

- 1 Our gemora began by presenting a ברייתא that expands on our Mishna on daf ע"ב נ"ב, and discusses how to draw the boundaries of cities with six different shapes for the purpose of measuring the שבת תחום:
- A rectangular city keeps its actual boundaries and we do not square it off.
  - A circular city IS squared off, and we measure the תחום from the square.
  - A square city keeps its normal boundaries, even if its sides are not aligned with east, west, north, and south.
  - If it is wider on one end and narrower on the other, we draw the boundaries like two parallel lines to make it a rectangle.
  - If one or two houses stick out beyond the rest of the houses, we draw a straight line past the protruding house that runs perpendicular to the boundaries on either side. This is true even if there are two houses that stick out on different sides of the city, and we need to extend the boundaries on two sides.
  - If the city is bow shaped or L-shaped we view the inside area as if it were filled in.

- 2 The gemora elaborates:
- אמר רב הונא עיר העשויה כקשת
- אם יש בין שני ראשיה פחות מארבעת אלפים אמה – מוודין לה מן היתר ואם לאו מוודין לה מן הקשת
- A bow-shaped city - if the two ends of the bow are less than four thousand amot apart, we view the entire center space as if it is filled in when measuring the תחום, but if the two ends are more than 4000 amot apart, each person would have to measure from his house on the inside of the bow itself.

- 3 ומי אמר רב הונא הכי – Does רב הונא really hold that we allow for such a large gap?
- רב הונא had taught elsewhere –
- If a city has a large empty space dividing it into two, the two halves of the city would share a single תחום only if separated by less than  $141 \frac{1}{3}$  amot, the size of two קרפופים - not 4000 amot?

תנו רבנן...

מרובעת	עגולה	ארוכה
		
אין עושין לה זוויות	עושין לה זוויות	כמות שהיא
היתה עשויה כמין קשת או כמין גם	היה בית אחד יוצא כמין פגום	היתה רחבה מצד אחד וקצרה מצד אחר
		

אמר רב הונא עיר העשויה כקשת

ואם לאו

אם יש בין שני ראשיה פחות מארבעת אלפים אמה

מוודין לה מן הקשת

מוודין לה מן היתר

4000+

3999

ומי אמר רב הונא הכי

נותנין קרפף לזו וקרפף לזו

?

Not 4000 amot?



- 4 אמות 141 1/3 answers that he only limits the gap to when the two parts of the city are completely separated from each other, but when they are still connected on one side, like the bow-shaped city, the gap can be up to 4000 אמות.

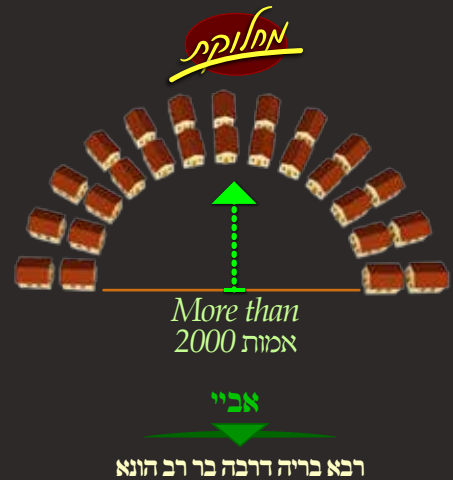
4

רבה בר עולא  
When they are still connected  
on one side like the bow-shaped city  
the gap can be up to 4000 אמות

- 5 There is a מחלוקת whether we view a bow-shaped city as if the center is filled in even when the middle of the bow and the place where the bowstring would be are more than 2000 אמות from each other.

5

אביי paskens like רב הונא בר רב דרבה that we view it as if it were closed up even if the gap is more than 2000 אמות, since a person could walk to the bowstring through the bow.



- 6 The Gemora returns to the opening Mishnah which stated:  
- היו שם גדרות גבוהות עשרה טפחים  
The משנה said that if there are ruins ten טפחים high, they can extend the boundary of the city. This includes three walls that do not have a roof.

6

איבעיא להו שתי מחיצות ויש עליהן תקרה מהו  
Would two walls that have a roof over them also extend the boundary of the city?

היו שם גדרות  
גבוהות עשרה טפחים  
? איבעיא להו שתי מחיצות  
ויש עליהן תקרה מהו?

- 7 Among the structures that do not extend a city, the ברייתא lists - נפש שנפרצה משתי רוחותיה אילך ואילך - A tomb that has two walls and is breached on the other two sides - apparently proving that two walls and a roof do not extend a city! The גמרא rejects this proof דליכא תקרה - because it may very well be speaking about a tomb that does NOT have a roof. Other structures mentioned in that Braisah are... בית שבים - a house on the sea, which רב פפא explains refers to the building that the כלים of a ship are kept in when they are emptied from the ship, is significant enough to extend the city. - ומערה אין מתעברת עמה - A cave does not extend a city, but when there is a בית at the mouth of the cave which together with the cave measures at least four by four אמות, the cave does extend the city's boundary.

- 8 The דף concludes by discussing the הלכות of תחום of different types of living spaces. - אמר רב הונא יושבי צריפין אין מודדין להן אלא מפתח בתיהן - People who live in huts should measure their תחום from the doors of their homes, and not from the edge of town, since a group of huts is not considered a city. Even though the entire encampment of tents in the מדבר was considered like a city -

- 9 that is only because - על פי ה' יחנו ועל פי ה' יסעו כמאן דקביע להו דמי - Since camped by the command of Hashem it was considered a more permanent residence, even though they were really in tents. If a community of huts has three חצירות which each have two houses, even רב הונא would agree that it becomes a city.

7

*Structures that do not extend a city*

ומערה אין מתעברת עמה <i>When there is a בית at the cave it extends the city's boundary</i>	בית שבים רב פפא <i>The building that the כלים of a ship are kept in</i>	נפש שנפרצה משתי רוחותיה אילך ואילך ! דליכא תקרה
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8

אמר רב הונא...

**יושבי צריפין**  
אין מודדין להן אלא מפתח בתיהן  
תחום




*Since a group of huts  
is not considered a city*

Even though the tents in the מדבר  
was considered like a city

9

*That is only because...*

על פי ה' יחנו ועל פי ה' יסעו  
כמאן דקביע להו דמי  
*it was considered permanent*

חצירות 3 has  
which each have two houses  
Even רב הונא would agree  
that it becomes a city

- 10 רב יהודה אמר רב teaches that people who live in huts and travel through deserts,  
 חייהן אינן חיים – their lives are not lives, because they are always travelling, and  
 נשיהן ובניהן אינן שלהן – their wives and children are not really theirs - either because the men have to travel far to bathhouses, or because the women have to travel far to a mikva, leaving the women vulnerable to being violated.

Having discussed the disadvantages of such living conditions, the gemora digresses to discuss other undesirable living arrangements:

- 11 אמר רב הונא כל עיר שאין בה ירק אין תלמיד חכם רשאי לדור בה – A talmid chacham should not live in a city that does not have healthy vegetables, such as garlic and leek and radish leaves, at least in summer time.  
 Other vegetables, however, along with coarse bread and fresh beer, are very unhealthy for a person's elimination, posture, and eyesight.

10 רב יהודה אמר רב

*People who live in huts & travel through deserts*

חייהן אינן חיים  
 נשיהן ובניהן אינן שלהן

11 אמר רב הונא כל עיר שאין בה ירק אין תלמיד חכם רשאי לדור בה