

## עירובין לה

If an עירוב was put into a building (or a house) that was locked, and whose key was lost before שבת started, the עירוב may only be relied upon if it is able to be reached without performing a מלאכה דאורייתא.

Something that moved because it was touched by a זב is טמא. Something that moved due to the vibrations of a זב--for example, a זב jumped on the ground, and the vibrations caused a vase on the floor to move--is טמא.

An עירוב that rolled out of the תחום, or if rocks fell upon it, or it was burned, is still considered an עירוב provided it happened after בין השמשות. Furthermore, in the case of the עירוב rolling out of the תחום, the עירוב has four אמות past the edge of the תחום until it is considered irretrievable, as the person who places the עירוב has four אמות (unless, of course, it is a place surrounded by מחיצות in which case the whole enclosed area is considered four אמות).

If rubble fell upon an עירוב during בין השמשות, if the עירוב can only be reached by using a pick and shovel, then the עירוב is פסול, as it is not viable during בין השמשות. However, if the עירוב can be reached by removing the rubble by hand (even though it is מוקצה) then it is a good עירוב as מוקצה is an איסור דרבנן, which may be transgressed for a מצוה (in this case עירוב) during בין השמשות.

One who was טמא and immersed in the מקוה and is not sure whether there was a proper immersion or not, or is not sure that there was מ סאה in the מקוה, or if there were two מקוואות one with מ סאה and one without, and he is unsure which one he went into, or even in a case where a מקוה was measured to see if it contained the required מ סאה and it is found to be lacking, in all these cases the person must reimmerse in the מקוה, as a person who is טמא retains his חזקת טומאה until he is sure that he immersed (in the case where the מקוה was found to have less than מ סאה, everyone who used the מקוה since it was last verified to hold מ סאה is טמא).

One who was in a רשות הרבים at night and touched a body--not knowing whether the body was alive or not--and in the morning found the body dead, is טמא. If he saw the person alive then touched him while not seeing if he was alive or dead, and then discovered in the morning that the person is dead, he is טהור, as it is a ספק in רשות הרבים which is טהור.