



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

Eiruv Daf Yud Ches

PEREK OISIN PASSIN -- PEREK SHEINI

MISHNA

- We may enclose an area around a well that is in the reshus harabim to permit drawing water from that well on Shabbos. **R' Yehuda** says we do so by placing 4 double boards ("L" shaped boards) at the 4 corners – 4 boards that look like 8 boards. **R' Meir** says it must be 8 boards that look like 12 boards (the 4 double boards which themselves look like 8, plus 4 additional straight boards – one on each side).
- The height of these boards must be 10 tefachim, the width of the boards must be one amah, and the thickness can be any minute amount.
- **R' Meir** says, in between the double boards there can be as much room as is needed to fit two teams of oxen, 3 oxen to each team. **R' Yehuda** says we may leave enough room for 2 teams of 4 oxen each. The space left is for teams of oxen where the oxen are tied together, not loose, and for teams that are travelling in opposite directions.
- The minimum area that the enclosure around the well must be, is large enough to fit the head and most of the body of a cow to enter the area and drink. It is mutar to increase the enclosed area as much as needed as long as boards are added to ensure that the opening between boards never exceeds the allowable amount according to **R' Meir** or **R' Yehuda**. **R' Yehuda** says the enclosed area may only be increased to a maximum of 2 beis se'ah. The **Rabanan** said to **R' Yehuda**, the limit of 2 beis se'ah is only for an enclosed garden or "karfaf" (areas not enclosed for living purposes). But, an area enclosed to allow animals to fertilize, or as a corral, or a backyard or courtyard, may even be as large as 5 or 10 beis kor, and therefore an area enclosed for a well would be the same, and can be increased to any amount needed as long as boards are added so that no opening exceeds the allowable width.

GEMARA

- **Q:** Our Mishna seems to disagree with **Chananya**, who says in a Braisa that one may enclose a "bor" (watering hole) with strings, but not with boards? **A:** It could be that a bor is treated one way and that **Chananya** would agree with our Mishna regarding a "be'air" (a well) that it may be enclosed with boards.
- **Q:** Our Mishna seems to disagree with **R' Akiva**, who says in a Mishna that a public well, a public bor, and a private well may be enclosed with boards, but a private bor must be enclosed with full walls. Our Mishna only allows using boards for wells, not for any type of bor?! **A:** Our Mishna agrees that a public bor can be enclosed with boards. The reason it does not mention it is because it only mentions a well, whose halacha does not vary whether it is public or private. However, a bor, which has a different halacha depending on if it is public or private, is not discussed in the Mishna.
- **Q:** Our Mishna seems to disagree with **R' Yehuda ben Bava** who says in a Mishna that boards may only be used to enclose a public well, and yet our Mishna says that "wells" (which would seem to include a private well also) may be enclosed with boards?! **A:** Our Mishna may agree that only public wells may be so enclosed. It uses the plural "wells" because it refers to public wells in general, but is not meant to include private wells.
- **Q:** What does the word "diyumdin" mean? **A:** **R' Yirmiya ben Elazar** says, it means 2 boards ("dyu amudin").
 - A Mishna says, inferior figs are not subject to demai (because the ahm haratzim will give ma'aser from these inferior figs), except for the "diyufra" figs (because they are better figs). **Ulla** explains "diyufra" means that it produces fruit twice per year.

