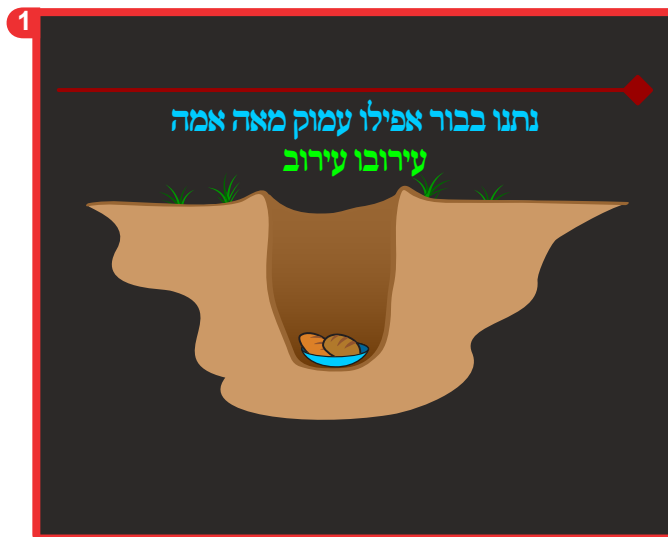


- 1 The Mishnah on ע"ב ל"ב ע"ב taught:
 - נתנו בבור אפילו עמוק מאה אמה עירוב עירוב
 If the עירוב is put in a pit, no matter how deep it is, the עירוב is valid.
 The גמרא discusses the various possibilities of where this בור may be located:



- 2 --- If the surrounding area is a רשות היחיד it is פשיטא - obvious that the עירוב is accessible and valid, because the בור is a רשות היחיד which extends all the way up to the sky and down to the depths underground.



- 3 --- If the surrounding area is a רשות הרבים it would not be valid, because the עירוב is in a רשות היחיד and inaccessible from his מקום שבתה in the רשות הרבים.



4 The Gemara concludes that the Mishnah is speaking of a case where the surrounding area is a *krumalit*, and even though it is *krumalit* to take something from a *reshut ha'chayid* to a *krumalit*, our Mishnah follows the opinion of *Rav* that - כל דבר שהוא משום שבות לא גזרו עליו בין השמשות בין השמשות דרבנן do not apply during *shemshot*, when the *eruv* takes effect.



5 *Mishna* the *zagot*: נתנו בראש הקנה או בראש הקונדס בזמן שהוא תלוש ונעוץ אפילו גבוה - מאה אמה הרי זה *eruv* - If an *eruv* is put on top of a reed or a pole, no matter how high it is off the ground, it is a kosher *eruv* as long as the reed has been uprooted from the ground, and then stuck back in the ground. The implication is that if the reed were still attached to the ground the *eruv* would be considered inaccessible and therefore *pasul*.



6 The Gemara asks two questions based on this assumption: First, it seems that the reason an attached reed cannot be used is that the *רבנן* forbid benefit from a tree on *shabbat*. This assumes that even an *eruv* like *eruv* - that somebody might cut off a branch - applies during *shemshot*, when the *eruv* takes effect, like the *רבנן*. Now we just said that the previous *mishna* reflects the view of *Rav* that *shemshot* of *eruv* do NOT apply during *shemshot*.



The Gemara offers two possible answers: First, *Rav* and *Sifra* - indeed, the two *משניות* represent opposing points of view. Second, *both* follow *Rabbe's* opinion, and even though the *gizra* against using trees does not apply during *shemshot*, a reed is particularly fragile, and it's very likely that he will break it while removing the *eruv*, which would be a *מלאכה דאורייתא*.



7 The second question that the גמרא poses is that if we do not allow placing an עירוב on a reed out of fear that he might break it, how could רב נחמן allow people to sit on pressed down reeds on שבת?
 Rav Nachman answers that התם בעוזרדין - we are only strict with hard reeds that can easily break and are Halachically considered to be trees, but soft reeds like the ones רב נחמן allowed people to sit on, are considered vegetables, to which the גזירה does not apply.

