

This month's Daf Digest is dedicated
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss
By Mr. and Mrs. Manny Weiss
L'iluy Nishmas שרגא פייוול דוד בן קמואל
By the Abramowitz family

OVERVIEW of the Daf

1) Enclosing a karpaf for residential use (cont.)

After R' Huna bar Chinana erected a fence of stickspaced less than three tefachim apart for the Reish Galusa's orchard, Rava went and pulled the sticks out because he held the entire orchard was permitted without the sticks.

Ravina, R' Pappa and R' Huna the son of R' Yehoshua refuted Rava's position from different Baraisas. The Reish Galusa criticized R' Pappa and R' Huna for refuting Rava when it was too late to do anything to remedy the situation.

2) The maximum size of a karpaf

R' Ilai's quote of R' Eliezer limiting the size of a karpaf enclosed for non-residential purposes to 30 beis seah is inconsistent with Chananyah's quote who places the maximum size at 40 beis seah.

R' Yochanan identifies a pasuk in Yishayahu as the source for both opinions and explains the point of dispute. Additionally, the Gemara explains the incident from the pasuk.

3) Carrying in and out of the house of the house of one who forgot to join the eruv

There is a contradiction between our Mishnah, which indicates that it is permitted for others to carry in and out of the house of the one who forgot to join the eruv, and a later Mishnah, which indicates that it is forbidden.

R' Sheishes is quoted as resolving the contradiction by identifying our Mishnah as following the opinion of R' Eliezer, and the later Mishnah as following the opinion of Rabanan. The dispute between R' Eliezer and Rabanan is whether the resident who forgot to join the eruv must relinquish his rights to each resident of the chatzer separately.

R' Pappa asked Abaye: According to R' Eliezer if the person who forgot to join the eruv explicitly stated that he does not relinquish the rights to his house, and according to Rabanan if the person explicitly stated that he does wish to relinquish his rights what would be their ruling?

Abaye responded: According to both opinions if the resident states his intent explicitly we accept his revelation.

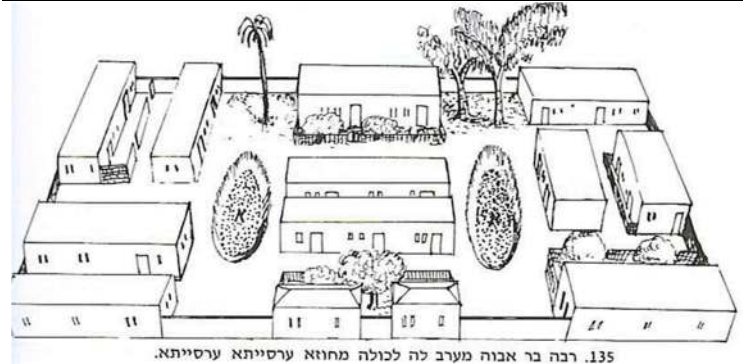
4) ערקבלין

Reish Lakish identifies ערקבלין.

הדרן עלך עושין פסין

5) **Mishnah:** The Mishnah discusses different foods that may be used for an eruv techumin and shitufei mevo'os. ■

Daf DIAGRAM



A partition built for storage is not for residence

Raba bar Avuah used to enclose each neighborhood throughout the city of Mechuza with its own eruv. He determined that the outer walls of the city were not constructed in order to enclose the city for residential purposes, but rather only to protect the pits filled with fruit which were for the animals.

REVIEW and Remember

1. In the context of eruvei techumin, what is the difference between an old city and a new city?
2. What is the dispute between R' Ilai and Chananyah regarding mid-sized cities?
3. What is the difference between R' Kahana's version of R' Sheishes's statement and R' Tavyomi's?
4. Why does wine constitute a valid eruv techumin for a nazir?

Gemara GEM

Torah study to save the deathly ill

מלמד שחלה חזקיהו ובא ישעיהו להושיב ישיבה על פתחו

Yeshayahu established a yeshiva near the door of King Chizkiyahu, who had become deathly ill. Rashi explains that this was in order to fend off the malach hamaves, the Angel of Death.

