? (Include all three opinions) (י': ג')
- Can one, standing in the private domain, make use of a peg overhanging the public domain? (י': ד')
- Can one stand in the public domain and move objects about within the private domain? (י': ד')
- Can one spit from the private domain to the public domain? (י': ה')
- What additional law does *R' Yehuda* add regarding the previous question? (י': ה')
- When is a person standing in the private domain allowed to drink water from the public domain? (י': ו')
- Describe the case where there is a water-hole in the public domain outside someone's window and they would be allowed to draw water from it into their house. (י': ז')
- When would the area under a tree be defined as a private domain? (י': ח')
- When is one prohibited from sitting on the roots of a tree and why? (י': ח')
- What concern is cited in the *Mishnah* regarding unlocking doors and what is the remedy presented? (י': ט')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 March י"ט אדר	13 March כ' אדר	14 March כ"א אדר	15 March כ"ב אדר	16 March כ"ג אדר	17 March כ"ד אדר	18 March כ"ה אדר
Eruvin 10:10-11	Eruvin 10:12-13	Eruvin 10:14-15	Pesachim 1:1-2	Pesachim 1:3-4	Pesachim 1:5-6	Pesachim 1:7-2:1

