



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

Eiruv Daf Ayin Tes

NASAN ALAV NESER SHEROCHAV ARBA'AH

- **Rava** said, a board 4 tefachim wide is only necessary when the board is being placed across the ditch. However, if the board is being placed along the ditch (parallel to it and overhanging it on one side somewhat), a board of any width will join the chatzeiros because the board is effective in narrowing the ditch to less than 4 tefachim wide.

V'CHEIN SHTEI GEZUZTERAOS ZU K'NEGED ZU

- **Rava** said, balconies that are not aligned are only a problem if they are unaligned (either in height or in depth) by 3 tefachim or more (the board connecting them would then have to be on a noticeable slant). Anything less than that would not be a problem.

MISHNA

- Two chatzeiros that are separated by a haystack that is 10 tefachim high, cannot join into one eiruv and must make two separate eiruvim.
 - Each chatzer may feed their animals from their side of the haystack.
 - If the haystack is reduced to less than 10 tefachim, they must make a joint eiruv and cannot make 2 separate eiruvim.

GEMARA

- **R' Huna** said, the people may not fill up baskets with straw to give to their animals, because we are afraid that they will reduce the haystack to less than 10 tefachim. It is mashma that **R' Huna** allows one to lead his animal to the haystack to eat.
 - **Q: R' Huna in the name of R' Chanina** said, a person may stand his animal on grass attached to the ground to eat (and we are not afraid that the person will rip out grass to feed the animal, because he will not transgress a D'Oraisa), but he may not stand his animal on muktzeh to eat (we are afraid that he will move the muktzeh, because it is only a D'Rabanan). Taking from the haystack is also D'Rabanan, so we should not let him lead his animal there to eat!? **A:** He is only allowed to stand in front of his animal in a way that will cause the animal will go to the haystack and eat, but he cannot take the animal there.
 - **Q:** A Braisa says, "If a house is between chatzeiros and it is full of straw, the chatzeiros must make 2 separate eiruvim. Each chatzer may come and fill their baskets with straw from their side of the house. If the straw gets lower than 10 tefachim, neither chatzer may carry in the house. What can be done is for one chatzer to lock its entrance to the house and relinquish its rights, in which case that chatzer would be assur to that house but the other chatzer would be mutar. And the same concept would apply to a ditch full of straw, when the ditch at the point between the techum of two cities." The Braisa clearly says that they may fill up their baskets with the straw!? **A:** When the straw is in a roofed structure they may do so because it will be obvious when the straw gets to below 10 tefachim (the proximity to the roof makes that determination easy).
 - **Q:** The Braisa said, if the straw gets to below 10 tefachim, both chatzeiros become assur to that house. It seems that if it was exactly 10 tefachim it would still be mutar. This would mean that even temporary walls are considered walls even if they do not reach the ceiling (which is a matter of machlokes)? **A: Abaye** said, the Braisa is discussing a house whose ceiling is a little less than 13 tefachim high. Therefore, when the straw is 10 tefachim high, with lavud it is considered to reach the ceiling. **A2: R' Huna the son of R' Yehoshua** said, the

Braisa could be talking about a house with a 10 tefachim high ceiling, and the straw is a bit more than 7 tefachim high. With lavud the straw is viewed as reaching the ceiling.

- According to **Abaye**, when the Braisa says the straw is 10 tefachim high, it means so literally. According to **R' Huna**, it means that it is considered to be 10 tefachim high through the concept of lavud.
- **Q:** The Braisa said that if the straw becomes less than 10 tefachim high, both chatzeiros become assur. It is mashma that when new residents are introduced into a chatzer on Shabbos, they prohibit everyone from carrying? **A:** It could be that the straw became less than 10 tefachim before Shabbos. However, if it would have become less on Shabbos, it could be that they would not be assur.
- **Q:** Why does the Braisa say that one chatzer must lock their door **and** relinquish their rights? **A:** The Braisa means that they can do one or the other. **A2:** Since they are so used to carrying there, they need to do both things to prevent them from carrying there.
- **Q:** It is obvious that the one chatzer becomes prohibited and the other is mutar. Why does the Braisa tell us that “the people of the other chatzer are assur to carry there”? **A:** The Braisa is telling us that even if the second chatzer then relinquishes the rights back to the first chatzer, it is ineffective.
- **Q:** It is obvious that the same halacha would apply to a ditch in between the techum of 2 cities!? **A:** The Braisa is telling us that even according to **R' Akiva** who says that techum is D'Oraisa, we are not goizer and we allow each city to take from their side.

MISHNA

- One can make a shituf for his mavoi without having to collect food from all the members of the mavoi. He can take a barrel of his own food and say that it should belong to all members of the mavoi. He then has his adult sons or daughters, or his Jewish slaves, or his wife be koneh it for them. He cannot have his minor sons or daughters, or his non-Jewish slaves be koneh for them, because their hands are like his hands.

GEMARA

- **R' Yehuda** says, the person being koneh for the members of the mavoi must lift the barrel of food one tefach off the ground.
 - **Rava** said the Elders of Pumbedisa (**R' Yehuda and his Yeshiva**) said the following 2 halachos: 1) the mentioned above. 2) One who makes Kiddush must drink a cheek-full of the wine to be yotzeh.
 - **R' Chaviva** said, the Elders of Pumbedisa said another halacha: **R' Yehuda in the name of Shmuel** said, we may light a large fire on Shabbos for a woman who has just given birth to warm herself (she is put in danger if she is not warm). It was initially thought that this halacha only applied to a woman who had given birth (but not any other sick person) and only in the winter (when it is cold). However, **R' Chiya bar Avin in the name of Shmuel** said it applies to all sick people and even in the summer months.
 - **Ameimar** said, the Elders of Pumbedisa said another halacha: Which tree do we assume to be an ashierah tree (worshipped for avoda zarah)? **Rav** said, if the assistants of an avoda zarah guard this tree and don't eat from its fruits. **Shmuel** said, also, if we hear them saying that the dates of this tree will be used for beer to drink on the holiday of an avodah zarah. The **Elders of Pumbedisa** paskened like **Shmuel**.
 - **Q:** A Braisa says that the barrel of food only needs to be lifted a tiny amount!? **A:** The “tiny amount” needed is a tefach.