



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

### Eiruv Daf Tzaddik Ches

#### MISHNA

- If one is reading from a sefer (a scroll) on the threshold (leading to a house) and it rolled into the reshus harabim, he may roll it back to himself.
- If one is reading a sefer on a roof and it rolls off the roof, if it did not reach to within 10 tefachim of the ground, he may roll it back to himself. If it did reach there, he may only turn it over so that the words are not exposed. **R' Yehuda** says, even if it has come to within a needle's thickness to the ground (but is not touching it) it may be rolled back to him. **R' Shimon** says, even if it is touching the ground it may be rolled back to him, because rolling it is only a gezeira of the **Rabanan** (as a concern for a case when it leaves his hand and is lying in the reshus harabim), and we don't apply gezeiros when it leads to the degradation of seforim.

#### GEMARA

- **Q:** What is the status of this threshold? If it is a reshus hayachid, and we allow rolling it back up even though it has fallen into a reshus harabim, that would be the shita of **R' Shimon** from later in the Mishna. That would mean that the beginning and end of the Mishna are **R' Shimon** and the middle is **R' Yehuda**? **A:** **R' Yehuda** (the Amora) said, that is exactly right. The beginning and end are **R' Shimon** and the middle is **R' Yehuda**. **A2:** **Rabbah** said, the threshold is one on which the rabbim walk. Therefore there is more potential degradation to the sefer than when it rolls from the roof. Given that, even **R' Yehuda** would agree in that case that we are not goizer and we allow him to roll the sefer back in.
  - **Q:** **Abaye** asked, a Braisa says that if the sefer rolled to within 4 amos of the threshold, he may roll it back up. If it rolled further, he may only turn it over so that the writing is not exposed. If we are discussing a threshold that the rabbim walk on, there is a gezeirah preventing him from rolling it whether it falls within or beyond the 4 amos. If it is allowed in one instance, it should be allowed in the other as well (i.e. even if it rolled beyond 4 amos)!? **A:** Rather, **Abaye** said, the threshold being discussed is a karmelis. Therefore, if it falls to within 4 amos, there is no chance of an issur D'Oraisa taking place (so there is no gezeira and it may be rolled back to him). If it falls more than 4 amos into the reshus harabim, where there is a chance for an issur D'Oraisa (i.e. carrying it 4 amos in the reshus harabim) there is a gezeira, and therefore it may not be rolled back.
    - **Q:** Why are we not goizer even within 4 amos, that it may lead him to carry it from the reshus harabim to the reshus hayachid (via the karmelis threshold)!? We find that such transfer (even though it passes through a place of no transfer liability) will still be chayuv!? **A:** The case is where the threshold is very deep and therefore creates a sizeable separation between the reshus harabim and the reshus hayachid. We are not goizer, because we feel that as he is walking that considerable distance he will remind himself that he may not carry into the reshus hayachid when he is walking across the threshold. **A2:** When carrying seforim, people usually stop walking to look inside before continuing along. Therefore, he will likely pause on the threshold before putting it into the reshus hayachid, and no issur D'Oraisa will take place.
      - **Q:** We should be concerned that he will pause to read in the reshus harabim and then walk directly into the reshus hayachid without pausing!? **A:** This follows **Ben Azai**, who says that one is not chayuv for carrying something when walking, because each step is like a "hanacha" and a new "akira", therefore never going beyond 4 amos.

- **Q: Ben Azai** agrees that one is chayuv if he throws an object, so why are we not concerned that he will throw the sefer? **A: R' Acha bar Ahava** says, we see from here that one may not throw seforim.

#### HAYA KOREH B'ROSH HAGAG...

- **Q:** A Braisa says that seforim must be covered with a cloth rather than be turned over onto its writing!? **A:** Our Mishna is discussing where a cloth of the required size is not available. Therefore, turning the sefer over onto its writing is allowed, to prevent its degradation.
- **Q:** Why does the Mishna say that when reading a sefer on a roof, and the sefer unrolls and falls to within 10 tefachim of the ground, it may not be rolled back up? It has not touched the ground, so why would there be a reason to be goizer? **A: Rava** said, the Mishna is discussing a slanted roof, and the sefer has come to rest on the slanted roof.
  - **Q:** If so, why does **R' Yehuda** allow it to be rolled up just because it hasn't touched the ground!? It has landed on the roof!? **A:** The Mishna is missing words and should say that **R' Yehuda** is arguing in a case where the roof is not a slanted one. In **T"K** says that if the sefer gets to within 3 tefachim to the ground it is considered as if it is on the ground, and therefore can't be rolled back to him. **R' Yehuda** says that a hanacha is only when something actually came to rest physically on something. Therefore, he says that even if it is only a needle's width off the ground, it may still be rolled back to him.
    - **Q:** We find that **Rava** says that even the **Rabanan** require a hanacha to actually come to rest on something. According to what we just said it must be that there are those who argue on **Rava**!? **A:** Rather, the entire Mishna is the view of **R' Yehuda** and he is explaining that when dealing with a flat roof (so that the sefer does not come to rest on the roof), as long as it does not actually come to rest on the ground, he may roll it back up.

#### MISHNA

- A ledge that is 4 tefachim wide and 10 tefachim off the ground, protruding in front of a window, one who is in the building may put things on it and take things from it on Shabbos.

#### GEMARA

- **Q:** If this ledge is situated over the reshus harabim, we should be goizer against its use because of the concern that items will fall to the reshus harabim below and be carried back in!? If it is situated over a reshus hayachid, it is obvious that it may be used!? **A: Abaye** says, we are discussing a ledge situated over the reshus harabim and it may be used for keilim that will break if they fall. In that case there is no concern of picking them up after they have fallen.
  - A Braisa says this as well. The Braisa says, "if there is a ledge in front of a window over the reshus harabim, one may place breakable items on it. The ledge may be used along the length of the entire wall, provided it is 10 tefachim off the ground. If there are 2 ledges, one above the other, one may use the lower ledge, but the upper ledge may only be used opposite the window".
    - **Q:** If this upper ledge is smaller than 4 tefachim, it may not be used at all. If it is 4 tefachim, it should be allowed even not opposite the window!? **A: Abaye** said, the lower ledge is 4 tefachim, but the upper ledge is only 4 tefachim when combined with the window sill. Therefore, it may only be used opposite that window.

#### MISHNA

- A person may stand in the reshus hayachid and move things in the reshus harabim, and visa-versa, as long as he doesn't move them more than 4 amos in the reshus harabim.
- A person may not stand in the reshus hayachid and urinate into the reshus harabim, or visa-versa. Similarly, one may not spit from one reshus to another.
- **R' Yehuda** says, if someone has saliva gathered in his mouth, he may not walk 4 amos in reshus harabim until he first spits it out.

#### GEMARA

- **R' Chininah bar Shlemya** taught a version of the Mishna to **Chiya bar Rav** in front of **Rav**, that says that a person may not stand in reshus hayachid and move items in the reshus harabim. **Rav** said to him, you have chosen to follow **R' Meir** instead of the **Rabanan**!? **R' Chinina** felt that since the end of the Mishna (i.e. the next Mishna) follows **R' Meir**, this Mishna must do so as well. However, this is not the case. This part of the Mishna follows the **Rabanan** and the next follows **R' Meir**.