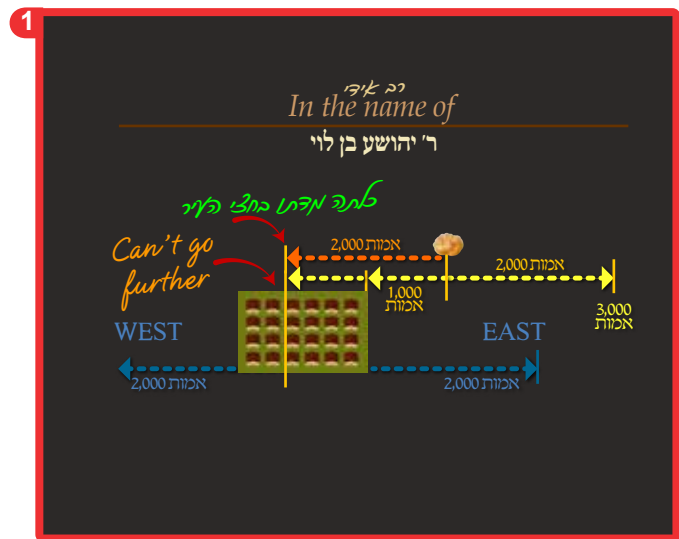


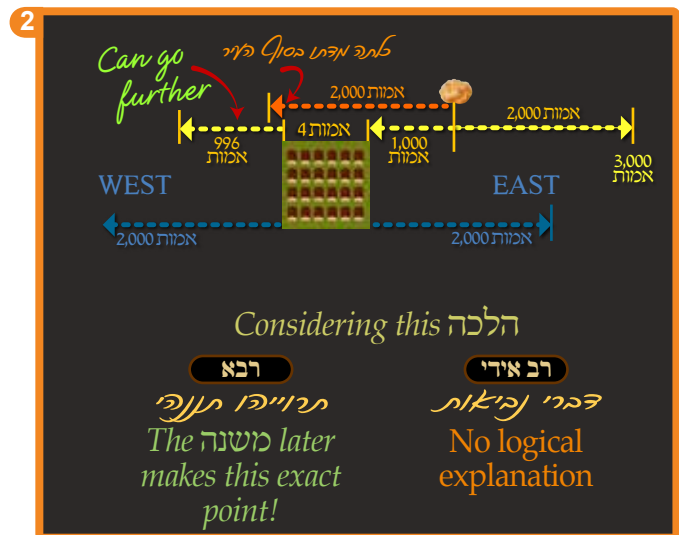


- 1 In the previous דף, Rav Idi taught in the name of ר' יהושע בן לוי that if the 2000 אמות end in the middle of a city, he may not go further than that spot.



- 2 If, the 2000 אמות end past a city, we consider the entire city to be four אמות.

While Rav Idi considered this הלכה to be דברי נביאות – something with no logical explanation – רבא says תרווייהו תננהי – this is not דברי נביאות, because the משנה later on this דף makes this exact point!



- 3 The משנה says;
- אנשי עיר גדולה מהלכין את כל עיר קטנה – people in a big city can walk through an entire neighboring small city, but the residents of a small city cannot walk through an entire neighboring large city, presumably because the 2000 אמות of the large city end past the small city, while the 2000 אמות of the small city end in middle of the large city!



- 4 - ורב אידי אנשי אנשי תני
Rav Idi's גירסא in the משנה is that residents of each city can walk throughout the entire neighboring city, and we are not discussing measuring at all.



- 5 - ומוקים לה בנותן
The משנה speaks about a resident of one city who put his עירוב in the neighboring city, to teach that the entire neighboring city is now considered his residence, and his תחום begins at the outer edges of that city.

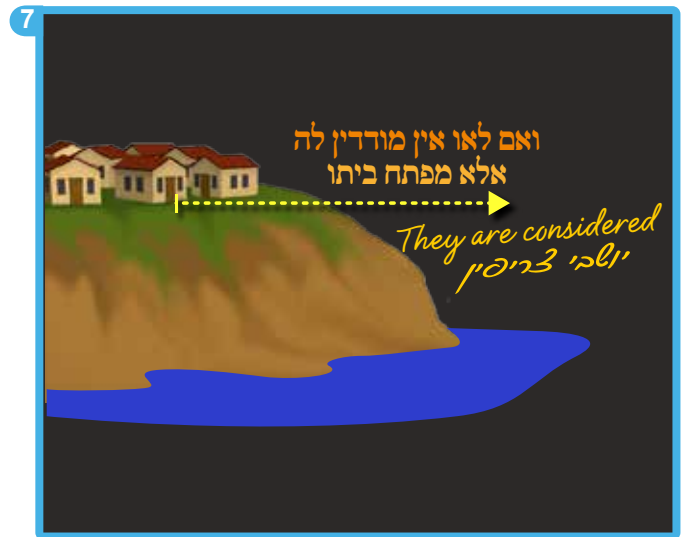
רב נחמן says, in fact, both versions of the משנה are correct, in their respective situations, as explained.



