

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) Clarifying the Mishnah (cont.)

The Gemara concludes its analysis and explanation of the Mishnah.

### 2) The dispute between Rabbi and Chachamim

A Baraisa is cited that records the dispute between Rabbi and Chachamim whether Rabbinical decrees apply during bein hashmashos.

To address the Gemara's inquiry Ravina explains that the first part of Rabbi's ruling refers to a tree that has a width of four tefachim rendering it a reshut hayachid and the later part of Rabbi's ruling refers to a tree that has a width of four tefachim if one includes the size of the basket that hangs from it.

The source for R' Yehudah's opinion, cited to explain Rabbi's position, requiring the eruv to be placed on an area at least four tefachim wide is quoted.

The Gemara notes that Ravina's explanation of the last case of the Baraisa is seemingly inconsistent with the opinion of R' Yosi the son of R' Yehudah who rules that we extend the walls of a basket downwards to create a reshut hayachid.

The Gemara demonstrates that the two cases are different and there is no dispute between Rabbi and R' Yosi the son of R' Yehudah.

R' Yirmiyah suggests an alternative explanation to Rabbi's case of the basket hanging from the tree.

Rav bar Shva begins to question the validity of R' Yirmiyah's rationale. ■

## REVIEW and Remember

1. What is the status of a pillar standing in reshut harabim that is nine tefachim high and used by the public to adjust their burdens?
2. How is a tree less than four tefachim wide classified?
3. Why is the basket four tefachim wide placed on a reed considered a reshut hayachid?
4. What is the difference between the case explained by Ravina and R' Yosi the son of R' Yehudah's case?

## Distinctive INSIGHT

### Rabbinic injunctions and Beis HaShemashos

איתביה רב בר שבא לרב פפא כיצד הוא עושה מוליכו בראשון ומחשיך עליו...

According to Rashi, the question is directed against Rav Yirmiyah who had said that the basket in the tree does not actually have to be within ten tefachim of the ground to be valid. We are dealing with a long basket where it could be tilted and emptied even without being brought into the reshut harabim. In contrast to this, Rav bar Shva brings a Baraisa where an eruv is not valid unless it is actually brought to where it must be situated. Here, we do not take into consideration the fact that the eruv should be valid due to the potential that it could theoretically be brought during bein hashemashos to its destination.

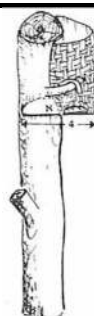
To this, the Gemara answers that in fact, Rav Yirmiyah would say that the eruv generally does not have to be brought to its actual position. However, in the case where Yom Tov on Friday is followed by Shabbos, we must implement a precaution to prevent confusion in a similar case, where Shabbos is followed by Yom Tov on Sunday. In this case, the eruv must actually be transported to its place of activation, because the dispensation of Rebbe to allow rabbinic prohibitions during bein hashemashos of Shabbos afternoon is not allowed.

Tosafos, however, points out that the rule of Rebbe does apply during bein hashemashos even as Shabbos ends, and therefore the גזירה proposed by the Gemara has no meaning. Based upon this, Tosafos questions the explanation of Rashi.

Magen Avraham (345) discusses this issue, and he registers a question whether the period of twilight on Friday even-

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## Daf DIAGRAM



### סבר לה כר' מאיר דאמר חוקקין להשלים

According to Ravina, the dimensions of the tree in the Mishnah differ between the רישא and the סיפא.

In the רישא, the tree has a width of four by four tefachim. In the סיפא, the tree itself is not four by four tefachim, but the dimensions of the basket can be added to complete the full width of four tefachim (see illustration).

