

1 In the previous daf we learned that if a ditch between two fields is filled with dirt or rocks, we view it as if it is permanently filled. The two fields now become one חצר requiring one עירוב.

1 *A ditch between two fields... if filled with dirt or rocks it is considered permanent.*

The two fields now become one חצר requiring one עירוב

2 The Gemara asks that our משנה assumes that אפילו בסתמא - even without saying that he wants to be מבטל it, we still consider it to be filled, but in אהלות the משנה says that if a house is filled with straw or rocks it is only considered to be filled if ביטלו - he specifically intends to leave them there permanently?

2

אפילו בסתמא ← ? ← אפילו אפילו

A house is filled with straw or rocks is only considered to be filled only if ביטלו

3 The Gemara has three answers:
 - אמר רב אסי מאן תנא עירובין רבי יוסי היא -
 Our משנה is the opinion of ר' יוסי, but in אהלות the משנה is an opinion that disagrees.
 According to ר' יוסי there is the following difference between קש - straw, and עפר או צרורות - dirt or pebbles:
 - סתם קש לא בטל -
 Straw for which he had no specific intention does not become בטל, because he might need it for animal feed, which is permitted on Shabbos. If it is clear that he will NOT need it, it IS בטל and considered permanent.
 - סתם עפר בטל -
 Dirt is considered permanent, because it is מוקצה and he cannot use it on Shabbos, unless he specifically had in mind to use it for a permitted use.

3 *The Gemara has three answers...*

1 אמר רב אסי מאן תנא עירובין רבי יוסי היא

צרורות	עפר	קש
סתם	סתם	סתם
בטל	בטל	לא בטל

because they are מוקצה and cannot be used on Shabbos

because he might need it for animal feed

4 -2! רב הונא בריה דרב יהושע אמר טומאה אשבת קרמית -
We cannot compare שבת, where people would even abandon
a wallet for the duration of שבת, to טומאה where people are
not as likely to abandon things.

4 **2** רב הונא בריה דרב יהושע אמר
טומאה אשבת קרמית

We cannot compare...

שבת people would even abandon a wallet	טומאה people are not likely to abandon things
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5 -3! רב אשי אמר בית אחריץ קא רמית - we are much more likely
to be מבטל something in a ditch which is normal to fill in,
than in a house which is not normal to fill.

5 **3** רב אשי אמר
בית אחריץ קא רמית

*People are much more likely
to be מבטל something in a ditch
than in a house*

6 The next Halachah in the Mishnah;
נתן עליו נסר שרחב ארבעה טפחים... מערבין שנים ואם רצו מערבין אחד
If he put a board that is four טפחים wide over the ditch, the
two חצירות have the option of joining a single עירוב or making
separate חצירות, because it is like a פתח between two חצירות.

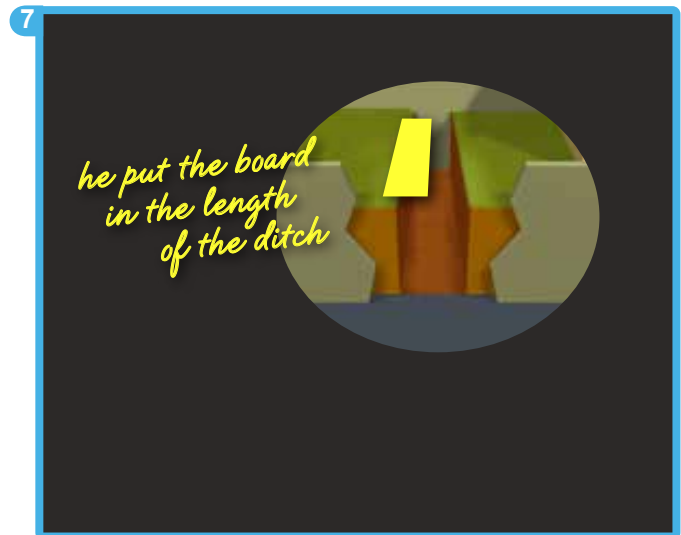
6 נתן עליו נסר שרחב ארבעה טפחים...
מערבין שנים ואם רצו מערבין אחד

the two חצירות
have the
option
single
עירוב

separate
עירוב

separate
עירוב

7 The Gemara points out, that if he put it in the length of the ditch, the board can be any width, as long as it reduces the width of the ditch to less than 4 טפחים.



8 - וכן שתי גזוזטראות זו כנגד זו
The Mishnah said that two ledges can also be connected with a four טפח wide board. The Gemara adds that this only works if the ledges line up, and at the same height, within three טפחים.



9 the Mishnah says;
מתבן שבין שתי חצירות גבוה עשרה טפחים
If there is a 10 טפח high haystack that separates two חצירות, they have to make separate עירובין.
Residents of both חצירות may feed their animals from the haystack, and we need not be concerned that it will become lower than 10 טפחים, because the animals do not eat that much in one day.
However, if it was less than ten טפחים before שבת, they have to make one עירוב together, because they are now one חצר.



- אמר רב הונא ובלבד שלא יתן לתוך קופתו ויאכל
Rav Huna says that when feeding the animals from the haystack the owner may not put some into his basket - or even lead the animal directly to the haystack to eat from it - either because he might take too much and reduce the height of the מחיצה, or because the straw is מוקצה.
When the Mishnah said מאכילין it meant he may allow it to eat - or even block other paths so that the animal will go to the haystack by itself.

