



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

Eiruvin Daf Samach Tes

- The Braisa quoted **R' Meir's** version of the story, that **R' Gamliel's** father told the people to quickly use the chatzer so that the Tzeduki could not take back his rights to the chatzer.
 - **Q:** If the people would use the chatzer first, would the Tzeduki lose his ability to take back his rights to the chatzer? In a Mishna **R' Meir** says that one who relinquished his rights in a chatzer, and then uses that chatzer, whether b'shogeg or b'meizid, takes back his rights in the chatzer!? **A: R' Yosef** said, the proper version of the Mishna should read that **R' Meir** says if the person uses the chatzer he does *not* take back the rights to the chatzer. **A2: Abaye** said, the Braisa is discussing where the people used it first. That's removes the relinquisher's ability to take back the rights. The Mishna is discussing where the relinquisher used the chatzer before the other people. A Braisa quotes **R' Meir** as saying exactly like **Abaye** had explained.
 - A Braisa quotes **R' Yehuda's** version of the story, that **R' Gamliel's** father told the people to do what they need in the chatzer before Shabbos began, because it would be assur once Shabbos began. We see that **R' Yehuda** holds the Tzeduki has the status of a goy and the relinquishment is therefore not effective.
 - **Q:** In the Mishna **R' Yehuda** says that **R' Gamliel's** father told them to use it before the Tzeduki used it. We see that until he did the relinquishment was effective!? **A:** The Mishna should read that they were told to use it before it got dark on Friday. **A2:** The Braisa is dealing with one who desecrates Shabbos in open (he gets the din of a goy). The Mishna is dealing with one who desecrates Shabbos in private (he has the din of a Yid).
 - Based on this, a Braisa that says that one who desecrates Shabbos publicly is treated as a goy, follows **R' Yehuda**.
 - There was once a person that carried outside on Shabbos. When he saw **R' Yehuda Nesi'ah**, he covered over what he was carrying (he was embarrassed). **R' Yehuda Nesi'ah** said, **R' Yehuda** would allow such a person to relinquish rights.
 - **R' Huna** said, who is considered a "mumar" (totally irreligious)? Someone who publicly desecrates Shabbos.
 - **Q: R' Nachman** asked, if you follow **R' Meir**, that a person who doesn't keep even one mitzvah is considered to be a mumar for everything, then why did you say he is a mumar only if he desecrates Shabbos? If you follow the **Rabanan**, they say that one is not a mumar for all unless he worships avoda zarah!? **A: R' Nachman bar Yitzchak** said, to allow his relinquishing of rights to be effective, he cannot be one who desecrates Shabbos in public. A Braisa states this concept as well and then adds that the proper verbiage to relinquish rights is for the person to say: "My rights are transferred to you", or "My rights are relinquished to you". No further action is necessary.
 - **A: R' Ashi** said, **R' Huna** is following the view of the Tanna who holds that Shabbos is as important as avodah zarah, and one who worships avodah zarah or desecrates Shabbos publicly has the same status as one who transgresses all the aveiros in the Torah.

MISHNA

- If one of the residents of a chatzer forgot to join the eiruv and he therefore relinquished his rights in the chatzer to the other residents, no one may transfer items in and out of this person's house, but all may transfer items in and out of the other residents' houses.
 - If the other residents relinquished their rights to the person who forgot to join the eiruv, this person may carry in and out of his house, but no one may carry in and out of the other residents' houses.
 - If there were 2 people who forgot to join the eiruv and the other residents relinquished their rights to the 2 people, they make it assur for each other to carry in and out of their houses to the chatzer. Because one person may give rights and receive rights, but 2 people may give rights but cannot receive rights.
- **B" S** say one must relinquish his rights before Shabbos begins. **B" H** say it may even be done on Shabbos.
- If someone relinquished his rights and then carried out into the chatzer, **R' Meir** said, whether it was done b'shogeg or b'meidid, he has taken back his rights and it is assur to carry in that chatzer. **R' Yehuda** says, if it was done b'meidid, he has taken back his rights. If it was done b'shogeg, he has not taken back his rights.

GEMARA

- When one relinquishes his rights, the other residents may carry from their houses into the chatzer, but the person himself may not.
 - **Q:** If the person gave up his rights, he should be able to carry from his house as well. If he didn't give up his rights, how can anyone carry in the chatzer!? **A:** He gave up his rights to the chatzer, but not to his house. The **T" K** of the Mishna holds that when one gives up rights to a chatzer, he does not necessarily give up rights to his house as well, because a person would live in a house that has no chatzer.
 - The reason he is allowed to carry in and out of their houses is because he is considered to be a guest by them.

NASNU LO RISHUSAN, HU MUTAR V'HEIN ASURIN

- **Q:** Why aren't they considered to be his guests and thereby allowed to carry from his house to the chatzer? **A:** One person can be considered a guest to 5 people, but 5 can't be considered a guest of one person.
- **Q:** From the fact that the Mishna says that this person first relinquished his rights to the others and then the others relinquished their rights to him, we see that one may relinquish and then relinquish back (which was a machlokes in the previous Gemara)!? **A:** The Mishna is discussing two cases: one where he relinquishes to them and another where they relinquish to him. It is not a continuation of one case.

HAYU SHNAYIM OSRIN ZEH AHL ZEH

- **Q:** It is obvious that 2 people who have not joined in an eiruv will prohibit each other!? **A:** The chiddush is, that if after all the residents relinquished their rights to these 2 people, one of the 2 people went and relinquished his rights (his own rights in addition to the rights which he has just received) to the other of the 2 people, it will not be effective to allow carrying in the chatzer. The only time relinquishing is effective is when it immediately allows carrying in the chatzer. The original relinquishment did not allow for that.

SH'ECHAD NOSEIN RESHUS

- **Q:** We already know that one person may give and receive rights!? **A:** The chiddush is the halacha that follows, which says that 2 people may give rights.
 - **Q:** That is also obvious!? **A:** We would have thought to be goizer in that case out of concern that it may lead to people giving them rights as well. The Mishna teaches that there is no such gezeirah.