

In yesterday's דף we learned that if a person willfully leaves the תחום and is then brought back in to the תחום, he can only go within his ד' אמות.



If he was taken out and brought back against his will, he retains his original תחום.



Generally, food is limited to the תחום of its owner. אמר רב פפא פירות שיצאו חוץ לתחום וחזרו –

Rav Papa teaches that if fruits were taken out of the תחום and then brought back in, they go back to their original תחום, because

- אנוסין נינהו

Fruits are considered to have been taken out and brought back against its will.









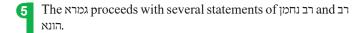
תנאי היא -

The מחלוקת cites a מחלוקת regarding eating fruits that were taken out of the תחום as follows:

According to ר' נחמיה the fruits may be eaten only if they were brought back in בשוגג.

The תנא קמא holds the fruits may be eaten even if they were brought in במזיד.

The תנא קמא supports רב פפא that regardless of how it was brought back in it regains its original status as if it never went out, and may be eaten or moved anywhere within its original תחום.



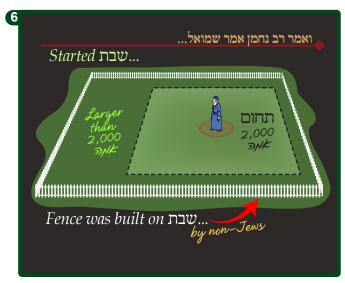
אמר רב נחמן אמר שמואל – if somebody is walking and does not know where the תחום is,

בינוניות בינוניות - he walks 2000 medium sized steps - מהלך אלפים פסיעות בינוניות - this is his תחום שבת. The stride of an average person is an אמה.





6 אמר שבת in an open – if a person started שבת in an open field that was larger than 2000, and then non-Jews built a fence around the entire field, there are two issues:









- תחומין -1- 🔽

אמות אמר שמואל agree that his תחום is still limited to 2000 אמות from his original אמות מקום שביתה ד' אמות אמות מקום שביתה took effect it was an open area. We cannot consider the large enclosed area as אמות based on walls erected later.



- Carrying - הוצאה -2-

The walls do make the now enclosed area a רשות היחיד, in which one may carry.

However, they disagree as follows;

ארני וחמין אמר שמואל holds that he may carry in the entire enclosed area. Practically speaking, he cannot walk more than 2000 אמות from his שירוב because of תחומין, but he can throw things even beyond the 2000 אמות, anywhere within the walls.



9 רב הונא holds that he can only carry objects within four אמות of where they are. In other words, he's not allowed to carry for the following reasons.

First, the Chachamim do not allow him to throw things beyond the אמות אמות,

- שמא ימשח אחר חפצו

He may be drawn after his object, and go out of his חתחות. Once he's not allowed to carry in the area BEYOND 2000 אמות, he's also not allowed to carry WITHIN 2000 אמות from his עירוב, because it becomes an area which is
- Breached entirely to a forbidden area.

בר רב holds this way as well.

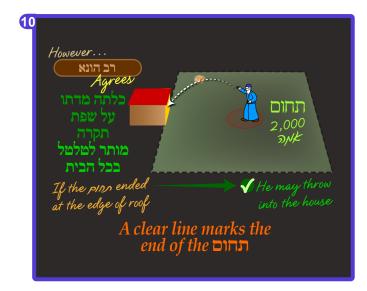








However, רב הווא ישפת מקרה מדתו על שפת תקרה מותר לטלטל בכל הבית - כלתה מדתו על שפת תקרה מותר לטלטל בכל הבית if the חחום ended at the edge of a roof in front of a house, he may throw into the house, because the roof's edge is a clear line that marks the end of the תחום.



In the משנה we learned about a situation where these four תנאים were on a ship that sailed beyond their חרום and 'ר walked throughout the entire ship, but אכות and ר' עקיבא stayed within their four אכות.

אמר רב הלכתא כרבן גמליאל בדיר וסהר וספינה – Rav paskens like רבן גמליאל in both cases and therefore holds you can move through the entire area. אמר הלכתא כרבן גמליאל בספינה אבל בדיר וסהר לא – ושמואל אמר הלכתא כרבן גמליאל בספינה אבל בדיר וסהר לא

Shmuel paskens like רבן גמליאל in the case of a boat, but not in the other enclosures. The אמרא gives two explanations why everybody paskens

The גמרא gives two explanations why everybody paskens like רבן גמליאל in the case of a boat that you can walk through the entire area:

- אמר רבה הואיל ושבת באויר מחיצות מבעוד יום

Rabbah holds that since you were within the walls of the boat when שבת started you can walk throughout the boat, just like you'd be allowed to walk through an entire house that you are in when שבת starts. This would not apply if the walls came down or if the person switches to a different boat on שבת does not think the walls of the boat are significant since

תיים עשויות - the walls are just there to keep the water out, but not to enclose the boat.

Instead, he holds we pasken like ה"ג because מיג because הפינה נוטלתו מתחילת ארבע ומנחתו בסוף ארבע –

the boat is constantly moving so he constantly gets a new four אמות within which to walk.

The גמרא concludes that even ר' יהושע would agree if the boat were moving that you can carry throughout the entire boat. The entire was only when the boat was not moving.







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