

3.4.2

43a (מ"א) → 44b (בע"ר חנניא)

note: ר' אליעזר identifies the ד"א given to someone who has left his תחום as being a square area of 16 אמות – and he is in the middle; with 2 אמות in every direction. In a ד"א ר' אליעזר rules that if finds himself 2 אמות or less outside of the תחום, he may enter, since his legitimate area overlaps the original תחום.

7. הנה אגבי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא: מלאמי ג, כג

I. טפחים ר' question: are there תחומין above 10 חנניא?

- a. Limitation: question only asked about narrow pillars (<4x4 – if 4x4, considered ארעא סמיכתא or “flying” or on boat
- Proofs: from our משנה – חומרא – ר"ע should prove that they apply above 10; ר"ג's observation relevant if applies
 - Block: per רבא, in each case, boat was in a muddy creek (connected to ground)
 - Proof: from story of שמעתתא that were asked in סורא on שבת morning and in פומבדיתא same afternoon
 - Assumption: must have been אליהו הנביא (who observes תחומין – and flies → no תחומין above 10)
 - Rejection: brought by יוסף שידא (who doesn't “observe” תחומין)
 - Proof: from ruling that if someone took נדר from wine on “any day משיח comes” – may drink wine on וי"ט – שבתות וי"ט
 - Explanation: since he won't come on שבת → אליהו also doesn't come on שבת
 - Rejection: per v. 1, אליהו will come the day before
 - Block: if so, should always be מותר, since אליהו didn't come the day before
 - Answer: he may have come the day before to הגדול in ב"ד ירושלים
 - But: tradition that אליהו won't come on וי"ט ערבי שבתות וי"ט
 - Then: יום ה' should be allowed
 - Save: משיח may come on וי"ט ערבי שבתות וי"ט
 - Challenge: יום א' should be allowed (in נדר), since אליהו can't violate תחום on שבת to announce

iv. Answer: entire question is ספק → we are מחמיר in both directions

1. Tangent: נדר (above) must have been made on שבת → not חל until after שבת but is then uninterrupted

II. ר"ג's assessment of distance – used telescope as “range-finder”, using triangulation to assess height and depth
a. Also: used to determine slope of grave marker to keep animals away from using for shade

III. Case: ר' נחמיה בן חנילאי was distracted and walked out side of תחום

- asked ר' נחמן (ר' נחמיה) to find a solution
- Solution: take a group of people to form “human wall” and walk him in
 - Conversation: between רנב"י (in back row) and רבא (front row) – what was ר"ח's question?
 - Were there: people out there and ר"ח was asking if we follow ר"ג (per דיר וסהר above) OR
 - Were there: no people out there and he was asking if we follow ר' אליעזר (see note)?
 - Answer (רבא): clearly #2; since we've already ruled הלכה כר"ג; support from language of ר"ג's solution – “יכנס”
 - Challenge (רנב"י): ruling that we may not prop up a person, animal or כלים as ad hoc מחיצה (for שבת on סוכה)
 - רבא: counter-ruling which permits making makeshift סוכה on שבת
 - Resolution1: follows dispute between ר' אליעזר/חכמים (שבת יז:ו – פקק החלון) ר' אליעזר/חכמים
 - Block: per ר' יוחנן, that dispute is only about adding to an אהל עראי
 - Resolution2: follows dispute ר"מ/ר' יהודה about validity of animal as דופן סוכה (ברייטא)
 - ד"מ invalidates → it is meaningless and permitted here
 - ד"ה יהודה validates → it is meaningful and prohibited here
 - Rejection: ר"מ only invalidates use of animals – no mention of people or כלים
 - Furthermore: if he is following ר"א, even adding is אסור
 - And: if per רבנן – even they only allow הוספה, not making an אהל עראי
 - Rather: ר"מ invalidates because animal may walk away
- Resolution3: distinction between 3rd wall (necessary → invalid) and 4th wall (surplus → valid)
 - Challenge: this is only valid for כלים; how do we answer אדם?
 - Answer: if he stands there intentionally (as מחיצה – “לדעת”) invalid; else, it is valid
 - And: in our case, ר"ח was unnecessary for the מחיצה and others were there שלא לדעת
 - Series of cases: where this distinction was used to allow or forbid carrying