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Eiruvin Daf 102

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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

The *Mishna* states: A door bolt that drags on the ground (i.e., a peg that is inserted into a hole in the threshold – used to lock the door, and it is fastened to the door, but one end of the rope drags on the floor), one may lock a door in the Bais HaMikdash, but not anywhere outside the Bais HaMikdash. A bolt that is not attached to the door and rests on the ground, one is forbidden to use the bolt to lock a door both in the Bais HaMikdash and outside of the Bais HaMikdash. [A bolt that is attached to the door is already part of the building before the onset of Shabbos. Using it is permitted Biblically, but the Sages forbade its use on Shabbos because, when it rests on the ground, it resembles building (for it does not seem to be attached to the building). In the Bais HaMikdash, however, many Rabbinic decrees did not apply, and one can use the bolt in the Bais HaMikdash even if the bolt drags on the ground. A bolt that is not attached to the building is forbidden on a Biblical level, for wedging it into the threshold would be regarded as a genuine act of building.] Rabbi Yehudah maintains that one can use the bolt that is resting on the floor (even if it is not fastened to the building) to lock a door in the Bais HaMikdash, and one can use a bolt that (is attached but) drags on the floor even outside the Bais HaMikdash. [R' Yehudah holds that once

*it has been designated for a bolt, it is not regarded as an act of building on a Biblical level; the Rabbis, nevertheless, forbade its use as a lock, for it resembles an act of building.]*

The *Gemora* cites a *braisa* to explain the *Mishna*: The bolt that drags on the ground and one may use it to lock a door in the Bais HaMikdash but not outside the Bais HaMikdash is a bolt that is attached to the door and hangs from the door, but its end touches the ground. Rabbi Yehudah maintains that such a bolt is permitted to be used even outside the Bais HaMikdash. A bolt that is not attached to the door or suspended from the door, but just remains in a corner, is prohibited to be used on Shabbos outside the Bais HaMikdash.

**One is allowed to add to a pre-existing temporary tent on Shabbos.**

Rav Assi is quoted in our *Gemora* as discussing planks that were laid out across the deck of a boat. These planks used to be used as a frame upon which to lay out sheets and mats on top of them which would protect the people on the boat from the elements. If these planks themselves were one *tefach* wide, or even if they were not one *tefach* wide they were within three *tefachim*



of each other, one would be allowed to spread sheets on top of them on Shabbos. This is because they are already considered to constitute a temporary tent, and the law is that one may add on to a temporary tent on Shabbos.

Rav said in the name of Rabbi Chiya: A curtain (*used as a screen in a doorway*) may be hung up and taken down (*for it is not a 'tent,' as it has no roof*). A bridal bed (*which has one pole on each side and a rod between them; the cloth hangs over it on both sides; it is not regarded as a "tent," for there is not a tefach width on the top*) may be set up and it may be dismantled.

Rav Sheishes son of Rav Iddi said: That was said only where its roof is not a *tefach* (*handbreadth*) in width, but if its roof is a *tefach*, it is forbidden. And even if the roof is not a *tefach*, this was said only where there is not (*the width of*) a *tefach* within three *tefachim* from the top; but if there is a *tefach* within three from the top, it is forbidden. And this is said only if its slope is less than a *tefach*, but if its slope is a *tefach*, the slopes of tents are as tents. And it was said only if it does not descend a *tefach* below the bed; but if it descends a *tefach* below the bed, it is forbidden.

Rav Sheishes son of Rav Iddi said: A felt hat is permitted (*to be worn on the Shabbos*).

The *Gemora* asks: But it was stated in a *braisa* that a felt hat is forbidden?

The *Gemora* answers: There is no difficulty, as in the one case it is a *tefach* in size (*and therefore it*

*is regarded as a tent*); whereas in the other case it is not a *tefach*.

The *Gemora* asks: If so, if one lets his cloak protrude a *tefach* (*in front of his head*), is he too liable?

Rather, the *Gemora* answers, there is no difficulty, for here it is tightly fitted (*on his head*); there it is not tightly fitted (*and therefore the Rabbis prohibited wearing it, for one might carry it four amos in a public domain*).

**There is an argument regarding whether or not one may reinsert something into its lower hinge on Shabbos.**

If a door becomes unhinged from its lower hinge, the Tanna Kamma holds that it may be reinserted in the Bais Hamikdash. Although it is Rabbinically forbidden elsewhere, lest one come to insert it firmly and transgress building on Shabbos, in the Bais Hamikdash these types of decrees are permitted. However, if it became unhinged at the top hinge it is prohibited to put it back in, as this is considered building. Rabbi Yehudah says that the first case is permitted everywhere (as it does not even appear like building) and the second case is only permitted in the Bais Hamikdash (due to the decree mentioned above). (102a – 102b)

## INSIGHTS TO THE DAF

### *Wearing a Fedora*

The Gemora quotes Rav Shisha as saying that one way wear a hat with a wide brim on Shabbos. The Gemora asks, there is a braisa that says this is forbidden! The Gemora answers, when it has a brim of a *tefach* it is forbidden, as putting it on is akin to making a tent.

The Gemora then asks that this should not be forbidden, as it is akin to one stretching out his cloak one *tefach*, which surely does not mean he made a tent! The Gemora answers, rather, one case is where it is tight and one is where it is not.

Rashi understands that this last answer is retracting the entire previous discussion. The Gemora is explaining that the problem here is not making a tent, but rather the possibility that a person's garment will fly off and he will end up carrying it. This is why the Gemora says that if the clothing is secure, he can wear it and there is no such suspicion. If it is loose, like a loose hat, he cannot wear it as we suspect he will end up carrying it.

Tosfos quotes Rabeinu Chananel who understands the Gemora is not retracting that we are discussing a problem of making a tent. Rather, the Gemora is saying that if the brim is a *tefach* wide and solid (does not bend), it appears like a tent and is forbidden to be worn according to Rabbinic law. Otherwise, it is permitted. According to

Rabeinu Chananel, Tosfos explains, it would be indeed forbidden to wear a hat with a solid *tefach* brim on Shabbos.

The Rosh (in Perek Tolin) and others (see Toras Chaim here) comment that according to this explanation, the Gemora's text does not have the word "Ela" -- "rather" as this word means that we are going away from the reasoning of the previous discussion.

The Shulchan Aruch (Orach Chaim 301:40) indeed rules that it is forbidden to put on a hat with a *tefach* wide brim even in the house, because of making a tent. However, the Mishna Berura there explains that this is only when the brim is very hard and does not bend at all. However, even for this kind of hat there are Acharonim who are lenient (see Mishna Berura there at length).