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Eiruvim Daf 48

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Daf Notes is currently being dedicated to the neshamah of

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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

1. There is an argument regarding the size of the four-cubit place of a person.

The Gemora clarifies the difference between the opinion of the Chachamim (Rabbi Meir) and Rabbi Yehudah in the Mishna. Rabbi Yehudah holds that this is a total of four by four cubits aside from his body that he can pick to be in any direction (four to one side, or two on each side, see Rashi). He can only pick once, and he must stick with those four cubits. However, the Chachamim hold that he actually has four cubits on each side, meaning that he has eight by eight cubits, four on each side.

2. The above is only regarding a person walking on Shabbos outside of his space, not carrying four cubits on Shabbos.

Rava explains that the argument above is only regarding one’s space of techum Shabbos (should he be confined to walking within his four-cubit space). However, even Rabbi Meir agrees that one cannot carry four cubits in this manner on Shabbos. In other words, when the Torah prohibits one from carrying four cubits on Shabbos in the public domain, it literally means four cubits. [However, the Rashba notes that Rava would agree that one may also carry an object less than four

cubits at a time in all of the eight by eight cubits, according to Rabbi Meir.]

3. The verse teaches us that a person’s space is four cubits.

The verse states, “A person should sit underneath himself (i.e. where he is, in his place, and not go out of the techum).” We derive that a person’s place is like “underneath himself.” Rabbi Meir understands this means that the average person’s body is three cubits, and he receives one additional cubit for when he stretches out his arms and legs. Rabbi Yehudah derives that the average person’s body is three cubits, and he receives one additional cubit for when he takes something from his feet and places it by his head.

4. The cubit discussed is based on the person, not on the set length of an cubit.

The Gemora concludes that the cubits of a person’s space are measured by his own cubits, not by the standard cubit. Otherwise, a giant person would not be able to function within his small techum!



5. The entire eiruv chatzeiros must be places in one house.

The Gemora mentions an argument between Beis Shamai and Beis Hillel regarding five people who put their eiruv into two separate vessels. According to Beis Shamai the eiruv is invalid, while Beis Hillel says it is valid. However, the Gemora concludes that Beis Hillel would agree that if the eiruv was placed in two separate houses, it would be invalid. (48a – 48b)

INSIGHTS TO THE DAF

Tosfos asks a question from a Gemora in Bava Basra (2b). The Gemora says that any one of two people who have a yard next to each other can demand from the other that they make a wall between their courtyards, so that they can use the area in a private manner. This wall, the Gemora there says, must be four cubits tall. If our Gemora says that the body of a person is only three cubits tall (see #3 above), why does the wall have to be four cubits tall? Three should be enough!

Tosfos answers that being that there will sometimes be some dirt gathered next to the wall which the neighbor could stand on, and there is the possibility that he might raise himself up on his toes to get a better look, the wall must be four cubits.

Alternatively, Tosfos answers that the Gemora here is only calculating three cubits for the person's body, and is not including his head.

Tosfos supports this from two Gemaros, one in Shabbos (92b) and one in Bava Basra (100b).

Tosfos asks that his conclusion does not seem to be correct from the fact that the amount of water needed for a mikvah is one by one by three cubits (tall). The Gemora clearly implies that this is because a person's entire body must be in the water of the mikvah, including his head. This indicates that a person on average is a total of three cubits, including his head. Tosfos answers that only three cubits is necessary due to the fact that when a person goes into the water, the water rises up. This, plus his bending down his head slightly, is enough to make three cubits (high) of water enough.