



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

Eiruv Daf Ayin Daled

- **Rav** says, a mavoi cannot be made permitted for carrying by adjusting it with a lechi or korah unless there are 2 chatzeiros that open up to the mavoi, with 2 houses in each chatzer. **Shmuel** says even if the mavoi has only one house, and one chatzer (with one house of its own) opening up into it, it may be adjusted with a lechi or korah. **R' Yochanan** says, even if the mavoi has only one chatzer (with a house of its own), and a ruin opening up into it, it may be adjusted with a lechi or korah.
 - **Q: Abaye** asked **R' Yosef**, does **R' Yochanan** allow the mavoi even if instead of a ruin there is path to a vineyard? **A:** He answered, **R' Yochanan** only allowed a ruin because it is somewhat fit to be a residence. A vineyard is not and therefore cannot permit the mavoi.
 - **R' Huna bar Chininah** said, **R' Yochanan** is consistent with something that he says elsewhere. We find the **R' Yochanan** paskens like **R' Shimon** who allows transferring items between roofs, karfafs, and chatzeiros. **R' Yochanan** even paskens that way when the people of the chatzer have made an eiruv, thereby increasing the risk that an item that began Shabbos in a house will be transferred into the chatzer and then transferred to another chatzer. **R' Yochanan** is not concerned for that possibility. Similarly, he allows items to be transferred from the chatzer into the mavoi and is not concerned that they may then be transferred into the ruin. The same concern could apply to both cases and **R' Yochanan** is consistent by not being goizer in either case.
 - **R' Bruna** repeated the shifah of **Shmuel** that a mavoi may be adjusted with a lechi or korah even if it only has one house that opens directly into it and has a chatzer (with a house of its own) that opens up into it. **R' Elazar** went to find **Shmuel** and asked him, how can you say this? You yourself say that we must follow the wording of the Mishna when establishing leniencies regarding the halachos of eiruv. You said that regarding the Mishna that says that the mavoi is to the **chatzeiros** as the chatzer is to the houses. The Mishna says it must be **chatzeiros** – which is at least 2 chatzeiros!? **Shmuel** remained silent.
 - **Q:** Was **Shmuel** silent because he accepted what **R' Elazar** said, or did he not accept it? **A:** There was mavoi that had a shul which had a living space in it that was opened to the mavoi, and there was also a chatzer, in which Eivos bar Ihi lived, that opened into the mavoi as well. Eivos erected a lechi for the mavoi and **Shmuel** permitted carrying in the mavoi based on that. **R' Anan** went (after **Shmuel** had died) and threw down the lechi, because the mavoi did not have 2 chatzeiros with 2 houses each opening up into it. Eivos said, how can **R' Anan** come and passul a mavoi that had been permitted to us by **Shmuel**! In any event, we see that **Shmuel** had allowed for this adjustment, which would mean that he did not accept what **R' Elazar** had told him.
 - It could be that he did accept what **R' Elazar** said. The case in this story was actually a case where there were 2 chatzeiros. One chatzer is where Eivos lived along with another house. The other chatzer had the shul with a living space for one person and a second area where the “shamash” of the shul would sleep, although he would eat his meals in another chatzer. That is why **Shmuel** allowed the lechi. After **Shmuel** died, the shamash no longer slept there, which is why **R' Anan** no longer allowed the lechi. Eivos thought that since the shamash never ate his meals there, it was not considered as if there were two houses in that second chatzer. Therefore it should not have been different now that

the shamash no longer slept there. **Shmuel** however held that residence follows where one sleeps. That is why it was considered to be a chatzer with 2 houses at that point in time.

- **R' Yehuda in the name of Rav** said, a mavoi that has a chatzer on one side, in which lives a goy, and a chatzer on the other side, in which lives a Yid, and attached to the Yid's house are additional houses of Yidden that are not part of the chatzer, but have windows between each house, providing an opening from one to the other, the Yidden may not make an eiruv to permit the houses outside the chatzer to transfer items through the other houses and then out into the mavoi.
 - **Q: Abaye** asked **R' Yosef**, would **Rav** say that this halacha would apply (that an eiruv may not be made) when we are dealing with a goy and a Yid who live in the same chatzer (not on opposite sides of the mavoi) and the houses of the other Yidden are set up in the same way? **A: R' Yosef** said it would apply there as well.
 - **Q:** Why would **Abaye** think that it wouldn't apply in that case as well? **A:** **Abaye** explains, we would have thought the reason **Rav** did not permit carrying in the mavoi was because there were not 2 chatzeiros opening up into it (because the residence of a goy is not considered to be a residence in halacha). But, in the case of an eiruv in a chatzer, maybe **Rav** would allow it.
 - **Q: Rav** already taught the halacha that a mavoi needs 2 chatzeiros opening into it. Why would he teach it again? **A:** We would say that both times the psak was necessary. If he would just say the case of a regular mavoi, we would not know that the residence of a goy is not considered to be a residence. And, if he would just say the case of the mavoi with the goy, we would know that 2 chatzeiros are needed, but we would not know how many houses are needed in each chatzer. That's why he had to tell us the other psak.
 - The reason why **Rav** said it is assur in the case of the mavoi with the goy and the chatzer with the goy is because we don't want the other Yidden using the mavoi or the chatzer with the Yid whose house opens to the mavoi or the chatzer, because that would make that Yid more comfortable. We don't want the Yid to be made comfortable, because we don't want him to remain living in a place where he alone shares a mavoi or a chatzer with a goy.