



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

Eiruv Daf Lamed Daled

- **R' Yirmiya** had said that an eiruv in a basket attached to a tree above 10 tefachim is valid because the basket could potentially be tilted down to within 10 tefachim of the ground (even though it had not been tilted).
 - **Q:** A Braisa says, if one intended to set his dwelling place in a reshus harabim and he placed his eiruv in a nearby wall, if it is lower than 10 tefachim it is a good eiruv (transfer of the eiruv would only involve an issur D'Rabanan, because they are both within the reshus harabim). If it is higher, it is not. If one intended to make his dwelling place on top of a closet (which itself is above 10 tefachim), if the eiruv was placed in a wall higher than 10 tefachim, it is valid (because the eiruv and the dwelling are both in a reshus hayachid). If it is lower, it is not. According to **R' Yirmiya**, this last case should be a valid eiruv because the closet can potentially be tilted down to below 10 tefachim into the reshus harabim!? **A: R' Yirmaya** says the Braisa is discussing a closet that is nailed to the wall and therefore cannot be tilted down. **A2: Rava** says the Braisa may be discussing a closet that is not nailed to the wall, but is discussing a very tall closet, which, if tilted to below 10 tefachim would protrude more than 4 amos from its original location, which would invalidate the eiruv.
 - **Q:** If the eiruv is attached to a string whose other end is in his hand as Shabbos begins, it would only be a D'Rabanan to pull the string and bring the eiruv up into the reshus hayachid. If so, it would be mutar bein hashmashos and it should be a valid eiruv!? **A:** It was not attached to a string.

NASNO B'BOR AFILU AMOK ME'AH AMAH...

- **Q:** Where is this bor located? If it is in a reshus hayachid, since the inside of the bor is considered a reshus hayachid as well, it is obvious that the eiruv is valid! If the bor is in the reshus harabim, if he intended his dwelling to be outside the bor, then how does he have access to the eiruv which is in the reshus hayachid?! If he intended to establish his dwelling in the bor, it is obvious that the eiruv would be valid!? **A:** The Mishna is discussing where the bor is in a karmelis and is following **Rebbi** who says that since the transfer between a karmelis and a reshus hayachid is only D'Rabanan, it may be done bein hashmashos and the eiruv is valid.

MISHNA

- If one places his eiruv on top of a pole or a reed in the reshus harabim, as long as it has been detached from the ground and then stuck in (e.g. it is not a reed still attached to the ground), even if it is 100 amos high, it is a valid eiruv.

GEMARA

- **Q: R' Ada bar Masna** asked **Rava**, by saying that the reed must be detached from the ground, that means that the Mishna is following the **Rabanan** who argue on **Rebbi** and don't allow an issur D'Rabanan to be done bein hashmashos. We said the earlier part of the Mishna (i.e. the previous Mishna) does follow **Rebbi**?! **A: Rava** said, the earlier part of the Mishna follows **Rebbi** and this part of the Mishna follows the **Rabanan**. **A2: Ravina** said, this part of the Mishna follows **Rebbi** as well. The gezeirah that one may break off a reed is stronger than the gezeirah by a tree and therefore applies even during bein hashmashos.
 - It once happened that the army came into Neharda'ah before Shabbos, crowding the space typically used by the talmidim to learn. **R' Nachman** told them to go to the swamp area on Friday and bend over the reeds to allow them for sitting upon on Shabbos (so they shouldn't be muktzeh). **Rami bar Chama** asked him, our Mishna says that reeds may not be used on Shabbos when still attached to the ground!? **R' Nachman** answered that the Mishna is talking about hardened reeds, which may not be used on Shabbos.

The swamp area has soft reeds, which are considered to be vegetables, and they may be used on Shabbos.

- We see from Braisos that at times reeds are considered to be trees and at times vegetables. The difference must be whether or not they have hardened.

MISHNA

- If one placed his eiruv into a closet, locked it and has now lost the key, it is a valid eiruv. **R' Eliezer** says, if he doesn't know that the key is in its place, it is not a valid eiruv.

GEMARA

- **Q:** He has no access to the eiruv, so how can it be valid?! **A: Rav and Shmuel** both say we are discussing a closet made of bricks which can be disassembled to access the eiruv. We find that **R' Meir** says so in a Mishna.
 - **Q: R' Meir** only allows that when the bricks are not cemented!? **A:** Here too the bricks were not cemented.
 - **Q: R' Meir** only allowed that on Yom Tov, not on Shabbos!? **A:** Here too we are discussing Yom Tov, not Shabbos.
 - **Q: R' Eliezer** says in a Braisa (that begins with the case of our Mishna) that if one loses the key in the city it is a good eiruv (because when he finds it he can carry it back to the closet), but if he loses it in the field it is not a good eiruv (because it cannot be brought back to the closet). If we are discussing Yom Tov, it can even be brought back from the field!? **A:** The Braisa is missing words and should say that the first part of the Mishna which requires disassembling the closet refers to Yom Tov, However, on Shabbos that would be assur and therefore the eiruv would not be valid. The Braisa then continues discussing Shabbos and says that if the key is found in the city the eiruv is mutar (because **R' Eliezer** holds like **R' Shimon** that one may transfer an item between roofs, chatzeiros and karfofs and can thereby return the key to the closet). If the key is found in the field, the eiruv is not valid (although **R' Shimon** says that in that case one may carry less than 4 amos at a time for the sake of a mitzvah, which would include eiruv as well, **R' Eliezer** does not agree with **R' Shimon** regarding this and instead paskens like the **Rabanan** who say it would be assur).