

1 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 אמות 4.



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



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



4 תנאי היא -
 The גמרא points out that there is actually a מחלוקת תנאים whether these fruits regain their original תחום.
 The תנא ברייתא 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 בכוזר.
 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.

4 תנאי היא ברייתא:

מסוקת

Eating fruits taken out of the תחום

תנא קמא ✓ EVEN if brought back בכוזר יב פסא קמא Supports	ר' נחמיה ✓ ONLY if brought back בשוגג
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5 רב and רב נחמן of גמרא proceeds with several statements of הונא.
 if somebody is walking and does not know where the תחום is, he walks 2000 medium sized steps - מהלך אלפים פסיעות בינוניות - this is his תחום שבת. The stride of an average person is an אמה.

5 אמר רב נחמן אמר שמואל... תחום?

מהלך אלפים פסיעות בינוניות
 He walks 2000 medium sized steps
 וזו היא תחום שבת
 תחום אמה
 This is his אמה

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

6 ואמר רב נחמן אמר שמואל... Started שבת...

Larger than 2,000 אמה

תחום 2,000 אמה

Fence was built on שבת... by non-Jews

7 - תחומין -1
 רב נחמן אמר שמואל and רב הונא agree that his תחום is still limited to 2000 אמות from his original מקום שביטה because at the time the עירוב took effect it was an open area. We cannot consider the large enclosed area as ד' אמות based on walls erected later.

7

Two issues... 1

תחומין

רב נחמן אמר שמואל *Agree* רב הונא

his תחום is still limited to 2000 אמות from his original מקום שביטה

8 -2- הוצאה - Carrying -
 The walls do make the now enclosed area a רשות היחיד, in which one may carry. However, they disagree as follows; רב נחמן אמר שמואל holds that he may carry in the entire enclosed area. Practically speaking, he cannot walk more than 2000 אמות from his עירוב because of תחומין, but he can throw things even beyond the 2000 אמות, anywhere within the walls.

8

הוצאה

רב נחמן אמר שמואל

✓ <u>Carrying</u> In entire enclosed area	✓ <u>Walking</u> אנה 2000 מקום לביתה from	✓ <u>Throwing</u> Even beyond אנה 2000
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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 2000 אמות, - שמוא ימשח אחר הפצו -
 He may be drawn after his object, and go out of his תחום.
 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.
 ר' חייא בר רב holds this way as well.

9 רב הונא

✗ <u>Carrying</u> May carry אנה 4 only	✓ <u>Walking</u> אנה 2000 מקום לביתה from	✗ <u>Throwing</u> Beyond אנה 2000 שמוא ימשח אחר הפצו May go out of his תחום
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✗ BEYOND 2000 אמה

✗ WITHIN 2000 אמה

נפרצה במלואה מקום האסור לה אוקים פאסור לה

10 However, רב הונא would agree in a case of -
 כלתה מדתו על שפת תקרה מותר לטלטל בכל הבית -
 if the תחום 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.

10 However...
 רב הונא Agrees
 כלתה מדתו על שפת תקרה מותר לטלטל בכל הבית
 תחום 2,000 אמה
 If the תחום ended at the edge of roof → He may throw into the house
 A clear line marks the end of the תחום



11 In the משנה we learned about a situation where these four תנאים were on a ship that sailed beyond their תחום and ר' גמליאל and רבי אלעזר בן עזריה walked throughout the entire ship, but ר' עקיבא and ר' יהושע stayed within their four אמות.

11 4 תנאים on a ship that sailed beyond their תחום
 ר' עקיבא ור' יהושע Stayed within their 4 אמות
 ר' גמליאל ורבי אלעזר בן עזריה Walked the entire ship



12 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.
 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.

12

שמואל הלכתא כרבן גמליאל דיר סהר ספינה
 רב הלכתא כרבן גמליאל דיר סהר ספינה
 Can walk through the entire area
 רבי זירא רבה
 מחיצות להבריה מים עשויות → הוהיל ושבת באויר מחיצות מבעוד יום
 ספינה נוטלתו מתחילת ארבע ומנחתו בסוף ארבע
 Constantly gets new 4 אמות within which to walk
 Just like walking through an entire house that you're in when אל begins
 ר' יהושע
 NOT MOVING מחיצות
 MOVING Agrees Can carry throughout the entire boat



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 הוהיל 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.
 רבי זירא does not think the walls of the boat are significant since
 - מחיצות להבריה מים עשויות - the walls are just there to keep the water out, but not to enclose the boat.
 Instead, he holds we pasken like ר"ג because
 - ספינה 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 מחלוקת was only when the boat was not moving.

Review