



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

Eiruv Daf Pey Vuv

R' YEHUDA OMER IHM YEISH SHAM TEFISAS YAD...

- An example of this would be like the chatzer of Ben Bunyas, who had multiple houses in the chatzer but retained the right to store items in each house that he rented out.
 - When Ben Bunyas went to **Rebbi**, **Rebbi** said to the people, "Make room for this person who has 100 maneh (he is very wealthy)". Another wealthy person then came to **Rebbi**, and **Rebbi** said, "Make room for this person who has 200 maneh". **R' Yishmael the son of R' Yose** said to **Rebbi**, Ben Bunyas is much wealthier than this second individual, so why did you consider him less wealthy? **Rebbi** said, tell his father that he should have his son dress in clothing that more appropriately reflects his wealth.
 - **Rebbi and R' Akiva** would show honor to the wealthy people who gave alot of tzedaka.
- **Rabbah bar bar Chana** said, even if something as simple as the peg from a plow was stored in the tenant's house, the house would remain considered as belonging to the landlord.
- **R' Nachman** said, the **Yeshiva of Shmuel** taught, if the item stored by the landlord in the tenant's house is an item which may be moved on Shabbos, it does not make the house considered to be belonging to the landlord for eiruv purposes.

MISHNA

- **R' Meir** said, if a resident of the chatzer (Jew or goy) is away for Shabbos, he still prohibits the other residents from carrying in the chatzer unless he is joined in an eiruv (or the rights of the goy are leased from him). **R' Yehuda** said, if they are away they do not prohibit the others from carrying. **R' Yose** says, a goy who is away continues to prohibit, because he may return on Shabbos. A Jew who is away no longer prohibits, because he is not likely to return on Shabbos. **R' Shimon** says, even if a Jew goes to his daughter's house (in the same city) for Shabbos, he does not restrict the others from carrying, because he does not intend on returning home on Shabbos.

GEMARA

- **Rav** says, the halacha follows **R' Shimon**. This is true only when one goes to his daughter's house. One who goes to his son's house knows that it is possible he may return home (if he gets into an argument with his daughter in law) and he therefore continues to restrict his chatzer.

MISHNA

- If there is a watering pit that overlaps 2 chatzeiros (partly in one and partly in the other), neither chatzer may draw water from it unless there is a 10 tefach tall wall "down below" or within its rim. **R' Shimon ben Gamliel** says, **B"S** say the wall must be "down below", and **B"H** say the wall can be "above". **R' Yehuda** said, the wall at ground level that separates the chatzeiros is also effective at separating the watering hole.

GEMARA

- **R' Huna** said that **B"S** and **B"H** agree that the wall must be within the airspace of the pit. **B"S** say it must be "down below" near the surface of the water, and **B"H** say it may even be away from the water, as long as it is within the airspace of the pit. **R' Yehuda** said that **B"S** say it must be "down below" in the water at the bottom of the pit, and **B"H** say it may be above the water, but must be near the water.
 - **Q: Rabbah bar R' Chanan** asked **Abaye**, according to **R' Yehuda's** interpretation of the machlokes, **B"S** say the wall cannot be on top of the water because that would allow for

a free intermingling of the water from each half of the pit to the other. But, when the wall is at the bottom of the pit there is also a free intermingling of the water on top of the wall, so why is it any better!? **A: Abaye** said, **R' Yehuda in the name of Rav** (others say it in the name of **R' Chiya**) said, the wall must rise to one tefach above the water. Therefore, there is a full separation and absence of any obvious intermingling.

- **Q:** He asked further, according to his interpretation of **B'H**, the wall cannot be above near the rim of the pit, because that presumably would allow for the intermingling of waters. Why is it better when the wall is near the surface of the water? The water still noticeably intermingles!? **A:** He answered, **Yaakov Karchina'ah** taught that the wall must enter a tefach into the water, and in that way prevents any noticeable intermingling of waters.
- **R' Nachman in the name of Rabbah bar Avuha** says, a beam that is 4 tefachim wide and is placed over the water pit allows for the drawing of water by each chatzer.
 - **Q:** The pail may float past the beam to the water of the other chatzer!? **A:** The **Rabanan** were sure that a pail will not drift more than 4 tefachim away.
 - **Q:** The water from the two sides intermingle!? **A:** This is allowed because the **Rabanan** were very lenient when it came to allowing the drawing of water.

AMAR R' YEHUDA LO TIHEI MECHITZAH

- **Rabbah bar Chana in the name of R' Yochanan** said, **R' Yehuda** is the same shita as **R' Yose** who says that a “hanging wall” is effective even on land. **R' Yose** says this in a Mishna where he says that a succah wall is kosher as long as it is 10 tefachim, even if it does not reach the ground (and is therefore a “hanging wall”).
 - The Gemara says, this is not so. **R' Yehuda** need not agree with **R' Yose**, and **R' Yose** need not agree with **R' Yehuda**. It could be that **R' Yehuda** only says his din by eiruvei chatzeiros which is D'Rabanan, but would not say his din regarding succah, which is a D'Oraisa. It could also be that **R' Yose** only says his din regarding succah which is a mitzvas aseil. However, he would not say his din regarding Shabbos which carries the skila death penalty.
 - Although we find a story that took place in Tzipori (where **R' Yose** was the Rov) where they carried on the basis of “hanging walls”, that story actually took place after **R' Yose's** death, and was allowed by **R' Yishmael the son of R' Yose**.
- **Rabbah** said, **R' Yehuda** and **R' Chananya ben Akavya** say the same idea. **R' Yehuda** of our Mishna who allows hanging walls. **R' Chananya ben Akavya** of a Mishna where he said, a balcony which is 4x4 amos (24x24 tefachim), one can cut a 4x4 tefach hole in the middle and draw water through it (because we view the remaining sides of 10 tefachim as if they bend down and create hanging walls of 10 tefachim).
 - **Abaye** said, it could be that **R' Yehuda** and **R' Chananya ben Akavya** would not agree with each other. It may be that **R' Yehuda** allows hanging walls, because we view them as stretching to the ground, but he may not allow us to view the walls as bending down as well. It may also be that **R' Chananya ben Akavya** only said his din regarding the sea of Teveria, because it was surrounded with a rim, cities and karfafs, and therefore could be adjusted with a small adjustment.