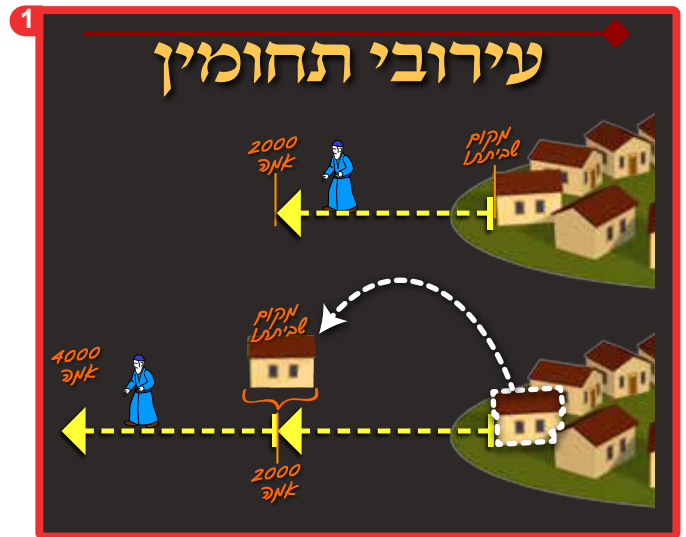


1 עירובי תחומין were instituted by the חכמים to enable a person to walk on Shabbos beyond the 2000 אמות limit of the שבת. The תחום is measured from מקום שבייתו - the place where he dwells - or lives. He may walk on Shabbos only 2000 אמות from his dwelling in all directions. However, the חכמים said, that if he would establish his official dwelling at the edge of the 2000 אמות, it would allow him to walk from that point an additional 2000. This can be accomplished by placing food, which is sufficient for 2 Shabbos meals, at the edge of the 2000 אמות - which for this Shabbos, Halachically becomes his main residence. It must be pointed out, that he may not go in the other direction from his home, because that would take him more than 2000 אמות from his Halachic residence. Also, from the point of the Eiruv, he may go 2000 אמות in any direction, because, for this Shabbos, that is his residence.



2 Zugt di Mishnah; - בכל מערבין ומשתתפין חוץ מן המים ומן המלח - All foods may be used to make עירובי תחומין or מבואות, except for water and salt. - והכל ניקח בכסף מעשר חוץ מן המים ומן המלח - All foods may be purchased with money, except for water and salt.



3 The Gemara cites a general ruling of R' Yochanan which relates to our Mishnah. - אמר רבי יוחנן אין למידין מן הכללות ואפילו במקום שנאמר בו חוץ - We cannot learn הלכות from general rules mentioned in the משניות, even where the משנה lists exceptions, because there often are additional exceptions that were not mentioned in the משנה. The Gemara gives three examples: First, there is a rule - כל מצות עשה שהזמן גרמא אנשים חייבין ונשים פטורות - Women are exempt from all time-bound positive מצוות, but there are exceptions, such as מצה - the obligation to eat matzo Pesach night - שמחת יום טוב - to rejoice on Yom Tov - and הקהל - when all the Jewish people assemble on סוכות after the 1st year - In which women ARE obligated. Similarly there is a rule - ושלא הזמן גרמא אחד נשים ואחד אנשים חייבין - Women are obligated in non-time-bound מצוות, but there are exceptions, such as תלמוד תורה - The study of Torah - פריה ורביה - Procreation - and פדיון הבן - Redeeming one's first-born son - From which women are exempt.



4 Second, there is a Halachoh
 כל שהזב נישא עליו טהור חוץ מן הראוי למשכב ומושב ולאדם
 Anything a זב is carried on - but does not touch - remains
 טהור, except for things used for lying or sitting on, which
 would become טמא - OR - a person who carries a זב, also
 becomes טמא even if the זב did not touch him.
 Here too, there is another exception - the part of the saddle
 that the rider holds on to, is also טמא when a זב
 rides on it even though he does not sit on it.

Third - our משנה -
 בכל מערבין ומשתתפין חוץ מן המים והמלח -
 An עירוב may be made with any food except for water and
 salt, but there are other exceptions, such as
 כמיהין ופטריות - mushrooms and truffles.

5 הכל ניקח בכסף מעשר חוץ מן המים והמלח -
 The משנה said that salt and water may not be bought with
 שני מעשר money, nor used for an עירוב שני.
 The Gemara quotes a Machlokes regarding saltwater. As
 Rashi explains;
 מים ומלח המעורבין מזון הן לטבל בהן פתו -
 It's a food used as part of a meal to dip the bread in it.
 One opinion holds that together, water and salt may be used
 as an עירוב שני - but not for מעשר שני because it is not similar to
 fruits, and the requirements of מעשר שני are stricter because it
 is a דין דאורייתא.
 Another opinion holds that together they may even be
 purchased with שני מעשר money.

