



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

Eiruv Daf Nun Tes

MISHNA

- Only an expert in the field may measure for the techum.
- If the measurement on one side ends up being longer than another side, we use the longer measurement for techum purposes.
- If one side was longer than the other, we use the longer side (the Gemara will explain this as referring to the measurements of 2 experts).
- Even a slave is believed to say what point the techum reaches. The **Chachomim** are lenient with techum.

GEMARA

- **Q:** The Mishna seems to say that one may only use the side of the longer measurement!? **A:** It means that one may even use the side of the longer measurement up to the longer point, and can surely use the side of the shorter measurement up to the amount of the longer measurement.

RIBAH L'ECHAD U'MIAT L'ECHAD...

- **Q:** The Mishna seems to be repeating the statement twice!? **A:** The second statement refers to where 2 experts measured and one of them determined the techum to be at a further point. In that case we also follow the more expansive techum measurement.
 - **Abaye** said, we may do this if we can explain how the shorter measurement was erroneous (e.g. the shorter measurement was because the expert measured 2,000 amos on the diagonal from the corner, when in fact the diagonal should be 2,800 amos). If the discrepancy is more than that, we will not be able to do that, and both measurements can't be trusted.

SHELO AMRU CHACHOMIM ES HADAVAR L'HACHMIR ELAH L'HAKIL

- **Q:** A Braisa says that the **Chachomim** are machmir with the concept of techum!? **A: Ravina** said, the concept of techum is a chumra of the **Rabanan**. However, within the concept, the **Rabanan** are meikel.

MISHNA

- A private city (a city with less than 600,000 people) which became a public city (it now has 600,000 people, but does not have a true reshus harabim running through it) may still be joined together into one eiruv (between all the courtyards and mavois, thereby making it mutar to carry in the entire city). However, if a city was a public city and now became a private city, the city may still not be joined together into one eiruv (it may again become a public city and we don't want such a city being joined with one eiruv, since it may cause people to forget the halachos of a reshus harabim), unless they leave an area out of the eiruv. **R' Yehuda** says the area left out of the eiruv must be the size of the city of "Chadasha" of Yehuda, which had 50 residents. **R' Shimon** says, the area left out can be as small as 3 chatzeiros, which have 2 houses in each.

GEMARA

- **Q:** What is a case of a private city that has become public? **A: R' Yehuda** says, like the private city of the Reish Galusa, which became public.
 - **Q: R' Nachman** asked, why are you using that specific example? Is it because it is a place where a lot of people gather and therefore they will remind each other that the city used to be private and that is why one eiruv is allowed for the entire area? If so, all places have people gathering on Shabbos mornings in shul, and they will similarly

remind each other of the halachos!? **A: R' Nachman** therefore said, an example of such a city is the private city of Natazui (i.e. any private city would be the same, and it need not have belonged specifically to the Reish Galusa).

- A Braisa asks, if a private city became a public city, and a true reshus harabim runs through it, how can we adjust the eiruv so that the city can be joined with one eiruv? We make a lechi or a korah on each end of the reshus harabim, and if the city is then joined in one eiruv, carrying would be permitted throughout the entire city. Such a city may not be divided among two eiruvim – either it is all joined in one or each mavoi must be joined into separate eiruvim. If a public city has only one entrance, it may be joined into one eiruv.
 - **R' Huna the son of R' Yehoshua** says, only **R' Yehuda** allows the adjusting of a reshus harabim in this manner. The **Chachomim** would not allow it.
 - **R' Pappa** said, when the Braisa says that we may not split the city into two eiruvim, that is only if the city is split along its length (along the reshus harabim that leads to the entrances of the city), because both sides of the city need access to the road to get in and out. However, if it is split along its width, which gives each half of the city access to the road and an entrance, without having to enter the other half of the city, the city may be joined in 2 separate eiruvim.
 - **Q:** This seemingly cannot follow **R' Akiva**, because **R' Akiva** says that even if an inner and outer chatzer have each made their own eiruvim, since the inner chatzer has rights through the outer chatzer, the outer chatzer's eiruv is considered to be passul, because it does not include the people of the inner chatzer. Similarly, in the Braisa, where each half of the city has rights of access to the other half, the eiruvim should be passul!? **A: R' Akiva** only says his din in the case of an inner chatzer, which has no access to the street besides going through the outer chatzer. However, in the case of the city, where each half can exit the city on their side of the split, he would agree that the eiruvim would be good.
 - **Q:** The Braisa said that the city must either be joined in one eiruv, or each mavui must make an eiruv for themselves. If the city can't be split into two eiruvim, how can each mavui make an eiruv for itself!? **A:** The Braisa is discussing a case where each mavui made its own entrance at the end of the mavoi, thereby showing that it is separating itself from the rest of the city. Therefore, it is treated separately and can make its own eiruv.

HUYSA SHEL RABIM V'HAREI HEE...

- **R' Zeira** made one eiruv for the entire city of **R' Chiya** (although it was a public city) without leaving any neighborhood out of the eiruv. **Abaye** asked, why did you allow this? **R' Zeira** said, the elders of the city have told me that **R' Chiya bar Assi** joined the city in one eiruv, so this must be a city that was once private and became public (or else he wouldn't have done so). **Abaye** said, the elders of the city have explained to me that this city was always a public city. The reason it was once joined in a single eiruv was because there used to be a garbage heap that blocked an entrance, leaving the city with only one entrance (in which case even a public city may be joined in one eiruv). However, the garbage heap has since been cleared and there are now two entrances to the city, making it unable to be joined in one eiruv. **R' Zeira** said, I was not aware of this.
- **R' Ami bar Adda Harpana'ah** asked **Rabbah**, if a city has one entrance, and at the other end it has a ladder that allows one to climb over the wall, is the city considered to have one entrance or two entrances? He said, **Rav** said a ladder is considered to be an entrance. **R' Nachman** said, do not listen to that, because **R' Adda in the name of Rav** said that a ladder has the status of an entrance and of a wall, depending on whichever status will create a leniency. In the case of this city, it will have the status of a wall and will therefore allow the city to be joined in one eiruv. A ladder would have the status of an entrance when a ladder which is 4 tefachim wide is placed on the wall separating 2 chatzeiros. In that case, it joins them to allow them to make one joint eiruv, but does not *require* that one joint eiruv be made.
 - **Q:** We find that **R' Nachman in the name of Shmuel** said, if there is a 2 level structure, where the people of the upper floor have access to the chatzer via a ladder, and they must access the chatzer to exit to the street, if the people of the upper level do not join

in the eiruv with the other people of the chatzer, if there is a small entrance 4 tefachim high around the ladder, they are considered to be separate from the chatzer and don't passul the eiruv that the people made. However, if no such entrance is made, no one may carry in the chatzer. According to what **R' Nachman** said above, we should view the ladder as not creating an entrance into the chatzer and therefore not requiring the people of the upper level to be joined in the chatzer!? **A:** This case is discussing where the upper level is less than 10 tefachim off the chatzer, and therefore is considered as part of the chatzer even without the ladder.

- **Q:** If the upper level is not 10 tefachim high, how does a small entrance around the ladder separate the upper level from the chatzer!? **A:** The case is where, although less than 10 tefachim high, the upper level is enclosed, with an opening of less than 10 amos. Therefore, if a small entrance is made at the base of the ladder, they are showing that they have separated themselves from the chatzer.