



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

Eiruv Daf Pey Hey

- **R' Yehuda in the name of Shmuel** said, if there is a water pit in an alleyway between 2 chatzeiros, with no access from the chatzeiros to the alleyway (which obviates the need for an eiruv), and the water pit is 4 tefachim away from the wall of each chatzer (so neither chatzer has an easy use of the pit because it is 4 tefachim away, and each chatzer only accesses the pit via the air, not by walking through the alley), even though no eiruv is required (because of the "difficult" use by each, added to the fact that use is only through the air), each chatzer must put out a small protrusion from it into the alley as a reminder that in a case which is slightly different than this, an eiruv would be necessary, and can then fill pails with water on Shabbos. **R' Yehuda** himself agrees that a reminder is necessary, but says that even the placing of a reed can serve that purpose.
 - **Abaye** said to **R' Yosef**, this halacha of **R' Yehuda** (that a reminder is necessary) must come from his rebbi **Shmuel**, and not from **Rav**, because **Rav** says that a person does not prohibit an area on someone else just by having rights of use through the air. Therefore, he would not require a reminder in this case.
 - **Q:** Where do we find that **Shmuel** says "use by air" can prohibit an area? It can't be from the case where he says that the people of the reshus harabim prohibit use of a roof that is adjacent to it. Presumably the reshus harabim is somewhat set back from the roof, making their "use by air", and yet their use prohibits the roof! This can't be where we see the view of **Shmuel**, because it may be like **R' Pappa** said, that the people in the reshus harabim are actually using the roof by placing items on the roof. Maybe that is why **Shmuel** said they prohibit use of the roof. **A:** Rather it is from the statement that **R' Yehuda** quoted from him above, that each chatzer must stick out a tiny protrusion and may then draw water from the water pit in between the 2 chatzeiros.
 - **Q:** Where do we find that **Rav** says "use by air" does not prohibit an area? It can't be from the statement where **R' Huna said in the name Rav** that when there are 2 balconies, with the higher balcony having a hole to draw water from below, if the lower balcony's use of the hole is "use by air", it will not prohibit the upper balcony from using the hole. That can't be the source, because it could be that the reason why the upper balcony may use the hole there is because its use is by "lowering", whereas the lower balcony's use is by "throwing" and then "lowering". Maybe that's why **Rav** said it doesn't prohibit use of the hole. **A:** Rather, it is from a statement of **Rav** which says that 2 houses which have 3 ruins separating them, the halacha is that each house may throw things into the adjacent ruin (even though the person from the other house uses it "through the air" during the week), but not into the middle ruin. We see that **Rav** says "use through air" does not prohibit the area.
 - **Q: R' Elazar** asked **Rav**, how can the outer ruins be permitted just because they are used by "lowering" and the middle ruin be prohibited because it is used by "throwing"? You, yourself say that "lowering" is not considered any easier of a use than "throwing"! **A: Rav** said, the ruins are not situated in a row, they are situated in a way that there are 2 together between the houses, and the third one is below them and goes from house to house. That is why the 2 which are adjacent to each house are used by them. The other is used by both of them and therefore prohibited.

- **Q: R' Pappa** asked **Rava**, **Shmuel** will seemingly not agree with **R' Dimi** who said in the name of **R' Yochanan** that a pillar which is not 4x4 tefachim may be used by the people of the reshus hayachid and the reshus harabim (it is a makom petur). Given that this use is similar to "use by air", **Shmuel** would presumably not allow this use!? **A:** Really **Shmuel** will not prohibit based on "use by air". The reason he requires a protrusion from the chatzer to the water pit is because the **Rabanan** required it to prevent people from not keeping the D'Rabanan. However, when dealing with the pillar, that is a D'Oraisa, which does not need that extra level of protection.
- **Q: Ravina** asked **Rava**, we find that **Rav** prohibits throwing from one house to another over the reshus harabim!? **A:** The case there is discussing where one house is taller than the other and there is therefore a concern that the item will not reach its destination and will then be carried into the reshus hayachid, which would be a D'Oraisa.

MISHNA

- An eiruv for a chatzer may not be placed in a gatehouse or a porch, and one who lives in these areas does not restrict the other residents from carrying in the chatzer.
- An eiruv may be placed in a straw barn, an animal barn, a wood shed, or a storehouse, and one who lives there does restrict the other residents from carrying in the chatzer.
- **R' Yehuda** says, if a resident rents his place of dwelling, and the landlord retains his rights to store items in the rented areas, the tenants do not restrict the landlord from carrying in the chatzer.

GEMARA

- **R' Yehuda the son of R' Shmuel bar Shilas** says, anyplace that one may not place an eiruv, anyone who lives there will not restrict carrying in the chatzer, except for an individual's gatehouse. Also, anyplace that one may not place a eiruv, one may place a shituf, except in the mavoi itself.
 - **Q:** We have already learned this in our Mishna!? **A:** The chiddush is regarding the individual gatehouse and the mavoi itself, which are not mentioned in the Mishna.
- **R' Yehuda in the name of Shmuel** said, a group of neighbors who were eating together and Shabbos began, they may rely on the bread on the table for their eiruv. Others say it may be relied on for their shituf. **Rabbah** explained, if they are eating in the house, it may be used for the eiruv. If they are eating in the chatzer, it may be used for the shituf.