

3.4.5

(אמר רב יהודה אמר שמואל) 47b → (אמר ר' יוחנן להחמיר) 48b

7. ראו כי ה' נתן לכם השבת על כן הוא נתן לכם ביום הששי לחם יומים שבו איש תחתיו אל יצא איש ממקומו ביום השביעי: שמות טז, כט

- I. Analysis of תחומין משנה ה continued: property of a non-Jew vis-à-vis
- a. שמואל of a non-Jew have no שביטה (→ aren't limited to 2K of owner or of their own locus)
    - i. Question: if this is according to רבנן, that is obvious – if חפצי הפקר have no שביטה, certainly גוי חפצי
    - ii. Rather: must be according to ריב"ז – only חפצי הפקר have שביטה, but חפצי"נ, which have other owners, do not
      1. Challenge: גוי י"ט or גוי – שביטה borrowed by – or returned by – ברייתא
      2. Rather: שמואל's statement was according to רבנן
        - a) Justification: קמ"ל – חפצי ישראל as שביטה we give them סד"א as precaution against
  - b. חפצי ישראל: they have שביטה – so as not to err re:
    - i. Story: rams brought to מברכתא on שבת (from outside of תחום)
      1. שמואל דבא: permitted בני מחוזה (within 4K – connected via עירוב – to מברכתא) to take them on שבת, per
      2. דבינא: brought ר' יוחנן's ruling to his attention – then he only allowed בני מברכתא to take them
- II. water channel in between 2 תחומין
- a. ד' חייא requires iron barrier (such that it is impossible to draw water from either side)
  - b. ד' יוסי בר חנינא laughed at this; per רב – we are lenient about מחיצות over water, allowing “hanging” (and קנים)
- III. Analysis of 2<sup>nd</sup> clause in משנה ה: definition of אמות ד'
- a. Query: ר' יהודה (who allows only אמות ד' but direction as per individual) is the same as ת"ק
  - b. Answer: ר' יהודה only allows 16 sq אמות (ר"מ) ת"ק allows 64 sq אמות
  - c. דבא: dispute is only about walking; re: carrying, all agree to limit of ד"א
    - i. Tangent: source for אמות ד': v. 1 (מן שבו איש תחתיו) - context: not leaving camp for
      1. ד"מ: 3 אמות of person, 1 אמה to reach out and bring an item
      2. ד' יהודה: 3 אמות of person, 1 אמה to take item from beneath his feet and put beneath his head
        - a) Difference: exactitude of measurement (לר' יהודה, is exactly ד"א)
    - ii. Tangent: ד"א subjective or standard with query: ר"פ “set up” ר' משרשיא
      1. If: standardized: how is this meaningful for a giant (how will he maneuver within ד"א)?
      2. If: subjective – why isn't this included in list of subjective measures (כלים יז:יא)
      3. Answer (פ"ה): it is subjective – not listed because person with dwarfed limbs get standard אמות (“של קדש”)
- IV. meeting at overlap of תחומין משנה ו
- a. If: 2 people have overlapping תחומים, may meet in the middle, but not cross over
  - b. If: 3 overlap, middle may meet both, and they may meet in middle but not cross over
    - i. ד"ש: just like 3 courtyards open to רה"ר and middle has עירוב חצרות with each of the others
- V. Analysis of משנה ו ר' שמעון analogy
- a. Subtext: ר' שמעון asks חכמים why they disagree with him regarding חצרות but not here
  - b. Answer: in case of חצרות, there are many residents, they may come to carry; here are only 3
- VI. Analysis of משנה ו ר' שמעון ruling about the 3 courtyards
- a. Question: since the middle one joined each of the others, why aren't all 3 joined (to carry throughout)?
    - i. Answer1 (רב יהודה): each עירוב is in the external חצר
    - ii. Answer2 (ר' ששת): even if in the middle; if he placed each in a different house
      1. Challenge: this seems to follow ב"ש, who maintain that an עירוב in multiple כלים is invalid
      2. Answer: even ב"ה would invalidate this one; they only disagree about 2 כלים, not 2 separate houses (as here)
    - iii. Challenge to יהודה רב's solution: once the AB עירוב was made, why isn't B שליח for A when he joins with C?
      1. Answer: by making them separate, C has demonstrated that he is only interested in joining B, not A
    - iv. Challenge to ד' ששת: why doesn't non-participation of A prohibit B&C from carrying to each other & vice-versa?
      1. Answer: ד' יורין is used as a leniency (unified residence) but not as a stringency