

## Here, it is to another courtyard

## כאן לחצר אחרת –

### OVERVIEW

The גמרא offered a final resolution to reconcile the two ברייתות; the one that states אסור להחזירה means he can retract his hand, and the ברייתא that states אסור להחזירה means he cannot place the object that is in his hand, in another חצר. Our תוספות deals with the word להחזירה in the context of חצר אחרת.

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תוספות responds to an anticipated difficulty:<sup>1</sup>

**ואסור להחזירה דקתני לא להחזירה אצלו קאמר אלא להחזירה לחצר אחרת:**

**And when one ברייתא states that ‘it is forbidden to return it’; it did not mean to retract the hand to himself, but rather the ברייתא meant to return his hand to another courtyard.<sup>2</sup>**

### SUMMARY

The term חזרה is appropriate to indicate placing it בחצר אחרת.

### THINKING IT OVER

The ברייתא teaches us that if he extended his hand to the רה"ר he cannot make a הנחה in a חצר אחרת. Seemingly even if his hand is in a רה"י he is not permitted to transfer an object to another רה"י, so what is the חידוש of the ברייתא?!<sup>3</sup>

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<sup>1</sup> The גמרא explains that the ברייתא which states אסור להחזירה means he cannot put it into another חצר. However the term להחזירה (to return it) indicates that we are returning the hand to its original place; from where he stuck it out. How can we say that the ברייתא is referring to returning it to another חצר?!

<sup>2</sup> It is appropriate to use the term להחזירה even to a חצר אחרת. The hand was initially in a רה"י, then he extended it into a רה"ר; the ברייתא teaches us that he cannot return it to a רה"י if the רה"י is a חצר אחרת. See ח"י הרשב"א.

<sup>3</sup> See ח"י הרשב"א.