## HALACHAH Highlight

### Removing an item from a tree

למטה מעשרה טפחים עירובו ואסור ליטול

*If it is lower than ten tefachim the eruv is valid but it may not be taken on Shabbos*

The Gemara teaches that if one places the eruv in a tree more than ten tefachim off the ground the eruv is invalid but if it is on the tree less than ten tefachim off the ground the eruv is valid but it may not be taken on Shabbos. Rashi<sup>1</sup> explains that the prohibition is related to the fact that it is prohibited to use a tree on Shabbos (השתמשות). Rosh<sup>2</sup> disagrees and contends that taking something off of a tree does not violate the restriction against using a tree on Shabbos. When the Gemara (Shabbos 45a) prohibits placing a lamp on a tree on Shabbos the concern was not that one would remove the lamp from the tree; rather the concern was that one would climb the tree to remove the lamp and climbing a tree certainly violates the prohibition against using a tree on Shabbos. Magen Avrohom<sup>3</sup> wonders why, according to Rosh, it is prohibited to remove an eruv from a tree when it is within ten tefachim of the ground. Certainly when it is that low there is no concern that one will climb the tree and if there is no prohibition against removing something from a tree it should be permitted. It must be that since it is prohibited to remove the eruv if it is more than ten tefachim it is also prohibited when it is within ten tefachim of the ground so that the halacha will be uniform (לא פלוג).

Teshuvos Shevet Halevi<sup>4</sup> answered that according to Rosh the prohibition is out of concern that one will climb the tree. Even when the item is within ten tefachim of the ground it is

(Insight...continued from page 1)

ing is the same as twilight on Shabbos afternoon. Perhaps, he proposes, that Rebbe only allows rabbinic injunctions to be dismissed on Friday afternoon, because the holiness of Shabbos is yet to apply. However, once the kedusha of Shabbos arrives, it cannot be minimized due to the doubt of the twilight hour.

The מחצית השקל comments that this dilemma of the Magen Avraham could be the very point of dispute between Rashi and Tosafos in our Gemara. Rashi is of the opinion that twilight is an hour of doubt, and this reflects upon the status of rabbinic injunctions. The rule of Rebbe is that the rabbis do not impose their rulings during an hour of uncertainty. Tosafos, however, understands that the opinion of Rebbe to release the validity of rabbinic rulings during this hour is a function of the doubt whether Shabbos has begun. Therefore, on Friday night, we can be lenient. However, on Shabbos afternoon, the holiness of Shabbos is in progress. The only issue is whether the kedusha of Shabbos has ended. This situation is not one where rabbinic laws can be suspended. ■

prohibited in order to keep the halacha uniform. However, this applies only when the tree is more than ten tefachim but if the tree itself is less than ten tefachim high there is never a concern that one will climb the tree and thus it is permitted to remove items from the tree since according to Rosh there is no prohibition against removing items from a tree. Consequently, he permitted one to remove his talis that fell on a tree that was less than ten tefachim tall. ■

1. רש"י ד"ה ואסור ליטול.

2. רא"ש שבת פ"ה סי' ב'.

3. מג"א סי' של"ו סק"ב.

4. שו"ת שבט הלוי ח"ז סי' מ"ד. ■

## Gemara GEM

### Less than four Amos at a time

ונתכוין לשבות בעיקרו

Torah law allows a person to carry an object in the public domain, as long as it is carried for a distance of less than four amos. As long as each leg of the journey is less than four amos, this action may be repeated over and over again, with the object ultimately being transported a far distance. This is not even considered חצי שיעור—a partial melacha—which is prohibited according to Rabbi Yochanan

according to the Torah, and is prohibited rabbinically according to Reish Lakish, because carrying less than four amos is not a melacha at all.

Therefore, if a person finds himself on the road as Shabbos is beginning and he has his wallet with him, technically, he may continue walking at intervals of less than four amos, with stopping each time, until he arrives at a spot where he can hide his valuables. Nevertheless, the rabbis were concerned for the obvious risk that a person may carry a full four amos. Therefore, a person carrying a wallet in the above mentioned case should

give it to a gentile who is traveling with him, and not utilize this technique of carrying less than four amos at a time.

In fact, this method has been intentionally concealed, as the Gemara says (Shabbos 153b): "The honor of G-d is to conceal the matter" (Mishlei 25b), lest a person come to carry an object a full four amos.

Carrying less than four amos at a time is allowed only in emergency, when a person has no alternative and he might become confused due to an imminent loss of money (see Shulchan Aruch 266:7, Mishna Berura #16-18). ■

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