

A בבס"ד
Intro
Today we will learn בע"ה of דף נו -
Some of the topics we will learn about today include:

The gemara will continue to discuss the opinion of Rebbe Yehuda, who holds אין ברירה -
And will bring several applications of this in Halacha.

Some of the key topics and concepts that we will learn about include:

ברירה
Bereirah is the concept of making something contingent upon events that have not yet taken place. For example, making a sale conditional on something that will happen only tomorrow. It is a Machlokes in the Gemara and in Halacha as well, whether יש ברירה - when the condition is met the transaction is retroactively valid - OR אין ברירה - the transaction is NOT valid.

B עירובי תחומין
On Shabbos, one is not allowed to walk more than 2,000 Amos from his house or past the outskirts of his city. If he wishes to do so, he must leave an עירובי תחומין at the end of these 2,000 Amos, and then that place is considered his מקום שביטה - his Halachic residence, and then he may continue another 2,000 Amos past the place of the עירוב.

A

רב יהודה - אין ברירה

ברירה

אין ברירה יש ברירה

B

עירובי תחומין

Walking more than 2,000 Amos from your house

1 So let's review.....

In previous Daf the Gemara said that Rebbe Yehuda holds אין ברירה - which means that we cannot make something contingent upon events that have not yet taken place.

The gemara suggests the following case as the source for Rebbe Yehuda's opinion:
- הלוקח יין מבין הכותים ערב שבת עם חשכה

1 רב יהודה - אין ברירה

We cannot make something contingent upon events that have not yet taken place

The source...
תנן - הלוקח יין מבין הכותים
ערב שבת עם חשכה

2 Rebbe Meir teaches that someone who purchased a barrel of wine from a Kusi right before Shabbos, and does not have the opportunity to separate terumos and maasros, may verbally separate the relevant amounts of Teruma and Maaser on Shabbos, with the intent of physically separating the actual amounts after Shabbos,

- ושותה מיד דברי רבי מאיר

And he may drink from the wine on Shabbos.

- רבי יהודה ורבי יוסי ורבי שמעון אוסרין

One cannot rely on this method, and he may not drink from the wine.

Apparently, R' Meir holds
- יש ברירה

The wine physically separated after Shabbos is retroactively considered to be the same wine he verbally separated on Shabbos, and whatever wine he drank over Shabbos was Chullin.

The other Tannaim - one of which is R' Yehuda - hold
- אין ברירה

He cannot retroactively determine that this is the same wine that he verbally separated yesterday. Therefore, the entire barrel is a mixture of תרומות ומעשרות וחולין, and on Shabbos he might be drinking from the Teruma and Maaser.

2 רבי מאיר
May verbally separate teruma and maaser on Shabbos with the intent of physically separating it after Shabbos

רבי יהודה
ורבי יוסי
ורבי שמעון
אוסרין

אין ברירה

ישותה מיד
יש ברירה

רבי יהודה
יש ברירה
אוסרין

רבי מאיר
יש ברירה

אם יבקו קודם
ונמצא אותם טבאים אסורין

However, the gemara says that this is inconclusive, because perhaps R' Yehuda and the other Tannaim agree that אין ברירה, and indeed, if he actually separates תרומות ומעשרות after Shabbos, his drinking the wine on Shabbos was מותר - However, the reason they forbid drinking the wine is because they are concerned

- שמא יבקע הנוד ונמצא שותה טבאים למפרע

The barrel might shatter, with all the wine spilling, and then retroactively the wine that he drank yesterday was really טב.

3 And so, the gemara suggests another source from where we see that R' Yehuda is of the opinion that אין ברירה:
 If someone wanted to make עירובי תחומין in order to go and hear a shiur from a Chacham who is delivering this shiur beyond the תחום שבת, and he is not sure if the Chacham is coming to the east or west of his town,
 תני איז ר' יהודה אומר אין אדם מתנה על שני דברים כאחד אלא אם בא חכם למזרח עירובו למזרח למערב עירובו למערב אבל לכאן ולכאן לא
 עירוב על R' Yehuda holds that one cannot make an עירוב על תנאי - תנאי - which means he will put an Eruv on each side and say that it should take effect later retroactively at whichever side the Chacham arrives, because he holds אין ברירה.

