

OVERVIEW of the Daf

1) Clarifying the dispute at the end of the Mishnah (cont.)

The Gemara relates that Rabbah bar R' Chanan initially followed R' Chisda's interpretation of the dispute between R' Meir and R' Yehudah, but he later retracted.

2) Making an eruv with bread

Rami bar Chama asked: One who establishes his Shabbos residence with his personal presence at the station is granted four amos as his place in addition to the two thousand amos of his techum. Is that the halachah for one who establishes his residence with bread?

The Gemara does not succeed at answering the question.

3) **MISHNAH:** The Mishnah records a dispute regarding the consequences of a person who set out to make an eruv between two cities but was persuaded by a friend to return home.

4) Clarifying R' Yehudah's ruling

R' Huna explains that the Mishnah refers to a person with a home in each city. Since while traveling he has the status of a poor person his verbal designation regarding his Shabbos residence is effective. The other townspeople are not categorized as poor and their declaration is meaningless.

A Baraisa is cited that supports R' Huna's interpretation.

Rabbah and R' Yosef disagree about the point of dispute between R' Yehudah and R' Yosi the son of R' Yehudah recorded in the Baraisa.

A related incident is cited.

5) Clarifying R' Meir's opinion

R' Sheishes explains that the novelty of R' Meir's opinion in this Mishnah is that although he certainly did not establish a valid eruv he nonetheless relinquishes part of what would have been included in his techum.

6) **MISHNAH:** A dispute is recorded regarding the question of returning to the techum if one is only two amos beyond the techum.

7) Straddling the techum

R' Chanina ruled that one who has one foot in the techum and one foot out may not return into the techum.

The Gemara unsuccessfully challenges this ruling.

A second opposite version of the discussion is recorded.

8) Clarifying R' Eliezer's opinion

A discrepancy is noted between R' Eliezer's opinion in the Mishnah and his opinion in a Baraisa.

The Gemara resolves the discrepancy.

9) **MISHNAH:** The Mishnah discusses the consequence for one who does not reach the techum of his desired destination.

A Baraisa is cited that further clarifies R' Shimon's statement in the Mishnah.

הדרן עלך מי שהוציא אוהו

10) **MISHNAH:** The Mishnah discusses the method of measuring a city when calculating the techum. ■

Gemara GEM

Room for error

שאין המשוחות ממציין את המדות מפני הטועין

The surveyors do not measure the full amount of the eruv, in order to provide a buffer for those who err.

It is sometimes appropriate to keep certain information quiet in order to protect people who allow themselves to approach the limit allowable by halachah. In our case, some people will approach the two thousand amos limit of the techum, but they might accidentally cross the line. In order to protect these people who make mistakes, the surveyors themselves left room past the marked area which was actually still within the limit.

In a lighter vein, Rabbi Moshe Leib Rosenbaum, zt"l, in his sefer 'אמרות ה' points out that the plague of locusts was to be taught from one generation to another (Shemos 10:2) "in the ears of your sons." This suggests that something was to be kept quiet and even secretive. What was the problem that could not be publicized?

The locusts only fell in Egypt. In fact, the border of Egypt was identified by where the swarm of locusts stopped. This now defines the border to which we cannot cross due to the prohibition to return to Egypt (Devarim 17:16). If this border would be public knowledge, some people might go up to it, intending not to cross it. If they mistakenly go too far, they would be in violation of halachah. Therefore, the border was kept secret, to protect those who might make this mistake. ■

REVIEW and Remember

1. Why would there be a difference, as far as granting an additional four amos, between one who makes an eruv by foot and one who makes an eruv with bread?

2. Explain the dispute between Rabbah and R' Yosef.

3. Are there any restrictions on a person who has one foot in the techum and one foot out of the techum?

4. Why did the surveyors measure conservatively?

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HALACHAH Highlight

When to recite tefilas haderech

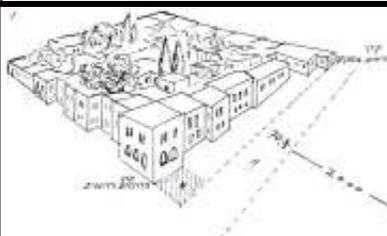
Someone who began his walk

The Mishnah teaches that the leniency to allow a person to declare that his residence will be in a particular spot is not limited to a traveler. Even a person who began travelling with the intent to establish residence in a particular spot and then decided to return home is considered a traveler and may establish residence at some distant spot. Essentially this means that he could establish residence even though he was not physically in his place of residence and did not place food in the place of his residence at the outset of Shabbos.

