



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

Eiruv Daf Nun Aleph

OMAR SH'VISASI B'IKARO MEHALECH MIMAKOM RAGLAV...

- **Rava** says, this is only effective if he could reach the tree before dark if he had run to the tree.
 - **Q: Abaye** asks, our Mishna says "it was getting dark" which seems to mean that he could not reach the tree before dark!? **A:** It was getting dark and he wouldn't be able to make it to *his house* before dark, but he could make it to the tree. **A2: Rava** said it means it was getting dark so that he couldn't reach the tree if he went slowly, but would be able to reach the tree if he had run.
- **Rabbah and R' Yosef** were traveling on a Friday evening. **Rabbah** suggested that they make their Shabbos residence under a particular palm tree that was about 2,000 amos from where they were at bein hashamashos. **R' Yosef** replied that he is not familiar with that tree, and therefore cannot designate it as his residence for Shabbos. **Rabbah** said, you can rely on me and I can make the designation for us both. **Rabbah** said that **R' Yosef** taught in a Braisa that this may be done.
 - In truth, that Braisa was not taught by **R' Yosef**. **Rabbah** said that it was so that **R' Yosef** would accept it as being authoritative in halacha.

IHM EINO MAKIR OY SHE'EINO BAKI...

- **Q:** Where do we find the concept of 2,000 amos? **A:** Moshe Rabbeinu told the Yidden, "Ahl yeitzei ish mimkomo" (no man should leave his place). **R' Chisda** said, we learn a gezeirah shava using the word "makom", which leads to another using the word "nisa", which leads to another using the word "gevul", which leads to another using the word "chutz", which pasuk gives the measurement of the areas surrounding the cities of the Levi'im, as 2,000 amos.
 - **Q:** There is another pasuk which uses the word "chutza" which refers to an area of only 1,000 amos!? **A:** The gezeirah shava was from a pasuk that used the word "chutz", so we won't learn it out from a pasuk that says "chutza".
 - **Q:** We find that a gezeirah shava can be made with totally different words (that mean or refer to the same thing)!? **A:** We only do that when there is no exact word that can be used for the gezeirah shava. If there is, we use the pasuk with the exact word.

ALPAYIM AMAH AGULOS

- **Q:** The pasuk with the area around the cities of the Levi'im refers to a square area, not a circle. If so, how does **R' Chanina ben Antigonus** say that the area of a techum is a circle?! **A:** The pasuk regarding the Levi'im says "zeh" (this), which teaches that only the area by the Levi'im should be squared, but the measurements given for Shabbos are not to be squared.
 - The **Rabanan** (who say the techum area is squared) say that the word "zeh" teaches that all Shabbos measurements should be "like this" (like by the Levi'im) and should be squared as well.
 - Based on this, **R' Acha bar Yaakov** says, one who carries 4 amos in reshus harabim is only chayuv if he carries the length of the diagonal of a 4 amah square.
 - **R' Pappa** said, **Rava** would test us by asking: a pillar which is in the reshus harabim and which is 10 tefachim tall and 4 tefachim wide, does it have to be a square, or even a circle with a diameter of 4 tefachim is enough? We answered, this is what **R' Chananya** said in a Braisa that all Shabbos measurements must be squared.

V'ZEH HU SHE'AMRU HE'ANI M'AREIV B'RAGLAV...

- **R' Nachman** said, the machlokes in the Mishna is regarding an eiruv with physical presence. In that case **R' Meir** says that since the main institution of eiruv was to use bread, physical

presence was a kula that was allowed only for a person who had no bread available. **R' Yehuda** says, the main institution of eiruv was to use physical presence, and it can therefore be done by all people. The allowance of creating an eiruv by placing bread was a kula to make it easier for people to make an eiruv without having to be present during bein hashmashos.

- **R' Chisda** says, the machlokes in the Mishna is regarding making an eiruv at a landmark without being physically present and without having placed bread there. **R' Meir** says only someone without bread may make such an eiruv. **R' Yehuda** says even one with bread may make such an eiruv. However, **R' Chisda** says, with regard to making an eiruv with physical presence, all agree than anyone may make such an eiruv.
- A Braisa supports **R' Nachman's** interpretation of the machlokes by stating the machlokes between **R' Meir** and **R' Yehuda** exactly as **R' Nachman** had explained the machlokes to be.
 - **R' Ashi** says, the next Mishna supports **R' Nachman's** view as well. As explained by the Gemara that follows it, the Mishna says that **R' Yehuda** only allows one who does not have bread to create an eiruv at a landmark in the distance. That is how **R' Nachman** explained the shita of **R' Yehuda** as well.
 - **Rav** paskened like **R' Yehuda** according to **R' Nachman** (that all may make an eiruv with physical presence).
 - **Rabbah bar R' Chanan** would travel on Shabbos by relying on an eiruv that he made at a landmark without physical presence or the placement of bread. **Abaye** said, you think you are allowed to rely on that because of **R' Chisda's** version of **R' Yehuda**? **R' Nachman** said that **R' Yehuda** holds this may not be done (because **Rabbah bar R' Chanan** was home and had bread), and a Braisa supports **R' Nachman's** view!?! **Rabbah bar R' Chanan** retracted his ruling and no longer relied on such an eiruv.
- **Q: Rami bar Chama** asked, the **Rabanan** say that one who establishes an eiruv with physical presence gets an area of 4 amos in addition to his 2,000 amos. If one makes an eiruv by placing down bread, does he get the additional 4 amos as well? **A: Rava** said, the Mishna said that establishing an eiruv with bread was instituted as a kula. If he doesn't get those additional 4 amos, how can it be considered a kula?!
 - The Gemara says this is not a valid answer, because it could be that even if he doesn't get the additional 4 amos it is still considered to be a kula because it prevents him from having to walk out to the place of the eiruv and remain there for the duration of bein hashmashos.