

23 Nissan 5773
April 3, 2013



Eiruvin Daf 26

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

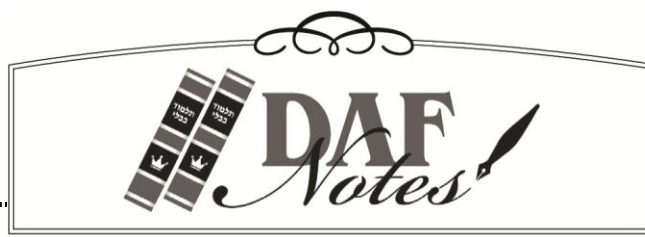
May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Exilarch had an arbor in his orchard. [*Wealthy people would build a type of pavilion in middle of their orchard around a large tree that would provide shade; they would relax there from the summer heat.*] He said to Rav Huna bar Chinena: Let the master make some provision whereby we might be enabled to eat bread there tomorrow (*on the Shabbos*). [*The orchard was larger than two beis se'ah, and it was not enclosed for dwelling purposes. Since the pavilion was built after the orchard had been enclosed, the area was subject to the restriction of a place that was first enclosed for no dwelling purpose and that was only subsequently inhabited. Therefore, it was forbidden to carry any objects, including food and utensils required for the meal, from the house to the pavilion through the orchard. This is why the Exilarch requested an adjustment.*] He (Rav Huna bar Chinena) accordingly proceeded to construct a passage by erecting a fence made of sticks, fixing each stick within a distance of less than three *tefachim* from the other. [*Using the principle of lavud, the fence was deemed to be legally valid, and the passage, being separated from the orchard, assumed the status of a domain in which it was permitted to carry objects on the Shabbos.*] Rava, however, went there and pulled out (*the sticks*). [*Rava maintained that it was not necessary at all to make any provision for the carrying of objects in the orchard. He regarded the entire area on account of the pavilion it contained, as a courtyard that was enclosed for dwelling purposes.*] Rav Pappa and Rav Huna, the son of Rav Yehoshua (*Rava's disciples*) followed him and picked them up (*so that they would not be re-erected*). On the following day, however, Ravina challenged Rava from a *braisa*: The *Shabbos* limits (*i.e., techum Shabbos; the 2,000 amos that a person may walk from the edge of the city of his residence on Shabbos*) are measured, in a new city - from

(*the edge of*) its inhabited quarter, and of all old one - from its wall. What is meant by a 'new (*city*)' and what is meant by an 'old city'? A new city is one that was first surrounded (*by a wall*) and subsequently settled, and an old (*city is one that was first*) settled and subsequently surrounded (*by a wall*). Now isn't this (*orchard*) as well like (*a city that was first*) surrounded (*by a wall*) and subsequently settled? [*How then could Rava permit the carrying of objects on the Shabbos in the orchard?*]

Rav Pappa said to Rava (*citing another reason why Rav Huna bar Chinena was correct*): Didn't Rav Assi rule that the (*temporary*) partitions used by builders (*to protect them from the sun*) are not valid partitions. We see from this that if it was put up only for the sake of concealment (*and not for a residential use*), it is not valid partition? Now, in this case as well, since they (*the partitions for the arbor*) were put up only for the sake of concealment, its walls cannot be regarded as valid partitions!?

Rav Huna, the son of Rav Yehoshua said to Rava (*citing another reason why Rav Huna bar Chinena was correct*): Didn't Rav Huna rule that a partition that was intended for storage is not a valid one? For Rabbah bar Avuha provided a separate *eiruv* (*for a courtyard*) for every neighborhood throughout the entire city of Mechuza, on account of the cattle ditches. [*These contained date pits on which the cattle fed, and partitions extended from the entrance of the city to the other end of it. These were provided for the protection of the food.*] Now, (*the partitions protecting*) the cattle ditches (*for the food*) should be the same status as a partition intended for storage (*and similarly, in the case of the arbor in the orchard, since the partition was erected for the purpose of protecting their clothing and objects deposited*



within it and not as a dwelling, the carrying of objects in the orchard enclosure around it should consequently be forbidden!)?

The Exilarch applied to them the Scriptural verse: *They are wise men to do evil, but to do good they have no knowledge.* [The Amoraim removed his access to the arbor on Friday, and they did not realize their mistake until the following day – Shabbos, when it was too late to remedy the situation.]

The *Mishna* had stated: Rabbi Ila'i stated: I heard from Rabbi Elozar (Eliezer): Even if it is as large as a *beis kor* (which is thirty *se'ah*, it is permitted to carry in it – even if it was not enclosed for dwelling purposes).

