



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

### Eiruvin Daf Kuf Beis

#### MISHNA

- A bolt that is attached to the door, but drags on the ground, may be used in the Beis Hamikdash (because we don't apply gezeiros in the Beis Hamikdash), but not elsewhere. A bolt that is not attached at all may not be used even in the Beis Hamikdash. **R' Yehuda** says, an unattached bolt may be used in the Beis Hamikdash, and a dragging bolt may be used anywhere.

#### GEMARA

- A Braisa says, the "dragging bolt" that may be used in the Beis Hamikdash, but not elsewhere, is one which is tied to the door with a string that is long enough to allow it to drag on the ground. **R' Yehuda** says the bolt that may be used in the Beis Hamikdash but not elsewhere is one that is totally not attached to the door, but is rather placed in a corner.
  - **R' Yehuda in the name of Shmuel** said, we pasken like **R' Yehuda** (that a bolt which is attached but dragging on the floor may be used everywhere). **Rava** says, that is only when it is attached to the actual door (not just the doorpost).
    - **Q:** We find that **R' Tavla** allowed use of a bolt that was attached to the doorpost, even though it was not attached to the door?! **A:** That bolt could have been lifted by the string tied to it, so it is different.
    - **R' Avya** saw a person tying a bolt to a door with reeds. **R' Avya** said, that bolt could not be used, because reeds rip easily and it is not even considered to be tied.
  - **Q:** **R' Zeira** asked, what is the halacha if a bolt goes through the threshold and into the ground? **R' Yosef** said, **R' Yehuda in the name of Shmuel** paskens like **R' Yehuda** in a Braisa, that a bolt stuck into the ground is assur, because it looks like the act of "building".
  - **Q:** **R' Nechumei bar Zecharya** asked **Abaye**, if a bolt has a handle (and therefore looks like a crusher), may it be used even if not attached to the door? **A:** **Abaye** said, **R' Nechumei bar Ada** said it would be mutar (since it is like a keili).
  - **R' Pedas** had a very heavy beam in his house that had to be lifted by 10 people. He allowed it to be used to lock the door because it had the status of a keili. **Mar Shmuel** had a huge mortar that he allowed to be used for the same purpose for the same reason.
- **Rami bar Yechezkel** asked **R' Amram** to repeat the halacha taught by **R' Assi** regarding the arches which used to be placed on boats. **R' Amram** said, **R' Assi** said, if the arches are a tefach wide, or even if they are less but are within 3 tefachim, then on Shabbos he may spread a mat over them, because it is considered to be adding on to a temporary structure, not creating one.
  - **R' Huna** had rams that needed shade by day and fresh air by night. **Rav** told him to roll up the mat (before Shabbos) that was being used for the shade, but to leave it unrolled at least a tefach. Then, it can be opened all the way, because it is adding to the temporary structure, not creating it.
- **Rav in the name of R' Chiya** said, one may hang and take down a curtain (in between rooms) on Shabbos. A sloping canopy is mutar to make and take down on Shabbos.
  - **R' Sheishes the son of R' Idi** said, this is only if there is not a tefach of horizontal roof before it begins sloping to either side. *Even then*, it is only mutar if the canopy does not reach a tefach wide within 3 tefachim to the point in the roof. *Even then*, it is only mutar if the width of the area underneath each sloping side is less than a tefach.
- **R' Shisha the son of R' Idi** said, wearing a wide brimmed hat is mutar on Shabbos.

- **Q:** A Braisa says that it is assur?! **A:** The Braisa is referring to where the brim is a tefach, and thus creates an ohel when one puts it on. **R' Shisha** is discussing where the brim is not a tefach wide.
  - **Q:** If so, if one pulls his talis in front of his head so that it sticks out a tefach, he should be chayuv as well, and we know this is not the case, so that can't be the answer!?! **A:** The difference has nothing to do with the halachos of ohel. Rather, **R' Shisha** is discussing a hat that fits snugly on the head and won't fall off. The Braisa is discussing a more loose fitting hat, which is assur, because a wind may blow it off and one may end up carrying it on Shabbos.

