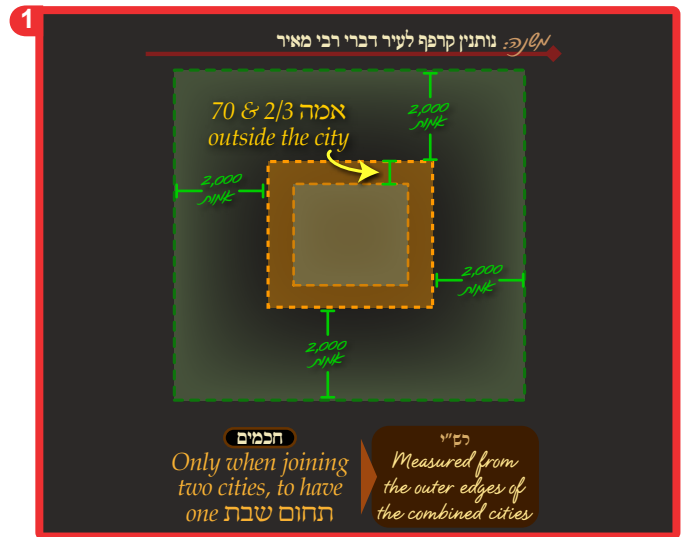


1 משנה the זאגט
 - נותנין קרפף לעיר דברי ר"מ
 R' Meir holds that before measuring the 2000 אמה techum of a city we first leave a 70 and 2/3 אמה space outside the city.

The חכמים however hold that the קרפף measurement only plays a role in joining two cities to be considered one city to have one תחום שבת for both cities.
 As Rashi explains, the תחום is measured from the outer edges of the combined cities.



2 The גמרא records a מחלוקת about the maximum space the חכמים allow between two cities for them to be considered one city.

- רב הונא אמר נותנין קרפף לזו וקרפף לזו
 Rav Huna says there can be up to two קרפף - 2 times 70 and 2/3, for a total of 141 and 1/3 אמות between the cities.

- חייא בר רב אמר קרפף אחד לשתיהן
 Chiya bar Rav only allows a single קרפף of 70 and 2/3 אמות between the cities.



3 The גמרא shows how two different lines of our משנה each seem to support one of the opinions, and how each opinion will explain the line that seems to contradict it.

In trying to prove which understanding of the חכמים is correct, the גמרא analyzes the final הלכה of the משנה.

וכן שלשה כפרים המשולשין

אם יש בין שנים חיצונים מאה וארבעים ואחת ושליש

- עשה אמצעי את שלשתן להיות אחד

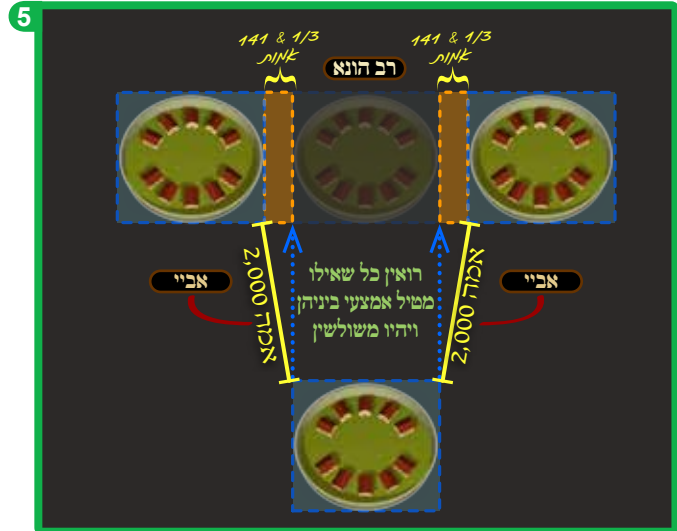
If three towns are near each other - which the Gemara at first understood them to be in a row - as long as there is no more than 141 and 1/3 אמות in between the two outer towns, the middle town combines them into one big city.



4 This ruling implies that without a middle town, the distance of $141\frac{1}{3}$ would be too great to join the towns together, apparently contradicting רב הונא.

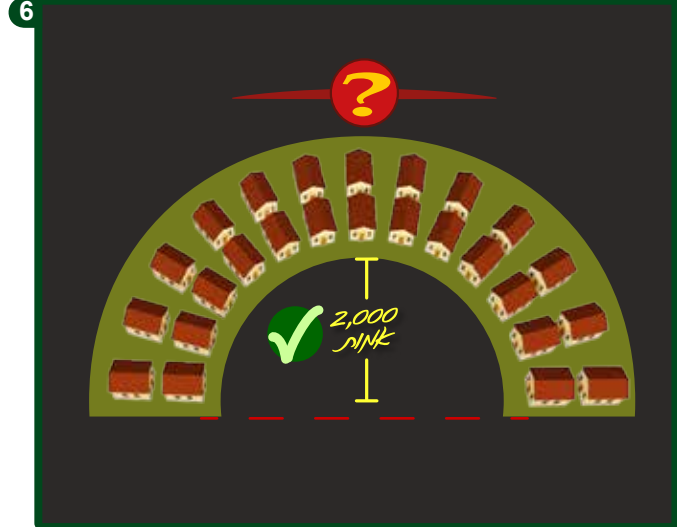
4 This ruling implies, the distance of $141\frac{1}{3}$ is too great to join 2 towns
א"כ כוונת רב הונא
 Apparently contradicting

