



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Eirubin Daf Kuf Aleph

MISHNA

- A door leading to a backyard (which is not a proper door, but is simply forced into place, requiring a full removal to be opened), or thorns that are placed to block an opening in place of a door, or reed mats that are used in place of a door, all may not be put into place (even though they are attached to the doorway) unless they are hanging in a way that they do not touch the ground.

GEMARA

- **Q:** A Braisa says that doors or the like that drag on the ground may be put into place on Shabbos and Yom Tov as long as they are attached and hanging from the wall (even though they are dragging)!? **A: Abaye** says the Braisa discusses where the door has a pivot, which makes it more noticeably a door (and it therefore doesn't look like construction is being done on Shabbos). **Rava** says, even if they don't currently have a pivot, as long as it did have a pivot, that is good enough.
 - **Q:** A Braisa says that a door which is attached and hanging must be raised off the ground to be used on Shabbos!? **A: Abaye** will say that the Braisa's requirement is only where the door doesn't have a pivot. **Rava** will say it is only where the door never had a pivot.
- A Braisa says, thorn branches and bundles of wood that were prepared to be used to close an opening in a chatzer may be put into place on Shabbos only if they are attached to the wall and hanging off the ground.
- **R' Chiya** taught a Braisa that said, a "widowed door" that drags on the ground may not be put into place on Shabbos.
 - A "widowed door" is one made of a single piece of wood. Others say the boards are not held together by a crossbeam.
- **R' Yehuda** said, if one wants to build a bonfire on Yom Tov, to avoid the act of "building", he must first hold the upper pieces (the "roof") in place and then have the lower pieces (the "walls") put into place under it (not the other way around). The same would apply to placing eggs on a grill. The same applies when placing a pot onto barrels. The same applies when putting together a bed. The same applies when piling barrels.
- A tzeduki said to **R' Yehoshua ben Chananya**, the tzadikim of Klal Yisrael are referred to in the pasuk as thorns (a seemingly derogatory term)! **R' Yehoshua** told him, the end of the pasuk ends off on a positive and thereby clearly shows that it is meant in a positive way. It is meant to say that just like thorns protect an area with a hole in the wall, so too the tzadikim protect the Yidden. Another explanation is that it refers to the tzadikim crushing the resha'im in Gehinom.

MISHNA

- **R' Meir** says, a person may not stand in the reshus hayachid and unlock a door in the reshus harabim, or visa-versa, unless he has a wall 10 tefachim tall enclosing the area of the lock. The **Rabanan** said to him, in the butchers' market in Yerushalayim they would lock their stores while standing in the street and they would put the key on the window sill on top of the door (which was a reshus hayachid)! **R' Yose** said it was the wool merchants' market.

GEMARA

- **Q: R' Meir** prohibited doing so from a reshus harabim to a reshus hayachid. Why did the **Rabanan** try to disprove him from a story that took place in Yerushalyim, which **Rabbah bar bar**

Chana in the name of R' Yochanan says has the status of a karmelis, not a reshus harabim!? **A: R' Pappa** said, **R' Yochanan** said his halacha when the walls around Yerushalayim were complete. The **Rabanan's** story was from a time when there were sizeable gaps in the walls (and it therefore had the status of a reshus harabim). **A2: Rava** says that **R' Meir** also meant to discuss and prohibit doing so from a karmelis to a reshus hayachid. On that point the **Rabanan** ask from the story in Yerushalayim.

- A Braisa says, “regarding a gateway with a locked door between a garden (a karmelis) and a reshus harabim, if there is a gatehouse on the garden side of the door, one may unlock and lock from the garden side. If there is a gatehouse on the reshus harabim side, one may unlock and lock from the reshus harabim side. If there is a gatehouse on each side, it may be unlocked and locked from both sides. If there is no gatehouse, unlocking or locking from either side is assur (because the key area is a reshus hayachid). Similarly, a store that opens to the reshus harabim, if the lock is lower than 10 tefachim (and therefore a karmelis), one may place the key on the threshold of the door (also a karmelis) before Shabbos, use it to open and lock the door on Shabbos, and then return the key to the threshold. If the lock is above 10 tefachim (it is a reshus hayachid), one may place the key on the area of the lock (also a reshus hayachid) before Shabbos, use it to open and lock the door on Shabbos, and then return it to that area. These are the words of **R' Meir**. The **Chachomim** say, even if the lock is above 10 tefachim, one may place the key on the threshold of the door, use it, and return it to the threshold, or he can place it on a window sill above the door that is less than 4 tefachim (and therefore a makom petur), but if the window sill is 4 tefachim, it is considered a reshus hayachid and would be assur”.
 - **Q:** The Braisa compares the case of the garden to the case of the store. This must mean that the threshold discussed is one with the status of a karmelis. If the lock is less than 4 tefachim (and therefore a makom petur), **R' Meir** would not say that it is assur to take the key from the karmelis to the lock. If the lock is 4 tefachim, the **Chachomim** would not allow taking the key from the threshold to the lock!? **A: Abaye** said, the area of the lock is less than 4, but the door is wide enough that it can be hollowed to make the area of the lock into an area that is 4x4 tefachim. **R' Meir** says we view it as if it is already hollowed out and therefore it is considered to be a reshus hayachid. The **Chachomim** say that we don't view it as such and it is therefore a makom petur.
 - **R' Bibi bar Abaye** said, we learn 3 things from this Braisa: 1) That **R' Meir** says we view an area as already hollowed out; 2) That since **R' Meir** allows one to stand on the threshold and use the key to open the lock, he must have retracted his view that it is assur to stand in a karmelis and open a lock in a reshus hayachid; 3) From the fact that the **Rabanan** do not allow the transfer of the key from the karmelis to the window sill if it is 4 tefachim, even though the transfer is happening via the lock (which is a makom petur), we see that the **Chachomim** agree with **R' Dimi in the name of R' Yochanan** that a makom petur may not be used to transfer items from one reshus to another.

MISHNA

- A bolt that is thicker on one end, which is used to lock a door by being stuck into the threshold, **R' Eliezer** says it may not be used on Shabbos. **R' Yose** says it may be used.
 - **R' Eliezer** said, in the shul in Teverya they originally allowed it, but **R' Gamliel and the Elders** came and prohibited it! **R' Yose** said, the story actually was that they originally prohibited it, but **R' Gamliel and the Elders** came and permitted it!

GEMARA

- If the string tied to the bolt is strong enough to lift the bolt, all agree that the bolt may be used. The machlokes is where the string is not strong enough to do so. **R' Yose** says, since the bolt is thicker on one end (which can be used to crush spices) it has the status of a keili and may therefore be used on Shabbos (because a keili is not used in “building”). **R' Eliezer** says, even so, since it is attached in such a weak manner, it is considered to be totally unattached, in which case it is assur to use.