



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

### Eiruv Daf Yud Gimmel

MISHUM R' YISHMAEL AMAR TALMID ECHAD...R' AKIVA OMER AHL ZEH V' AHL ZEH NECHLIKU...

- **Q: R' Akiva** is saying the same thing as the **T"K**?! **A:** They would argue whether a mavui entrance smaller than 4 tefachim needs to be adjusted (although it is unclear who would hold that it does and who would hold that it doesn't).
- A Braisa says, **R' Akiva** said, in truth **R' Yishmael** never said what the talmid attributed to him, but we pasken like that talmid.
  - **Q:** If **R' Yishmael** never said it, why would we pasken like that? **A: R' Yehuda in the name of Shmuel** said, **R' Akiva** didn't mean that we actually pasken like that. He just said that to sharpen the minds of his talmidim. **A2: R' Nachman bar Yitzchok** said, **R' Akiva** meant that the "svara" of this talmid makes sense, but never said that we pasken like the talmid.
- **R' Yehoshua ben Levi** said, whenever you find that a talmid said something of **R' Yishmael** in front of **R' Akiva**, that talmid is **R' Meir**, who learned by **R' Yishmael** and by **R' Akiva**.
  - We find this in a Braisa where **R' Meir** said, when I learned by **R' Yishmael** I would mix "kankantom" into the ink (which would make the ink unable to be erased) I used to write sefarim (on klaf), but when I learned by **R' Akiva** he forbade me to do so.
    - **Q: R' Yehuda in the name of Shmuel in the name of R' Meir** said that when he learned by **R' Akiva** he would put "kankantom" into the ink, and when he learned by **R' Yishmael** he forbade him using it. From here it seems that **R' Meir** learned by **R' Akiva** before **R' Yishmael**, and that it was **R' Yishmael** who prohibited the "kankantom", not **R' Akiva**!? **A:** With regard to the order, we could say that originally **R' Meir** learned by **R' Akiva**, but found his logic too advanced to follow. He therefore went to learn by **R' Yishmael**, and eventually went back to learn by **R' Akiva**. The second question remains a question.
  - A Braisa says, **R' Yehuda** said, **R' Meir** would say we may put kankantom into all ink except the ink used to write parshas sotah in the Sefer Torah (which needs to be erased into water for a sotah). **R' Yakov in the name of R' Meir** said, it may be mixed into all ink except for the parshas sotah specifically written to be used for a sotah.
    - **R' Yirmiya** explains, the machlokes is whether we can use the parshas sotah written in a Sefer Torah, for this purpose.
    - This could be the same machlokes as Tana'im in a Braisa. The **T"K** there says that a parshas sotah written for one sotah (which wasn't used at the end) may not be used for another sotah (because there must be specific intent, which would mean that using the parsha written in a Sefer Torah would also be no good). **R' Achai bar Yoshiya** says that it may be used for another sotah (no specific intent is needed, so presumably even the parsha written for a Sefer Torah will be good).
      - **R' Pappa** says, it could be all would agree that the parsha of a Sefer Torah could be used. Maybe the **T"K** doesn't allow using the parsha written for another woman, because that was written with specific intent for someone else, and that is a problem (but the parsha of a Sefer Torah would be different).
      - **R' Nachman bar Yitzchak** says, it could be that **R' Achai bar Yoshiya** only doesn't allow the parsha written for a Sefer Torah, because that wasn't written for the purpose of using it for a sotah.
      - According to **R' Achai bar Yoshiya**, the parshas sotah is different than a "get" (which must be written with intent), because the pasuk regarding

a “get” says “v’kasav lah” – it must be written for her. With regard to sotah, the pasuk says “v’asah lah” – it should be done for her, and the erasing process *is* done for her.

- **R’ Acha bar Chanina** says, **R’ Meir** was clearly superior to all the other **Rabanan**. The reason why we don’t always pasken like him is because he would so clearly explain both sides of the issue, and would be so convincing as to the merits of each side, that the **Rabanan** were never sure which way he actually paskened.
  - A Braisa says, his name was actually **R’ Nehorai**. He was called **R’ Meir** because he “lit up the eyes of the **Chachomim**” in halacha.
  - **Rebbi** said, the reason I am sharper than the other **Chachomim** is because I saw **R’ Meir** from the back. If I would have seen him from the front I would have been even sharper.
  - **R’ Avahu in the name of R’ Yochanan** said, **R’ Meir** had a talmid named **Sumchos** who would give 48 reasons why a tamei thing was tamei and why a tahor thing was tahor.
  - A Braisa says, there was a talmid who would give 150 reasons why a sheretz should be tahor.
    - **Ravina** said, I can give a reason for that. If a snake which kills and thereby increases tumah, is itself tahor, a sheretz, which does not kill and increase tumah, surely should be tahor.
      - The Gemara says the snake acts as a thorn – it kills. It is the Torah that decides that the dead person is tamei, not the snake.
- **R’ Abba in the name of Shmuel** said, **B”S** and **B”H** argued for 3 years. Finally a “bas kol” said, both are true Torah, but the halacha follows **B”H**. **B”H** merited to have the halacha like them, because they were easy going and patient, they would always teach their own views and the views of **B”S**, and they even taught the views of **B”S** before their own. We can learn from here, that one who lowers himself is raised up by Hashem, and one who raises himself is lowered by Hashem. Whoever looks for honor has honor run away from him, and whoever runs from honor has honor running after him. Whoever pushes for something to happen before its proper time does not succeed. Whoever waits for the proper time, succeeds.
  - A Braisa says, for 2 and a half years **B”S** and **B”H** argued. **B”S** said it would be better to have never been created and **B”H** said it is better that we were created. They finally came to the conclusion that it would be better to have never been created, but once we were created one should be certain to do teshuva and to do mitzvos.