

## OVERVIEW of the Daf

### 1) Is a ladder the equivalent of an entrance? (cont.)

The Gemara concludes its question and clarifies R' Nachman's position as to whether a ladder has the status of an entrance.

R' Yehudah in the name of Shmuel ruled: If one lined the wall between two chatzeros with ladders the wall is still considered a closed partition.

The Gemara notes an apparent contradiction between this ruling of Shmuel and another and resolves the contradiction.

The Gemara relates the incident of when R' Yosef sent Abaye to make an eruv for a particular town.

### 2) Leaving part of the city out of the eruv

A Baraisa describes the town of Chadasha which serves as the example, according to R' Yehudah, as the size which must be excluded from the eruv in a public town that became private.

R' Huna and R' Yehudah disagree whether a town the size of Chadasha has to exclude a section from its eruv.

Rav is quoted as ruling like R' Shimon who rules that it is sufficient to exclude three chatzeros with two houses in each chatzer.

R' Yitzchak ruled that even one house in one chatzer is sufficient to be an exclusion to the eruv.

Abaye asked R' Yosef whether R' Yitzchak's ruling was based on logic or tradition and the question was not answered.

**3) MISHNAH:** The Mishnah discusses the consequence of one who begins Shabbos on the opposite side of the city than his eruv. Additionally, the Mishnah discusses the consequence of placing the eruv in the extension of the town or beyond.

### 4) Clarifying the Mishnah

Two different interpretations of the Mishnah's reference to East and West are presented.

The Gemara clarifies that the Mishnah's phrase חוץ לתחום means outside the town's extension.

A discrepancy is noted between our Mishnah and a Baraisa. Our Mishnah rules that if one places his eruv in one direction he loses that distance in the opposite direction yet a Baraisa rules that he loses the entire width of the town in the opposite direction.

R' Yehoshua ben Levi distinguishes between a case where the two-thousand amos end in the middle of the city or at the end of the city.

R' Idi claims that this distinction must have been a prophecy. ■

## Gemara GEM

### *The existence of prophecy in our days*

א"ר אידי אין אלו אלא דברי נביאות

R' Idi commented: This is nothing less than words of prophecy

**T**osafos, quoting the R"l states that whenever the Gemara uses this phrase it is not a criticism but rather a praise. In other words, a distinction as fine and subtle as the one presented can not be attributed to anything other than ruach hakodesh.

The Chasam Sofer (Teshuvos, O.C. #208) explains that the ruach hakodesh referred to is not the type of ruach hakodesh experienced by Dovid HaMelech or other prophets. Rather it refers to a special Divine Spirit that rests upon those people who diligently study Torah LiShmah. People who exert themselves to study Torah in this fashion merit to arrive at the truth, sometimes even beyond what their natural intellectual abilities would allow. HaKadosh Baruch Hu grants select individuals special Divine Wisdom to help them discover the true meaning of the Torah they are studying.

With this explanation the Chasam Sofer explains the Gemara in Bava Basra (י"ב) which states: "R' Avdimi from Chaifa stated, from the day the Beis HaMikdash was destroyed ... even though prophecy was taken from the prophets it was not taken from the scholars." What the Gemara means is that this element of prophecy, understanding ideas and concepts beyond one's natural abilities, which one can achieve through the study of Torah LiShmah still exists. It is this variety of prophecy that was given to scholars.

With this explanation we can more fully understand Tosafos' comment. R' Idi was commenting that the distinction made by R' Yehoshua ben Levi was so subtle that it could only have been made with the special Divine assistance called ruach hakodesh. ■

## REVIEW and Remember

1. What were the instructions R' Yosef gave to Abaye when he sent him to make an eruv?  
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2. Why did Abaye want to know whether R' Yitzchak's ruling was based on logic or tradition?  
\_\_\_\_\_
3. Explain the two explanations of the terms East and West in the Mishnah.  
\_\_\_\_\_
4. According to R' Yehoshua ben Levi when is a town considered to be four amos?  
\_\_\_\_\_