- 6 - אמר רב יוסף אמר רמי בר אבא אמר רב הונא עיר שיושבת על שפת הנחל
A city that borders a deep ravine -
אם יש לפניו דקה ארבעה מוודדים לה משפת הנחל
if there is a four אמה wall to prevent people from falling off the cliff, we measure the תחום from the edge of the city, because it has the Halachah of a city from which the תחום is always measured from the edge of town.



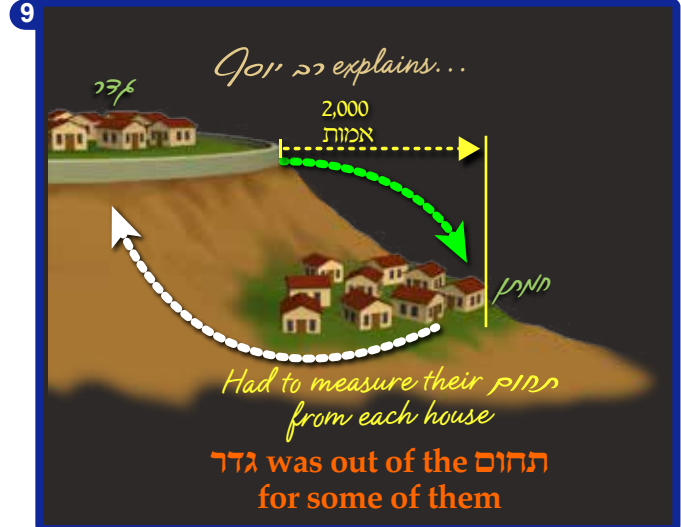
- 7 - ואם לאו אין מודדין לה אלא מפתח ביתו
If there is no wall, we measure from the door of each person's house. It is NOT considered a city, because a significant area cannot be used safely. They are considered
- יושבי צריפין
people who live in temporary huts, where each house is a separate entity.



- 8 דתניא התיר רבי שיהו בני גדר יורדין לחמתן ואין בני חמתן עולין לגדר
- Rebbe allowed people from גדר, which was situated higher up on the mountain, to go down to the town of חמתן, but did not allow the people of חמתן to go up to גדר.



- 9 רב יוסף explains that the people of גדר must have built a fence at the lower edge of town to prevent people from falling. This allowed them to measure their תחום from the edge of their town, for a reduced distance, putting all of חמתן within their תחום.
The people of חמתן did not build a wall around it, and had to measure their תחום from each house, which increased the distance. Therefore, גדר was out of the תחום for some of them - those living at the far end of town.



- 10 However, the גמרא proceeds to give three other explanations, according to which this פסק of רבי does not relate to the ruling of רב יוסף.

רב דימי explained that some of the people of גדר would get drunk on שבת, and would terrorize visitors from חמתן. However, when these people of גדר would visit חמתן they would behave themselves, because they were not on their own turf. As the saying goes; כלבא בלא מתייה שב שנין לא נבח - even a dog, when away from its home does not bark for seven years. Therefore, Rebbe allowed גדר to go to חמתן, but did not allow גדר to go to חמתן. גדר's תחום, measured from the edge of town, went all the way through to the other end of חמתן. Therefore, Rebbe's פסק must be understood as follows: He allowed גדר to go through the entire חמתן, all the way to the far end, but he did not allow חמתן to go to the far end of גדר - only to the point of the end of their תחום.

- 11 רב ספרא, or perhaps רב דימי בר חיננא, explains that חמתן was shaped like a bow whose ends were more than 4000 אמות apart. Therefore, the residents in the middle do not measure their תחום from the bowstring, but from the edge of the town at that point, increasing the distance to גדר. As a result, the תחום of חמתן ended somewhere inside גדר, which would restrict the visitors from חמתן to that point and no further. חמתן's תחום, measured from the edge of town, went all the way through to the other end of חמתן. Therefore, Rebbe's פסק must be understood as follows: He allowed גדר to go through the entire חמתן, all the way to the far end, but he did not allow חמתן to go to the far end of גדר - only to the point of the end of their תחום.

- 12 רב דימי בר חיננא, or perhaps רב ספרא, explained that גדר was a large town and חמתן was a small town, so that the entire חמתן was within the תחום of גדר, but גדר was not entirely in the תחום of חמתן, which created the same situation as in the previous פשט.

Three other explanations
רב דימי explains...

גדר ← חמתן

People got drunk on שבת
Terrorized visitors

People of גדר behaved
Not on their own turf

כלבא בלא מתייה
שב שנין לא נבח

Nothing to do with תחום!

רב ספרא
or perhaps רב דימי בר חיננא, explains...

גדר ← חמתן

Entire חמתן

More than 4,000 אמות

2,000 אמות

חמתן

Only to end of their תחום

רב דימי בר חיננא
or perhaps רב ספרא, explained...

