



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

### Eiruvim Daf Daled

- **Q:** A Braisa says, “all amos mentioned by the **Chachomim** are amos of 6 tefachim per amah, but not all amos are the same”. This makes sense according to **Rava's** version of **R' Nachman** (he said we always use an amah of 6 tefachim, just sometimes measured tightly and sometimes measured loosely). However, according to **Abaye's** version of **R' Nachman** (sometimes we use an amah of 5 tefachim and sometimes one of 6 tefachim), this Braisa is difficult!? **A: Abaye** will say that the Braisa refers to the amah used to measure for kilayim, which is always an amah of 6 tefachim.
  - **Q:** The end of the Braisa quotes **R' Shimon ben Gamliel** who says that for kilayim we must use an amah of 6 tefachim, measured loosely. He seems to be arguing on the **T”K**, which would mean that the **T”K** is saying we use 6 tefachim amos for ALL measuring, and not just kilayim?! **A: Abaye** will say that **R' Shimon ben Gamliel** clearly says that an amah of 6 tefachim is only used for measuring kilayim, so my version will follow **R' Shimon ben Gamliel**.
    - **Abaye** will have to say that the **T”K** and **R' Shimon ben Gamliel** argue. **Rava** can say that they agree that all amos used for measuring have 6 tefachim per amah, and **R' Shimon** is clarifying that 6 loose tefachim are used when measuring for kilayim.
      - **Q:** If **R' Shimon** is just coming to clarify, why does he say “all amos that the **Chachomim** use for measuring kilayim, **are of 6 tefachim** and are measured loosely”? It seems that he is saying there are other amos that are NOT measured 6 tefachim per amah?! **A:** He is referring to the amos used for the measurements of the Mizbe'ach, where, based on a pasuk, some of the amos are amos of 5 tefachim and others are amos of 6 tefachim.
- **R' Chiya bar Ashi in the name of Rav** said, the halachos of “shiurin” (the measurements used for various things in the Torah), of “chatzitzin” (that one cannot have anything separating his body from the water when he immerses in a mikveh), and “mechitzin” (the structure of walls) are all Halachos L'Moshe M'Sinai.
  - **Q:** The halachos of “shiurin” are learned from a pasuk!? The pasuk lists all the “shivas haminim” and **R' Chanan** says, each one of the minim is listed to teach us a particular shiur: **Chita** – achilas pras of wheat bread is the time one needs to be in a house with a negah to make his clothing tamei, **Se'ora** – a human bone fragment the size of a barley is metameh through touching and carrying, **Gefen** – the amount of solid grape product that a nazir must eat to be chayuv is equal to a revi'is of wine, **T'eina** – one is chayuv for carrying the size of a dried fig of food on Shabbos, **Rimon** – a hole the size of a rimon renders a keili useless even for a regular user (as opposed to a merchant), **Zeis Shemen** – many shiurim are kezayis, **D'vash** – one who eats food the size of a date on Yom Kippur is liable!? **A:** The shiurin are not actually written in the pasuk. In truth they are a Halacha L'Moshe M'Sinai and the **Rabanan** use the pasuk as an “asmachta” (support), but not as a true source.
  - **Q:** The halacha of “chatzitzin” is learned out from a pasuk!? **A:** The Halacha L'Moshe M'Sinai teaches that a chatzitzah may not exist even in one's hair.
    - **Q:** That is also learned from a pasuk!? **A:** The Halacha L'Moshe M'Sinai teaches the halacha taught by **R' Yitzchak** that only a chatzitzah that covers most of the area **and** is something that the person objects to its being there is considered a chatzitzah. The **Rabanan** were then gozer that if something has one characteristic (either it covers most **or** he objects to its being there) it is also

considered a chatzitza. They were not goizer on something that has neither characteristic, because that would be a gezeirah on top of a gezeirah.

- **Q:** The halacha of “mechitza” is learned out from a pasuk which says that the Aron was 1 and a half amos tall (which is 9 tefachim) and the “kapores” was a tefach tall, which means the top of the Aron was 10 tefachim tall. The Gemara learns from here that walls 10 tefachim high create a new reshus!? **A:** The Halacha L’Moshe M’Sinai is needed according to **R’ Yehuda** who says that the amos used for the keilim (including the Aron) were amos of 5 tefachim (which means that the Aron was less than 10 tefachim tall and could not establish that a wall 10 tefachim high is needed to separate a reshus).
  - **Q:** According to **R’ Meir** who says the Aron was 10 tefachim tall, what does the Halacha L’Moshe M’Sinai teach? **A:** It teaches the halachos of “gud achis and gud asik” (that a wall extends up and down), “lavud” (spaces less than 3 tefachim are considered to be closed), and “dofen akumah”.
- **Q:** If a korah is more than 20 amos high and one wants to make it less than 20 amos high (by building up the ground underneath it), how much of the ground (in the depth from the reshus harabim into the mavui) must he build up? **A:** **R’ Yosef** says he must build up a tefach. **Abaye** says he must build up 4 tefachim.
  - **Q:** Maybe we can say that they argue in whether one may carry underneath the korah itself. **R’ Yosef** says that one may do so, and that’s why he need only build up one tefach – the tefach underneath the korah, and **Abaye** says one may not carry underneath the korah, so he must build up 4 tefachim of space – which will take him beyond the korah and into the mavui? **A1:** It could be all agree that one may carry underneath the korah. **R’ Yosef** says the purpose of the korah is for it to act as a reminder that one is in a mavui. For that, building up the tefach under the korah is sufficient. **Abaye** says that the purpose of a korah is to act as a wall enclosing the mavui. A wall is only legally considered a wall when it encloses an area that is at least 4 tefachim, which is why an area of that size must be built up. **A2:** Maybe all agree that the purpose of a korah is to act as a reminder. **R’ Yosef** says the size of the reminder below (the ground within 20 amos to the korah, from which one can see the korah) can be the same size as the reminder above (i.e. the korah which must be one tefach). **Abaye** says that the reminder below must be larger than the reminder above, and he therefore requires a space of 4 tefachim. **A3:** Maybe all agree that it really only need be one tefach of raised ground. **Abaye** is concerned that the area may become less than one tefach, and therefore **Abaye** is goizer that the person must build up an area of 4 tefachim.