

OVERVIEW of the Daf

1) Food that was removed from the techum (cont.)

R' Pappa continues to prove that the issue of food removed and returned to the techum is a dispute between Tannaim.

The Gemara unsuccessfully challenges this interpretation.

2) Two rulings from R' Nachman in the name of Shmuel

A person who doesn't know precisely where the techum ends should count two thousand average-sized steps.

If a person took residence in an open field and on Shabbos it was enclosed by non-Jews, he is still limited to his original techum but he is permitted to transport an object within the entire enclosed area.

R' Huna disagrees and rules that he may only transport objects within four amos. After explaining R' Huna's rationale, the Gemara quotes R' Chiya bar Rav who rules like R' Huna.

R' Nachman unsuccessfully attempts to prove Shmuel's position correct.

3) A techum that ends in the middle of a courtyard

R' Huna ruled: If a person's techum ends in the middle of a courtyard he may only walk in the part of the courtyard which is within his techum.

4) A techum that ends at the edge of a roof

R' Nachman asserts that R' Huna would agree that if a techum ends at the edge of a roof the person may throw an object into the house because the roof serves as a reminder that he may not walk any further.

5) The dispute between R' Nachman and R' Huna

R' Huna the son of R' Nosson asserts that the earlier dispute between R' Nachman and R' Huna is a dispute between Tannaim. The Gemara, however, disputes this assertion.

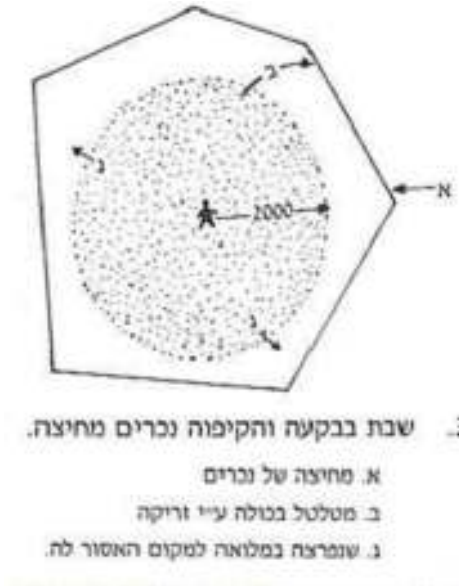
6) The dispute between Rav and Shmuel regarding the dispute in the Mishnah

Rav rules like R' Gamliel in all three cases of the Mishnah whereas Shmuel rules like R' Gamliel only in the case of the boat.

Rabbah and R' Zeira offer different explanations why everyone agrees the halachah follows R' Gamliel in the case of the boat.

The Gemara gives two practical differences between their explanations and explains why each one did not suggest the answer given by the other. ■

Daf DIAGRAM



שבת בבקעה
והקיפוח נכרים
מחיצה

A person established residence for Shabbos in a valley, and he was then encircled with a fence built by gentiles (א). According to Rav Nachman, the person may himself walk only until the original distance

of 2000 amos from his spot (entire shaded area), but he may toss objects (א) to the full area which is enclosed.

Rav Huna only allows carrying within a 4 amos range. This is partly due to the fact the shaded area is open and exposed to an area which itself is a prohibited zone, being that it is beyond the person's declared techum. ■

REVIEW and Remember

- How large is an average sized step?
- Why does R' Huna prohibit throwing an object beyond the techum area that was enclosed by non-Jews on Shabbos?
- Why does R' Huna permit, in an enclosed area, pulling an object from outside one's techum into one's techum?
- What are the two practical differences between Rabbah's and R' Zeira's explanation of the lenient ruling regarding the case of the boat?

HALACHAH Highlight

Measuring 2000 amos based on one's stride

מהלך אלפים פסיעות בינוניות

He should walk 2000 average size steps

R' Nachman in the name of Shmuel advises one who is walking and is unaware where the techum ends that he should walk 2000 average steps and that is where he should assume is the end of the techum. Rashi¹ explains that the average size step of a person is an amah. Since a step is an amah if a person walks 2000 steps he will have walked 2000 amos which is the end of the techum. Mirkeves HaMishnah² writes that when measuring the techum for a city they should measure 2000 average size steps. Once the boundaries of the techum are set based on these measurements, a person who takes larger steps may not measure the techum based on his 2000 average steps since Chazal did not want each person to come along and measure his own personal techum. However, if a person is in the middle of an open field for Shabbos

and does not know where his techum ends he may walk 2000 average size steps according to his height even if he is tall and has a wide stride. Proof to his assertion is the fact that measuring 2000 amos for the techum will not be more stringent than the prohibition against transporting something four amos in a public domain and when it comes to measuring four amos in a public domain each person measures those four amos according to the size of his body.

In contrast, Beiur Halacha³ writes concerning a tall person whose average stride is more than an amah that he must measure based on the average size stride of an average sized person which is an amah per stride. This is based on the fact that all opinions agree that one may not walk more than 2000 amos outside of the city and if 2000 steps will take him beyond those 2000 amos it is prohibited to walk there. Similarly, someone who is small whose stride is less than an amah will be able to walk more than 2000 steps since that number of steps will not reach the end of the 2000 amos techum. ■

1. רש"י ד"ה פסיעה.

2. מרכבת המשנה שבת פ"ב ה"ט.

3. ביאור הלכה סי' שצ"ז ד"ה פסיעות. ■

STORIES off the Daf

Chisurei Mechasra

חסורי מחסרה והכי קתני

In the Introduction to the Pe'as HaShulchan, the author remarks about his Rebbe, the Gra, that his opinion was that any time that the Bavli interprets a Mishnah with a chisurei mechasra — i.e., the introduction of "missing words" into the Mishnah — in fact, the Mishnah was not missing any words at all. Rather, R' Yehuda HaNasi, in his edition of the Mishnah, accepted the opinion of one Tanna, and edited the Mishnah accordingly, and according to that Tanna, nothing whatsoever is missing. The Gemara, however, was inclined to accept the opinion of another Tanna, and added the missing

words so as to reconstruct the Mishnah accordingly.

Perhaps the Gra's assertion may serve to explain why the tool of chisurei mechasra is not employed by the Yerushalmi (Chomas Yerushalayim, Sha'ar §7).

The Shelah HaKadosh (Torah She'B'Al Peh, Klal §30), however, cites She'eiris Yosef in the name of R' Matisyahu of France, who said that when the Gemara employs a chisurei mechasra, there is nothing actually missing — as this would impute imperfection to the Mishnah. Rather, R' Yehuda HaNasi found it necessary to make the Mishnayos as terse as possible, and used the absolute minimum number of words possible while still making his meaning clear. A chisurei mechasra adds the words necessary for even the average intellect to comprehend the Mishnah, but great

scholars were always able to divine the meaning of the Mishnah even without the additional words.

In a similar vein, notes the Shelah, the Ramban (Sefer HaB'itachon) writes that there are many pesukim in Tanach in which we must add a word or two so as to understand the verse — but not because of any shortcoming in the text, but in a shortcoming of our appreciation of the language of the Scripture.

Teshuvos Melamed L'Ho'il (3:61), however, demonstrates that there are some places in which the chisure mechasra adds words which were not implicit in the original text of the Mishnah, and that Rashi (Bava Metzia 114b) writes, concerning a chisurei mechasra there, that the Tanna forgot, missed and skipped several words. ■

