

## 3.6.11

73a (משנה ח) → 74b (לינה גרים)

Note: *שמעון's opinion, which we've already encountered, is that all גגות, קרפפות, חצרות are one רשות and one may carry from one to the other and within each (ahead ט:א) but only those items that were there when שבת began. Our passage tangentially addresses the breadth of שמעון's rule – does it apply even when the courtyard is now joined to the attendant house via an עירוב חצרות?*

- I. מבי (defining relationship between ע"ח and ט"מ): several חצרות open to each other and to מבי
- If: they were only מערב the חצרות together – may only carry through חצרות, not in מבי
  - And if: they only made a שיתוף in מבי – all is permitted
  - If: they did both and:
    - One: of the בני חצר forgot to participate – all are permitted in both
    - But if one: of the בני מבי forgot to participate – they are only permitted in the חצרות
- II. Analyses of the משנה
- Authorship: must be ר"מ, who requires both עירוב and שיתוף (as per above, עא:)
    - Challenge: in 2<sup>nd</sup> clause, שיתוף covers all
      - Answer: read "if they also made שיתוף"
    - Challenge: in case of forgetting, he allows חצרות –
      - If: there was ביטול, why not allow same in מבי; if no ביטול, why allow it in חצר?
        - Proposal: ר"מ doesn't allow for ביטול רשות in a מבי
        - Rejected: ר"מ gives example of someone being מבטל their רשות in a מבי
    - answer: there was no ביטול in either case, he permits in case of חצרות
      - reasoning: he requires שתוף במקום עירוב to ensure that תורת עירוב won't be forgotten – here, they made עירוב
  - דב's read: פתוחות זו לזו* - the multiple courtyards in our משנה are not accessible to each other except through the מבי
    - Rationale (אביי): רב holds that שיתוף only works if it comes through doorways to מבי
      - Challenge: רב ruled that if בעה"ב is partner with a neighbor in wine, no need for עירוב
        - Answer: they moved the barrel through both חצרות, out to מבי and back
      - Challenge: עירובין ז:ו – method of שיתוף involves a barrel in one's חצר
        - Answer: as above – they moved it out and through מבי and back
      - Challenge: רב's ruling that if people are eating together in חצר and it becomes שבת, bread becomes שיתוף
    - Rather: רב holds that a מבי is only reparable if it has multiple entrances of חצרות ובתים
      - And: If other חצרות access the exit through neighboring courtyards, there is only 1 "חצר" here.
- III. Revisiting רב's ruling: ותים פתוחים לתוכו
- שמואל: even one house and one courtyard
  - ר' יוחנן: even an abandoned lot
    - Question (אביי): did ר' יוחנן even permit a vineyard-path?
    - Answer (רב יוסף): must be habitable – like a חורבה (not a כרמים של שביל)
    - Note (ר' הונא בר חיננא): ר' יוחנן is consistent, as he followed ר"ש (see note) even when עירוב has joined חצרות ובתים
      - Background: רב ruled like ר"ש, but only if there was no עירוב made (else, they may carry from חצר to חצרות etc.)
        - שמואל ור' יוחנן: ruled like ר"ש even if עירוב was made – no concern of carrying from חצרות to חצרות etc.
      - Similarly here: ר"י is not concerned that he will carry in חורבה, even though we've used it to allow use of מבי
- IV. Revisiting שמואל's ruling – even one house and one חצר permit a מבי
- Challenge (ר' א בר בי רב): שמואל had stated that we carefully follow the wording of the משנה:
    - משנה: מבי to חצרות: חצר to houses (implying multiple חצרות)
  - Question: did שמואל accept the challenge and retract his ruling?
    - Answer: שמואל permitted מבי with a sole resident
      - Then: after שמואל died, ענן ר' destroyed the לחי
    - Block: שמואל may have accepted the critique
      - In this case: there was a teacher who ate elsewhere but slept in this מבי (i.e. multiple residents)
      - Even though: the resident held like רב, that מקום פיתא גורם (→ he thought שמואל's permission was for 1 house)
        - Nonetheless: שמואל holds that מקום לינה גורם → considered multiple residents