



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

### Eiruv Daf Lamed Ches

#### MISHNA

- **R' Eliezer** says, when Yom Tov and Shabbos are on consecutive days, one must make a separate eiruv for each day, and can have each eiruv in a different place (i.e. the days are considered 2 distinct kedushos). The **Chachomim** say an eiruv may only be made in one direction, and may only be made for both days.
- According to the **Chachomim**, one should bring the eiruv on Thursday bein hashmashos (in a case where Yom Tov is on Friday), wait there until after bein hashmashos, bring the food back home, and bring the food back there on Friday for bein hashmashos. If he can't ascertain the eiruv's existence on Friday bein hashmashos it will not be effective for Shabbos. **R' Eliezer** said to the **Chachomim**, from the fact that you require that the eiruv exist on Friday bein hashmashos, that means that you agree that the two days are considered to be 2 distinct kedushos (if it was considered one day, then an eiruv established on Thursday at bein hashmashos would be sufficient for both days)! If so, the two eiruvim should be able to be placed at different locations!?

#### GEMARA

- **Q:** The **Chachomim** say the eiruv may only be in one place and may only be for both days. Isn't that saying the exact same thing? **A:** The **Chachomim** were saying to **R' Eliezer**, you agree that one may not make 2 eiruvim for one Shabbos! If so, the same halacha should apply to Shabbos and Yom Tov when they are on consecutive days! **R' Eliezer** responded that this is different because they are 2 separate kedushos.
- In a Braisa, **R' Eliezer** says to the **Chachomim**, you agree that the eiruv made on Thursday evening does not suffice for Shabbos and the person must return to the place of the eiruv on Friday evening. If so, that means you agree that the 2 days are 2 separate kedushos! If so, 2 separate eiruvim should be allowed as well!?
  - The **Chachomim** are unsure whether the days are one kedusha or 2 separate kedushos. Therefore, they go lechumra (they require that the eiruv be made for each day in case the days are separate kedushos, but they also require that the eiruv must be in the same place, in case they are one kedusha).
- In a Braisa the **Chachomim** say to **R' Eliezer**, you agree that one may not initially make an eiruv on Yom Tov for Shabbos. The reason must be because you agree that the days are one kedusha! **R' Eliezer** responds, the reason it may not be done is because it is assur to prepare on Yom Tov for Shabbos.
- A Braisa teaches the following machlokes: **Rebbi** says, if one made an eiruv with his physical presence for Yom Tov, he must do that again for the following day of Shabbos. If he made an eiruv with food and it no longer exists at the onset of Shabbos, he cannot rely on that eiruv for Shabbos (i.e. the days are 2 distinct kedushos). **R' Yehuda** says it is a safek whether they are one kedusha or 2 kedushos, and therefore, if the eiruv was not reestablished for Shabbos, he is limited to the areas jointly permitted by the eiruv and his actual place of dwelling. **R' Shimon ben Gamliel** and **R' Yishmael the son of R' Yochanan ben Broka** say, the eiruv need not be reestablished for Shabbos (i.e. the days are definitely one kedusha and the eiruv therefore remains in effect until after Shabbos).
  - **Rav** paskens that we follow the 4 elders who each pasken like **R' Eliezer** that the days are clearly 2 separate kedushos. The 4 elders are: **R' Shimon ben Gamliel**, **R' Yishmael the son of R' Yochanan ben Broka**, **R' Elazar the son of R' Shimon**, and **R' Yose bar Yehuda**. Some say to remove **R' Yose bar Yehuda** from the list and replace him with **R' Elazar**.

- **Q:** We have stated above that **R' Shimon ben Gamliel and R' Yishmael the son of R' Yochanan ben Broka** say the days are one kedusha!? **A:** We must reverse their opinion in the Braisa so that they say the days are 2 separate kedushos.
  - **Q:** If so, they are saying the exact same thing as **Rebbi**!? **A:** The Braisa should read that they “also say” (“v’chein”) like **Rebbi** said.
  - **Q:** Why doesn’t **Rav** include **Rebbi** in his list? **A:** **Rebbi** quoted the shita of **R' Eliezer**, but did not actually agree with it.
    - **Q:** Maybe the others did the same? **A:** **Rav** learned from his rebbi that only **Rebbi** quoted the shita without agreeing to it.
- **Q:** **R' Chisda** asked that **Rav** contradicts himself. Here he paskens that the days are 2 separate kedushos, yet elsewhere he paskens that when Yom Tov and Shabbos are on consecutive days, an egg born on the earlier day is assur on the following day! If they are 2 kedushos, it should be mutar!? **A:** **Rabbah** explains, that is because it is assur to prepare from Shabbos to Yom Tov and visa-versa. It is not because they are one kedusha.
  - **Q:** **Abaye** asked, if so, how can our Mishna say that he must go on Yom Tov and reestablish the eiruv for Shabbos? He is preparing for Shabbos on Yom Tov!? **A:** **Rabbah** says, the eiruv does not take effect until the very beginning of Shabbos, so he has done nothing on Yom Tov for Shabbos.
    - **Q:** If so, why can’t he make an eiruv with a pitcher that is a “t’vul yom” which has wine destined to become terumah when Shabbos begins (see yesterday’s Gemara)?! **A:** It can’t be used as an eiruv, because the wine is tevel until Shabbos begins and it is not a meal fit to be eaten on Friday (which is a requirement of the eiruv).
      - **Q:** If so, when one makes an eiruv in one direction for Yom Tov which is on Friday and sets an eiruv in the opposite direction for Shabbos, that eiruv for Shabbos is not fit to be eaten on Friday because it is presumably beyond his techum for Yom Tov (we are assuming one eiruv was placed the maximum distance in one direction and the other was placed the maximum to the other direction, which means the distance between the 2 is 4,000 amos)!? **A:** The case in the Mishna is where the 2 eiruvim were placed within the techum of each other.
  - **Q:** If preparing from Yom Tov to Shabbos is assur, how can one make an eiruv with his physical presence on Friday (Yom Tov) bein hashmashos for Shabbos? He is preparing for Shabbos!? **A:** **Rabbah** said, since he need not say anything when he establishes the eiruv with his physical presence, it is not considered a preparatory act.
    - **Q:** That seems to only follow **R' Yochanan ben Nuri** who says that even a sleeping person’s presence creates an eiruv (because nothing need be said)!? **A:** It may even follow the **Rabanan** who argue on **R' Yochanan**. The **Rabanan** only argue regarding a sleeping person who does not have the *ability* to speak in his current state. However, an alert person need not say anything. The *ability* to say something is enough.
  - **Rabbah bar R' Chanin** said to **Abaye**, **Rabbah** would have reversed his opinion that the eiruv made without speaking is not considered a preparatory act had he known the following Braisa. The Braisa says, a person may not go to the end of his field to see what is needed to be done after Shabbos, or go to the city limits to be ready to enter the bathhouse after Shabbos or Yom Tov ends.
    - The Gemara says, **Rabbah** was aware of this Braisa and still did not reverse his opinion, because there it is clear why he is walking to the end of his field or to the end of the city. When

walking to the eiruv, it is not obvious. If he is a talmid chachom, people will assume he walked there because he was engrossed in his learning. If he is an ahm ha'aretz, people will say he walked there because he was looking for his lost donkey.