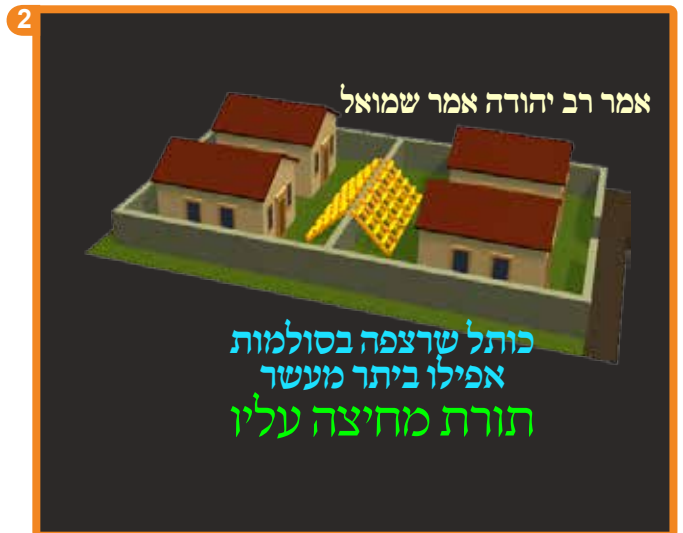


- 1 In the previous דף we learned
אמר רב אדא אמר רב

- סולם תורת פתח עליו ותורת מחיצה עליו
Rav Adda said in the name of Rav that we always view a ladder leniently.
It is considered a wall for the purpose of considering the town to have but a single entrance, which can be enclosed by a single עירובין - and it's considered a door when it is in between two חצירות, so that they have the option of joining together in a single עירובין, or to make two separate עירובין.



- 2 Our shiur began with a similar ruling:
אמר רב יהודה אמר שמואל
- כותל שרצפה בסולמות אפילו ביתר מעשר תורת מחיצה עליו
We have a wall between two חצירות that was lined with ladders all along both sides of the wall.
We view it as a פתח - a doorway לקולא - that they have the option of making one or two עירובין.
One might argue it should not be considered a פתח but a פירצה יותר מעשר. An opening wider than 10 אמות is not considered a doorway, but a breach in the wall, which nullifies the wall. If so, they do NOT have the option of making two separate עירובין, but must make one עירובין, because they are all one חצר.
However, that would be לחומרא!
We consider it a מחיצה לקולא - A wall with a door in it.
Therefore, they do retain the option of 1 or 2 עירובין.



- 3 The Gemara asks from the case of the
- אנשי מרפסת ששכחו ולא עירבו
and answers as on the previous Daf, that the porch was open to the חצר even without the ladder.





- 4 The Gemara continues with the topic of a public town:
 הפנהו בני קקונאי דאיתי לקמיה דרב יוסף - The people from the public town of קקונאי asked Rav Yosef to send them somebody to set up their עירוב. Rav Yosef entrusted אביי with the job, and warned him to make it in such a way that nobody in the בית מדרש will have any complaints. Since it was a public town, part of the town had to be excluded from the עירוב.

At first אביי wanted to exclude the houses facing the river, which had a wall separating them from the town. However, he had a question whether we have to exclude houses that COULD have joined in the עירוב - and he would have to ask these homeowners to open windows toward the city, which would enable them to join the city in an עירוב - or it's not necessary.

After going back and forth by trying to find comparable situations, אביי concluded that the houses excluded from the עירוב can even be houses that COULD NOT join the עירוב, based on פופידתא מר בר פופידתא, who used an uninhabited warehouse area to be the excluded section of the עירוב in פומבדיתא. Since nobody had to build windows in their homes, there were no complaints.

- 5 The Gemara had two opinions about how large an area has to be left out of a public עירוב:
 - כעיר חדשה שביהודה שיש בה חמשים דיוורין דברי רבי יהודה - an area of fifty residents like the city of חדשה.

If there was a former public town that was only as large as a חדשה, it had only 50 residents - there is a מחלוקת רב הונא ורב יהודה חד אמר לא בעיא שיוור. One says we must exclude part of the town from the עירוב - and one says we do not.

