



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

### Eiruv Daf Mem Ches

V'CHACHOMIM OMRIM EIN LO ELAH ARBAH...

- **Q: R' Yehuda**, who says that he can choose the direction that he wants the 4 amos to be, seems to be saying exactly like the **Chachomim** (the **T"K**)!? **A: Rava** said, the **Chachomim** give this person an area of 4 amos in each direction (8x8 amos), whereas **R' Yehuda** gives an area of 4x4 amos.
  - A Braisa confirms this. It quotes **R' Meir** as saying that this person gets a total of 8x8 amos.
  - **Rava** said, the area of 8x8 amos is the area in which he is allowed to walk. However, all agree that he may not carry beyond 4 amos.
- **Q:** What is the source for giving an area of 4 amos to someone who has gone beyond his techum? **A:** A Braisa says, the pasuk says that Moshe Rabbeinu told the people who had gone beyond their techum to "shivu ish tachtav" (each person should sit in his place). We learn that he must stay in an area that is like "tachtuv" – the space underneath him. **R' Meir** says, a person's body is 3 amos and we allow him a 4<sup>th</sup> amah to stretch his hands and legs. **R' Yehuda** says, his body takes up 3 amos and we give him a 4<sup>th</sup> amah so that he can take something that is at his feet and bring it to his head.
  - The difference between these two is that **R' Meir** allows a "larger" 4 amos and **R' Yehuda** allows exactly 4 amos.
  - **R' Mesharshiya** told his son, when you go to **R' Pappa**, ask him whether the 4 amos we give a person is based on his amah (the distance between the elbow and the fingertip is called an "amah"), or on the standard amah (which is 6 tefachim). If he tells you that we use the standard amos, ask him how a large person will be able to exist in the 4 amos. If he tells you we use the person's amah, ask him why this halacha wasn't mentioned in the Mishna that lists the instances where measurements vary based on the individual. When he went to **R' Pappa**, **R' Pappa** told him that we use the person's own amah measurement. The reason it is not listed in that Mishna is because there are times when we don't use his measurement and we use the standard amah measurement – for a person of normal height with very short limbs.

HAYU SHNAYIM, MIKTZAS AMOSAV SHEL ZEH...

- **Q:** Why does **R' Shimon** compare the case of overlapping 4 amos to the case of adjoining chatzeiros? What is he trying to teach? **A: R' Shimon** brought down the example to ask the **Rabanan** a question. He asked, why do you disagree in the case of the 3 chatzeiros and you prohibit the outer chatzeiros to carry items into the middle chatzer, but you allow the 2 outer people in the case of the 3 people with 4 amah areas to eat in the overlapping area of the middle person? The **Rabanan** answer, in the case of the 3 chatzeiros there are many people involved (there can be multiple people in each chatzer) and there is more of a chance that items from one outer chatzer will make its way to the other outer chatzer (which is prohibited). However, in the case of the 3 people, because there are so few people, we need not be concerned that items from one of the outer 4 amah areas will be brought over to the other outer 4 amah area.

U'SHTAYIM HACHITZONOS...

- **Q:** Why is it assur to carry from one outer chatzer to the other? Since an eiruv was made between each outer chatzer and the middle, they are joined via the middle chatzer and should be considered one!? **A: R' Yehuda** said, the case is where the middle chatzer placed an eiruv into each outer chatzer, so there is not one place that joins all chatzeiros. **A2: R' Sheishes** said, it may be discussing where the 2 eiruvim were placed in the center chatzer, but it still does not join

the 3 together because we are discussing where the 2 eiruv were placed in separate houses in the middle chatzer.

- **Q: R' Sheishes** seems to only follow **B" S**, because a Braisa says that **B" S** say, an eiruvei chatzeiros that is placed into 2 separate keilim is not a valid eiruv, because the eiruvim do not join, but **B" H** say that it does join and it is an effective eiruv!? **A:** It could be that **B" H** would agree that if the eiruv would be in 2 separate houses it would not be viewed as one. In this Braisa it is in 2 separate keilim, but is in the same house.
- **Q: R' Acha the son of R' Avya** asked **R' Ashi**, there is a difficulty with **R' Yehuda's** answer and with **R' Sheishes's** answer. With regard to **R' Yehuda's** answer, once he makes an eiruv with one outer chatzer, the middle chatzer and that outer chatzer become one. When the middle chatzer then goes and places an eiruv in the other outer chatzer, it is as if it is being placed there on behalf of the middle and the first outer chatzer!? With regard to **R' Sheishes's** answer, since each outer chatzer placed an eiruv in the middle chatzer, it is as if they live there. However, since they have not joined into one eiruv, it is like a case where not all the residents of a chatzer have joined an eiruv, in which case the halacha is that it is assur to carry in the entire chatzer!? **A: R' Ashi** answered that both questions are not problematic. With regard to **R' Yehuda's** answer, since the middle chatzer made a separate eiruv with each outer chatzer but did not make one joint eiruv, it is as if they are explicitly saying that they don't want to be joined, and the placing of the second eiruv therefore does not join all 3 chatzeiros together. With regard to **R' Sheishes's** answer, the halachic concept of viewing people who don't actually live in the chatzer as if they do live in the chatzer is a concept that we use to be meikel (to allow carrying between the chatzeiros) but is not used to be machmir (like in your question where viewing them as living in the middle chatzer would prohibit all carrying in the middle chatzer).
- **R' Yehuda in the name of Rav** says, **R' Shimon** permits the carrying between the middle and each outer chatzer. However, the **Chachomim** say that the middle chatzer may not carry items into each outer chatzer (however the outer chatzeiros may carry into the middle chatzer).
  - **R' Yehuda** said that **Shmuel** said the view attributed to the **Chachomim** is actually the view of **R' Shimon**. The **Chachomim** are actually even more machmir and say that no carrying is permitted between any of the chatzeiros.
    - A Braisa says the machlokes like **Shmuel's** understanding of the machlokes.
    - **Shmuel** says this idea elsewhere as well. He says, a chatzer that is between 2 muvaos: if it makes an eiruv with each mavoi, it is assur to each mavoi (this is the same concept as the way **Shmuel** learned the machlokes between **R' Shimon** and the **Chachomim**). **Shmuel** said further, if this chatzer did not make an eiruv with either mavoi, the other chatzeiros in the muvaos may also not carry between the chatzeiros because there is one chatzer which has not joined. However, if this middle chatzer typically only uses the access of one of those mavois, and not the other, if the chatzer doesn't join in either eiruv only the mavoi that it typically uses will become assur to carry in, because we say it is only part of that mavui, and not the other one.