The *Gemora* notes: Our *Mishna* is not in agreement with the view of Chananya, for it was taught in a *braisa*: Chananya said: Even if it (*the karpaf*) was as large as forty *beis se'ah*, as big as a large royal yard. [R' Ila'i maintains that the maximum size of a permitted *karpaf* is thirty *se'ah*, whereas Chananya holds that it is forty *se'ah*.]

The *Gemora* provides Scriptural support for both opinions: Rabbi Yochanan said: And both of them based their expositions on the same Scriptural verse, for it is written: *And it came to pass, before Isaiah had gone out to the middle courtyard.* It is written '*the city*,' and we read it as '*courtyard*.' It may be inferred from here that a royal yard was as large as a moderately sized city. On what principle do they disagree? One master is of the opinion that the extent of a moderately sized city is one *beis kor*, while the other master holds that their size is that of forty *se'ah*.

The *Gemora* asks: What did Isaiah want there (*in the back yard of the palace*)?

Rabbah bar bar Chanah replied in the name of Rabbi Yochanan: This teaches us that Chizkiyah was stricken with illness and Isaiah proceeded to hold a *yeshivah* at his door (*in order to cure him, for the Angel of Death cannot enter a place where they are studying Torah*). From this it may be learned that when a scholar falls ill, a *yeshivah* is to be established at his door.

The *Gemora* notes: This, however, is not the proper course, since the Satan might thereby be incited against him.

The *Mishna* had stated: I likewise heard from him that if one of the residents of a courtyard forgot to join in the *eiruv* (and on the Shabbos he relinquished his share to the other residents, for otherwise, they would all be forbidden to carry in the courtyard, for it does not have a unified ownership), his house is forbidden to him for the taking in or the taking out of any objects (*through the courtyard*), but it (*his house*) is permitted to them (*for their utensils*).

The *Gemora* asks: Did we not, however, learn in a *Mishna*: His house is forbidden both to him and to them for the taking in or for the taking out of any objects (*through the courtyard*)?

Rav Huna, the son of Rav Yehoshua replied in the name of Rav Sheishes: This is no difficulty; for one (*our Mishna*) is the ruling of Rabbi Eliezer, and the other is that of the Rabbis. And on careful analysis of their statements you will find that according to the view of Rabbi Eliezer, he who relinquishes his rights in his courtyard, relinquishes his rights to his house as well (*and that is why others have the right to take objects to and out of his house*), and that according to the Rabbis, he who relinquishes his rights to his courtyard, does not relinquish them in respect of his house.

The *Gemora* asks: Isn't this (*explanation*) obvious?

Rachavah replied: I and Rav Huna bar Chinena explained that it was only necessary in respect of (*a different case, where*) five people lived in one courtyard and one of them forgot to join in the *eiruv*. According to the ruling of Rabbi Eliezer, this man, when he relinquishes his right (*in the courtyard in order that the others will be permitted to take objects in and out of the houses*), he is not required to relinquish his rights (*specifically*) to each and every one of the residents. [The correlation between these two ideas is as follows: If a man's relinquishment of his rights in a courtyard implies also his relinquishment of his rights to his house according to R' Eliezer, evidently R' Eliezer assumes every

man to be acting liberally and wholeheartedly in the interests of his fellow, it follows then that he would hold that the man does not need to specifically relinquish his right to each and every resident.] According to the Rabbis, however, the man who relinquishes his rights must do so (*specifically*) to each and every one of the residents.

The *Gemora* asks: In accordance with whose view is that which was taught in the following *braisa*: If five people lived in one courtyard and one of them forgot to join in the *eiruv* - this man, when he relinquishes his right (*in the courtyard in order that the others will be permitted to take objects in and out of the houses*), he is not required to relinquish his rights (*specifically*) to each and every one of the residents? In accordance with whose view is this? It is in accordance with that of Rabbi Eliezer.

Rav Kahana taught it in the manner just stated. Rav Tavvomei taught it as follows: In accordance with whose view is that which was taught in the following *braisa*: If five people lived in one courtyard and one of them forgot to join in the *eiruv* - this man, when he relinquishes his right (*in the courtyard in order that the others will be permitted to take objects in and out of the houses*), he is not required to relinquish his rights (*specifically*) to each and every one of the residents? In accordance with whose view is this? Rav Huna bar Yehudah said in the name of Rav Sheishes: It is in accordance with that of Rabbi Eliezer.

