

- 1 אמר רמי בר חמא הרי אמרו שבת (Shovas) - יש לו ד' אמות - One who is קונה שביטה by his presence acquires a residence of ד' אמות, which is the equivalent of his house or city. He then has אלפים לכל רוח - 2000 אמות in every direction from the edge of the ד' אמות - for a total of 2004 אמות.

1 אמר רמי בר חמא

הרי אמרו שִׁבֵּת יש לו ד' אמות

2,000 אמות 4 אמות 2,000 אמות

For a total of 2004

- 2 The question is: הנותן את עירובו יש לו ד' אמות או לא - One who is קונה שביטה by leaving food there - does he likewise acquire ד' אמות, plus additional 2000 אמות, OR just 2000 אמות from the location of the food. רבא tried to prove that he does get the extra four אמות from the fact that the משנה referred to using food as a leniency over establishing residence by being there. If he were not granted four אמות it would be more stringent, because he is getting four אמות less than one who establishes residence with his presence! The גמרא answers that it is still a leniency in the sense that לא נטרח וניפוק - if he uses food he does not have to trouble himself to go out there.

2 הנותן את עירובו יש לו ד' אמות או לא

2,000 אמות 4 אמות 2,000 אמות

רבא

Tried to prove that he get the extra 4 אמות

The משנה referred to using food as a leniency over establishing residence by being there

If he were not granted the 4 אמות it would be more stringent!

It is still a leniency in the sense that

לא נטרח וניפוק

3 Zugt di Mishnah;
 - מי שיצא לילך בעיר שמערבין בה והחזירו חבירו
 There are two towns within four thousand אמות of each other, and all the people of one town intended to establish residence between the two towns, so that they can go to the other town, but they did not actually set up an עירוב. If one person began to walk to the other town before שבת began, and then returned home to his original town, שבת רבי יהודה holds that HE may go to the other town on שבת, because the עירוב is valid for him. The other residents of his town may not go to the other town, because the עירוב is NOT valid for them.

רב הונא explains the opinion of ר' יהודה that the person who had begun to walk before שבת establishes residence between the cities because

- כיון דנפק ליה לאורחא הוה ליה עני
 Once he set out on the road he is considered a poor person who can establish a שבת residence with just a verbal declaration.

The others who never left their town are considered עשירים who cannot make an עירוב this way.

However, according to ר' יהודה they retain their residence in their town, and can walk 2000 אמות in every direction.

- רבי מאיר אומר כל שהוא יכול לערב ולא עירב הרי זה חמר גמל
 R' Meir says that both he and the other people are limited by the תחום of their city, and the תחום of the תחום that they wanted to establish.

The explanation is as follows:

R' Meir holds that one who can make an עירוב with food - as in our case where they are all home at the onset of שבת - cannot make an עירוב by declaration. Therefore, their עירוב is not valid, and they may not go further than the תחום of their town.

R' Meir also holds that even a mere attempt to make an עירוב in one direction is a renunciation of one's right to go in the other direction. Therefore, even though their עירוב is not valid, they may not go in the other direction further than 2000 אמות from the attempted עירוב location.

Being restricted in both directions is referred to as - חמר גמל -

Like a person leading a donkey from behind it, and a camel in front of it - while he's stuck in the middle.

The Gemara explains that according to רבי יהודה the following two conditions must be met for the עירוב to be valid, and be allowed to walk to the other town.

- 1- He actually started walking on Friday -
- 2- He verbally declared his desire to be קונה שבתה at some given location.



4 ר' יוסי ברבי יהודה is more lenient than רבי יהודה in that he requires only one of these conditions to allow him to walk to the other city - however, there is a Machlokes as to which one.

רבה understands that he only requires him to verbally declare that he wants to make an עירוב, but does not require him to actually begin to walk.

רבי יוסף understands that he only requires him to begin to walk, but does not require him to verbally declare his desire for an עירוב.

The Gemara relates an incident where רב יהודה בר אשתתא brought a basket of fruit to רב נתן בר אושעיא Friday, בר נתן רב יהודה בר אשתתא waited until רב יהודה בר אשתתא took one step out the door back to his hometown, which was less than 4000 אמות away, before asking him to stay overnight and return home שבת morning.

The Gemara explains: רב יוסף either held like ר' יוסי ברבי יהודה's understanding of ר' יוסי ברבי יהודה, that all one needs to establish residence is to begin the trip, or he held like רבי יהודה that you need both, and in this case רב יהודה בר אשתתא also verbally stated where he wants his Shabbos residence to be.