6 The גמרא asks from a ברייתא which only allows buying fish
 brine since it has either fish innards or fish fat mixed in, but
 we could not buy salt and water alone with שני מעשר money?
 The גמרא answers that we allow using מעשר money to buy
 salt and water, only when some oil was mixed in as well
 because the money paid for the mixture is considered to be
 בהבלעה - all the money for the three ingredients is assumed to
 be included in the price of the oil.

4

2nd
 כל שהזב נישא עליו טהור
**חוץ מן הראוי
 למשכב ומושב ולאדם**
 Here too, there is another exception

THE SADDLE...
 טמא מומאה חמורה...
 even though he does not sit on it

3rd
 בכל מערבין ומשתתפין
חוץ מן המים והמלח
 But there are other exception

כמיהין ופטריות

5

הכל ניקח בכסף מעשר
חוץ מן המים והמלח
 (ר"י)
 מים ומלח המעורבין
 מזון הן לטבל בהן פתו

מחלוקת

1	2
Water & Salt TOGETHER	Water & Salt TOGETHER
מעשר שני מכאן	עירובי תחומין
	מעשר שני
	עירובי תחומין

6

ברייתא:
 ?

Allows buying
FISH BRINE

But could not buy
Salt & Water

**Only when some oil
was mixed in as well**

7 בן בג בג explains that the concept of הבלעה is learned from the Posuk;
ונתתה הכסף בכל אשר תאווה נפשך בבקר ובצאן וביין ובשכר -
 After saying that you may buy whatever your heart desires, the תורה proceeds to give specific examples of food that one buys with מע"ש. The extra words teach us that non-foods may be included:
 בקר teaches that the hide of the animal may be bought with the meat -
 ובצאן teaches that the wool may be bought with the meat of the sheep -
 וביין teaches that the barrel may be bought with the wine -
 ובשכר teaches that תמיד, which is made from grape seeds and water, may be bought with מע"ש money.

8 ר' יוחנן was able to explain why the פסוק has to teach each of these examples, and why they cannot be learned from each other - with the exception of בקר - leading him to say מאן דמתרגם לי בבקר אליבא דבן בג בג מובילנא מאניה אבתריה לבי מסותא -
 Whoever can explain how בן בג בג accounts for the need to say בבקר in the פסוק, I will carry his clothing to the bathhouse for him! He meant to say, I will consider him my Rebbe, to the extent that I will serve as his attendant.

- במאי קא מפלגי רבי יהודה בן גדיש ורבי אליעזר והני תנאי דלקמן -
 What is the basis for the מחלוקת of מועשר שני of רבי יהודה בן גדיש ורבי אליעזר who hold you may use מע"ש money to buy fish - as they said earlier that even fish brine that has pieces of fish or fish oil may be bought - and the other תנאים who hold you may not buy fish?

The Gemara explains that they argue how to interpret situations where the Torah says;
 ונתתה הכסף בכל אשר תאווה נפשך - a general phrase -
 בבקר ובצאן וביין ובשכר - a specific example - and then
 ובכל אשר תשאלך נפשך - another general phrase:

רביה ומיעט וריבה רבי אליעזר and רבי יהודה בן גדיש which understands that the פסוקים mean to include everything with just a small and very specific exception, such as saltwater or brine. However, fish is included. The other רבנן use the rule of כלל ופרט וכלל which understands that the פסוקים only intend to include things similar to the specific examples mentioned in the פסוק which are all things that are nourished from the ground, but would exclude fish which are not considered to be nourished from the ground.

This discussion continues on the following daf.

7 **בהבלעה**
בן בג בג
 ונתתה הכסף בכל אשר תאווה נפשך
בבקר **ובצאן** **וביין** **ובשכר**
 ↓ ↓ ↓ ↓
תמיד **The** **Wool** **Hide's**
may be *barrel* *may be* *may be*
bought *may be* *bought* *bought*
with *bought* *with the* *with*
מע"ש **wine** **meat of** **meat**
money **the** **the sheep**
ר' יוחנן
מאן דמתרגם לי בבקר
אליבא דבן בג בג
מובילנא מאניה
אבתריה לבי מסותא

8 במאי קא מפלגי מחלוקת רבי יהודה ורבי אליעזר
והני תנאי דלקמן **והני תנאי דלקמן**
 ✗ ✓
מועשר שני **מועשר שני**
FISH BRINE **FISH BRINE**
 They argue how to interpret situations where the Torah says
 ונתתה הכסף בכל אשר תאווה נפשך **בבקר ובצאן וביין ובשכר** **ובכל אשר תשאלך נפשך**
GENERAL **SPECIFIC** **GENERAL**
והני תנאי דלקמן **רבי יהודה בן גדיש ורבי אליעזר**
כלל ופרט וכלל **ריבה ומיעט וריבה**