Rav Pappa said to Abaye: What is the ruling according to Rabbi Eliezer, if a resident (*who forgot to join in the eiruv, and ordinarily, it is assumed that he relinquishes the rights to his house as well*) explicitly stated, "I do not relinquish my right in my house," and, according to the Rabbis (*who maintain that, ordinarily, it is assumed that he does not relinquish the rights to his house*), if he explicitly stated, "I relinquish my right in my house"? He explains his question: Is Rabbi Eliezer's reason based on the view that any resident who relinquishes his rights in his courtyard relinquishes his rights to his house as well, (*and the ruling, consequently, would not apply here*) since that man (*explicitly*) stated, "I do not relinquish my right in my house," or is it possible that Rabbi Eliezer's reason is that people do not live in a house

without a courtyard, and, consequently, even where a man states, "I do not relinquish my right in my house," he does not have the power to declare that, so that although he said, "I would live there (*in the house alone without a courtyard*)," his statement is null and void? And what is the ruling, according to the Rabbis, if he (*explicitly*) stated, "I relinquish my right in my house"? Is the Rabbis' reason based on the view that a man who relinquishes his right in his courtyard does not relinquish his right to his house, (*and their ruling consequently would not apply here*) since this man (*specifically*) declared, "I relinquish my right in my house"; or is it possible that the Rabbis' reason is that it is not usual for a man to give up completely his house and his courtyard and thus become as a mere guest as far as these are concerned, (and their ruling would, therefore, apply here as well, because) although this man stated, "I relinquish my right in my house," he does not have the power to declare that?

Abaye replied: Both according to the Rabbis and according to Rabbi Eliezer – since the man declared his wishes (*explicitly*), they must be respected.

The *Mishna* had stated: I have likewise heard from him that people may fulfill their obligation (*for eating marror – bitter herbs*) on *Pesach* by eating *arkablin*.

The *Gemora* asks: What is the meaning of *arkablin*?

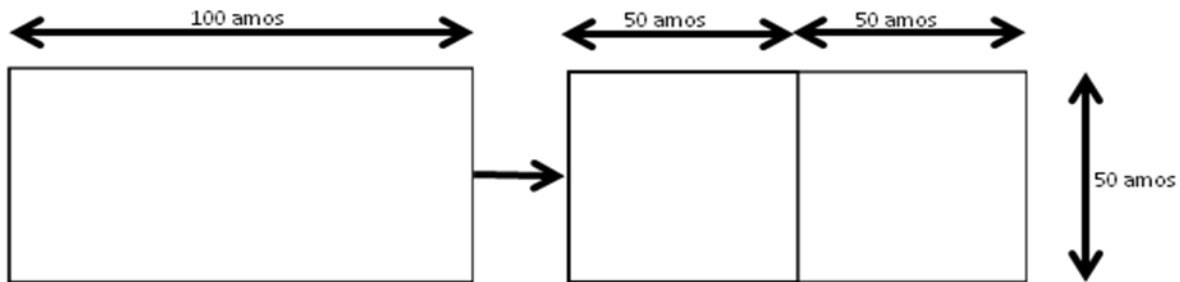
Rish Lakish replied: It is a creeping vine which grows around a palm tree.

WE SHALL RETURN TO YOU, OSIN PASIN

Calculating the sides of the square in Eiruvין daf 23b

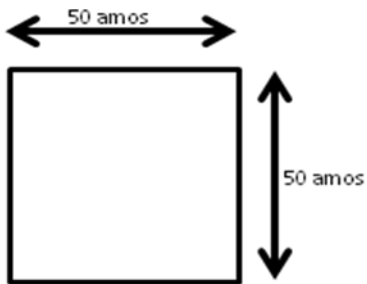
by Dr. Gary Laroff, a member of the Daf Shiur of Portland Kollel, Portland, Oregon

We are told to make a square out of the material in a rectangle. As a start, Rashi took the largest square he could from the rectangle. Starting with the 100 x 50 amos rectangle, first split it in to two 50 x 50 amos squares.

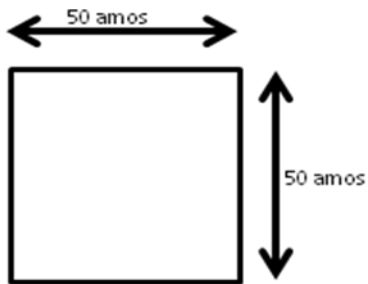


One square is pulled aside to the right and will become the bigger final square area. The remaining material is shown on the left.

