



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

Eiruv Daf Samach Zayin

- **R' Chisda's** lips would tremble from **R' Sheishes's** knowledge of Mishnayos, out of fear that **R' Sheishes** would ask him to explain a contradiction among the Mishnayos. **R' Sheishes's** entire body would tremble from **R' Chisda's** deep thinking and the questions he would ask.
 - **Q: R' Chisda** asked **R' Sheishes**, if there are 2 houses (one on each side of the reshus harabim) and goyim enclosed the area in between the houses with a wall on Shabbos, can the residents of one house relinquish their rights in the enclosed area to the people of the other house and thereby allow carrying in the area in between? According to the view that one may not relinquish rights to people of another chatzer even though he could have made an eiruv with them before Shabbos, in this case, where they could not have made an eiruv before Shabbos (the area was not enclosed), they clearly cannot relinquish rights to each other. The question is according to the view that one may relinquish rights to members of another chatzer. Maybe it may only be done where they could have entered into an eiruv, but in this case, where they could not have entered into an eiruv, maybe they may not relinquish rights? **A: R' Sheishes** answered, they may not relinquish rights.
 - **Q: R' Chisda** asked, if there was a goy in the chatzer, and the Yidden of the chatzer did not lease his rights or join in an eiruv before Shabbos, and the goy then died on Shabbos, may the Yidden now relinquish rights to one of the Yidden and permit carrying? According to the view that the Yidden may lease the rights of a goy on Shabbos (when he wasn't around before Shabbos) and then relinquish rights to the others, in this case, where they only need to relinquish rights, it may clearly be done. The question is according to the view that they may not lease rights from the goy on Shabbos and then relinquish rights to the other, maybe it is only there that they cannot do that because they have to do both actions, but in this case where they only need to relinquish rights, maybe it may be done? **A: R' Sheishes** said, I allow them to relinquish rights (this is better than the case in which the goy was not around before Shabbos, because in this case there was the possibility for them to have entered into an eiruv before Shabbos), and **Hamnuna** does not allow it (they could not have entered into an eiruv before Shabbos because they never leased the rights from the goy, therefore relinquishing rights won't work).
- **R' Yehuda in the name of Shmuel** said, if a goy is a member of the chatzer, but the goy also has an exit from his house to a large, open area, he does not prohibit carrying in that mavoi even if he uses his entrance to the mavoi the entire Shabbos, because we assume that he prefers the entrance to the large open space.
 - **Q:** What if he has an entrance to a "karfaf" (an enclosed area)? **A: R' Nachman bar Ami in the name of Ulfana** said, even in that case he will not prohibit carrying in the mavoi.
 - **Rabbah and R' Yosef** say, if a goy of a chatzer has another entrance to a karfaf that is only 2 beis se'ah large, he will prohibit carrying in the mavoi, because he prefers the mavoi entrance. If the karfaf is larger than 2 beis se'ah, he will not prohibit carrying in the mavoi. If a Yid who was a member of the chatzer and didn't join in the eiruv and is thereby prohibiting carrying in the mavoi, if this Yid has another entrance from his house to a karfaf, if the karfaf is larger than 2 beis se'ah, since he will not be allowed to carry from his house into that karfaf, he continues to prohibit carrying in the mavoi. If the karfaf is 2 beis se'ah or less, we consider that entrance to be his preferred one and he no longer prohibits carrying in the mavoi.

- **Ulla in the name of R' Yochanan** said, although it is prohibited to carry in a karfaf larger than 2 beis se'ah (which was not enclosed for residential purposes), D' Oraisait is a reshush hayachid (it is enclosed) and therefore one who throws into it from the reshush harabim will be chayuv.
 - **Q: R' Huna bar Chinina** asked, a Braisa says: "If there is a rock in the sea that is 10 tefachim high and 4 tefachim wide (i.e. it is a reshush hayachid), one may not transfer items between it and the sea (which is a karmelis). If it is less than those measurements, items may be transferred between it and the sea. How large can the rock be? Up to a 2 beis se'ah." What is this last piece of the Braisa referring to? If it is qualifying the end of the Braisa and saying that even if less than 10 tefachim tall, if it is larger than 2 beis se'ah items may not be transferred between it and the sea, that can't be, because lower than 10 tefachim the rock will have a din of a karmelis and transfer will be permitted! Rather, it must be qualifying the beginning of the Braisa and saying that it is only considered to be a reshush hayachid up to the size of 2 beis se'ah, but anything larger than that will make it into a karmelis. This contradicts **R' Yochanan's** view!? **A: Rava** said, that part of the Braisa is qualifying the unwritten inference from the beginning of the Braisa. The Braisa says that transfer between it and the sea is prohibited. It is mashma that one may carry on the surface of the rock. The Braisa later says that one may carry on the rock only if the rock is 2 beis se'ah or less. However, transferring would still be assur because D'Oraisait is a reshush hayachid. **A2: R' Ashi** said, there are 2 gezeiros D'Rabanan at play here. One is that one may not carry in a karfaf larger than 2 beis se'ah that was not enclosed for residential purposes. The other is that one may not transfer items between a reshush hayachid and a karfaf. Therefore, when the rock is 2 beis se'ah or less, since it is treated like a reshush hayachid in that one may carry on its entire surface, the **Rabanan** said that transfer between it and a karmelis is assur. On the other hand, when it is larger than 2 beis se'ah and carrying on its surface is assur, they allowed transfer between it and a karmelis, so as not to get mixed up and treat the rock like a reshush hayachid (and ultimately carry along the entire surface).
 - **Q:** Why were they more concerned with not carrying on a larger karfaf than they were with not transferring from a reshush hayachid to a karmelis? **A:** Carrying on the surface of the rock is more common than transferring between it and the sea.
- The hot water set aside to bathe a baby who was to have a bris performed on Shabbos (bathing him in hot water was considered absolutely vital to his health after a bris) spilled. **Rabbah** told the people to get hot water from his house. **Abaye** asked, they cannot carry the water because there is no eiruv in this chatzer!? **Rabbah** said, we can rely on the shituf done for the mavoi. **Abaye** asked, there was no shituf made for the mavoi!? **Rabbah** said, tell a goy to carry the water to the baby.
 - **Abaye** said, he wanted to ask a question on that psak, but **R' Yosef** did not allow him to, because **R' Yosef in the name of R' Kahana** said, if a psak is made on a D'Rabanan, allow the psak to be acted upon, and then ask questions later. After the water was brought, **R' Yosef** asked **Abaye**, what was your issue with the psak? He said, we know that we don't sprinkle the parah adumah on Shabbos (even though it is only a D'Rabanan), so why do we allow telling the goy to do something for us if that is also assur D'Rabanan? He answered, for your reason it would be assur to tell a goy to do something that would be assur D'Oraisait for a Yid to do. However, carrying with no eiruv is itself only assur D'Rabanan, so telling a goy to do this type of melacha is mutar.