



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

Eiruvin Daf Nun Gimmel

PEREK KEITZAD M'AVRIN -- PEREK CHAMISHI

MISHNA

- **Q:** How does one extend the boundaries of a city (to determine where to start counting the techum from)? **A:** If one house protrudes more than others at the city boundary, or if one round tower in the city's wall protrudes more than the others, or if there are ruins with walls 10 tefachim high that extend at one side of the city's boundaries, or bridges with a dwelling place that extend beyond the boundary, or buildings at the cemetery outside the city, one makes a straight line from the outermost protrusion, creating an area which treats all of the city's boundary on that side as if it would reach to the area of the protrusion, and from there one begins counting 2,000 amos for the city's techum.
 - In addition, the other boundaries of the city are extended as necessary to create a square or rectangle around the city, and from there the techum is measured. Measuring in this way results in the techum gaining the corners as well.

GEMARA

- **Rav and Shmuel** argue as to the use of the word "m'avrin" in the Mishna. One said the word was written in the Mishna with an "aleph", and refers to the protrusion of the cities as limbs ("eivarim"). The other says it was written with an "ayin" and refers to the city protruding like an expectant woman ("ubara").
 - They also argue regarding the meaning of the words "me'aras hamachpeila". One says it means there were 2 rooms inside, one in front of the other. The other says it was a 2 level cave. According to this second view, the word "machpeila" ("doubled") refers to the 2 floors. According to the first view, the "double" refers to the fact that 4 couples were buried there.
 - They also argue as to the true name of the king Amrafel. One says his true name was Nimrod and he was called Amrafel because he commanded to have Avram thrown into the fire. The other says his true name was Amrafel, and he was called Nimrod because he caused the world to rebel against Hashem.
 - They also argue as to meaning of the pasuk that says "A new king arose over Mitzrayim". One says it was truly a new king (the pasuk says "chadash"). The other says it was the same king but he had new decrees (if it meant an actual new king the pasuk would have said that the old king died).
 - **Q:** If it was the same king, what does it mean when the pasuk says "he didn't know Yosef"? **A:** He acted as if he did not know of Yosef, by passing harsh decrees on the Yidden.
- **R' Yochanan** said:
 - I spent 18 days with **R' Oshaya BiRibi** and learned only one thing from him about our Mishna – that the proper version of the word "m'avrin" is with an "aleph".
 - **Q: R' Yochanan** said elsewhere that he spent 18 days with the talmidim of **R' Oshaya BiRibi** and learned how smart each one was and the knowledge that they had (which means he learned a lot more than the correct version of our Mishna)!? **A1:** The only substantive thing he learned was the Mishna. **A2:** He only learned one thing from **R' Oshaya BiRibi** himself. **A3:** He only learned one thing with regard to our Mishna (but learned many other items regarding other things).
 - When I learned by **R' Oshaya**, we sat 4 people to an amah.

- **Rebbi** said, when I learned by **R' Elazar ben Shamuah**, we would sit 6 people to an amah.
 - **R' Oshaya BiRibi** in his generation was like **R' Meir** in his generation. Just like the **Chachomim** of the time could not fully grasp **R' Meir's** reasoning, the same was true for **R' Oshaya BiRibi**.
 - The hearts (i.e. minds) of the early **Chachomim** were like the opening of the Ulam (which was huge). The hearts of the later **Chachomim** were like the opening of the Heichal. Our hearts are like the eye of a sewing needle.
 - "The early" ones refers to **R' AKiva**. "The later" ones refers to **R' Elazar ben Shamuah**. Others say "the early ones" refers to **R' Elazar ben Shamuah** and "the later" ones refers to **R' Oshaya BiRibi**.
 - **Abaye** said, for us, understanding what we are taught is like forcing a peg into a small hole.
 - **Rava** said, for us, reasoning is as hard as pushing a finger into hard wax.
 - **R' Ashi** said, for us, it is as easy to forget as it is to stick a finger into a ditch.
- **R' Yehuda in the name of Rav** says, the people of Yehuda who were particular with their speech were able to retain their learning. The people of the Galil who were not particular were not able to retain their learning.
 - **Q:** Does being particular lead to retaining one's learning? **A:** The people of Yehuda who were exact in their speech and had "simanim" to aid memory, therefore retained their learning. The people of Galil who were not exact and did not have "simanim" did not retain their learning.
 - The people of Yehuda who learned from one rebbi, retained their learning. The people of Galil who learned from many rabbeim did not.
 - **Ravina** said, the people of Yehuda who taught their learning to others (or delved for a full understanding), retained their learning. The people of Galil who did not teach their learning, did not retain their learning.
 - **R' Abba** said, if one would ask the people of Yehuda, who are exact in their wording, whether the word "m'avrin" is spelled with an aleph or an ayin, and whether the word "akuzo" is spelled with an aleph or an ayin, they would know the answer. People asked the people of Yehuda and were told that some say it is spelled with an aleph and others say it is spelled with an ayin.
 - An example of how exact the people of Yehuda are with their wording – when selling a cloak and asked what color it was, the person of Yehuda answered "It is the color of a beet on the ground" (we see how specific and exact he was).
 - An example of how inexact the people of Galil are – a person of Galil asked "Who has 'amar'" (a word with no real meaning). The people responded to him, are you referring to a donkey? Wine? Wool clothing? A sheep to shecht?
 - The Gemara brings 2 more examples of women who, because of unclear speech, said things with meanings that were totally different than they had intended.
- The Gemara gives examples of people who spoke in code to get a point across.
 - The maidservant of **Rebbi**, when she wanted the talmidim to leave the table after eating, she would say, "The ladle is hitting the barrel" – there is no more wine, "the eagles should fly to the nest" – it's time to go home. When she wanted them to stay, she would say "a piece will be removed from her" – the stopper will be removed from the barrel, "the ladle will float in the barrel like a ship at sea" – there is a lot more wine.
 - **R' Yose bar Asyan** would speak in code when asking to prepare beets with mustard, and when asking regarding the welfare of an innkeeper and his wife.
 - **R' Avahu** would speak in code when asking to prepare coals to be warmed by and to roast roosters upon.
 - The **Rabanan** asked **R' Avahu** where they could find **R' Illai**. He answered them with a code that either meant that he had gotten remarried and was with his wife, or that he was learning a new Mesechta.
 - The **Rabanan** asked **R' Illai** where to find **R' Avahu**. He answered them in code that he had gone to learn by the **Rabanan** in the South.

- **R' Yehoshua ben Chananya** said, I was never bested in a verbal exchange except for one I had with a woman, a young boy and a young girl.
 - When at an inn, he ate his entire plate of beans the first and second days, but did not eat it on the 3rd day because it was over-salted. When the woman innkeeper asked why he didn't eat he said it was because he had already eaten earlier. She asked, if so why did you eat the bread? She asked, maybe it is because you forgot to leave over some of your food on the plate the last 2 days (which is what a person is supposed to do as a tip for the one who is serving him) so you are leaving over a lot now?
 - When travelling on the road, he saw a shortcut through a field and decided to take it. A little girl said to him, isn't this a private field? He answered that from the fact that it looks very trampled upon, it shows that the public has rights to it. She said, maybe it was thieves like you who trampled on this private field and made it look like this.
 - Once when travelling he arrived at a crossroads and asked a young boy which road leads to the city. The boy responded, "This road is short and long, and the other road is long and short". He took the "short and long road" and arrived at the city in an area in which it was impossible to enter the city. He went back and asked the boy why he had said this road was short. The boy said, "Didn't I tell you it was long?!" He kissed the boy on his head and said Klal Yisrael is lucky for they are all wise, from the old to the young.