The distinction between soft and hard reeds has ramifications in הלכות כלאי הכרם.
 Soft reeds are considered vegetables and may not be planted in a vineyard, whereas hard reeds are considered trees and therefore may be planted in a vineyard.

7

How could רב נחמן allow people to sit on pressed down reeds on שבת?

התם בעוזרדין
We are only strict with hard reeds that can easily break

כלאי הכרם

Soft reeds are considered Vegetables May not be planted in a vineyard	Hard reeds are considered Trees May be planted in a vineyard
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8 Parenthetically the גמרא mentions that there are also two types of קידה - one is a vegetable which may not be planted in a vineyard - and one which is called קידה לבנה, is considered a tree and may be planted in a vineyard.

8

TWO TYPES OF
קידה

1 VEGETABLES May not be planted in a vineyard	2 קידה לבנה TREE May be planted in a vineyard
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9 משנה the זאגט - נתנו במגדל ואבד המפתח הרי זה עירוב - If he put an עירוב in a closet and lost the key - The תנא קמא holds it is a valid עירוב - קמא - The ר' אליעזר holds it is not valid.
 The גמרא asks why the תנא קמא considers it a valid עירוב, after all
 the עירוב is totally inaccessible to him? - הוא במקום אחד ועירובו במקום אחר

9

נתנו במגדל ואבד המפתח

ר' אליעזר תנא קמא

הרי זה עירוב אינו עירוב

כאז במקום אחד וצירובו במקום אחר?



10 The Gemara answers;
 - רב ושמואל דאמרי תרוייהו הכא במגדל של לבנים עסקינן
 The closet is made out of bricks that are not cemented together, and the ר' מאיר holds like תנא קמא that it may be dismantled on שבת. It is not considered - demolishing.

The Gemara explain that our משנה must be talking about יום טוב and not שבת.
 ר' מאיר only allows dismantling the bricks on יום טוב, because one may do even a מלאכה לצורך אוכל נפש - for the purpose of eating, but not on שבת, because they are מוקצה.

10

יום טוב

allows ר' מאיר
Dismantling the Bricks

One may do a
 מלאכה לצורך אוכל נפש

11 Regarding a lost key on Shabbos which was later found:
 - נמצא המפתח בין בעיר בין בשדה אין עירובו עירוב
 The איסור הוצאה רבנן holds the עירוב is not valid because the איסור הוצאה prevents him from bringing the key to the closet, making the עירוב inaccessible.

רב רבי אליעזר holds
 - בעיר עירובו עירוב
 If the key is found in the city the עירוב is valid because רבי אליעזר holds that the key may be transferred through גגות וקרפיות - roofs, courtyards, and Karfafs, as רבי שמעון says;
 - רשות אחת הן לכלים ששבתו בתוכן
 Utensils that were in them at the onset of Shabbos may be carried from one to the other without עירובי חצירות.
 - בשדה אין עירובו עירוב
 If the key was found in the field the עירוב is not valid, because רבי אליעזר holds like the רבנן regarding one who finds תפילין - that we may not move things in a רשות הרבים less than four אמות at a time, even for the sake of a מצוה. Therefore, the key may not be brought to the closet, leaving the עירוב inaccessible.

11

A lost key which was later found:
נמצא המפתח בין בעיר בין בשדה

<p>ר' אליעזר</p> <p>בעיר עירובו עירוב</p> <p><i>May be transferred through</i> <i>גגות חצירות וקרפיות</i></p>	<p>חכמים</p> <p>אין עירובו עירוב</p> <p><i>איסור הוצאה</i></p>
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רב רבי שמעון
רשות אחת הן
לכלים ששבתו בתוכן

בשדה
אין עירובו עירוב

רבנן
One who finds תפילין
may not move it
less than 4 אמות at a time
even for a מצוה