

- שר אופא we go back to define a מבוי that can become permitted by a קורה in which the Gemara cites 3 opinions.
 - -1- רב אמר אין מבוי ניתר בלחי וקורה עד שיהו בתים וחצירות פתוחין תוכו – לתוכו

Rav holds that a קורה permits only a מבוי which has multiple חצירות - at least two - which each have multiple houses - at least two - opening into it.

-2- שמואל אמר אפילו בית אחד וחצר אחת

Shmuel holds that even one חצר which has only one house, and one additional house that opens directly to the מבוי, is sufficient.

רבי יוחנן אמר אפילו חורבה -3-R Yochanan holds that one א חצר with one house, and even one ruin which opens directly into the חבי, is sufficient.

However, even א יוחנן would agree that if a שביל של כרמים – a path to a vineyard – opens into the מבוי in place of the חורבה, it would not be eligible for a ארי וקורה, לחי וקורה - דלא חזי לדירה דלא חזי לדירה יוחנות is somewhat useable as a living space, while a חורבה is somewhat useable as a living space.

יתיב רב ברונא וקאמר להא שמעתא -

When רב ברונא repeated שמואל's opinion, אלעזר could not believe that שמואל was so lenient. אלעזר went to שמואל and asked him –

- והא מר הוא דאמר אין לנו בעירובין אלא כלשון משנתינו

But you, the master, said that the only acceptable leniencies in משנה are the ones explicit in the משנה, and our משנה clearly refers to multiple מבירום?

אישתיק - Shmuel did not answer.

At first the גמרא tries to prove לא קיבלה מיניה -

שמואל did not retract because of this challenge, since he permitted the מבוי where איבות בר איהי lived, which had only one חצר - that of איבות - and one house, which was a Shul with an adjoining apartment - apparently indicating that שמואל stood by his original position.









Review



However, the גמרא says; לעולם אימא לך קיבלה מיניה -

שמואל did accept the challenge, and retracted his position in favour of ב"ב.

However, in this case the אחור סדון of the Shul would eat his meals at his home in another חצר, and sleep in the Shul. Since שמואל held that מקום לינה גרים - where one sleeps defines his residence - the Shul building was considered a regular חצר with two homes, and the איבות σ חצר and others, made this a legitimate מבוי even according to בר.

After אשמואל died דב ענן took down the לחי, because the אדו had stopped sleeping in the Shul, leaving that איבות שיth just one home. איבות בר איהי was upset about this, because he was under the mistaken impression that Shmuel holds מקום פיתא – where the חזן eats defines his residence - so when שמואל permitted the מבוי, he did so even though there was only one real residence in the אמבוי of the Shul - the apartment is not considered a residence.

Therefore, he found it objectionable that רב ענן would undo what שמואל did.

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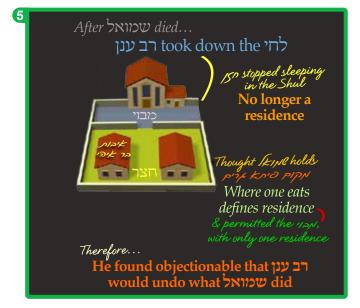
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אמר רב יהודה אמר רב מבוי שצידו אחד עובד כוכבים וצידו אחד ישראל – If a מבוי has a חצר with a Jewish home in it on one side, and a חצר with a non-Jewish home on the other side, and the Jewish home was connected to additional Jewish homes that do not open into the חצר, we cannot join in an עירוב those Jewish homes with the Jewish home in the חצר, to allow them to carry in the מבוי via the windows that connect the homes. The Gemara points out;

Had Rav issued this ruling regarding a מבוי only, we might have thought that his reasoning is,

– דירת עובד כוכבים לא שמה דירה

The residence of a non-Jew is not considered a separate residence. Therefore, this מבוי has only one חצר, that of the Jew, and is not eligible for a שיתוף.





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However, in a case where a Jew and a non-Jew share a חצר with the same setup, אירוב would allow joining the Jewish homes in an מירוב to allow them to carry through the.



1 However, once רב יוסף יוחל informed us that רב י held that even in a חצר we cannot join the various Jewish homes, עמא דרב דקא סבר אסור לעשות יחיד במקום עובד כוכבים – Rav reasoning must be, that it is אסור to make it comfortable for a lone Jew to share a חצר חס מבוי with a non-Jew, יאירה שמא ילמד ממעשיי – so that he does not learn from his ways.

Permitting the use of the חצר or חצר by the Jews of the other side, would allow him to feel secure in sharing the חצר or מבוי or אבר or מבוי with the non-Jew by himself.

Therefore, Rav did not allow an עירוב in this situation, both in מביר and in a. חצר.