#### MISHNA

- If the bottom pivot of a door fell out of place, it may be put back into place in the Beis Hamikdash, but not elsewhere. If the upper pivot falls out of place it may not be put back in place even in the Beis Hamikdash. **R' Yehuda** says, even the upper pivot may be put back in the Beis Hamikdash, and the lower pivot may even be put back everywhere else as well.

#### GEMARA

- A Braisa says, if the lower pivot of a door slips out of place, it may be put back in place in the Beis Hamikdash. Elsewhere, it may be pushed back into place if it hasn't fully fallen out yet, but may not be put back fully. The upper pivot may not be put back in place even in the Beis Hamikdash. The lower pivot may not be put back other than in the Beis Hamikdash as a gezeirah that the person may fix it permanently, for which he would be chayuv a chatas. The door of a pit or other openings in the ground may not even be pushed back into place, and one who does so is chayuv a chatas (they are attached to the ground and are therefore considered to be "building").

#### MISHNA

- One may replace a wound dressing that was taken off in the Beis Hamikdash on Shabbos, but not elsewhere. However, dressing a wound for the first time is assur in the Beis Hamikdash as well.

#### GEMARA

- A Braisa says, if a dressing falls off a wound on Shabbos, it may be replaced. **R' Yehuda** says, if it started slipping off the wound it may be slid back into place, but may not be totally replaced.
  - **R' Yehuda in the name of Shmuel** paskens like **R' Yehuda**.
  - **R' Chisda** says, even the T"K only allows replacing the dressing when it fell onto a keili. However, if it fell onto the floor, he would agree that it may not be replaced.
    - **Mar bar R' Ashi** said, his father (**R' Ashi**) once replaced a dressing that had fallen onto a pillow. **Mar** said to him, **R' Chisda** said that **R' Yehuda** said it is assur to replace it in that case, and **Shmuel** said we pasken like **R' Yehuda**! **R' Ashi** said that he did not agree with **R' Chisda**, and held that **R' Yehuda** would permit replacing a dressing that fell onto a keili (e.g. pillow).

#### MISHNA

- One may tie the broken string of a musical instrument with a knot in the Beis Hamikdash on Shabbos, but not elsewhere. To string an instrument initially is assur to do in the Beis Hamikdash as well.

#### GEMARA

- **Q:** A Braisa says that the string of a "kinor" that broke on Shabbos in the Beis Hamikdash may be tied with a bow, not a knot!?! **A:** The Braisa follows the **Rabanan** who say that a preparatory act for a mitzvah does not supersede Shabbos, and therefore a knot on the instrument may not be made, but a bow may be made in its place. The Mishna follows **R' Eliezer** who says that such an act does supersede Shabbos, and therefore a knot may be tied for the instrument.
  - **Q:** If the Mishna follows **R' Eliezer**, one should be allowed to string an instrument initially on Shabbos as well?! **A:** We must say that the Mishna follows **R' Yehuda**, who says that a knot and a bow are the same thing. Therefore, he allows a knot. The Braisa

follows the **Rabanan** who say that a bow is not an issur D'Oraisa. That is why one must make a bow rather than a knot.

- **Q: R' Yehuda** must be following the shita of **R' Eliezer** that the preparatory act supersedes Shabbos. If so, why can't the instrument be initially strung for the mitzvah as well?! **A:** The Braisa follows **R' Shimon** and the Mishna follows the **Rabanan** of a Braisa in which **R' Shimon** says the instrument may only be repaired with a bow and the **Rabanan** say that it may be repaired with a knot. **A2:** The Mishna and the Braisa both follow the **Rabanan**. The Braisa is discussing where the string ripped at the end, so repairing with a bow will allow the musical notes to be played. The Mishna is discussing where the string ripped in the middle, and the only way to repair the string in a way that will allow the music to be played is with a knot. **A3:** The Mishna and the Braisa discuss a string that broke in the middle. The Braisa follows **R' Shimon** who says that even in this case only a bow may be made, as a gezeirah for when the string breaks at the end. The Mishna follows the **Rabanan**, who are not so goizer and therefore allow a knot to be made when the string breaks in the middle.