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Eiruvin Daf 101

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

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

One cannot close a door that is not permanent on Shabbos, as it may be a *melachah* of building on Shabbos.

The Gemora gives examples of doors that are not usually on hinges, but rather are removed and sometimes even placed on the ground when a person wants to either use the interior of a shed or fill up or remove a gap in a wall. In such a case, one is not allowed to affix the door on Shabbos, as it is either building or it gives the appearance of building on Shabbos.

One cannot build any tent-like structure from the bottom up, but can do so from the top down.

The Gemora discusses making a fire on Yom Tov. Apparently, they would often make a fire by making walls of logs and then putting logs across them. This makes a space underneath the logs, giving it a tent-like appearance. The Gemora says one can do this if they hold the logs that will be put on top in place, and slide the bottom logs underneath them. However, they cannot put the bottom logs on and then the top logs, as this is like building a tent.

Being compared to a thorn can be a good thing.

A heretic mocked Rabbi Yehoshua ben Chananyah by saying that the verse in Michah says, “The best are like a thorn.” Rabbi Yehoshua answered back that this was clearly a good thing, as the end of that verse says, “He is straight like a shelter.” This implies that the best of the Jews protect the entire nation like a shelter from punishment.

Yerushalayim had the status of a karmelis.

Although one would think that Yerushalayim had the status of a public domain, the Gemora tells us that being that Yerushalayim’s doors were locked at night, the public areas in fact had the status of a karmelis. However, the Gemora says that after holes were made in the walls of Yerushalayim, its status returned to that of a regular public domain.

The Gemora cites a *braisa*: The doors of garden gateways (*which provide access between a garden, which has the status of a karmelis, and a public domain*), whenever they have a gatehouse (*which is a private domain*) on their inner side, one may unlock and lock the gate from within; if they have it on their outer side, one may unlock and lock the gate from without. If they have one on either side, one may unlock and lock the gate from either side; if they have none on either side, they may be neither unlock not lock from either side. [*This is so*

even though the key was inside the lock. They may not be opened from within as a preventive measure against the possibility of taking the key from the private domain (the lock) into a karmelis (the garden), and they may not be opened from outside as a preventive measure against the possibility of taking the key from the private domain into the public domain.]

The same law applies also to shops that open into a public domain: Whenever the lock is below ten *tefachim* from the ground, the key may be brought on Shabbos eve and placed on the threshold (*which is a karmelis as well*), and on the following day (*he may take the key*), he may unlock and lock the door and place the key again on the threshold; however, when the lock is above ten *tefachim* from the ground, one must bring the key on the *Shabbos* eve and insert it in the lock, and on the following day, one may unlock and lock the door and return it to its place; these are the words of Rabbi Meir. The Sages, however, ruled: Even when the lock is above ten *tefachim* from the ground, one must bring the key on the *Shabbos* eve and place it on the threshold, and on the following day, one may unlock and lock the door, and he may return the key to its place, or it may be put on a window above the door. If the window, however, had an area of four *tefachim* by four, this is forbidden, since the transfer of the key would constitute a transfer from one domain into another.

Now, since it was stated: And the same law applies also to shops, it may be concluded that we are dealing with a threshold that had the status of a *karmelis*; but then, how are we to consider the conditions of the lock? If it is one that was less than four *tefachim* in width, it would surely be a place of

exemption; and if it was four *tefachim* wide, would the Rabbis in such a case have ruled that even when the lock is above ten *tefachim* from the ground, one may bring the key on the *Shabbos* eve and place it on the threshold and on the following day he may unlock and lock the door and the key may be returned to its place or it may be put on a window above the door, seeing that thereby one is moving an object from a *karmelis* into a private domain?

Abaye replied: The fact is that the lock was less than four *tefachim*, but there was sufficient space in the door in which to cut and make it up to four *tefachim*; and it is the following principle on which they differ: Rabbi Meir holds the opinion that the door is regarded as virtually cut for the purpose of completing the prescribed width, while the Rabbis maintain that it is not regarded as cut for the purpose of completing the prescribed width.

Rav Bibi bar Abaye said: From this *braisa* you may deduce three things: You may deduce that virtual cutting for the purpose of completing a prescribed width may be assumed; you may deduce that Rabbi Meir withdrew from his view on the garden gateways; and from the ruling of the Rabbis you may also deduce that Rabbi Dimi's view is correct. For when Rabbi Dimi came, he reported in the name of Rabbi Yochanan: In a place whose area is less than four *tefachim* by four, it is permissible for both the people of the public domain and those of the private domain to adjust their burdens, provided only that they do not exchange them.

There is an argument whether or not a large bolt used to lock a door can be used like this on Shabbos.

If the bolt is tied or secured to the door in order to be used for this purpose, it may clearly be used to lock and unlock the door. The argument is in a case where it is not used to the door, but does have a use other than being for the door (to ensure it is not muktzah). Rabbi Eliezer says it cannot be used, while Rabbi Yosi says it can. (101a – 101b)

The Jews relied on him to protect them from the heretics. When he died, the Gemora in Chagigah (5b) says that the Jews were saddened that they would no longer be able to defend themselves so well from the debates with the heretics. Rabbi Yehoshua assured them that if Hashem was taking him away, the logical strength of the heretic's arguments would also weaken.

DAILY MASHAL

Debates

Our Gemora says that a heretic mocked Rabbi Yehoshua ben Chananyah by saying that the verse in Michah says, "The best are like a thorn." Rabbi Yehoshua answered back that this was clearly a good thing, as the end of that verse says, "He is straight like a shelter." This implies that the best of the Jews protect the entire nation like a shelter from punishment.

This was not an isolated incident. Rabbi Yehoshua ben Chananyah was absolutely famous as being the Amora who always had an answer for the heretics. Whether he was debating them in king's palaces and winning (see Chagigah 5b) or providing them with sharp answers (Ta'anis 7a), he is known throughout Shas for his quick wit.

Knowing this provides added insight into his famous statement in Eirubin (53b) that nobody ever bested him besides a woman, young boy, and young girl. The Gemora goes on to relate how they bested him. However, in general, he was known as a master of debate.