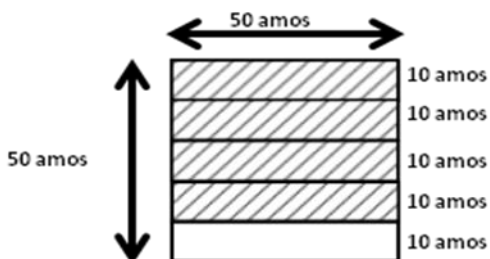
Remaining Material



Current Square



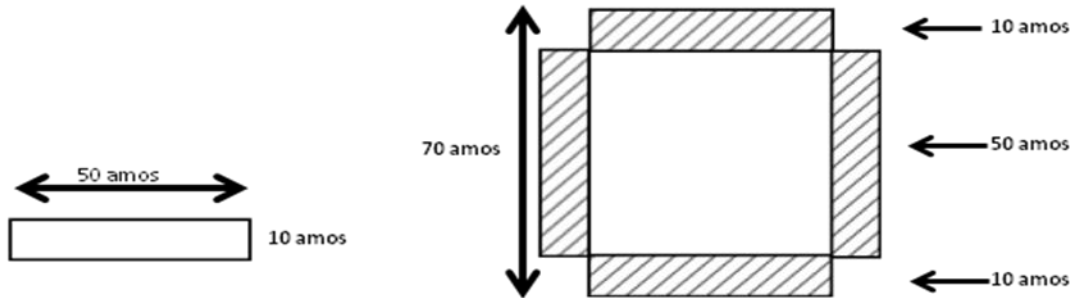
The next step is to break the remaining 50 x 50 amos square into five 10 x 50 amos strips (diagonal striped):



and move four of them to around the sides of the square. One 10 x 50 amos strip remains. The new "square" has the 10 x 10 amos corners empty.

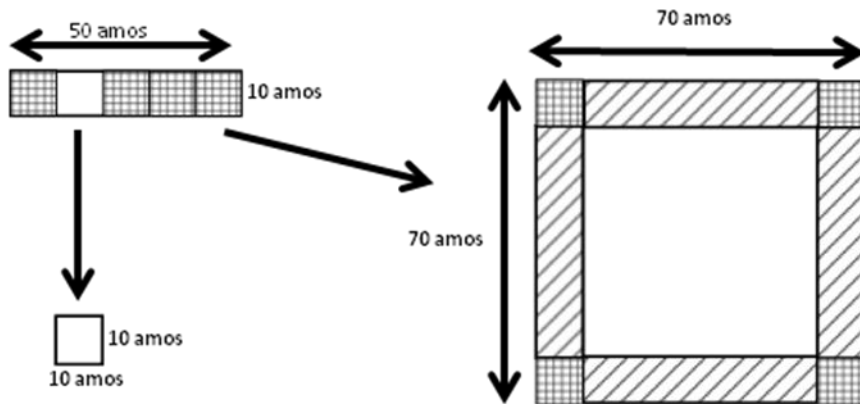
Remaining Material

Current Square

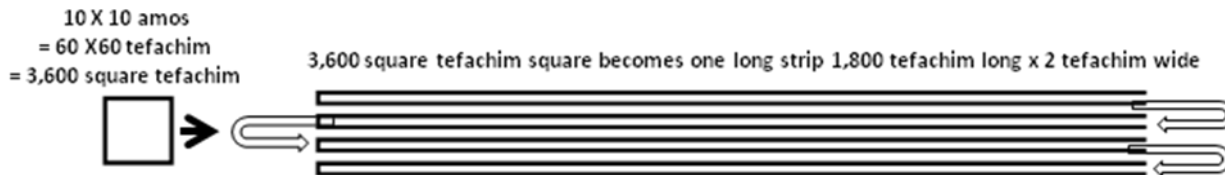


One 10 x 50 amos strip remains on the left. The new “square” on the right is essentially 70 x 70 amos but has the 10 x 10 amos corners empty. We will now split up the 10 x 50 amos strip to fill the empty corners.

