



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

Eiruvin Daf Kuf Gimmel

MISHNA

- One may remove a wart from an animal with his hands on Shabbos in the Beis Hamikdash, but not elsewhere. To remove a wart with an instrument would be assur even in the Beis Hamikdash.

GEMARA

- **Q:** A Mishna in Pesachim says that carrying an animal in the reshus harabim, or bringing it from beyond the techum, or removing a wart from it, are all assur to do on Shabbos, but **R' Eliezer** says they may be done. The **Rabanan (T"K)** of this Mishna contradict the **Rabanan** of our Mishna!? **A: R' Elazar and R' Yose b'R' Chanina:** One says the Mishnayos are discussing moist warts, our Mishna is discussing removing it by hand and it is therefore permitted, and the other Mishna is discussing removing it by utensil, which is assur. The other says that both Mishnayos are discussing removing it by hand, our Mishna is discussing a dry wart, which is mutar to be removed by hand and the other Mishna is discussing a moist wart, which is assur to be removed even by hand.
 - The one who gives the answer that one Mishna discusses removal by hand and the other by instrument does not want to say that one Mishna is discussing a moist wart and the other a dry wart, because he holds that a dry wart may even be removed with an instrument, since a dry wart crumbles and is therefore only an issur D'Rabanan.
 - The one who gives the answer that one Mishna discusses a moist wart and the other a dry one does not want to give the answer of by hand vs. by instrument, because our Mishna already said that removal is assur if done by an instrument, so there would be no need to repeat it again.
 - The other answerer does not consider this to be an issue, because it could be that it was repeated to differentiate between the **Rabanan** and **R' Eliezer** who says that removal is even mutar with an instrument.
 - The answerer that says the Mishna in Pesachim discusses removal by hand says that must be so, because the other examples listed in the Mishna are only assur D'Rabanan (carrying a live animal and traveling beyond the techum), so the case of removal must be so as well.
 - The other answerer will say that the other examples are actually issurim D'Oraisa (the Mishna holds that carrying a live animal is assur D'Oraisa and that the issur of techum is D'Oraisa).
 - **Q: R' Yosef** asked, in the Mishna in Pesachim **R' Eliezer** says there is a kal v'chomer: if shechita, which is a true melacha, supersedes Shabbos, surely the other cases, which are only D'Rabanan, should certainly supersede Shabbos. We see from here that the case of removal is referring to a D'Rabanan!? **A: R' Yosef** said, both Mishnayos are discussing removal by hand. Our Mishna is discussing removal in the Beis Hamikdash, where there are no gezeiros applied. The Mishna in Pesachim is discussing removal outside of the Beis Hamikdash, and therefore even though it is being done for sake of the Mikdash (i.e. of a korbon), gezeiros do apply.
 - **Q: R' Safra** asked **Abaye**, we learned earlier that if a sefer rolls off a threshold into the reshus harabim, but is still being held onto by a person on the threshold, he may roll it back up. This is like a case of something done for the Mikdash (i.e. protecting the sefer) not in the Beis Hamikdash, and we are not goizer that he may be led to transfer from a reshus harabim to a reshus hayachid!? **A:** We said earlier that the case refers to a threshold with karmelis status, and since he is holding onto one side, a gezeira does not apply.

- It could be that **Rava** would agree with **R' Yehuda the son of R' Chiya**, because he may say that a small belt is significant and is therefore problematic even though it is less than 3x3.