This reaction of Yeshayahu must be understood in light of the Gemara in Berachos (10a-b), which elaborates upon these crucial moments. Chizkiyahu had refused to marry, because he was aware that when he would have a son, that son would be evil and sinful. As a result of his refusal to marry, he was sentenced in the heavens to death. When Chizkiyahu was told by Yeshayahu that his death was imminent, Chizkiyahu then turned to Yeshayahu and agreed to marry if Yeshayahu himself would give his own daughter to Chizkiyahu to marry. Yeshayahu responded that the decree had already been finalized, and that marrying his daughter would no longer help avert his impending demise.

We see from the Gemara in Berachos that Yeshayahu himself had given up all hope of Chizkiyahu recovering. Yet, in our Gemara, Yeshayahu was the one who valiantly, and successfully, tried to fight off the Angel of Death by setting up a yeshiva whereby the merit of the Torah study

would force the Angel of Death to stay away. How are we to understand the attitude of Yeshayahu in regard to this incident?

The Ben Ish Chai suggests that in fact, Yeshayahu felt that the demise of Chizkiyahu was inevitable. However, he felt that the soul of Chizkiyahu would be returned to the heavens by means of a divine kiss (נשיקה). The Angel of Death would then come at the last moment and appear to frighten Chizkiyahu, although the Satan would not be able to take his soul. Yeshayahu set up the yeshiva in order to prevent this last moment appearance of Satan and to prevent the shock he sought to instill.

Ben Ish Chai also writes that it could be that although Yeshayahu felt there was no hope to save Chizkiyahu, it was customary to set up a yeshiva by the home of every talmid chacham who was ill. Yeshayahu did not want to do any less for Chizkiyahu, even though it might have been futile. Otherwise it would have appeared as a disgrace for the King, if no effort were to be made to save him.

We could also say that Yeshayahu did not give up hope at all, and he knew that the yeshiva and the Torah study would certainly serve to save Chizkiyahu. Yet, at the same time, Yeshayahu knew that the prayers of Chizkiyahu were critical at that moment. He told Chizkiyahu that the situation was desperate in order to ensure that the prayers he would pronounce would be heartfelt. ■

Distinctive INSIGHT

Bittul Reshus

כשתימצי לומר לדברי רבי אליעזר המבטל רשות חצירו רשות ביתו ביטל לרבנן המבטל רשות חצירו רשות ביתו לא ביטל

Bittul translates literally as nullification. Of course, generally, it is preferable to enact an eruvei chatzeiros [joint participation in bread, matzo or some other collection of food] from before Shabbos when the members of a courtyard, street or town want to carry in their common domain. When there are non-Jews in the area, sechiras reshus [rental from the non-Jewish neighbors] must be put into effect as well. Bittul is a different manner of

unifying separate reshuyos ha'yachid. Where eruvei chatzeiros was not performed before Shabbos began, one or more of the other Jewish residents of the enclosed area may nullify their rights in the common domain in favor of one of the residents on Shabbos. The latter resident and members of his or her household may then carry throughout the area, but the others may not. Slightly more advantageous is the case where several of the neighbors have participated in eruvei chatzeiros, but one or more of the other Jewish residents did not participate. [This is an unlikely case, since generally eruvei chatzeiros is put into effect by zechiah. In making a blanket zechiah, it is very unlikely that you might forget to in-

clude someone!] In this case, the participants in the eruvei chatzeiros would be allowed to carry to the exclusion of the neighbors who performed the bittul. In the final analysis, bittul is obviously not a very advantageous means of unification, and is therefore rarely used. The Halachos of bittul are to be found in Shulchan Aruch, Orach Chaim 380-381.

"One person may take his own loaf of bread and grant the other residents ownership of it by way of the halachic device of "zechiah" [literally: bestowing ownership]. This procedure is relatively simple, and readily accessible in such common sources as the Kitzur Shulchan Aruch (94:6-7; see Shulchan Aruch, Orach Chaim 366:9)." ■