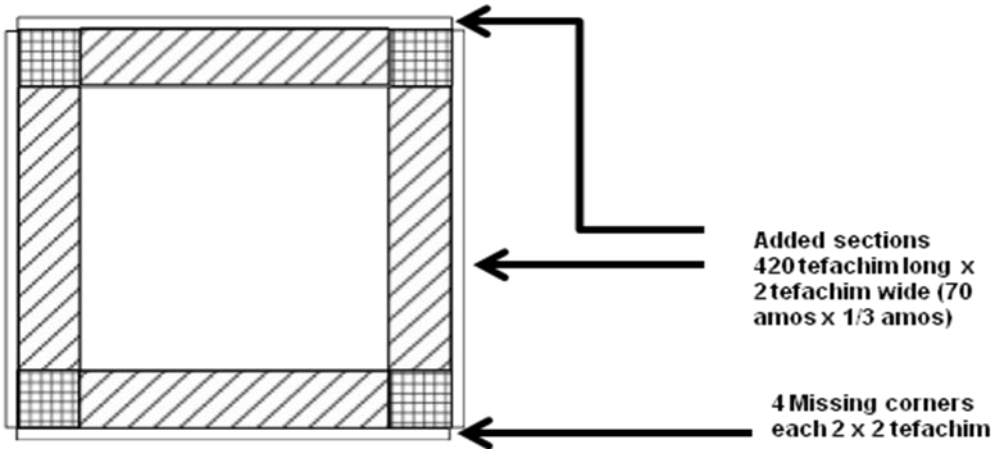
The remaining 10 x 50 amos strip is broken into five 10 x 10 amos squares (cross hatched). Four of those squares are moved down to the corners making a complete 70 x 70 amos square on the right. One 10 x 10 amos square remains on the left to be distributed around the large square.



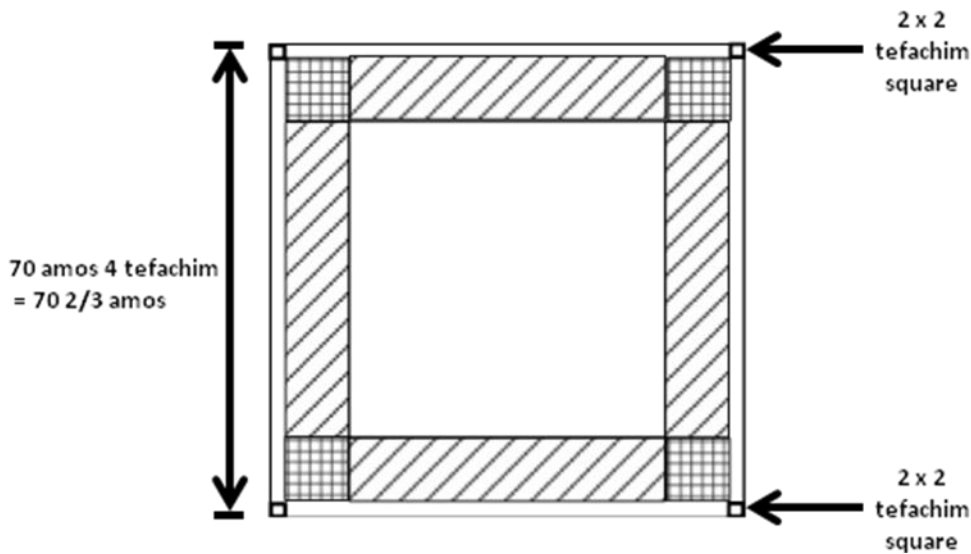
One 10 x 10 amos square remains to be placed. 1 amos = 6 tefachim, so this square is 60 x 60 or 3,600 square tefachim. Cut this into 30 strips 2 tefachim wide and put them together to be a long strip 1,800 tefachim long by 2 tefachim wide.



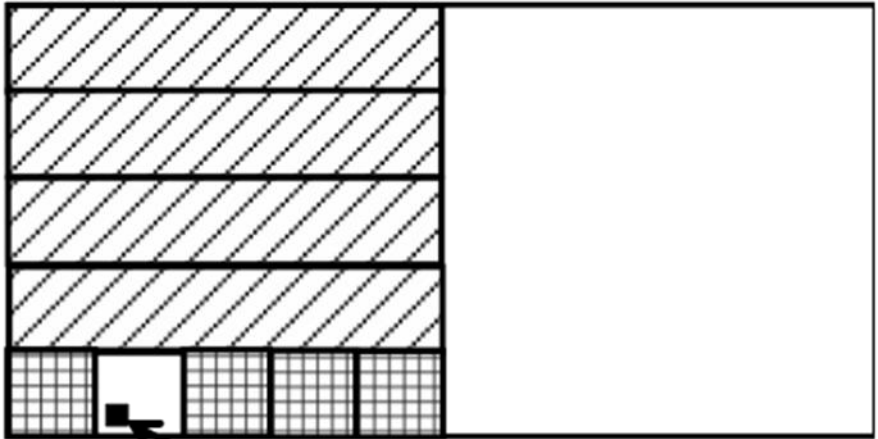
Cut four 420 tefachim long strips off the 1,800 long tefachim strip and attach them to the sides of the square making it wider and higher but with four corners missing. Four times 420 tefachim is 1,680 tefachim so 120 tefachim remains of the 2 tefachim wide strip.