5 We continue with the next Mishnah;
 - מי שיצא חוץ לתחום אפילו אמה אחת לא יכנס
 One who walked even one אמה past his שבת תחום may not go back in.

As Rashi says; The Mishnah is talking about a case of -
 - במזיד ומדעת שלא לשם מצוה -
 He went out of the תחום willingly for personal reasons.
 The תנא קמא holds a מזיד cannot take advantage of הבלעת התחומין - overlapping תחומין.



- רבי אליעזר אומר שתיים יכנס שלש לא יכנס
 רבי אליעזר says that as long as he is within two אמות of the תחום he may come back in.

Rashi explains;
 - משום הבלעת תחומין... ר"א לטעמיה והוא באמצען -
 and since his new תחום even הבלעת תחומין רבי אליעזר holds -
 of אמות ד' gives him 2 אמות all around him, these 2 אמות overlap his original תחום, which allows him to return.

The Gemara later points out that even according to רבי אליעזר, one who made an עירוב on the road, and on his way home, the 2000 אמות fall short of his house or city,
 - אפילו אמה אחת לא יכנס
 Even if it is one אמה, he may not enter, because, even if the 2000 אמות ended IN the house or city, he may not go any further than the 2000 אמות.

6 The Gemara poses the following Shailah.
 - רגלו אחת בתוך התחום ורגלו אחת חוץ לתחום
 If somebody has one foot beyond the תחום and the other foot still in the תחום - there are conflicting opinions of תנאים. One version of ר' חנינא derives from the Posuk
 - רגלך - where - רגלך - is written in the singular, that even having one foot out would make it אסור to return.
 Another version of רבי חנינא derives from the way the word is read - רגליך - in the plural, that only with two feet out is it אסור to return, but with one foot is out you can return.

The Gemara also cites another opinion;
 - אחרים אומרים למקום שרובו הוא נזקק
 He is considered to be where most of his body is located.

6 רגלו אחת בתוך התחום ורגלו אחת חוץ לתחום ?

2 ר' חנינא
 אם תשיב משבת רגליך
 PLURAL
 Only if both feet are out is it אסור to return

1 ר' חנינא
 אם תשיב משבת רגלך
 SINGULAR
 If one foot is out it is אסור to return

אחרים אומרים
 למקום שרובו הוא נזקק
 where most of his body is located

7 The final Mishnah of this Perek;
 - מי שהחשיך חוץ לתחום אפילו אמה אחת לא יכנס
 If somebody was travelling and שבת began while he was a single אמה outside of the תחום of his city, he may not go back to his city.
 - רבי שמעון אומר אפילו חמש עשרה אמות יכנס
 R' Shimon holds that if he is within 15 אמות of the תחום of his city he can go back home because when they place the תחום markers outside the city, they purposely place them several אמות closer to the city than the תחום, in order to protect those who may wander slightly beyond the תחום markers.
 According to this פשט Rashi says;
 - The 15 אמות are approximate.

7 מי שהחשיך חוץ לתחום אפילו אמה אחת לא יכנס

1 אמה

He may not go back...

8 However, Rashi offers a novel second פשט.
 The Mishnah דף נ"ז ע"ב says that we measure the תחום with ropes of 50 אמות, which would require measuring 40 times - since $40 \times 50 = 2000$.
 Each measurement is short the amount of rope being held by the surveyor on each end - which Rashi says is a טפח וחצי - one טפח and a half-fingerbreadth.
 Multiply by eighty - 2 for each measurement - you have 80 טפחים and 40 fingerbreadths - $80 \times \frac{1}{2} = 40$.
 Since 1 טפח consists of 4 אצבעות, the 40 אצבעות equal 10 טפחים - and $10 + 80 = 90$ טפחים.
 Since 1 אמה consists of 6 טפחים, the 90 טפחים translate to exactly 15 אמות.

8 רבי שמעון אומר אפילו חמש עשרה אמות יכנס

15 אמות

He can go back home...

רש"י
 לאו דוקא ט"ז אמה

רש"י
 $40 \times 50 = 2000$
 Ropes אמות אמות

$10 + 80 = 90$
 טפחים טפחים טפחים

15 אמות

הדרן עלך מי שהוציאווהו - We have B"H completed the Fourth Perek of עירובין מס' עירובין, and begin the Fifth Perek כיצד מעברין ב'ezras hashem.

הדרן עלך מי שהוציאווהו