# HALACHAH Highlight

## Utilizing prophecy to resolve uncertainties

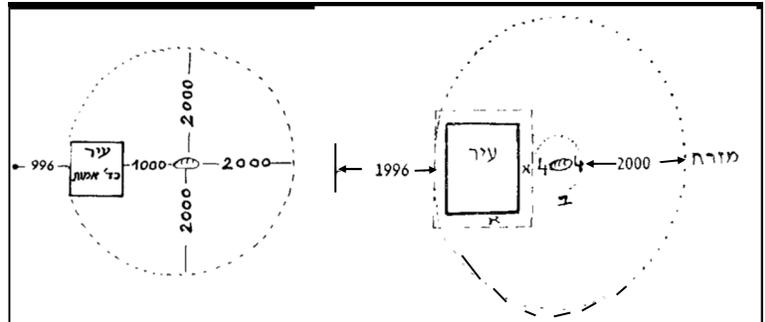
אין אלו אלא דברי נביאות

This is none other than words of prophecy

**R'** Idi comments on a statement made by R' Yehoshua ben Levi that it is nothing less than “words of prophecy – divrei nevi’us.” Tosafos<sup>1</sup> in the name of R”I explains that whenever one finds the expression “this is nothing less than the words of prophecy” it expresses praise for the statement and was not intended to be derogatory. In other words, the wisdom necessary to generate the distinction is so fine that it must have come from someone possessed with Divine Spirit – ruach hakodesh. This is also the implication from the Gemara in Bava Basra (12a) in which R' Yosi describes a statement of Sumchus as “words or prophecy” and this leads the Gemara to comment that from the time the Beis Hamikdash was destroyed prophecy was taken from the prophets and was given to Torah scholars. This implies that Torah scholars being in possession of prophecy is a good thing. Tosafos<sup>2</sup> elsewhere relates that Rabbeinu Kalonimus amended three things based on prophecy before he died. The annotator to Tosafos there cites Teshuvos Min HaShamayim who references the comments of Tosafos to our Gemara and explains that describing something as coming from prophecy is praise. He does not mean that it emanates from actual prophecy; the intent is that the wisdom is so deep that it is reminiscent of prophecy.

Teshuvos Yad Eliyahu<sup>3</sup> recounts an incident in which

# Daf DIAGRAM



**I**f one’s techum ends in the middle of a city (picture on the left) the city counts towards the two-thousand amos of the techum. However, if one’s techum encompasses an entire city (picture on the right) the entire city counts as four amos and the remaining distance of the techum is measured from beyond the city. ■

someone well known for his piety had a tereifah bird become intermingled with kosher birds. This pious individual relied upon his Divine Spirit to recognize where tumah resides and based on that identified which birds were kosher and which was the tereifah. This is not a violation of the principle that Torah is not in heaven since that applies when one seeks to resolve a dispute with prophecy but it is permitted to use prophecy or Divine Spirit to reveal the identity of things. ■

1. תוסי' ד"ה אין אלו.
2. תוסי' מנחות ק"ט: ד"ה בתחילה.
3. שו"ת יד אליהו ח"א סי' מ"ג. ■

# Distinctive INSIGHT

## Adjacent Eruvin

דף נט: והאמר רב נחמן אמר שמואל אנשי חצר ואנשי מרפסת ששכחו... ולא עירבו אם יש לפניהם דקה ארבעה אינה אוסרת ואם לאו אוסרת הכא במאי עסקינן בדלא גבוה מרפסת עשרה ואי לא גבוה מרפסת עשרה כי קא עביד דקה מאי הוי במגופת עד עשר אמות דכיון דעביד דקה איסתלוקי איסתלוק ליה מהכא

**I**n the absence of a dakah – a low opening, but at least four tefachim high, in front of an alley that signifies its separation from its environs – the members of an alley that did not participate in an eruv forbid the members of the adjacent alley who did make an eruv

from carrying. [The Acharonim discuss the question of whether a Tzuras HaPesach suffices in this regard.]

For this reason, one cannot make an eruv for half a city (i.e., multiple eruv in a single city – see above, 59a-b). There is a dispute as to the actual halachah:

1.Rashi, Rosh, Maharam MeRotenburg – This is only the case with a private city that became a public city – since they originally had on unified eruv they may not now split into two distinct eruv in, unless each alley has a dakah. However, a city that was always public may make separate eruv in with lechayayim or koros (pillars or beams at the edge of each alley).

2.Ramban, Rashba – Even a city that was always public may not make separate eruv in with lechayayim or koros. However, this is only the case where the distinct eruv in are adjacent one to another and the lechayayim or koros are only dividing one area in which carrying is permitted from another area in which carrying is permitted. On the other hand, to set off an areas in which carrying is permitted from an area in which carrying is not permitted, lechayayim or koros do suffice.

[A public city that does not include a Reshis HaRabbim (viz., its main road has only one exit) has more lenient halachic guidelines that a public city that does include a Reshus HaRabbim.]■