Take four 2 x 2 tefachim blocks from the remaining material and attach them to the corners of the big square filling in the corners. This makes a large square that is 70 amos 4 tefachim on a side and leaves a remaining strip of 112 tefachim long by 2 tefachim wide = 224 square tefachim (6.22 square amos).



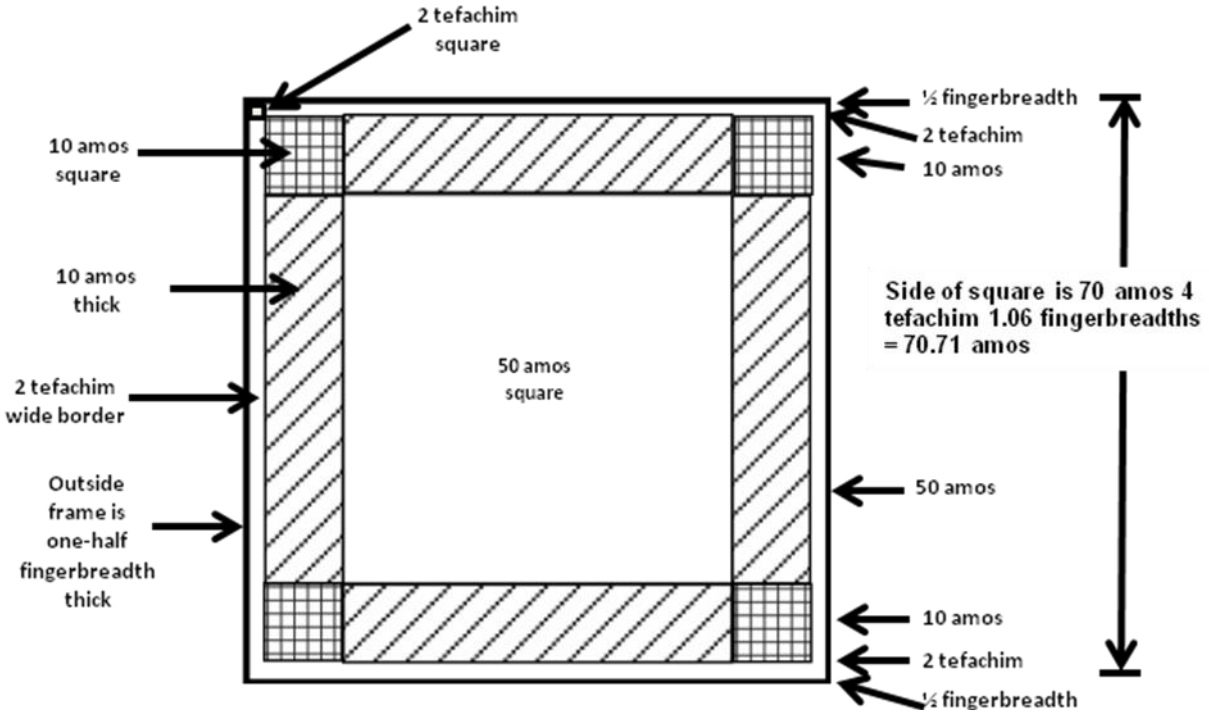
One tefach = 4 fingerbreadths. One square tefach = 16 square fingerbreadths. The left over strip from the last step is 224 square tefachim, so the remaining material is 224 times 16 = 3,584 square fingerbreadths. .



Remaining material to distribute
 = 6 square amos = 224 square tefachim
 = 3,584 square fingerbreadths.

The large square we have constructed is 70 amos 4 tefachim on a side and calculates to having a perimeter of 1,696 tefachim or 6,784 fingerbreadths. The remaining material can go neatly around this perimeter if we make it into a border that is a bit over one-half fingerbreadth, or exactly 0.53 fingerbreadths.

We do this initially the same way we added to the square above, by adding strips to the sides and then filling in the corners. The final square is pictured below. The thick black outer outline is meant to show the 1/2 fingerbreadth border that is placed last around the 2 tefachim addition.



This square has an area of 4,999.44 square amos, which is essentially the 5,000 square amos that Rashi claims.