



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

Eiruv Daf Nun Ches

MISHNA

- When measuring a techum, strings of 50 amos each are used to measure, not more or less. The people measuring hold the string at heart level.
- If the techum includes a valley or a fence of stones which has collapsed into a heap, but which people walk over, he should measure across the valley without descending into it, and over the heap without climbing over it, without taking into account the distance of the descents and ascents, and then "returns to his measurement". The same would be for measuring a mountain. He does this as long as he doesn't have to leave the techum to measure in this way.
- If he is not able to measure in this way over the mountain or valley (e.g. they are more than 50 amos wide, etc.), "in this case" **R' Dustai bar Yannai in the name of R' Meir** says, "I heard that we pierce mountains" (by measuring as if through the mountain and not taking the slopes of the mountain into account).

GEMARA

- **Q:** From where do we learn that a 50 amah string is used to measure? **A: R' Yehuda in the name of Rav** said, the pasuk regarding the chatzer of the Mishkan says "v'rochav *chamishim ba'chamishim*" ("fifty by fifty"). This teaches us that a 50 amah string is to be used.
 - **Q:** The Gemara earlier had said that those words teach that the chatzer should be square!? **A:** We can learn that from the words "chamishim, chamishim". The "*ba'*chamishim" teaches that a string of 50 amos is used to measure.

LO PACHOS V'LO YOSER

- A Braisa says, it can't be less than 50 amos because it may be pulled and stretched, resulting in an excessive measure, and it cannot be longer than 50 amos, because the string would be too heavy and would sag, thereby resulting in a diminished measure.
- **R' Assi** says one must use a string of "Afsakima" to measure. **R' Abba** explains, Afsakima is "Nargila". **R' Yaakov** explains that Nargila is a vine that grown around a palm tree.
 - **Others say** that they argue with regard to the meaning of Afsakima: **R' Abba** says it is Nargila and **R' Yaakov** says it is the vine from around a palm tree.
 - A Braisa says, **R' Yehoshua ben Chananya** says, the best thing to use for measuring would be iron chains. However, a pasuk says "u'viyado chevel midah" ("in his hand was the measuring string"). We see that strings are to be used for measuring.
 - **Q:** A pasuk also says "and in the person's hand was a measuring stick"! **A:** That is used for measuring the width of the gates (a small measurement).
 - **R' Yosef** taught a Braisa that strings of reeds are used when tying the parah adumah, strings of peeled willow branches are used for tying a sotah's clothing, and strings of flax are used to measure for the techum. This argues on **R' Assi**.

HAYA MODED V'HIGIYA

- The Mishna says "he returns to his measurement". This must mean, that if he is measuring and comes upon a valley which he can't measure across (it is larger than 50 amos), but further away from the city it gets narrower and he could measure it across with a 50 amah string, he measures it there and continues measuring there until he is at a point that he could return to measuring directly opposite the city.
 - A Braisa says clearly that this is what is done. The Braisa then says, if the valley curves to another side of the city and narrows there, one may not measure the valley on that second side for use in his measurement of the first side (because people looking at the first side will assume that he measured the valley with a string longer than 50 amos, which may not be done). Therefore, he must climb down into the valley and measure

while “piercing” the decline, measure the valley, and again measure the incline via “piercing” on his climb back up. The Braisa then ends off, if he reaches a wall, he can simply estimate the width of the wall, and then continues measuring.

- **Q:** Our Mishna said he must measure above a heap of stones. Why does the Braisa allow an estimation of the wall?! **A:** The Mishna is discussing a heap that people walk over. Therefore, it must either be measured above or “pierced”. The Braisa is discussing a wall with a height and slope over which people will not walk. Therefore a simple estimation is allowed.
- **R’ Yehuda in the name of Shmuel** said, the only time the slope of a valley or mountain must be measured by “piercing” is if the bottom of the slope is not straight down from where the slope begins (in other words, it is not a straight drop down). However, if it is a straight drop, he climbs down (or up), ignores the measurement of the slope, and just measures the distance of the valley or mountain.
 - **Q:** How deep can the valley be with still allowing us to simply measure across the top?
A: R’ Yosef says, up to 2,000 amos.
 - **Q: Abaye** asked, a Braisa says that if a valley is 100 amos deep and 50 amos wide it may be measure across the top. If not, it may not be!? **A: R’ Yosef** holds like the **Acheirim** who say in a Braisa, the valley may be so measured if it is as deep as 2,000 amos.
 - **Another version** of the Gemara says that **R’ Yosef** said it may be so measured even if more than 2,000 amos deep.
 - **Q:** He doesn’t follow the first Braisa or the **Acheirim**!? **A:** The Braisos are discussing a case where the inclines of the valley do not drop straight down, therefore we are more machmir (since they are somewhat usable) and if they are more than 100 amos deep they cannot be measured across the top. **R’ Yosef** is discussing a case where the incline dropped straight down. Therefore, even if it is more than 2,000 amos deep, it may be measured straight across.
 - **Q:** How far can the bottom of the slope come out from the top of the slope and it still be considered a “straight drop”? **A: Avimi** says, up to four amos. **Rami bar Yechezkel** taught this in a Braisa as well.

HIGIYA L’HAR MAVLIO V’CHOZER L’MIDASO

- **Rava** says, this may only be done for a mountain that is steep to the point that it gets to a height of 10 tefachim within 4 amos of lateral distance. However, if it only reached such a height within 5 amos of lateral distance, it must be measured with regular 50 amah strings, which will cause it to lose some of its lateral distance because it is taking the height of the slope into account.
 - **R’ Huna the son of R’ Nosson** says that **Rava** was more lenient. **Rava** said that measuring above the valley or mountain may be done when a height of 10 tefachim is reached within 5 amos of lateral distance. However, if it is steeper, so that a height of 10 tefachim is reached within 4 amos of lateral distance, he may simply estimate the width without any real measurement.

U’VILVAD SHELO YEITZEI CHUTZ L’TECHUM

- If he measures beyond the techum we are concerned that people may see him and think that the techum reaches to that point.

IHM EINO YACHOL LEHAVLIO

- A Braisa explains how “piercing” a slope is done. One person measuring stands down the slope holding the string at his heart, and the second person measuring stands higher up on the slope and holds the string at his feet. This is done again and again until the entire slope is measured. In that way, much of the height of the slope is not counted in the measurement.
 - **Abaye** said, we have a kabalah that only a 4 amah long rope may be used for “piercing”.
- **R’ Nachman in the name of Rabbah bar Avuha** said, we do not measure via “piercing” when measuring for purposes of an “eglah arufah” or for the techum of the “arei miklat”, because those are D’Oraisa halachos.