



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Eirubin Daf Mem Beis

- **R' Nachman in the name of Shmuel** says, if one does not know where his techum ends, he may take 2,000 mid-sized steps.
- **R' Nachman in the name of Shmuel** says, if a person made his Shabbos dwelling in an open field, and on Shabbos goyim came and enclosed an area of larger than 2,000 amos around him, he may still only walk 2,000 amos (even though he would have been allowed to walk the entire enclosure if it would have been enclosed before Shabbos), and may transfer items even beyond his 2,000 amos (items which don't have his techum restriction) by throwing them (for transferring purposes the enclosure does get the halacha of a reshus hayachid). **R' Huna** says, he may walk in his 2,000 amos, but may only carry within 4 amos.
  - **Q:** According to **R' Huna**, why can't he transfer in the entire enclosure by throwing? **A:** We are afraid that if he throws beyond his techum, he may follow the item and walk beyond his techum.
    - **Q:** Why can't he at least carry normally within the 2,000 amos? **A:** Since he may not carry beyond the 2,000 amos, it is as if he is in an area that is totally opened to a place in which he is not allowed to carry. In that case, the halacha is that he is also not allowed to carry in the place that he is in.
  - **Chiya bar Rav** says, he may walk and carry in the 2,000 amos.
    - **Q:** He is not following either shitah!? **A:** He meant to say that he may only carry within 4 amos.
      - **Q:** That is exactly what **R' Huna** said!? **A:** The statement should read "**Chiya bar Rav also** says".
  - **R' Nachman** said to **R' Huna**, do not argue on **Shmuel**, because a Braisa agrees with him. The Braisa says, if one's techum ends in middle of a city, he may not walk past the techum, but he may carry throughout the city. Presumably that means that he can throw beyond his techum! **R' Huna** says, it refers to "carrying" by pulling an object. Since the object is within his reach, we don't have to be afraid that he may be drawn to beyond the techum.
  - **R' Huna** said, if one's techum ends midway through a chatzer, he may not walk past his techum.
    - **Q:** That is obvious!? **A:** The chiddush is that he may walk in the chatzer up until his techum
      - **Q:** That is also obvious!? **A:** We would think that we don't let him walk there for the concern that that may lead him to carry there. **R' Huna** teaches us that he may walk there up until his techum.
  - **R' Nachman** said that **R' Huna** would agree that if one's techum ends at the opening to a house (the house is missing the wall which is at the border of his techum), that he would be allowed to throw items beyond the techum into the house, because the roof acts as a noticeable marker and reminder that he cannot walk beyond his techum.
  - **R' Huna the son of R' Nosson** said, the machlokes between **R' Nachman** and **R' Huna** whether one may throw items beyond his techum is a machlokes Tanna'im in our Mishna. The Mishna said, if goyim forcibly remove someone from his techum and put him in an open field, he must remain in his 4 amos. If they put him in a building, **R Gamliel** and **R' Elazar ben Azarya** say he may walk around the entire building, **R' Yehoshua** and **R' Akiva** say that he may only walk within his 4 amos in the building. We can say that according to the first pair, just as they are not goizer walking in a building for concern that it would lead one to walk beyond 4 amos in an open field, so too they would not be goizer throwing beyond his techum out of concern that it may lead him to

walk beyond his techum. The second pair, who are goizer, would be goizer regarding throwing beyond his techum as well.

- **Q:** It could be that the first pair are not goizer in the Mishna because the difference between an open field and a building is very noticeable and there is therefore no concern and no need to be goizer. However, when throwing beyond the techum, where it is all in one space, maybe they would be goizer! Also, maybe the second pair does not limit his walking to within 4 amos in the building because of a gezeira. Maybe they limit it because they say the only time one gets to consider an enclosed area as if it were his 4 amos is when his dwelling is located in an enclosed area, not when he is placed into such an area beyond his techum.
- **Rav** says the halacha follows **R' Gamliel** with regard to a building (a person put there beyond his techum may walk the entire building) and with regard to a ship (if the ship has moved beyond the techum he may walk the entire ship). **Shmuel** says, the halacha follows **R' Gamliel** in the case of the ship, but not in the case of the building.
  - **Q:** All agree that we follow **R' Gamliel** in the case of a ship. Why do we pasken like him? **A: Rabbah** said, because he was within the walls of the ship as Shabbos began so he gets to consider the entire ship as his 4 amos. **R' Zeirah** said, because the ship's constant movement carries him beyond his 4 amos, every moment thereby giving him the right to a new 4 amos. Therefore, every step he takes is within the new 4 amah area that he is getting as the ship moves.
    - **Q:** What is the practical difference between these reasons? **A1:** Where the ship's walls are not tall enough to make them significant (they are less than 10 tefachim). **A2:** Where the person jumped to a second ship on Shabbos (he wasn't within these walls at the onset of Shabbos).
    - **R' Zeira** doesn't say like **Rabbah**, because these walls were made to hold off the water and are therefore not considered significant as walls to enclose the area for purposes of Shabbos. **Rabbah** doesn't say like **R' Zeira**, because he says that all agree that one may walk the entire length of a moving ship. The machlokes is regarding a stationary ship, in which case **R' Zeira's** reasoning does not apply.