

1 In the previous Daf we had a case of -היהא אבוורנקא דהוה לי לריש גלותא בבוסתניה
 The ריש גלותא had a small surrounded area - with a thick tree in it for shade - in middle of his orchard - a large קרפף, and was planning to carry food to that area on שבת.
 רב הונא בר חיננא constructed a makeshift מחיצה of sticks placed within three טפחים of each other, along the path from the house to the tree. He held that they may NOT carry in the קרפף because it is ולבסוף פתח - the אבוורנקא was made after the מחיצות.
 רבא removed the sticks, and רב פפא ורב הונא בריה דרב put them away, so that they would not be put back.
 Rava held they were not necessary because the area in middle of the קרפף is considered a residence which transforms the entire קרפף into a חצר of the small area, and it is therefore מותר to carry throughout the entire קרפף.
 Rava held that ולבסוף פתח is more than ולבסוף ישב.
 The גמרא brings three אמוראים who questioned רבא the next day - on שבת, in support of רב הונא בר חיננא:

2 First, רבינא asked Rava from a Braisa;
 - עיר חדשה מוודין לה מישיבתה וישנה מחומתה
 The תחום שבת - the 2000 אמה distance one may walk on שבת - is measured from the edge of the city. What is considered the edge of the city - the wall or the last house?
 The Braisa clarifies;
 - חדשה שהוקפה ולבסוף ישבה
 A new city - which means it was first enclosed and then built - we measure from the houses and not from the wall, because a wall that came before the residence does not count as a wall.
 - ישנה ולבסוף הוקפה
 An old city - which means it was first settled and then enclosed - we measure from the wall of the city, because the wall was built as part of the city.
 Similarly, in this case of the ריש גלותא, the small area inside was constructed after the walls - therefore, the walls are not valid.

1 ההיא אבוורנקא דהוה לי לריש גלותא בבוסתניה

Planning to carry food to that area on שבת

רב הונא בר חיננא	רבא
He held that they may NOT carry	Removed the sticks
Because	↓
הוקף ולבסוף פתח	הוקף ולבסוף ישב
	is more than
	הוקף ולבסוף פתח

2

1 רבינא

עיר חדשה מוודין לה מישיבתה וישנה מחומתה

ישנה	חדשה
ישבה ולבסוף הוקפה	שהוקפה ולבסוף ישבה
↓	↓
We measure from the walls	We measure from the houses

?

Case of the ריש גלותא the small area inside was constructed after the walls therefore the walls are not valid

3 Second, רב פפא asked Rava from a statement of רב אסי:
 מחיצות אדרכלין לא שמה מחיצה -
 Walls made to protect construction workers from the sun are not considered valid walls. Here too, the walls around this small tree area are only to provide temporary protection, and are not really for דירה.

3

2
רב פפא
 Statement of רב אסי...
**מחיצות אדרכלין
 לא שמה מחיצה**

?

Here too, the walls around this small tree area are only to provide temporary protection

4 Finally, רבא בר אבהו asked Rava from רב הונא בריה דרב יהושע who required individual עירובין for every neighborhood in מחוזא even though there were מחיצות at the entrance of town to protect the stored ox food in the ditches throughout the town - apparently because מחיצות העשויות לנחת - a מחיצה that is made just for storage it is not a valid מחיצה. Here too, the מחיצות around the tree area are just there to protect the items that people who relax there leave there.

4

3
רב הונא בריה דרב יהושע
 Asked from רבא בר אבהו
**מחיצות
 העשויות לנחת**
 Is not a valid מחיצה

?

Here too, the מחיצות around the tree area are just there to protect the items that people who relax there leave there

ריש גלותא
 Said about
 רב פפא ורב הונא
 בריה דרב יהושע
**חכמים המה להרע
 ולהיטיב לא ידעו**

Once Rava's opinion was disproven, the ריש גלותא said about רבא בר אבהו, רב פפא ורב הונא בריה דרב יהושע Rava's students:
 חכמים המה להרע ולהיטיב לא ידעו -
 They are smart to do bad, by hiding the sticks on Friday - but have no knowledge of how to do good - They only realized on the next day - Shabbos, that Rava's opinion was incorrect, when they could not put the sticks back.
 It was רב פפא ורב הונא בריה דרב יהושע themselves who asked the 2nd and 3rd Kasha.

