



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

Eiruvim Daf Yud Tes

- **R' Yirmiya ben Elazar** said, come and see how different the conduct of dealing with Hashem versus dealing with humans. When one is punished by a human king, they place a piece of wood in his mouth to prevent him from cursing the king. On the other hand, when one is punished by Hashem, he knows how true the judgment is, and he remains silent and acts as if he is bringing a korban to Hashem.
 - **R' Yehoshua ben Levi** says this same idea that sinners accept the judgment put on them.
 - **Q: Reish Lakish** said that sinners continue to sin after they die by not accepting the judgment as righteous (the pasuk uses a present tense term to denote their sinning, which means they continue to sin)!? **A:** Sinners who are Yidden accept the judgment. Sinners who are goyim never do. This makes sense based on another statement of **Reish Lakish** where he says that sinners who are Yidden will be saved from Gehinom.
 - **Q:** A pasuk is mashma that the Jewish sinners are subject to Gehinom!? **A:** Initially they are put in Gehinom, but Avrohom Avinu comes and takes them out, except for the sinner who was mezaneh with a non-Jewish woman, because his "bris" gets covered over and Avrohom does not recognize him as a Jew.
 - **A: R' Kahana** answers, the fact that the pasuk uses a present tense word to state that they are "sinning" does not mean that they continue to sin. We see that the pasuk says Hashem "takes" us out of Mitzrayim – in the present tense, although it obviously refers to something that happened in the past. The same can be said for the sinners.
 - **R' Yirmiya ben Elazar** said, there are 3 entrances to Gehinom: one in the desert (used for Korach), one in the sea (as mentioned by Yonah), and one in Yerushalayim.
 - **Q:** We find that there are other entrances, because **R' Meryon in the name of R' Yehoshua ben Levi** says that there is an entrance to Gehinom in between 2 palm trees in the valley of Ben Hinom?! **A:** That is the same entrance that we mentioned is in Yerushalayim.
 - **R' Yehoshua ben Levi** says, Gehinom has 7 names: Sheol, Avadon, Be'air Shachas, Bor Shaon, Tit Hayaven, Tzalmaves, Eretz Hatachtis.
 - **Q:** What about the name "Gehinom"? **A:** That is a descriptive name describing its depth, but not a proper name.
 - **Q:** What about the name "Tafteh"? **A:** That is also a descriptive name saying that it is a place for one who is seduced by his yetzer harah.
 - **Reish Lakish** says, if the entrance to Gan Eden is in Eretz Yisrael then it must be at "Beis Shean" (which has superior fruits). If it is in Arabia, it is in Beis Gorem (which has superior fruits). If it is in between the rivers, it is in "Dumaskinin".
 - **Abaye** would praise the fruits on the south side of the Paras River in Bavel. **Rava** would praise the fruits of Harpanya.

U'BEINEIHEM KIMLO SHTEI...

- **Q:** The Mishna said that the oxen in each team must be tied together and not loose. If they are tied, they are obviously not loose?! **A:** The Mishna teaches that it can't be viewed "as if they are tied" (i.e. close together). They must be viewed as if they are actually tied (which makes for a smaller measurement).

ACHAS NICHNESES V'ACHAS YOTZEIS

- A Braisa explains, the measurement of the "head and most of the body of a cow" is 2 amos. The width of a cow is 1 and 2/3 amos, which according to **R' Meir** gives a measurement of

“approximately” 10 amos for the teams of oxen and according to **R’ Yehuda** is “approximately 13 or 14 amos”.

- **Q:** According to **R’ Meir** it is exactly 10 amos!? **A:** Since we must say “approximately” for **R’ Yehuda**, we say it for **R’ Meir** as well.
- **Q:** According to **R’ Yehuda** it is more than 13 and less than 14. So what does the Braisa mean? **A:** **R’ Pappa** explains, it means that it is between 13 and 14 amos (it is actually 13 and 1/3 amos).
- **R’ Pappa** explains, if a well is 8 amos (and we need 2 amos on each side of the well to allow the animals to stand) all agree that only the double corner-boards are needed, because the distance between them will only be 10 amos. If the well is 12 amos, which means the corner-boards will be 14 amos apart, all agree that an additional straight board is needed on each side. The machlokes is when the well is between 8 and 12 amos. In that case the distance between corner-boards is more than 10 but less than 13 and a 1/3 amos. **R’ Meir** says additional boards are needed and **R’ Yehuda** says that no additional boards are needed.
- **Abaye** asked **Rabbah**:
 - **Q:** According to **R’ Meir**, if the opening between the corner-boards is more than 10 amos, but instead of placing additional boards he increased the length of the corner boards to decrease the opening to 10 amos, is that good enough? **A:** He answered, the Mishna says that one must “increase the boards”, which means that the corner-boards are increased.
 - **Q:** Maybe it means that other boards must be added!?
 - Another version of the above answer had **Rabbah** answering that the Mishna is mashma that one must add boards, and not just extend the corner-boards. The Gemara then says, that the Mishna actually is mashma that the boards may just be extended.
 - **Q:** According to **R’ Yehuda**, if the opening between the corner-boards is more than 13 and 1/3 amos, must he add boards or must he extend the corner-boards? **A:** He answered, a Braisa says that **R’ Yehuda** limits the size of the area that may be enclosed using this method. **R’ Yehuda** says, this is different than a typical case of enclosing an area because a typical case uses walls and here we are using corner-boards. If **R’ Yehuda** held that he must extend the corner-boards, when enclosing a large area those corner-boards would be very long boards – to the point that they would actually be walls, and it would be no different than the typical case! It must be that he requires additional boards to be brought in, rather than increasing the corner-boards.
 - **Q:** Even with increasing the corner-boards it is different than the typical case, because the typical case has openings that may be a maximum of 10 amos, and this case may have openings to a maximum of 13 and 1/3 amos.
 - **Q:** If there is a mound 10 tefachim high at one of the corners, can it be considered one of the corner-boards (it is not square and doesn’t have the “L” shape that a corner-board needs, but it is wide enough to have the dimensions of the corner-boards)? **A:** He answered, it would be dependent on a machlokes in a Braisa whether a round rock may be viewed as an “L” shaped corner-board. **R’ Shimon ben Elazar** says we do not (because we would have to view two imaginary actions being done here – making it square and then making it L-shaped) and **R’ Yishmael** says that we would view it as an L-shaped board. The machlokes would apply to a mound as well.
 - **Q:** A corner-board made of reeds placed within 3 tefachim to each other – is that a good corner-board? **A:** He answered, we learned this in a Braisa which permits a tree or wall of reeds to act as a corner-board. Presumably it is talking about separate reeds that are within 3 tefachim to each other.
 - **Q:** It could be the Braisa is referring to a bush of reeds (attached on the bottom). Even though you may say that is the same thing as a tree, so why would the Braisa mention it, it could be the Braisa mentions 2 types of “trees”.
 - Others had the version that the question was regarding a bush of reeds, whether it can be considered a corner-board. The answer was from the Braisa that permits “reeds” which presumably means a bush of reeds. The Gemara then says, that refers to single reeds, not a bush. The Gemara asks that single reeds are the same thing as a fence (which the Braisa mentions separately)! The Gemara answers that the Braisa mentions two types of fences.