- **R' Yirmiyah ben Elazar** says, Hashem created Adam with “dyu partzuf” – two forms: a male form on one side and a female form on the other.
 - “Vayiven Hashem Elokim es Hatzelah” – **Rav** and **Shmuel** argue: one says Hashem created 2 forms, and the other says Hashem created Adam with a tail that He later made into Chava.
 - **Q:** “Achur Vakedem Tzartani” – makes sense if He created 2 forms, but if it was just a tail, what does this pasuk mean? **A: R' Ami** explains this pasuk to mean that man was “achur” – last to be created, and “kedem” – first to be punished at the time of the mabul.
 - **Q:** “Vayitzer” with 2 yuds: makes sense if He created 2 forms, but if it was just a tail, why the 2 yuds? **A:** We can answer like **R' Shimon ben Pazi** said, that this refers to the double edged sword that a person faces every day: the yetzer harah gives him ta'avah for aveiros and HKB”H will punish him if he follows those ta'avos.
 - **Q:** “Zachar U'nikeivah Bar'am” – if it was only a tail, what does this mean? **A: R' Avahu** explains that Hashem had a “thought” to create them separately, but then created just Adam and had Chava come from Adam so that man and woman should be one, inseparable entity, not 2 unique entities.
 - “Vayisgor Basar Tachtena” – if there were 2 forms, new basar had to be put to replace half of Adam; if it was a just a tail, the place of the tail needed new basar to replace that missing piece.
 - “Vayiven Hashem Elokim es hatzela” – if it was a tail, that's why it had to be built – “vayiven”. If it was already 2 forms, “vayiven” means Hashem braided Chava's hair to make her desirable to Adam.
 - **R' Chisda** says, Hashem “built” Chava like a storehouse (narrow on top and wider on the bottom) so that her body could carry a child during pregnancy.
 - “Vayivi'eha el ha'Adam” – Hashem acted as the arranger and guarantor for the wedding. This teaches that one should get involved with such arrangements.
 - **Q:** According to the view that Hashem created 2 forms, which form walked in front? **A: R' Nachman bar Yitzchak** says, Adam walked in front, because one is not supposed to walk behind a woman.
 - A Braisa says, a person who gives money to a woman slowly, so that he can look at her, will suffer in Gehinnom, even if he is otherwise full of Torah and ma'asim tovim.
 - **R' Nachman** says, Manoach (Shimshon's father) was an ahm ha'aretz, because the pasuk tell us “vayelech Manoach acharei ishto”. **R' Nachman bar Yitzchak** says, it says similar psukim by Elkana and Elisha and it means they followed the advice of a woman. By Manoach it can mean that as well.
 - **R' Ashi** says this concept can be seen from Rivka as well, because it says she followed Eliezer, not the other way around.
 - **R' Yochanan** says, go behind a lion rather than a woman, behind a woman rather than an avodah zarah, behind avodah zarah rather than a behind a shul while the tzibur is davening.
 - Walking behind a shul is not a problem if you are carrying something, if there is another door, if you are riding an animal, or wearing tefillin (these show you are not shunning the tefilla).
- **R' Yirmiya ben Elazar** says, all the 130 years that Adam was in cheirem for having eaten from the “eitz hada'as” he bore spirits and sheidim.
 - **Q:** A Braisa says, Adam was extremely righteous. When he saw that he brought about death to this world he fasted for 130 years, was not with his wife for 130 years and wrapped thorny braches around himself for 130 years. If so, how

could he have bore spirits? **A:** They came about through zerah that was released from him involuntarily.

- **R' Yirmiya ben Elazar** says, we only partially praise a person in his presence, but fully praise him not in front of him. We see this from the pasuk which praises Noach more extensively than Hashem praised Noach to his face.
- **R' Yirmiya ben Elazar** says, the dove came back to the Teivah with an olive branch in its mouth. The dove was thereby saying to Hashem, I rather eat bitter food (the olive branch) directly from You, than eat sweet food given to me by man.
- **R' Yirmiya ben Elazar** says, a pasuk teaches us that a house which has Torah learned in it at night will never be destroyed.
- **R' Yirmiya ben Elazar** says, from the day of the Churban HaBayis, we no longer say the 4 letter Name of Hashem. We use "Kah" – a two letter Name ("Kol haneshama tihalel **Kah**").
- **R' Yirmiya ben Elazar** says, when Bavel was cursed its neighbors were cursed, however, when Shomron was cursed its neighbors were blessed.