



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

Eiruvin Daf Samach Hey

- **R' Chanina** says, we learn from a pasuk, one who skips over davening while intoxicated, Hashem holds back tzaros that were destined to occur to him.
 - **R' Yochanan** says the same idea, but says we learn from the pasuk that one who holds back from davening while intoxicated, Hashem holds back tzaros that were destined to occur to him.
 - The difference between these two understandings is whether one can go to sleep while intoxicated and have someone wake him for davening (which is what **R' Sheishes** would do). According to **R' Yochanan** this is allowed. According to **R' Chanina**, one cannot daven until he would awake on his own.
- **R' Chiya bar Ashi in the name of Rav** said, one whose mind is not settled should not daven. **R' Chanina** did not daven on a day that he was angry. **Mar Ukva** would not judge on a stormy, windy day. **R' Nachman bar Yitzchak** said, judging requires a clear, good weather day.
- **Abaye** said, on a day that his "mother" would ask him to pass her some "kutach", he was not able to concentrate on his learning as well as he usually did. **Rava** said, on a day that he was bitten by a louse he could not concentrate on his learning as well as he usually did.
 - The mother of **Mar the son of Ravina** would make him a set of clothing for each day of the week to help prevent lice.
- **R' Yehuda** said, nights were created for sleeping. **Reish Lakish** said, the moonlight was created for Torah learning. **R' Zeira** said, his teachings were sharp because he would learn during the day.
 - **R' Chisda's** daughters asked him why he didn't nap. He answered, there will plenty of time to rest after death. **R' Nachman bar Yitzchak** said, we who learn are daytime workers. **R' Acha bar Yaakov** would have a set amount of time set aside for learning. If he was busy and couldn't reach that time by day, he would complete the hours at night.
- **R' Elazar** says, one should not daven for 3 days after traveling (he cannot properly concentrate). **Shmuel's** father would conduct himself like that. **Shmuel** would not daven in a house that had beer (the smell would intoxicate him). **R' Pappa** would not daven in a house that had ""harsanah" fish.
- **R' Chanina** said, one who becomes appeasable when he drinks wine has one of the characteristics of Hashem, who allowed Himself to be appeased when He "smelled" the korbon of Noach.
 - **R' Chiya** says, one who drinks wine and retains a clear mind is like the 70 Sanhedrin. "Yayin" is the gematria of 70 and "Sod" is the gematria of 70. When wine goes into a person, typically his secrets come out. This person who doesn't let that happen is therefore like the 70 Sanhedrin.
 - **R' Chanin** said, wine was created to console mourners and to provide reward to the wicked on this world.
 - **R' Chanin bar Pappa** said, true bracha is when one has wine flowing freely in his house like water.
 - **R' Illai** said, a person's true character can be seen with his cup (how he acts after drinking wine), with his wallet (if he deals honestly), and with his anger (if he does not get angry often). Some say also with his laughter (the way he acts when laughing).
- **R' Yehuda in the name of Rav** said, if there are 2 chatzeiros situated one within the other (the people of the inner can only get to the street by walking through the outer), and one Yid and one goy live in the inner chatzer, and one Yid lives alone in the outer chatzer, **Rebbi and R' Chiya** each prohibited carrying in the outer chatzer unless the rights of the goy are leased by the Yid.

- **R' Sheishes** said, **Rav** said this according to **R' Meir** who says that a Yid (even one Yid) may not carry in a chatzer which he shares with a goy (which would be why they then prohibit carrying in the outer chatzer as well). **Rabbah** agreed with **R' Sheishes**. **R' Yosef** said, if he is following **R' Meir**, why does he need to give a case of a Yid living in the outer chatzer!? We can't say that these were the circumstances of an actual case, because **Rav** himself said that the Yid of the inside chatzer may carry within his chatzer (which **R' Meir** would say is assur)!
 - **Q:** If not **R' Meir**, **Rav** must be following **R' Eliezer ben Yaakov**. However, according to him the goy does not prohibit unless there are 2 Yidden in the chatzer, and here there is only one!? If so, the people of the inner chatzer would also not prohibit carrying in the outer chatzer, because the **Rabanan** say, that if the people of the inner chatzer are not prohibited to carry, they do not prohibit the people of the outer chatzer to carry either! To say that **Rav** follows **R' Akiva**, who says that even when the people of the inner chatzer may carry, they still prohibit the people of the outer chatzer from carrying, is also problematic, because why does he have to give a case where there is a goy in the inner chatzer? Even if it was only Yidden the halacha would be the same!? **A:** **R' Huna the son of R' Yehoshua** said, **Rav** is following the views of **R' Eliezer ben Yaakov** and **R' Akiva**, and we are dealing with a case where an eiruv was made among the Yidden. Therefore, the reason it is assur to carry is because the eiruv is not effective due to the presence of the goy.
- **Q:** **R' Elazar** asked **Rav**, what is the halacha with regard to carrying in the outer chatzer in a case where a goy and a Yid lived in the outer chatzer and a Yid lived alone in the inner chatzer? Maybe **Rav** only prohibited carrying in the outer chatzer in the last case, because it is typical for a Yid to live with a goy alone in an inner chatzer, since he does not have to worry about being attacked by the goy (because the goy would be afraid that the Yid of the outer chatzer would come looking for the Yid and would realize that the goy had murdered him, therefore we would be goizer and would prohibit carrying in this chatzer). However, maybe it is not typical for a Yid to live with a goy in the outer chatzer because the goy would not be afraid to attack the Yid (if the Yid of the inner chatzer comes looking for the other Yid, the goy can always say that he went out to the street, and therefore we would not be goizer in this case). Or, maybe the goy is still afraid of getting caught in the act of murder and therefore a Yid would live there and we would be goizer to prohibit carrying there even according to **R' Eliezer ben Yaakov**? **Rav** answered, carrying would be assur in this case as well.
- **Reish Lakish and the Talmidim of R' Chanina** were at an inn and wanted to join in an eiruv to permit carrying on Shabbos. However, there was one house in the chatzer that was owned by one goy and was rented to a second goy. The second goy was not around to try and lease his rights in the chatzer, but the owner of the house was around. The talmidim asked, can we lease the rights from the owner of the house? They said, if he may not terminate the lease early then we clearly cannot lease the rights from him, but if he could, do we say that since he could we can lease the rights from him, or do we say that since he has not yet terminated the lease, we may not do so? **Reish Lakish** said, since this is a question of a halacha D'Rabanan, let us be lenient and lease the rights from the owner, and when we reach the **Rabanan** in the South, we can ask them what the halacha is. They eventually asked **R' Afes**, and he told them that they acted properly in leasing the rights from the owner.