



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

Eiruv Daf Samach Ches

- **Rabbah bar R' Chanan** asked **Abaye**, how can it be that 2 great people like yourself and **Rabbah** both lived in a chatzer and mavoi that had no eiruv or shituf!? **Abaye** said, what are we to do? It is not proper for **Rabbah** to go around and collect food for the eiruv, and I am too busy learning to do so. The other residents obviously don't care. What can be done is for me to take bread and acquire it for everybody and use that as the eiruv. The problem with that is that I can't truly give it to them (**Abaye** did not have enough food to give some away), so it would not have a din of a true eiruv. **Rabbah bar R' Chanan** asked, why don't you use a revi'is of vinegar from one of the barrels that is sitting as storage anyway? **Abaye** answered, to do so, we would have to resort to relying on breirah (if some of the vinegar is used we will have to say that the eiruv is made with the vinegar that remains), and a Braisa says that this should not be done.
 - **Q:** A Braisa says that we can use stored items for an eiruv!? **A:** **R' Oshaya** said, the first Braisa follows **B"S** and the second Braisa follows **B"H**. **B"S** say that stored items should not be used because they don't hold of breirah, and **B"H** say that stored items may be used because they do hold of breirah.
- There was an 8 day old baby whose hot water spilled out on Shabbos. **Rava** said, before we tell a goy to heat up water for the baby (hot water was needed to bathe the baby after his bris to prevent danger to his life), ask the mother if she needs hot water for herself as well, and if she does, the goy can just cook up a larger pot of water.
 - **Q:** **R' Mesharshiya** asked, the mother is eating dates (i.e. she is perfectly healthy)!? **A:** **Rava** said, it could be that she is so sick that she doesn't even realize what she is eating, but is truly not healthy enough to be eating the dates.
- There was an 8 day old baby whose hot water spilled out on Shabbos. **Rava** had hot water in his house, but **Rava's** house was in a neighboring chatzer with an entrance in between, but no eiruv was made between the chatzeiros. **Rava** said, move the items of my house away from the entrance (so that there is no risk that they will be mistakenly carried out into the chatzer) and I will then relinquish my rights in the chatzer to the neighboring chatzer, so that they can come and get the hot water for the baby.
 - **Q:** **Ravina** asked him, **Shmuel** says one may not relinquish rights to another chatzer!? **A:** **Rava** said, I hold like **R' Yochanan**, who does allow this.
 - **Q:** **Ravina** asked, if you don't hold like **Shmuel**, you should have the other chatzer relinquish the rights back to you after they have gotten the hot water, because **Rav** says that may be done (although **Shmuel** argues)!? **A:** **Rava** said, with regard to this din I hold like **Shmuel**.
 - **Q:** Seemingly the reason why **Shmuel** says that one cannot relinquish rights back after they have been relinquished to him is because he holds that once one has relinquished rights it is as if he no longer is in this chatzer and to relinquish rights back would mean they have to relinquish rights to someone who is in a "different" chatzer. How could he hold of this halacha of **Shmuel** but not the first one!? **A:** The reason **Shmuel** says the rights cannot be relinquished back is simply because he feels that doing so would make a joke of the gezeirah. It is not connected to his last halachah.
- **Rav** says one may relinquish rights and then have the rights relinquished back to him. **Shmuel** says that one who relinquishes rights may not have those rights relinquished back to him.
 - **Q:** Maybe we can say that they argue in the machlokes between the **Rabanan** and **R' Eliezer**. They argue whether one who relinquishes rights in a chatzer also relinquishes his rights in his house. **R' Eliezer** says he does and the **Rabanan** say that he does not. We can say that **Rav** holds like the **Rabanan**, and since he has not relinquished all rights, he

may get them back, and **Shmuel** holds like **R' Eliezer**, and since he has given up all rights, he may not get them back? **A:** This is not necessarily true. **Rav** can even hold like **R' Eliezer**. He would say that one gives up the rights to his house because no one would live in a house without a chatzer, but it could be that he could still get those rights back. **Shmuel** can also hold like the **Rabanan**. He would say that one only relinquishes the rights that he specifically gives up. However, what he does give up totally removes him from these right so that he cannot get them back on Shabbos.

- **Q: R' Acha bar Chana in the name of R' Sheishes** said, maybe they argue in the machlokes between **R' Meir** and **R' Yehuda** in the following case. If one relinquishes rights in his chatzer and then carried something out into the chatzer, **R' Meir** says whether it was done b'shogeg or b'meized, he has taken back his rights. **R' Yehuda** says, if it was done b'shogeg he has not taken back his rights, if it was done b'meizid, he has. **Rav** must hold like **R' Meir**, which is why even b'shogeg he gets his rights back. **Shmuel** holds like **R' Yehuda**, which is why he doesn't get his rights back when done b'shogeg!
A: R' Acha bar Tachlifa in the name of Rava said, it could be that all would hold that there is no relinquishing rights back after they were relinquished. The machlokes between **R' Meir** and **R' Yehuda** is whether we are goizer the case of shogeg for a case of meizid.
- **R' Ashi** said that **Rav and Shmuel** do argue in the machlokes between **R' Eliezer and the Rabanan** mentioned above.

AMAR R' GAMLIEL MA'ASEH B'TZIDUKI ECHAD SHEHAYA DAR IMANU

- **Q:** The Mishna made no mention of a Tzeduki. Why is **R' Gamliel** making mention of him? **A:** There are words missing in the Mishna. It should say, the **T"K** holds that a Tzeduki is like a goy (and relinquishing rights will not help). **R' Gamliel** says he is not like a goy. **R' Gamliel** then says the story in which the Tzeduki relinquished his rights, and **R' Gamliel's** father told them to use the chatzer before the Tzeduki so that he should not be able to take his rights back. A Braisa shows that this is the correct reading of the Mishna as well.