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Eiruvin Daf 100

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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

**There is an argument regarding using branches that come from above and dip down less than three *tefachim* from the ground.**

It is clear from the Gemora that the law that one is not allowed to use trees growing from the ground on Shabbos or Yom Tov is only regarding trees that are more than three *tefachim* off the ground. For example, one would be allowed to sit on a tree stump that is less than three *tefachim* off the ground, but not if it is higher off the ground. The question is regarding branches attached to a tree that droop down within three *tefachim* of the ground. Rabbah says they can be used, as they are less than three *tefachim* off the ground. Rav Sheishes says they cannot be used, as they are coming from a place where they are forbidden (higher than three *tefachim*).

**The same argument applies to a tree that ascends onto a roof.**

Abaye had a tree in his house that stuck up on top of his roof less than three *tefachim*. Rav Yosef permitted him to use the part on the roof, in accordance with Rabbah's opinion.

The Gemora explains that one might think that Rav Sheishes would permit this as well. We would consider the area of the house as if it is filled up, and the less than three *tefachim* as its own growth. Rav Acha bar Tachlifa therefore made sure to imply that Rav Sheishes would not permit this.

**All uses of a tree are forbidden on Shabbos.**

This includes climbing a tree, putting something on a tree, or leaning on a tree. Additionally, one cannot even climb into a tree before Shabbos with intent to go down after Shabbos has started, as he will be using the tree to go down. In such a case, he must remain in the tree on Shabbos.

**There are different opinions regarding when a person must stay in a tree on Shabbos.**

It is forbidden to use a tree in any way on Shabbos. There are different opinions regarding when Chazal instituted that a person must stay in a tree on Shabbos once he climbed up. One opinion is that if he deliberately climbed into a tree on Shabbos he may not go down, as he would have to use the tree further to go down. Another opinion is that even if he inadvertently climbed into a tree (i.e. where he forgot it was Shabbos) he would not be allowed to climb out.

The *Gemora* notes that the argument could be based on the principle of penalizing an inadvertent violation on account of a deliberate one.

Rav Huna the son of Rav Yehoshua points out that there is a similar dispute cited elsewhere: If the blood of sacrifices which all require one application got mixed together, they should be applied once. If the blood of sacrifices which all require four applications got mixed together, they should be applied four times. Rabbi Eliezer and Rabbi Yehoshua differ about what to do when the blood of a sacrifice requiring one application gets mixed with blood of a sacrifice requiring four applications. Rabbi Eliezer says that it should be applied four times, while Rabbi Yehoshua says that it should be applied only once. Rabbi Eliezer argued



that by only applying once, the *Kohen* transgresses the prohibition of *bal tигра* – *do not reduce* from the commandments, since he has not applied the blood requiring four applications correctly. Rabbi Yehoshua responded that by applying four times, he transgresses the prohibition of *bal tosif* – *do to add on to* the commandments, since he has applied the blood requiring only one application more than necessary. Rabbi Eliezer and Rabbi Yehoshua both responded that the prohibitions of reducing or adding to the commandments only apply when one incorrectly modifies the application of the blood of only one sacrifice, but not when it is mixed with another sacrifice, with differing requirements. Rabbi Yehoshua adds that by applying four times, the *Kohen* has actively modified the applications (*of the one requiring one*), but when he applies one time, he has only passively modified the applications (*of the one requiring four*).

**The Gemora discusses at length when it is forbidden to walk on grass, but concludes it is always permitted.**

The Gemora quotes two braisos. One says it is permitted to walk on grass on Shabbos, and one says it is forbidden. The Gemora cites many ways to answer this contradiction. One answer is that one can go on grass if he wears shoes, as he will not end up uprooting the grass. Only if he walks barefoot on the grass will the grass get stuck between his toes and uprooted. However, the Gemora concludes that this discussion is only according to Rabbi Yehuda, who holds that it is forbidden to do something that will not certainly cause a labor to be done, even if it is not one's intent to do that labor. [In other words, Rabbi Yehuda holds "Davar she'aino miskaven assur."] However, according to Rabbi Shimon that this is permitted, it is always permitted to do so.

Rabbi Shmuel bar. Nachmeini say in the name of Rabbi Yonason: One who is summoned to his marital duty by his wife will have children such as were not to be found even in the generation of Moshe.

The *Gemora* notes that it is virtuous only when the wife acts in a pleasing manner (*but not when she demands brazenly*). (100a – 100b)

## INSIGHTS TO THE DAF

### *Walking on Grass on Shabbos*

Our Gemora concludes that it is permitted to walk on grass in any condition on Shabbos. This seems to be because it is unclear whether or not grass will be torn out of the ground by walking across the field.

What is the law if grass will certainly be torn out, but one does not care about this happening or benefit from it in any way? This is the classic argument among the Rishonim and Acharonim regarding "Psik reisha d'lo nicha ley," loosely translated as doing an act which will certainly cause a Melachah to be done, but one has no interest that the Melacha occur. The Aruch, quoted in Tosfos in Shabbos (103a, DH "Lo tzericha") famously says that this is permitted. However, Tosfos and most Rishonim seem to argue on the Aruch. This is noted by the Mishnah Berurah in a few places (i.e. 336:27).

The Smag says something that at first glance seems incredible. He says that it is forbidden to climb trees on Shabbos because we are scared one might pull out part of the tree, as evident from our Gemora which says one cannot walk on grass on Shabbos. This is difficult to understand, the *Biur Halachah* (336) asks, as our Gemora concludes it is permitted to walk on grass. The *Biur Halachah* notes that others gives answers, but he is not satisfied with their answers. He therefore thinks that the Smag is quoting Rami bar Aba, who also said at the beginning of our Gemora that one cannot walk on grass on Shabbos. As he is an Amora, he must have been saying this according to the conclusion of the Gemora. How can this be? It must be that he is discussing a case where the grass will certainly be pulled out of the ground. In such a case it is indeed forbidden (seemingly only in accordance with the opinion of those who argue with the Aruch).