



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

Eiruv Daf Mem Gimmel

- **Rabbah** said, the machlokes between **R' Gamliel** and **R' Yehoshua** is only regarding a stationary ship. However, all agree that one may carry throughout a moving ship.
 - **R' Nachman bar Yitzchak** says, our Mishna is mashma like **Rabbah**. In the Mishna's story with the Tanna'im on the ship, the Mishna says that **R' Yehoshua and R' Akiva** stayed within their 4 amos because "they wanted to be machmir on themselves". If they argue in all cases, staying within their 4 amos is not a chumra, it is truly assur! It must be that the ship was moving and therefore all agreed that it was truly mutar to move all around the ship.
 - **R' Ashi** said, our Mishna is mashma like **Rabbah**. The Mishna brings the story with the ship alongside its discussion of the person who ends up in a building that is out of his techum. The Mishna did so to teach that just like the buildings are stationary, the machlokes regarding the ship is likewise when the ship is stationary.
- **Rav and Shmuel** agree that the halacha follows **R' Gamliel** in the case of a ship.
 - **Q:** Saying the halacha follows him seems to mean that someone argued with **R' Gamliel**. In its story, the Mishna says that **R' Yehoshua and R' Akiva** sought to be *machmir* on themselves. That means that in truth they agreed with **R' Gamliel**. If so, no one argues on him!? **A:** We find that they do argue in a Braisa. The Braisa says that **Chananya (R' Yehoshua's nephew)** said that his uncle argued with **R' Gamliel** in the case of a stationary ship. He only agreed with him when a ship is in motion.
- **Q: R' Chananya** asked, do the halachos of techum apply above 10 tefachim or not? Clearly, a platform that is 10 tefachim high and 4 amos wide is included in the halachos of techum (it is considered a mound of dirt). The question is regarding a pedestal which is more than 10 tefachim high but less than 4 tefachim wide, or someone who (uses one of Hashem's Names and) flies in the air above 10 tefachim, or a ship that floats more than 10 tefachim off the seabed. Does techum apply?
 - **R' Hoshaya** said, we can bring a proof from our Mishna. **R' Yehoshua and R' Akiva** sought to be machmir on the ship. If techum doesn't apply above 10 tefachim, it should not have applied on the ship and there was no reason for them to be machmir!
 - It could be like **Rava** says elsewhere, that the ship was in very shallow water, within 10 tefachim to the ground.
 - We can bring a proof from the next part of the Mishna where they were concerned about the techum when the ship they were on was heading towards the port. If techum doesn't apply above 10 tefachim, why were they concerned for techum!
 - **Rava** says, the case is discussing where the ship was traveling in very shallow waters.
 - We can bring a proof from the following. It once happened that 7 halachos were related to **R' Chisda** in Sura on Shabbos morning, and were later related to **Rava** in Pumbedisa in the afternoon. Presumably the halachos were related by **Eliyahu Hanavi** (from Sura to Pumbedisa is beyond the techum), and we see that he didn't have to be concerned about techum because he flies above 10 tefachim!
 - It may be that the halachos were related by **Yosef the Sheid**, who does not keep the halachos of Shabbos.
 - We can bring a proof from a Braisa. The Braisa says, if one promises to become a nazir on the day that Moshiach comes, he is allowed to drink wine on Shabbos and Yomim Tovim, but not during the week. This makes sense if we say that techum applies above 10 tefachim, because that would mean that Moshiach could not come on Shabbos and Yom Tov! If there are no techum concerns, why can't he come then!?

- This is no proof. The reason he can drink wine on Shabbos and Yom Tov is because the pasuk tells us that Eliyahu Hanavi will come the day before Moshiach. Since he didn't come the day before, Moshiach will not be coming that day and he can drink wine.
 - **Q:** Based on that, he should be able to drink wine during the week as well if Eliyahu had not come on the previous day!? It must be that he may not because we are concerned that possibly Eliyahu came the previous day to the Beis Din HaGadol and we are not yet aware. If so, how can he drink wine on Shabbos? Maybe Eliyahu went to the Beis Din Hagadol on Friday!? **A:** We have a kabbalah that Eliyahu will not come on Erev Shabbos or Erev Yom Tov, because it would be too difficult for the people to properly greet Eliyahu and still prepare for Shabbos or Yom Tov (and therefore Moshiach cannot come on the following day of Shabbos or Yom Tov).
 - **Q:** Presumably, for the same reason, Moshiach could not come on an Erev Shabbos or Erev Yom Tov either. If so, he should be able to drink wine on those days as well!? **A:** Although Eliyahu can't come on those days for that reason, Moshiach can, because when Moshiach comes all the goyim will willingly become servants to us and therefore we will not need to prepare for Shabbos and Yom Tov (they will do so for us).
- From the fact that he can't drink on Sunday means that Eliyahu may come on Shabbos. This would mean that there is no issue of techum above 10 tefachim on Shabbos!
 - It may be that there is a techum issue. The Tanna of this Braisa is unsure, and therefore is machmir and does not allow the person to drink wine on Sunday either.
- **Q:** If he made the promise during the week, the promise takes effect immediately, so how can he drink wine when Shabbos or Yom Tov arrives? **A:** The Braisa refers to where he makes the promise on Shabbos or Yom Tov. He is then allowed to drink wine on that very day. However, once the next day arrives, the promise takes effect and he may no longer drink wine.

PA'AM ACHAS LO NICHNISU LANAMAL...

- A Braisa teaches that **R' Gamliel** had a hollow tube that was fashioned to a certain length so that looking through it allowed a line of sight equal to 2,000 amos. He therefore was able to know that they were within 2,000 amos to the port before Shabbos began.
 - The Braisa says, if one wants to measure the depth of a valley, he can use this type of instrument.
 - The Braisa says, if one wants to measure the height of a palm tree, he should find the ratio between himself and his shadow, then measure the tree's shadow and, based on the same ratio, he can figure out the height of the tree.
 - The Braisa says, if wants to make sure animals don't rest in the shade of a grave, he should see where the shade falls in the morning and build the gravestone on an angle that will not produce shade at that time of the day. This will prevent animals from seeking refuge from the sun near the grave.
- **Nechemia the son of Chanilai** was engrossed in learning and unknowingly walked beyond his techum. **R' Chisda** said to **R' Nachman**, "Your talmid **Nechemia** is suffering (he is restricted to moving only within his 4 amos)". **R' Nachman** said to create a wall of people from where **Nechemia** was until the place of his original techum. Once he would get back into his techum, he would once again be free to move around the entire techum.
 - **Q: R' Nachman bar Yitzchak** asked **Rava**, what was **R' Chisda's** question (i.e. why didn't he give the same answer as **R' Nachman**)? Was the case where there were enough people to make a wall all the way into the techum and his question was whether we pasken like **R' Gamliel** who allows one to retake his techum when he reenters it, or was his question because the case was where there were only enough people to make a wall to within 2 amos of his techum, and his question was whether we pasken like **R' Eliezer** (from a Mishna later on) who allows one to reenter even in that case? **A: Rava** answered, since **Rav** clearly said the halacha follows **R' Gamliel**, **R' Chisda** would not

have been in question about that. His question must have been whether or not we
pasken like **R' Eliezer**.