Poskim discuss whether the same principles could be applied to the halachos of tefilas haderech. Shvus Ya'akov¹ was asked whether it is preferable for one to follow Taz's² understanding of Shulchan Aruch's ruling that one should recite tefilas haderech in conjunction with birchos hashachar, or perhaps it should be recited as one begins his journey in accordance with Magen Avrohom's³ understanding of Shulchan Aruch. In his response, Shvus Ya'akov observes that the majority of Poskim follow Magen Avrohom's understanding that one should not recite tefilas haderech until he begins his journey (אחזו בדרך), meaning once he is out of town, in accordance with the wording in the Gemara in Berachos (30a). He then notes that Elya Rabba⁴ challenges this position from the Gemara in Horayos (3b) which also uses the phrase החזיק בדרך and in that context it is evident that it

מי שיצא לילך

Daf DIAGRAM



בית נכנס בית יוצא... מוציאים את המדה כנגדן ועושים אותן כמין טבלא

When we measure the two thousand amos techum of a city, if a house protrudes at the northeast corner, we view the city as if there was a corresponding house at the southeast corner. We then extend a line along the eastern edge of the city, and the line to measure the two thousand amos is measured from there. ■

refers to a person who has not even left his town. Aruch HaShulchan⁵ explains that although the Gemara uses the same phrase, nevertheless, the meaning in each context is different. In Horayos the Gemara refers to the trouble involved in traveling and once one begins his journey he already experienced that trouble even though he never left town. When it comes to tefilas haderech the obligation begins when one has left home and is headed towards his destination. Mishnah Berurah⁶ similarly ruled that the obligation to recite tefilas haderech begins when one sets out on his journey. ■

1. שו"ת שבות יעקב ח"ב סי' מ"ו.
2. ט"ז אר"ח סי' ק"י סק"ו.
3. מג"א שם ס"ק י"ב.
4. אליה רבה ס"ק י"ד.
5. ערוה"ש שם סעי' י"ג.
6. מ"ב שם ס"ק כ"ז. ■

Distinctive INSIGHT

Techum Shabbos and Shabbos

אמר רבי חנינא רגלו אחת בתוך התחום ורגלו אחת חוץ לתחום לא יכנס דכתיב אם תשיב משבת רגלך רגלך כתיב

According to the Gemara here, when Yeshayahu HaNavi (58:13) comes to shore up the observance of Shabbos, he begins with the topic of Techum Shabbos. Why does he not begin with one of the more severe restrictions?

According to the Midrash (Bereishis Rabbah 11:7), the Torah alludes to Yaakov Avinu's Shemiras Shabbos by hinting at his observance of Techum Shabbos (Bereishis 33:18). Of all the aspects of Shabbos, why specifically Techum Shabbos?

According to Teshuvos HaRashba and Sefer HaEshkol, when the Gemara (Yoma 28b) states that Avraham Avinu kept the

entire Torah, it says: "Even Eruvei Techumin" (based on Bereishis 26:5). Why specifically Techum Shabbos?

To answer these questions, R' Tzadok HaKohen of Lublin (Pri Tzaddik, Vayishlach §8), on the basis of the Zohar (2, 63b) explains that the most fundamental aspect of Kedushas Shabbos is that its kedushah in time should create kedushah in space. The concept of Mei'ein Olam HaBa that underlies Shabbos, says Reb Tzadok, is this idea of bringing the kedushah of that "place" into our space.

It is for this reason that Meseches Shabbos begins with the laws of transferring objects (hotza'ah) from domain to domain. And this is the underlying concept of Techum Shabbos. This is true of its Torah mandated scope of 12 mil, which alludes to the place of the encampment of the Jews in the Midbar (with its "Kedushas Machaneh" – see Bava Basra 75a). It is also true of the

rabbinic scope of 2000 amos. This measure, explains Reb Tzadok, is based on the basic measure of four amos, which is the definition of a "space" even for negative ramifications – viz., distancing oneself while davening from excrement, etc. Since we know that something with positive ramifications is five-hundred-fold greater than something with negative ramifications (see Rashi to Shemos 34:7), a sacred space is five-hundred times greater than the space that can be the opposite – i.e., 2000 amos.

Yaakov Avinu was able to create sacred space even in Chutz La'Aretz, thus bequeathing to us the capacity to create similar space – through Shabbos – wherever we find ourselves (see Vayikra 23:3). It is for this reason that there is an explicit pasuk that alludes to Techum Shabbos in connection to Yaakov Avinu, while in connection to Avraham Avinu there is only a hint. ■