גדר ← חמתן

2,000 אמות

2,000 אמות

חמתן

- 13 - משנה the זאגט
 Our printed גירסא is that of the second version mentioned earlier on this עמוד.
 אנשי עיר גדולה מהלכין את כל עיר קטנה
 - ואנשי עיר קטנה מהלכין את כל עיר גדולה
 Whether large or small, if members of one town place an עירוב in another town, the חכמים hold that they take on the תחום of that second town, in that their תחום is measured from the edge of town, as it is for the residents of that town.

13 משנה:

אנשי עיר גדולה
 מהלכין את כל עיר קטנה
 ואנשי עיר קטנה
 מהלכין את כל עיר גדולה



They take on the תחום of that second town

- 14 - רבי עקיבא אומר אין לו אלא ממקום עירובו אלפים אמה
 ר"ע says that they only get 2000 אמות from the spot of their עירוב, as if placed in a field.
 ר"ע holds that ONLY one who is קונה שביתה in a town by his presence is like the residents, in that his תחום is measured from the edge of town.


14 רבי עקיבא
 Only get 2000 אמות from the spot of their עירוב



ONLY if קונה שביתה by his presence is the תחום measured from the edge of that town

- 15 The חכמים agree that when placing an עירוב in a cave, a person only gets 2000 אמות from the spot of the עירוב - בזמן שאין בה דיורין - when it is NOT inhabited.

15 חכמים Agree



2,000 אמות 2,000 אמות
 עירוב
 בזמן שאין בה דיורין

- 16 אבל יש בה דיורין - but if it IS inhabited, it is like the city, and the same Machlokes would apply.
According to the חכמים, he has the entire cave plus 2000 אמות, and according to ר"ע, he only has 2000 אמות from the spot of the עירוב.

16 According to the חכמים...
Gets entire cave plus 2000 אמות

2,000 אמות

2,000 אמות

2,000 אמות

2,000 אמות

אכל יש בה דיורין

עירוב

- 17 - נמצא קל תוכה מגבה
According to the חכמים, placing the עירוב inside an inhabited cave - where he gets the entire cave, plus 2000 אמות from the mouth of the cave - results in a greater leniency than if he placed it on the ground above the cave - where he gets only 2000 אמות from the עירוב.

17 According to the רבי עקיבא...
ONLY has 2000 אמות from the spot of the עירוב

נמצא קל תוכה מגבה

2,000 אמות

2,000 אמות

According to the חכמים...
ONLY gets 2000 אמות from the עירוב

- 18 The Mishnah ends;
ולמודד שאמרו נותנין אלפים אמה שאפילו סוף מדתו כלה במערה
At the end of the 2000 אמות, he is restricted to that spot, even in the middle of the cave, as in בחצי העיר.

18 ולמודד שאמרו נותנין אלפים אמה שאפילו סוף מדתו כלה במערה

2,000 אמות

עירוב

As in...
כאשר נמצא בחצי העיר



- 19 The Gemara continues; According to רב יהודה אמר שמואל a desolate town has the same דין as an uninhabited cave. Therefore, שבת בעיר הריבה - שבת בעיר חריבה
If he was קונה שביתה by his presence he gets the whole town, and he measures his תחום from the edge of town.
הניח בעיר חריבה - If he only placed an עירוב in the desolate town, he can only measure from the עירוב.
אחד שבת ואחד הניח - רבי אלעזר disagrees and holds that whether he started Shabbos there or put an עירוב there he can measure his תחום from the edge of town.
According to רבי אלעזר when the Mishnah says אין בה דיורין - אין בה דיורין
It does not mean it has no inhabitants - Rather אינה ראויה לדירה - It cannot be inhabited. Therefore, he measures from the עירוב. However, this desolate town is inhabitable - therefore, he can measure from the edge of town.

19 רב יהודה אמר שמואל
A desolate town
Same דין as an uninhabited cave

| | | |
|---|--|---|
| רבי אלעזר אחד שבת ואחד הניח | הניח בעיר חריבה Only placed an עירוב | שבת בעיר חריבה קונה שביתה By his presence |
| Measure תחום from the edge of that town | Can only measure from the עירוב | Measure תחום from the edge of that town |
| אין בה דיורין אינה ראויה לדירה Can't be inhabited Therefore... Measure from the עירוב | | |

- 20 The פרק concludes by telling the story of מר יהודה instructing people of מברכתא to put their עירוב as deep into a building in a neighboring city as possible, since they only get to walk 2000 אמות from their actual עירוב and not from the edge of the building.
רב strongly criticized the fact that מר יהודה seemed to follow the opinion of ר' עקיבא and said;
בעירובין לית דחש להא דרבי עקיבא - Since we are always lenient by עירובין nobody is concerned with this פסק of ר' עקיבא of פסק!

20 מר יהודה
Put the עירוב
as deep as
possible
They only get
2000 אמות from
the actual עירוב

רבא
Criticized
ב'עירובין
אית דחש להא
ד'רבי עקיבא

- 21 הדרן עלך כיצד מערבין - We have B"H completed the Fifth Perek of עירובין, and will begin the Sixth Perek on the following Daf, B'ezras hashem.

21 הדרן עלך כיצד מערבין