

3.4.9

52a (משנה י) → 52b (סוף הפרק)

Note: משנה י is interpreted by מפרשי המשנה as referring to a שליח of the townspeople; בבלי doesn't read it that way

1. אם תשיב משבת וּגֵלָף עֲשׂוֹת חֲפְצֶיךָ בַּיּוֹם קָדְשִׁי וְקִרְאֵתָ לְשֶׁבֶת עָנְג לְקָדוֹשׁ ה' מְכַבֵּד וְכַבְּדָתוּ מְעֲשׂוֹת דְרֻכֶיךָ מִמְצוּא חֲפְצֶיךָ וְדָבָר דְבָר: יְשִׁיעֵהוּ נח, יג

I. י. משנה: Status of person who intended to go elsewhere on ע"ש and came back

- a. יהודה ד: he alone gains עירוב from spot where he went; townspeople (*who sent him?* – see note) gain nothing
- b. ד"מ: anyone who has ability to make עירוב and doesn't do so is חמר גמל between real home and that spot
- i. Case: man has 2 houses, separated by 4K; once he has lit on the way, he is an עני
1. Therefore: he is able to be מערב בגוליו (ר' יהודה ר') but the townpeople, at home, are "עשירים" and cannot
- ii. ברייתא: in such a case, ר' יהודה rules as he does here
1. ד' יוסי בר יהודה: takes it further – even if his friend tells him to stay there overnight – he gains 2K from there
- a) דבה: they agree that friend has to state "stay here" (else it appears that he's changed his mind)
- i. Dispute: whether he has to take to the road (להחזיק בדרך) – ר' יהודה requires him to; ריב"י – not
- b) דב יוסף: they agree that he has to take to the road;
- i. Dispute: whether friend has to state "stay here" (according to ר' יהודה, unnecessary)
- c) עולא's ruling: if he takes to the road and his friend "returns" him – he is מוחזר ומוחזק
- i. Clarification: means, even though he has returned, he still has the spot as עירוב
- ii. Supports: ר' יוסי בר יהודה, ר' יוסף, ר' רב, ר' יוסף (both stating and taking to the road are needed)
- d) Story: ר' יהודה אישתתא – ר' יהודה אישתתא – they had him take a couple of steps on road then told him to declare שבייתה
- i. Question: was this also per ר' יוסף בר יהודה's understanding, following ר' יהודה?
- ii. Answer: not necessarily – could be per ר' יהודה's application of ר' יהודה (statement needed)
- iii. Justification (for mentioning חמר גמל again): ר"ש – not only is עירוב ספק עירוב (above ג:ג)
1. But: even here, where there is no עירוב at all, he is חמר גמל
- a) Reason: he is defined by 2 mutually exclusive שביתות – home and this spot
- II. תחום: "right" to enter if he is just outside of תחום
- a. ק"ק: even 1 step outside of תחום – may not enter
- b. ד"א: if his "personal תחום" (r=2א) overlaps his original תחום – may enter
- i. Tangential discussion: having 1 foot outside of תחום
1. ד' חנינא: may not enter – v. 1 is written in singular (רגליך) → even one foot may not enter
2. אחרים: may enter – the majority of the body defines location
- a) Support: we read רגליך as plural
- b) Alternate version: ר' חנינא ruled that he may enter – per אחרים and the קרי of v. 1
- ii. Challenge to ד"א: he was reported as ruling that only if he is within 1 אמה may he enter
1. Resolution: if he is at the "2-אמה marker", may move 2;
- a) But: if he has already left 2 אמות and is in the 3rd אמה, may not enter
- iii. Challenge: in ברייתא ד"א, ר"א disallowed entering, even 1 אמה
1. Resolution: that refers to the one measuring out his 2Kא -
- a. challenge – אליעזר ר' אהרן – said may not enter even 1
- b. answer – that refers to someone who is measuring out his 2000 אמות (by foot) – may not go 1 past 2K
- III. משנה יא: flexibility with the תחום for someone who intentionally was outside תחום at onset of שבת
- a. ק"ק: may not enter at all
- b. ד"ש: he has 15 אמות of flexibility – due to inexactitude of measuring
- i. ד"י: when they hold 50-אמה rope, each hand "eats up" several fingers. Over 40 times, total 90 טפחים = 15 אמות
- ii. דמב"ם: measurers may have erred up to 15 אמות
1. Alternatively: they may have measured 15 short to protect against inadvertent violation