



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

Eiruv Daf Nun Beis

MISHNA

- One who sets out on Friday to travel to another city which can be reached from his current city if he were to establish an eiruv on the way, but his friends convinced him not to travel on Friday and to return home, and he and other people from his city designate a landmark as an eiruv with the thought to use that to travel to the other city on Shabbos, **R' Yehuda** says, the individual who had originally set out on Friday may go to the other city on Shabbos. The other people of his city may not.
- **R' Meir** says, whoever is able to make an eiruv, but does not and instead designates a landmark as his eiruv, not only is his designation invalid, but he is now limited to the overlapping techum area of his house and the place that he attempted unsuccessfully to designate as his dwelling.

GEMARA

- **Q:** Why does **R' Yehuda** say that he is allowed to travel but the others are not? **R' Huna** says, the Mishna is discussing where the person had a second house in the other city, which was about 4,000 amos from his first house in the first city. Therefore, since he originally set out on Friday, he gets the din of an "ani" and is allowed to designate a landmark as his eiruv. The others never left home and therefore have the din of "ashirim", who are not allowed to designate a landmark as their eiruv without being there or placing bread there.
 - A Braisa is a proof to **R' Huna**. The Braisa says, if one has 2 houses – one in each of 2 cities, which are 4,000 amos from each other, **R' Yehuda** says, as soon as he sets out to travel, he may designate an eiruv without actually being there or placing food there. **R' Yose the son of R' Yehuda** says even more, that even if after he set out he is convinced not to travel on Friday, the next day he may get up and travel.
 - **Rabbah** said, both agree that he must verbally designate the location of his dwelling place. The machlokes is whether he must set out on Friday. **R' Yehuda** says he must actually begin to travel on Friday, and **R' Yose the son of R' Yehuda** says that even if he just planned to travel on Friday, he may designate an area to be his dwelling if it is done verbally.
 - **R' Yosef** says, all agree that he must set out on Friday. The machlokes is whether he needs to verbally designate the place. **R' Yehuda** says it is necessary, and his son **R' Yose** says that it need not be made verbally.
 - **Q:** Who does the following statement of **Ulla** follow: **Ulla** said, if one set out on Friday to travel to the second city and he was convinced to return and wait till Shabbos to travel, he is considered to have returned, but is considered to have set out. [**Q:** How can he be considered to have left and still considered to have returned? **A:** He means that although he has returned, he is considered to have left.] **A:** The statement of **Ulla** must follow **R' Yose the son of R' Yehuda** according to **R' Yosef**, because the designation of the dwelling is effective even though no verbal designation was made.
 - **R' Yehuda bar Ishtasah** brought a basket of fruit to **R' Nosson bar Oshaya** on a Friday afternoon (**R' Yehuda** travelled more than the techum and would have to designate an eiruv in order to return to his house on Shabbos). **R' Nosson** walked **R' Yehuda** out, let him go down one step and then told him to stay over for the night and travel back the next day (Shabbos). Presumably he held like **R' Yosef's** version of **R' Yose the son of R' Yehuda**, that the dwelling could be made without verbal designation as long as he set out on Friday (which is why he let him take that one step). The Gemara says, it could be that a verbal

designation was made by **R' Yehuda Ishtasah**, and **R' Nosson** was therefore following the view of **Rabbah's** version of **R' Yehudah**.

R' MEIR OMER, KOL SHEYACHOL L'AREIV...

- **Q: R' Meir** already once said that a doubtful eiruv causes the stricter limitations of each techum to take effect. Why say it again here!? **A: R' Sheishes** said, **R' Meir** is saying, not only is that the case for a doubtful eiruv, but even in a case like here, where it is clearly NOT an effective eiruv, still he is limited to the stricter limitations of the attempted eiruv and his current location.

MISHNA

- If one leaves the techum, even by one amah, he may not reenter the techum. **R' Eliezer** says, if he is within 2 amos of the techum, he may reenter the techum. If he is further than that, he may not.

GEMARA

- **R' Chanina** said, we learn from a pasuk that if a person has one foot within the techum and one foot out of the techum, he may not reenter the techum.
 - **Q:** A Braisa say that in that case one may reenter the techum!? **A:** The Braisa follows the shita of the **Acheirim**.
 - **Another version of R' Chanina** is that he said in this case one may reenter the techum. The Gemara then asks that a Braisa says one may not reenter!? The Gemara answers that **R' Chanina** follows the shita of the **Acheirim** who allow one to reenter in this case.

R' ELIEZER OMER SHTAYIM YIKANES SHALOSH LO YIKANES

- **Q:** A Braisa says that **R' Eliezer** allows one to reenter when he is one amah out, but not when he is 2 amos out!? **A:** The Mishna is referring to one who has gone further than the one amah and is still within the second amah. The Braisa is referring to where he had already gone beyond the second amah and is now standing in the 3rd amah. However, both agree that one may reenter when he is up to 2 amos out.
- **Q:** A Braisa says that **R' Eliezer** does not allow one to reenter when he is just one amah out!? **A:** That Braisa is discussing a person who created a 2,000 amah techum from where he was travelling and that techum ended one amah outside the techum of his city. In that case, since even if his techum gets him into his city he may not travel beyond his techum, here too, he may not travel beyond his techum to enter the techum of his city.

MISHNA

- One who was outside the techum of his destination by even one amah and Shabbos began, he may not enter the techum. **R' Shimon** says, even if he is as much as 15 amos outside the techum of the destination, he may enter, because the people who measure and place the markers which mark the techum of the city, place the markers closer to the city than the actual techum to prevent people from mistakenly going beyond the techum (therefore, if he is within 15 amos of the techum, he is actually within the techum).

GEMARA

- A Braisa says, they place the markers closer to the techum so that people measuring on their own do not mistakenly go beyond the techum.

HADRAN ALACH PEREK MI SHE'HOTZI'UHU!!!