3

**רבי יהודה
אין ברירה**

**תני איז
ר' יהודה אומר**

**אין אדם מתנה על שני דברים כאחד
אלא אם בא חכם למזרח עירובו למזרח
למערב עירובו למערב
אבל לכאן ולכאן לא**

One cannot make an עירוב על תנאי because he holds אין ברירה.

4 However, he can do this if כבר בא חכם - If the Chacham already arrived on one side at the time he makes the Eruv, because it takes effect now at whichever side the Chacham is now, and there is no need for ברירה. All that's needed is a בעלמא - he needs to find out where the Chacham was at the time the Eruv went into effect Friday Night.

4

However...

If כבר בא חכם he can make the Eruv because it takes effect now at whichever side the Chacham is now - there is no need for ברירה.

All that's needed is a בעלמא

5 We have now established that the reason Rebbe Yehuda holds that there were no שופרות for קיני חובה is because if one of the owners were to die it would become a בעליה, and we could not take out the amount of money in the value of one חטאת because אין ברירה. However, mixing up the money is of no concern, because we could label them. If so, why don't we have two כנים stands for the דם הפר and דם השעיר and just label them? The gemara answers:
 משום חולשא דכהן גדול לאו אדעתיה
 Even if we would label the flasks, the Kohen in his exhaustion would not notice the label. As even without a label, the flask of the פר contains a greater quantity of blood and is also darker than that of the שעיר. However, we still do not allow him to put the flask on a separate shelf, as the concentration of the Kohen is compromised because of his exhaustion, and he might easily make a mistake and switch the flasks.

5

רב יהודה - אין ברירה

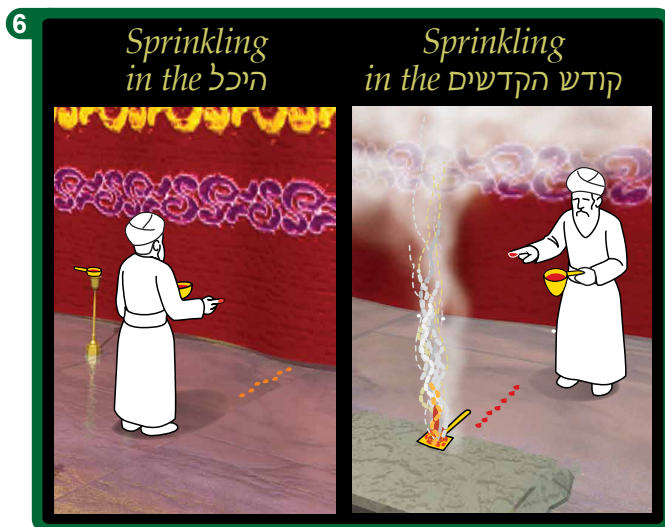
Why don't we have two כנים stands for the דם הפר and דם השעיר and label them

?

משום חולשא דכהן גדול לאו אדעתיה

The concentration of the Kohen is compromised because of his exhaustion and he might easily make a mistake and switch the flasks

6 The gemara teaches further, that subsequent to the הזאת which took place in the Kodesh Kodashim, the Kohen Gadol performs the same sprinkling in the Heichal, toward the Paroches, as the pasuk states:



7 וכן יעשה לאהל מועד כשם שמזה לפני לפני כן מזה בהיכל מזה לפני לפני אחת למעלה ושבע למטה מדם הפר ומדם השעיר כך מזה בהיכל He first sprinkles למטה ושבע למטה toward the Paroches from the דם הפר, and then from the דם השעיר.



8 Our daf concludes with the following drash on the conclusion of this pasuk: השוכן אתם בתוך טומאתם On which the gemara teaches אפילו בשעת שהן טומאים שכינה עמהם Even if c"v Bnai Yisrael are טומא or estranged from HaShem, the שכינה still dwells among them.