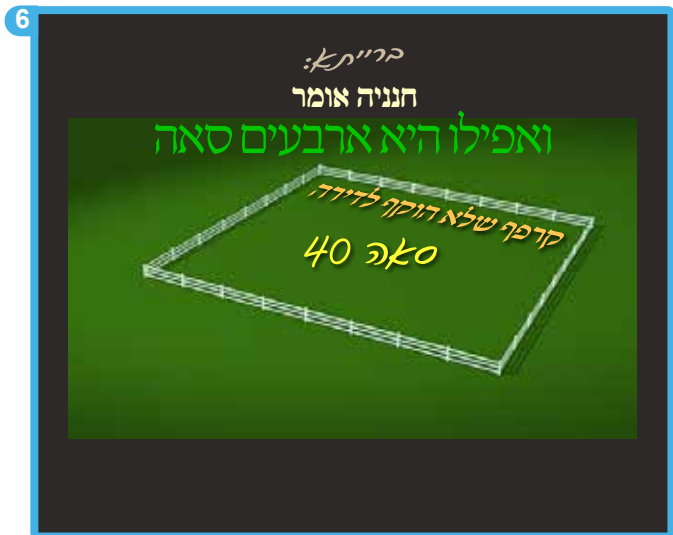
5 The Gemara next returns to the Mishnah where רבי אילעאי related 3 rulings he heard from רבי אליעזר.
 אמר רבי אילעאי שמעתי מרבי אליעזר ואפילו היא בית כור -
 ר' אליעזר allows carrying in a חוקף לדירה as big as a בית כור, which is 30 סאה -
 בית סאתיים is 15 times bigger than a בית כור.

5

אמר רבי אילעאי שמעתי מרבי אליעזר
ואפילו היא בית כור

קרפף שלא חוקף לדירה
 סאה 30

6 The Gemara cites a Braisa:
 סאה 40 - even up to 40 - חנניה אומר ואפילו היא ארבעים סאה.
 Both opinions are derived from the description of ישעיהו הנביא walking through חזקיהו's palace yard which was the size of a regular city, and they disagree about how large an average city is.



7 רבה בר בר חנא אמר רבי יוחנן ישעיהו הנביא went to that part of the palace of חזקיהו המלך to establish a ישיבה there to prevent the מלאך המוות from entering. However, the גמרא says that generally this is not advisable דילמא אתי לאיגרויי ביה שטן - because it might incite the שטן against the sick person.



8 The second ruling that רבי אילעאי related in the name of רבי אליעזר:
 וכן שמעתי הימנו אנשי חצר ששכח אחד מהן ולא עירב אסור מלהכניס ולהוציא לו אבל להם מותר -
 If one member of a חצר forgot to join in the עירוב, and he gave up his rights in the חצר to everybody else, HE may not carry from his house to the חצר or from the חצר into his house. There is a מחלוקת whether other members of the חצר may carry to and from his house:
 Our משנה, which is the opinion of ר' אליעזר, holds that the other members of the חצר may carry to and from his house, because we assume that when he was מבטל his rights to the חצר - as Rashi says - he was מבטל in a generous way, and he also meant to be מבטל the rights to his HOUSE. Similarly, he need not specify that he is מבטל his רשות to every homeowner.



The דף ס"ט ע"א later on משנה the רבנן - who are quoted in the משנה - hold that nobody may carry from this person's house, because we assume that when he is מבטל - that when he is מבטל his rights in the חצר we interpret it as a minimal ביטול that does not include ביטול of his house, and does not include ביטול to each member of the חצר unless he specifies.

9 The third ruling that רבי אילעאי related in the name of רבי אליעזר:

– וכן שמעתי ממנו שיוצאים בערקבלין בפסח
 The פרק concludes by clarifying that ר' אליעזר was quoted to hold that one can fulfill the Mitzvah of מרור on פסח with the vines that grow around the trunk of a palm tree.

9

3rd

וכן שמעתי ממנו
 שיוצאים בערקבלין בפסח



10 The Mishnah ended with רבי אילעאי saying
 - וחזרתי על כל תלמידי ובקשתי לי חבר ולא מצאתי
 I could not find a תלמיד of ר' אליעזר who would verify that indeed ר' אליעזר issued these 3 rulings.

10

! **וחזרתי על כל תלמידי
 ובקשתי לי חבר ולא מצאתי**

הדרן עלך עושין פסין - We have B"H completed the Second Perek of עירובין פסין.
 מס' עירובין פסין - We will begin the Third Perek and review the Mishnah in the next Daf B'ezras hashem.

הדרן עלך עושין פסין