5 רב הונא would answer that the משנה is not speaking of three towns that are in a straight line, but three towns that form a triangle, and
 - רואין כל שאילו מטיל אמצעי ביניהן ויהיו משולשין
 We view it AS IF the middle town was lined up between the two outer ones, and there would be not more than $141\frac{1}{3}$ אמות in each the two empty spaces between the three towns.



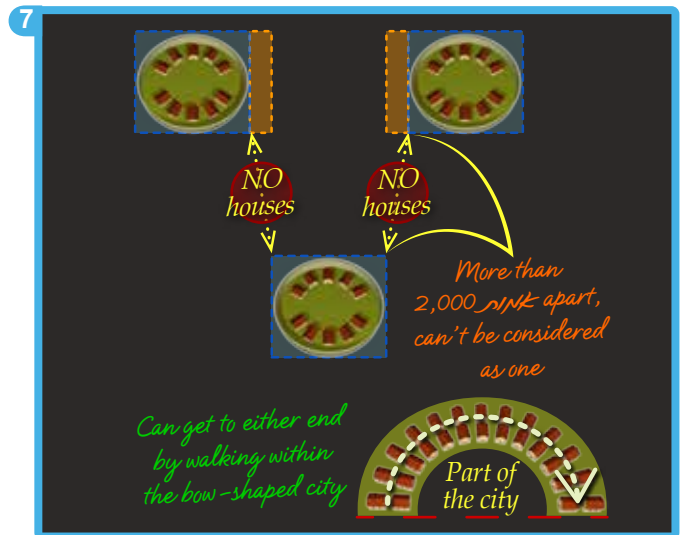
רב אבי adds that the middle town has to be within 2000 אמות of the others - so that people can walk from one to the other - in order for us to consider it as if it's inserted between the two outer towns, and thereby Halachically one city.

6 In a bow-shaped city we do not require the houses on the inside of the concave to be within 2000 אמות of the imaginary bowstring which we view as the end of the city.

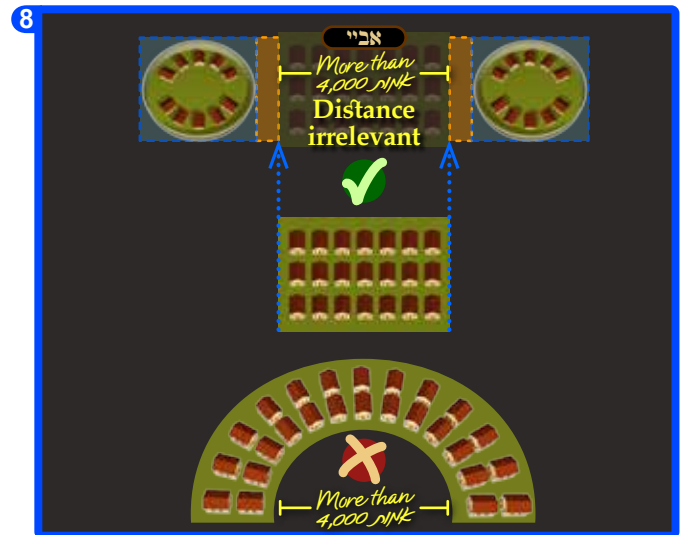


7 The difference is as follows:

In our case there are no houses connecting the middle town to the outer towns, therefore, if it is more than 2000 אמות apart, they cannot be considered as one - whereas, there he can get to area of the imaginary bowstring by walking from the middle to either end within the bow-shaped city, therefore, the entire empty area is considered part of the city.



8 אביי also holds that the space between the two outer cities can be even more than 4000 אמות apart. Although a bow shaped city cannot be viewed as if the center is filled in when the two ends are more than 4000 אמות apart from each other, in our case, since we view the third city as if it fills in the space in the middle, the distance between the outer cities is completely irrelevant.



9 אמר ליה רב ספרא לרבא - Rav Safra asked Rava why the cities of אקיסטפון and ארדשיר are considered a single city with regard to תחום שבת, if they are separated by the דגלת River which is more than 141 1/3 אמות wide? רבא answered that there are ruins of the walls of the cities that are actually in the river and are within 70 2/3 אמות of each other.

?

אמר ליה רב ספרא לרבא

Why are אקיסטפון & ארדשיר considered a single city regarding תחום שבת

They're separated by the דגלת River which is more than 141 1/3 אמות wide?

רבא

Ruined walls of the cities actually remained in the river, within 70 2/3 אמות of each other