



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

Eiruv Daf Chuf Gimmel

MISHNA

- **R' Akiva** says, the kula of corner-boards may be used to enclose the area around a public well (fed by an underground spring and less likely to dry up), a private well, and a public watering hole (a collection of rain water, which is more likely to dry up). However, the area around a private watering hole must be enclosed by true walls. **R' Yehuda ben Bava** says, enclosing with corner-boards only works for the area around a public well (it is not likely to dry up, and if it does someone will likely remind the others to stop all carrying). All others need to be enclosed by at least walls of ropes that are 10 tefachim high.

GEMARA

- **R' Yosef in the name of R' Yehuda in the name of Shmuel** said, the halacha follows **R' Yehuda ben Bava**. **R' Yosef in the name of R' Yehuda in the name of Shmuel** also said that corner-boards only help to enclose an area that surrounds a spring-fed well.
 - Although these statements seem redundant, both are necessary. If he would just that say he paskens like **R' Yehuda ben Bava** in the Mishna, we would say that he permits corner-boards even around public watering holes. The reason he says spring-fed wells is to contrast **R' Akiva** who says that private spring-fed wells may be enclosed with the corner-boards. If he would just have said his second statement we would think that he allows public and private spring-fed wells to be enclosed with corner-boards.

MISHNA

- **R' Yehuda ben Bava** also said, one may carry in a garden or karfaf (area enclosed for non-residential purposes) which is 70+ amos by 70+ amos, and which is enclosed by a fence 10 tefachim high, as long as it has a watchman's hut or a dwelling structure, or is near the city. **R' Yehuda** says, one may carry in a karfaf of that size even if there is only a water source within the karfaf. **R' Akiva** says one may even carry in a karfaf that doesn't have the water source in it, as long as it is not larger than 70+ amos by 70+ amos.
- **R' Eliezer** says, one may not carry in a karfaf whose length exceeds its width by even one amah. **R' Yosef** says, even if the length is double the width, one may carry in it.
- **R' Illai** said that he heard from **R' Elazar** three things: 1) one may carry in an enclosed karfaf even if it is the size of a beis kor (much larger than a beis sasayim); 2) if one member of a chatzer forgot to join the eiruv and therefore was mevatel his reshut to the others of the chatzer (which would allow them to carry in the chatzer), the others in the chatzer may carry in and out of that person's house, but he may not; 3) one may be yotzeh the mitzvah of maror with "arkablin". **R' Illai** said he searched for someone who heard these from **R' Elazar** as well and could find noone.

GEMARA

- **Q:** Why does the Mishna say **R' Yehuda ben Bava** *also* said? It can't be just because he said a chumra in the last Mishna and is now following it with another chumra, because **R' Yehuda** did that in the last couple of Mishnayos and it doesn't say "also"!? **A:** **R' Yehuda ben Bava** is not interrupted by the **Rabanan's** shita, whereas **R' Yehuda's** 2 chumros were.
 - **Q:** We find that **R' Eliezer** said 2 chumros in Mesechta Succah and the Mishna says "also" even though the **Rabanan** interrupt with their shita!? **A:** They interrupted him to discuss his shita. **R' Yehuda** was interrupted about something else.

R' AKIVA OMER AFILU EIN BAH ECHAD MIKOL EILU MITALTILIN B'SOCHA

- **Q:** The **Rabanan** already said that for purposes of carrying, a karfaf not enclosed for dwelling purposes is limited to a beis sasayim in size, and has no size limit if enclosed for dwelling

purposes. If so, **R' Akiva** is saying the same thing!? **A:** The difference is that the **Rabanan** allow a full 5,000 square amos, and **R' Akiva** only allows slightly less than that (70+ amos x 70+ amos).

- **Q:** How do we know that a square, the area of the chatzer of the Mishkan, is the maximum size for a karfaf? **A:** **R' Yehuda** says, the pasuk discussing the chatzer of the Mishkan says the length is 100 amos and the width is "50 by 50". The Torah is telling us to take 50 amos and set it around the original 50, thereby making a square with an area of 5,000 square amos. This square is then to be used for some halacha. The halacha must be the size of a karfaf.
 - The simple meaning of the pasuk is saying to set up the Mishkan so that there are 50 empty amos in front of it and 20 empty amos on each other side.

R' ELIEZER OMER IHM HU YSA ARKAH...

- **Q:** A Braisa says that **R' Eliezer** says if the length is even one amah more than **twice** the width, one may not carry in the enclosure. In our Mishna he said that if the length is even one amah more than the width it is a problem?! **A:** **R' Bibi bar Abaye** said, in our Mishna he means an amah more than twice the width as well.
 - **Q:** If so, he is saying the same thing as **R' Yose**!? **A:** **R' Yose** says a square is preferred, and **R' Eliezer** has no preference for a square.

R' YOSE OMER...

- **R' Yosef in the name of R' Yehuda in the name of Shmuel** said that we pasken like **R' Yose** (that a rectangular shape is good as well) and **R' Bibi in the name of R' Yehuda in the name of Shmuel** said that we pasken like **R' Akiva** (that a karfaf enclosed for non-residential purposes is permitted as well).
 - These are not contradictory. **Shmuel** paskened like the lenient parts of **R' Yose** and **R' Akiva**.
- If a karfaf larger than a beis sasayim was enclosed for dwelling purposes, and then the majority of the area was planted with something other than trees, it becomes a "garden" and is assur to carry in. If trees are planted in the majority, it retains its residential status (as a chatzer) and remains mutar to carry in.
 - **R' Huna the son of R' Yehoshua** said, it is only a problem when the majority that is planted (with something other than trees) is itself larger than a beis sasayim. In that case, that area itself is assur, and the rest of the enclosed area is like a chatzer that is open in its entirety to that area and therefore becomes assur as well. However, if the planted area is at most a beis sasayim, it is mutar to carry throughout the entire enclosure.
 - **Q:** He must be following **R' Shimon** who allows transfer between a chatzer and a karfaf (which the unplanted area and the planted area, respectfully, are considered to be). However, even according to **R' Shimon**, since the majority is planted, it should be mevatel the area that is not planted and the entire area should become assur to carry in!? **A:** **R' Huna the son of R' Yehoshua** must have said that if the **minority** of the karfaf is planted, it is mutar to carry only if the planted area is itself less than a beis sasayim. However, if it is a beis sasayim, it becomes assur to carry in the entire area. This follows the **Rabanan** who do not allow transfer between a chatzer and a karfaf. **A2:** **R' Yirmiya MiDifti** says that **R' Huna** meant, if it is the minority that is planted it is mutar to carry as long as the planted area itself is only a beis sasayim. However, if it is more than a beis sasayim, it is assur to carry in. This would follow **R' Shimon** who allows transferring between a chatzer and a karfaf.