



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

Eiruv in Daf Lamed Gimmel

- We find the machlokes between **Rebbi** and the **Rabanan** (as to whether one is permitted during bein hashmashos to perform something that is forbidden on Shabbos D'Rabanan) in a Braisa.
 - The Braisa says, if one places an eiruv above 10 tefachim in a tree, it is not a valid eiruv. If it is placed below 10 tefachim it is valid, (even though he cannot take it from a tree on Shabbos because of a D'Rabanan) since he can take it from the tree during bein hashmashos, which is when the eiruv takes effect. If it within 3 tefachim to the ground, it is considered to be on the ground and may be taken even on Shabbos. If the eiruv is placed in a basket, even higher than 10 tefachim, it is a valid eiruv. The previous is all according to **Rebbi**. The **Chachomim** say, in any situation where one may not take the eiruv on Shabbos itself, it is not a valid eiruv.
 - The **Chachomim** can't be arguing on the last case, because that would mean that they say even when the eiruv is in a basket it is assur to take it because it is "using" the tree. That would in turn mean that the **Chachomim** say using the "side of the tree" (or something attached to the tree) is assur on Shabbos, and we don't find that they hold that way. Therefore, it must be that they argue in the earlier case, and the machlokes is whether something forbidden because of a D'Rabanan is mutar bein hashmashos.
 - **Q:** What are the characteristics of the tree discussed in the Braisa? If it is less than 4 tefachim wide, it is a makom petur and the eiruv may be taken from there on Shabbos!? If it is 4 tefachim or more, why does the eiruv become valid when it is placed in a basket!? **A: Ravina** said, the earlier part of the Braisa discusses a tree that is 4 tefachim wide, and that is why the eiruv is considered to be in a reshus hayachid. The later part of the Braisa discusses a case where the tree is less than 4 tefachim wide, but, when combined with the basket, it is 4 tefachim or more. Therefore, it is not considered to be a reshus hayachid, but it is considered that the eiruv is resting on a place of 4 tefachim (because **Rebbi** holds like **R' Meir** and says that we view the tree as carved out, thereby making an area of 4 tefachim with the basket), which is necessary, because **Rebbi** holds like **R' Yehuda** that an eiruv must rest on an area of at least 4 tefachim.
 - This shita of **R' Yehuda** is found in a Braisa where he says that an eiruv placed on a beam that is 10 tefachim high in the reshus harabim is only valid if the beam is 4 tefachim wide. He says that if it is less than 10 tefachim high it need not be 4 tefachim wide, because we would then view it as if it were sitting on the reshus harabim floor.
 - **Q:** We said that the case of the basket in the Braisa is discussing a tree that is less than 4 tefachim wide, which, together with the basket amounts to 4 tefachim, although this will not be considered a reshus hayachid. Who is the shita who holds this way? It seemingly cannot be **R' Yose the son of R' Yehuda**, because he says in a Braisa that if one places a basket 4 tefachim wide atop a pole in the reshus harabim, it has a din of a reshus hayachid, because we say "gud achis" (the walls are viewed as extending down to the ground). Presumably he would say the same thing in the case of a basket hanging from a tree and it would therefore be considered a reshus hayachid!? **A:** It can be **R' Yose the son of R' Yehuda**. In the case of the pole we say "gud achis" because the "walls" would be surrounding the pole, and we don't have to come onto any further conceptual leniencies. In the case of the tree, besides "gud achis" we would have to come on to the concept of viewing the tree as being carved out.

He would not use both concepts together and would therefore agree that the case of the tree does not result in a reshus hayachid.

- **R' Yirmiya** said, the case of the tree was actually discussing a tree that was 4 tefachim wide. The reason why the eiruv is valid even when placed in the basket is because the basket can be tilted down to less than 10 tefachim, in which case there is access to the eiruv during bein hashmashos. So, although it was not tilted, since it could have been tilted, it is good enough.
 - **Q: Rava bar Sheva** asked **R' Pappa**, a Mishna says, when Yom Tov is on Friday and one wants to make an eiruv for Friday and Shabbos (the eiruv for Shabbos must be in existence on Friday evening), he can have food placed in the place he wants to establish the eiruv during bein hashmashos on Thursday evening, he can then carry the food back home (it is Yom Tov so carrying is permitted) and return it there for bein hashmashos on Friday. We see from this Mishna that he must actually place the food there during bein hashmashos of Yom Tov, and it is not enough that he could have brought it there. Similarly, it should not be enough that the basket could be tilted if it was not actually tilted!? **A: R' Zeira** said, in truth, the potential for the eiruv to be in the proper place is good enough (which is why the potential for tilting it is enough). The reason why the Mishna says the eiruv must actually be brought to the place is because we are concerned for a case when Yom Tov is on Sunday, in which case the eiruv cannot potentially be brought there during bein hashmashos of Shabbos evening. To prevent someone from mistakenly relying on that, we also make the eiruv actually be there even in a case where Yom Tov is on Friday and the eiruv could actually be brought there during being hashmashos.