



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Eiruvin Daf Samach Gimme

- **Ravina** checked a shechita knife (which is something that was typically done by the rav) even though his rebbi, **R' Ashi**, was there. **R' Ashi** asked him, why did you do that? **Ravina** said, **R' Hamnuna** paskened in Charta D'Argeiz while his rebbi, **R' Chisda**, was alive since it was not **R' Chisda's** city. I checked a knife outside of your city as well. **R' Ashi** said, the statement taught was that **R' Hamnuna** did *not* pasken there! **Ravina** said, a statement was made that he *did* pasken there and another statement was made that he did *not* pasken there. He did not pasken there while his rebbi, **R' Huna**, was alive. He did pasken while his rebbi, **R' Chisda**, was alive, because **R' Hamnuna** was a talmid who was as great as **R' Chisda** in Torah. **Ravina** said, I too am a talmid as great as you (**R' Ashi**) in Torah, and therefore I may check a shechita knife.
  - **Rava** says, a young rav ("tzurva mei'Rabanan") may check a knife by himself for his own use (and need not bring to his rebbi).
    - **Ravina** was at an inn in Mechuza and the innkeeper brought him a knife to check. **Ravina** told him to bring it to **Rava** because he was the rav of the city. The innkeeper asked, but **Rava** said that a young rav may check a knife for himself, and you will be eating this meat!? **Ravina** said, I will be buying the meat from you, so it is considered to be for your use, not mine.
  - A group of **Rabanan** were gathered in the city of **R' Acha bar Yaakov**. One of the **Rabanan** brought a knife for the others to check. One said, shouldn't we be concerned for the honor of **R' Acha bar Yaakov** and show it to him? Another of the **Rabanan** answered that **Rava** says a young rav may check for himself. He therefore checked the knife, but was punished by Hashem for doing so.
    - **Q: Rava** said he may, so why was he punished? **A:** They had begun discussing the honor of **R' Acha bar Yaakov**, so they should have afforded him the honor of checking the knife. **A2: R' Acha bar Yaakov** was especially prestigious and therefore should have been afforded this honor even by a young rav who was shechting for himself.
  - **Rava** says, a talmid may yell at someone to prevent him from wrongdoing even if the talmid's rebbi is there.
    - **Ravina** was with his rebbi, **R' Ashi**, on Shabbos and saw a man about to tie his donkey to a tree. **Ravina** yelled at him to stop, but the man did not listen. **Ravina** said, this person should be put in cheirem. **Ravina** then asked **R' Ashi** whether it was improper for him to have done that in **R' Ashi's** presence. **R' Ashi** said, when it comes to preventing a chilul Hashem, one need not worry about giving respect to his rebbi.
  - **Rava** says, if a talmid paskens in front of his rebbi, it is assur and he is chayuv misah. If he paskens not in front of his rebbi, it is assur but he is not chayuv misah.
    - **Q: R' Eliezer** says in a Braisa that Aharon's sons died because they paskened in front of their rebbi, Moshe. The Braisa then says that a talmid of **R' Eliezer** paskened in front of him. **R' Eliezer** told his wife, I doubt that this talmid will live out the year, and the talmid actually died that year. **Rabbah bar bar Channa in the name of R' Yochanan** said, this talmid was **Yehuda ben Gurya** who was 3 "parsaos" away (24,000 amos) when he paskened. We see that even when not in front of the rebbi one is chayuv misah!? **A:** He was in front of **R' Eliezer** when he paskened. Although **Rabbah bar bar Channa** said he was 3 parsaos away, that was where he lived (not where he had paskened), and he gave that detail to show that this was an actual story that happened to real people.

- **R' Chiya bar Abba in the name of R' Yochanan** says, a talmid who paskens in front of his rebbi deserves to be bitten by a snake.
- **Zeiri in the name of R' Chanina** says, a talmid who paskens in front of his rebbi is called a sinner.
- **R' Hamnuna** asks, one pasuk says that Dovid Hamelech did pasken, and another says that he did not? The Gemara says, he didn't pasken when his rebbi was alive. He paskened after his rebbi had passed away.
  - **R' Aba bar Zavda** said, a pasuk teaches us (from Dovid) that one who takes all the items which must be given to Kohanim, and gives them all to one Kohen, causes hunger to be brought upon the world.
- **R' Elazar** says, a talmid who paskens in front of his rebbi is removed from his greatness (we see this from Elazar HaKohen).
- **R' Levi says**, a talmid who paskens in front of his rebbi dies without children (we see this from Yehoshua).
  - **R' Pappa** argues on this. He says that the reason Yehoshua got punished in this way was because he caused the Yidden to remain away from their wives for an extra night.
  - **R' Shmuel bar Iniya in the name of Rav** says, from the fact that the Malach came to tell Yehoshua he was wrong for not learning Torah, and didn't come to give him mussar for not having brought the Korbon Tamid, we see that Torah learning is greater than the bringing of the Korbon Tamid.
  - **R' Brona in the name of Rav** says, one who sleeps in a room where a husband and wife are sleeping (thereby preventing them from tashmish) is described derogatorily in a pasuk.
    - **R' Yosef** says, this is true even if the woman is a nidah. **Rava** says, if she is a nidah it is a good thing if someone is there because it prevents them from any possibility of tashmish.
      - The Gemara says, **Rava** is not correct. Just as they didn't need someone to prevent them up to this point, they don't need someone there now either.
- There was a mavoi in which a number of Yidden and one goy lived. The Yidden tried to rent the goy's rights in the chatzer from him (to allow them to have an eiruv and permit them to carry in the chatzer), but the goy refused. **Abaye** told them, let all the Yidden relinquish their rights in the chatzer to one of the Yidden. In this way it will be as if there is only one Yid with the goy, in which case we said that it is not assur for the Yid to carry in the chatzer.
  - **Q:** They asked **Abaye**, the reason it is permitted when there is only one Yid is because it is not typical for one Yid to live alone near a goy, and the **Rabanan** were therefore not goizer in that case. However, here, in actuality there is more than one Yid, so the gezeirah should apply!? **A:** **Abaye** said, relinquishing property rights is something which is not typical, and the **Rabanan** were therefore not goizer in this case.
    - **R' Huna the son of R' Yehoshua** repeated **Abaye's** psak to **Rava**. **Rava** asked, based on this, this mavoi will never be subject to the halachos of eiruv, and these people will forget about the halachos and possibly transgress them at some point!? **A:** We require them to go through the motions of making an eiruv (even though it truly doesn't help).
      - **Q:** People will say that an eiruv is effective even when a goy lives in the chatzer or mavoi!? **A:** They announce that although an eiruv is being made, it truly is not effective.
      - **Q:** Future generations will not understand that and think the eiruv is effective!? **A:** **Rava** said, what must be done is that one of the Yidden should befriend the goy, ask the goy permission to place something in the chatzer, and then put something there. In that way it is as if he is a worker there, and **R' Yehuda in the name of Shmuel** said, a worker has the ability to join the eiruv with the other Yidden in place of the goy.
        - **Q:** **Abaye** asked **R' Yosef**, if there are 5 workers who work for the goy, do they all have to join the eiruv, or is one sufficient? **A:**

**R' Yosef** said, the allowance of a worker to join the eiruv in place of the goy is a leniency. Therefore, we would only require one worker to join.