- 10 The גמרא asks from a ברייתא with the following scenario:
 - בית שבין שתי חצירות
 A house between two חצירות, and Rashi adds;
 - ושני בתים משתי החצירות פתוחין לו
 And two houses from the two חצירות on either side of it open
 into this house -
 - ומילאוהו תבן
 And a partition of straw was put up in this middle house -
 - מערבין שנים ואין מערבין אחד
 The two חצירות must each make a separate עירוב, because they
 are divided by that straw partition.

This Braisa explicitly allows people from both sides to take
 straw from the haystack into a basket, contradicting רב הונא?

10 The גמרא asks...

ברייתא
 בית שבין שתי חצירות
 ושני בתים משתי החצירות פתוחין לו

ומילאוהו תבן
 And a partition of straw was put
 in this middle house

מערבין שנים ואין מערבין אחד
 People from both sides may take straw
 from the haystack into a basket
 contradicting רב הונא?

- 11 The גמרא answers that one may take from a haystack in a
 house, because
 - כי מיפחית מינכרא ליה מלתא
 when it gets close to below ten טפחים everybody will notice it
 by the distance between the top of the pile and the ceiling and
 won't take any more, whereas, the height of a haystack in the
 חצר is not as noticeable.

11 In a house...
 כי מיפחית מינכרא ליה מלתא
 when it gets close to below ten טפחים
 everybody will notice it

- 12 The גמרא goes back to analyze many elements of the ברייתא
 that we just quoted:
- 1- The ברייתא seems to assume the haystack will divide the
 house even though it does not reach the ceiling, indicating
 that
 - מחיצות שאין מגיעות לתקרה שמן מחיצות
 Walls that do not reach the ceiling are still considered walls.
 Abi rejects the proof because the house may be less than 13
 טפחים tall, leaving a space of less than 3 טפחים which is
 considered completely closed off based on לבד.
 Or as רב הונא בריה דרב יהושע says, the house may be a total of 10
 טפחים, and the haystack is a bit more than 7 טפחים.

12 The גמרא goes back to analyze the ברייתא

The haystack will
 divide the house
 even though it
 does not reach
 the ceiling

מחיצות
 שאין מגיעות לתקרה
 שמן מחיצות

X אבי rejects this proof
 the house may be less than 13 טפחים tall,
 leaving a space of
 less than 3 טפחים

13 -2- The Braisa said, once the haystack becomes less than ten טפחים high, שניהן אסורין - neither side can take more straw, because they now become one big חצר which requires one combined עירוב, which they do not have, and therefore, may not carry. This seems to indicate דיוורין הבאין בשבת אסורין - when people join a חצר on שבת, they cause the חצר to become אסור for everybody. The גמרא answers דלמא דאימעט מאתמול - Perhaps, the case is that the haystack was already less than 10 טפחים before שבת, but if it was diminished ON שבת it would have no effect on carrying in the חצר.

13

If the haystack becomes less than ten טפחים high

שניהן אסורין

דיוורין הבאין בשבת אסורין

when people join a חצר they cause the חצר to become אסור for everybody !

דלמא דאימעט מאתמול

14 -3- In order to allow carrying from the middle house to one of the חצירות the בריתא suggests a two-part solution; נועל את ביתו ומבטל רשותו - which may mean that other person has to EITHER lock his house, OR give up his rights in the middle house, Or it may mean that he has to BOTH lock his house, AND give up his rights, because once he is used to carrying in the house we require extra safeguards.

14

Carrying from the middle house to one of the חצירות

The other person has to Lock up his house OR Give up his rights to the middle house

15 -4- When the בריתא says that the one who was מבטל רשות cannot carry from the middle house, it is teaching that even if the other person is also מבטל רשות back, the first person remains אסור because אין מבטלין וחוזרין ומבטלין - the other party cannot be מבטל their רשות back to the first person.

-5- When the בריתא said that people from two different תחומי שבת can take straw from a pile in the middle, it was teaching that even according to ר"ע that תחומין are דאורייתא, we allow them to take from both sides, and are not worried that they may accidentally take straw from past their תחום.

15

The one who is מבטל רשות cannot carry from the middle house

...even if the other person is also מבטל רשות back, the first person remains אסור because אין מבטלין וחוזרין ומבטלין



16 משנה the זאגט:
 שיתופי מבואות - how do we make a
 In addition to collecting food from all residents, a person can
 take a barrel of his own food
 - ואומר הרי זו לכל בני מבוי
 He grants every resident a part of it -
 - על ידי בנו ובתו הגדולים וע"י עבדו ושפחתו העברים וע"י אשתו
 by having one of his children over בר or בת mitzvah, or his
 Jewish servants, or his wife make a קנין on behalf of
 everybody in the מבוי.
 When making this קנין R' Yehuda says the barrel must be
 lifted a טפח off the ground.

16 כיצד משתתפין במבוי
 How do we make a שיתופי מבואות?
 He may take a barrel of his own food
 ואומר הרי זו לכל בני מבוי
 או ידי בנו ובתו הגדולים
 וע"י עבדו ושפחתו העברים וע"י אשתו
 and they make a קנין on behalf
 of everybody in the מבוי

17 This was one of four things taught by the
 אתא דפומבדיתא - the elders of Pumbedisa.
 The other things they taught are:
 -2- One who says קידוש must drink מלא לוגמיו - a cheekfull of
 wine to be יוצא.
 -3- We may light a fire for a birthing mother or another sick
 person, on שבת, even in the summertime.
 -4- We hold like שמואל that we can identify an אשרה tree by
 the fact that the attendants protect it and leave the fruits
 untouched, or say that they will use the dates for beer in their
 temple.

17 This was one of four things taught by the
 אתא דפומבדיתא
 One who says קידוש
 must drink מלא לוגמיו
 We may light a fire
 for a birthing mother or sick
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