

A מבוּי whose לחי or קורה was removed on שבת is still מותר to carry in for the duration of that שבת, but not on subsequent שבתות, whether the מבוּי opens in to a רשות הרבים or a כרמלית.

A מבוּי that is open on two sides to a רשות הרבים, or one side to a רשות הרבים, and the other side to a כרמלית (or even if two sides open into a כרמלית), there must be a צורת הפתח on one side, and a קורה or לחי on the other side.

### פרק כל גנות End of

תפילין found in a place that could end up degraded may be worn to a house (it would seem that only a man could wear them, but for a woman it would be אסור because it is not a מלבוש for women). If there are too many to be worn, and it is dangerous to leave them until שבת is over, one may carry the תפילין by either walking less than four אמות at a time, or to hand it to a person, who hands it back to you, or another person, who hands it back etc. until it reaches its destination (we are lenient by תפילין is because of its קדושה).

An object may be handed from person to person in a רשות הרבים on שבת, provided they are both within four אמות, and that the object does not leave the תחום of its owner.

תפילין are placed on the bicep (and the תפילין should be turned slightly towards the body, which enables them to be

opposite the heart, as we say (והיו הדברים האלה על לבבך). The תפילין must be placed on the head, with no part of the תפילין protruding over the hairline (or where the hairline used to be for those who are follically challenged). The משנה ברורה notes that many stumble in this הלכה and allow their תפילין של ראש to hang too low on their head.