- רבי שמעון אומר שלשה חצירות של שני בתים
 We only need to exclude an area of three חצירות, of two houses each.

but ר"ש paskens like ר' חמא בר גוריא אמר רב, offers a third opinion that only a single חצר with a single house needs to be excluded from the עירוב.

Although we clearly would not pasken like ר' יצחק, אביי wanted to know whether his opinion was based on logic or on a tradition because

גמרא גמור זמורתא תהא?

Shall one's learning be treated like a mere song which need not be explained?

4

הנהו בני קקונאי דאיתי לקמיה דרב יוסף
Since it was a public town part of the town had to be excluded...

אביי
 CONCLUDED
 Houses excluded from the עירוב
 can even be houses
 that COULD NOT join the עירוב

Based on
 מר בר פופידתא
 Who used an uninhabited
 warehouse area to be
 the excluded section
 of the עירוב in פומבדיתא

5

How large an area has to be left out of a public עירוב

רבי יצחק	רבי שמעון	רבי יהודה
Single חצר with a single house needs to be excluded	שלשה חצירות של שני בתים	כעיר חדשה שביהודה שיש בה חמשים דיוורין
אמר ר' חמא בר גוריא	אמר ר' יצחק	אמר ר' יהודה
אמר ר' יצחק	אמר ר' שמעון	אמר ר' יהודה
אמר ר' יצחק	אמר ר' שמעון	אמר ר' יהודה

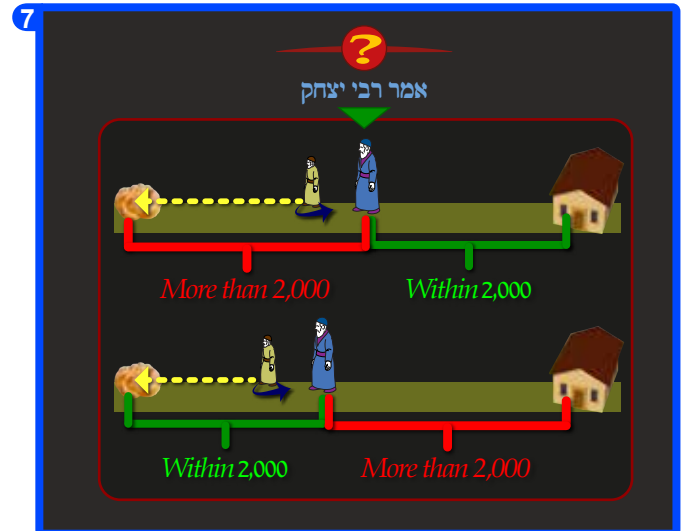
A former public town...
 מחלוקת רב הונא ורב יהודה
 חד אמר לא בעיא שיוור
 וחד אמר לא בעיא שיוור

- 6 The Gemara now returns to the subject of עירובין תחומין.
משנה the זאגט:
- מי שהיה במזרח ואמר לבנו ערב לי במערב
If a person was east of his hometown and asked his son to make an עירוב for him in the west, or vice versa, if he is within 2000 אמות of either the עירוב or of his home, but not of both, the place that is within 2000 אמות becomes his שביטה.

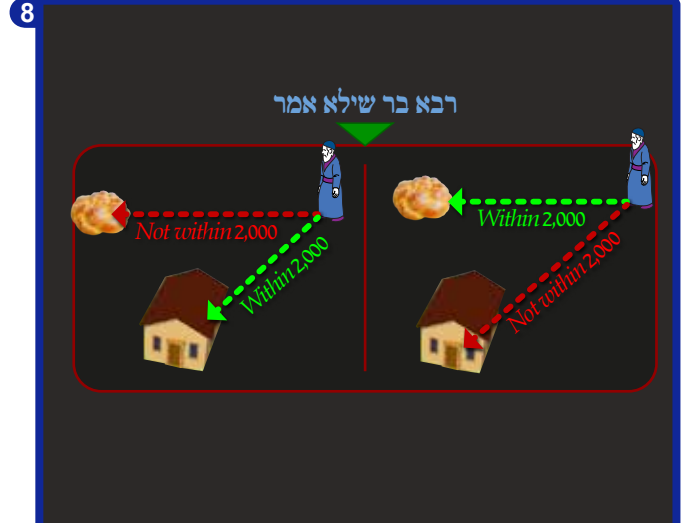


- 7 The Gemara wonders how a man, who is standing to the east of his home, can be within 2000 אמות of an עירוב that is placed to the west of his home, but not within 2000 אמות of his home?!
The Gemara offers two suggestions:

אמר רבי יצחק - when Mishnah said מזרח and מערב, it did not mean east \neq west of his home, but east \neq west of where his son was. If he is within 2000 אמות of either the עירוב or of his home, but not of both, the place that is within 2000 אמות becomes his שביטה.



- 8 רבא בר שילא אמר - his house could have been on a diagonal from both him and his עירוב.



- 9 The משנה continued:
- הנותן את עירובו בעיבורה של עיר לא עשה ולא כלום
It is useless to put the עירוב in the extension of the city,
because we only start measuring the תחום from beyond the
city's extension anyway.

9

הנותן את עירובו
בעיבורה של עיר
לא עשה ולא כלום

- 10 - נתנו חוץ לתחום אפילו אמה אחת מה שנשכר הוא מפסיד
If he puts it even one אמה beyond the city limits, whatever he
gains on the side of his עירוב, he loses in the distance he may
travel in the other direction.
The גמרא explains as follows;
For example, if one makes an עירוב one thousand אמות east of
his town, he obviously can now go an additional 2000 אמות to
the east of his עירוב, for a total of 3000 אמות east of town,
which is 1000 אמות more than if he had not made an עירוב.

10

נתנו חוץ לתחום אפילו אמה אחת
מה שנשכר הוא מפסיד

WEST EAST
2,000 אמות 1,000 אמות 2,000 אמות 3,000 אמות

- 11 Regarding going west of his עירוב, it depends;
- כלתה מדתו בסוף העיר
If the measurement of 2000 אמות west of his עירוב terminates
at the end of his town or beyond, the town's width is not
counted in the 2000 אמות. As in our example, since his עירוב is
1000 אמות east of the city, he can walk 1000 אמות west until the
city, through the city, which is counted as אמות ד', and another
996 אמות west of the city, which is 1000 אמות less than if he had
not made an עירוב.

11

Regarding going to the west...
כלתה מדתו בסוף העיר

WEST EAST
2,000 אמות 996 אמות 4 אמות 1,000 אמות 2,000 אמות 3,000 אמות

- 12 This is what our Mishnah means
 - מה שנשכר הוא מפסיד
 Whatever he gained on the east side of town, he loses on the west side of town.
 Had he not made an עירוב he would have had 2000 אמות on each side.



- 13 - כלתה מדתו בחצי העיר
 If the measurement of 2000 west of his עירוב terminates in the middle of his town, we DO count the distance of the תחום in the city, and his תחום ends there, in the middle of the city, and he may not go further into the city.
 This is the case of the ברייתא which says;
 - ומפסיד את כל העיר כולה מפני שמדת העיר עולה לו במדת התחום
 He loses the rest of the city, because part of the city is counted into the תחום.



- 14 ר' יהושע בן אבדי quotes this very distinction in the name of ר' לוי, and comments;
 - אין אלו אלא דברי נביאות
 Rashi explains;
כמתנבא מפי הגבורה שאינו נותן טעם לדבריו
 This distinction is arbitrary as if it were a prophecy. He must have learned it from his Rebbe, for there is no logical reason to make this distinction between the 2000 אמות ending in the middle of the city, or ending beyond the city.
 Rashi cites the ר"י who says that wherever this comment is mentioned, it is meant
 - לשבח - in awe and praise -
 - כלומר אין חכמה כזו שמבין לחלק כל כך סברא מועטת וברוח הקודש אמר
 As if to say, it takes superhuman wisdom to make such a fine distinction, which he must have said with the Divine Spirit.

