



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

Eiruv Daf Pey Gimmel

CHETZYA L'BEIS HAMENUGAH, V'CHATZI CHETZYA LIFSOL ES HAGEVIYA

- A Braisa says what our Mishna says and then adds, “and half of half of half (1/8) of this size is the amount needed for food to be able to give off tumah to other foods.”
 - **Q:** Why didn't the Tanna of our Mishna mention this measurement as well? **A:** Because the size needed for food to transfer tumah further is actually not exactly half of the amount needed to make a person “passul”, as can be seen in the following Braisa.
 - The Braisa says: **R' Yehuda** says a “half pras” (the amount needed to make a person passul) is equal to 2 eggs minus a drop. **R' Yose** says it is equal to 2 eggs measured loosely. **Rebbi** measured (based on the conversion of the previous Daf) and found that the amount is equal to 2.05 (2 and 1/20) eggs. With regard to the amount of food needed to transfer tumah to other foods, a Braisa says: **R' Nosson and R' Dosa** say the amount is equal to an egg with its shell. **The Chachomim** say, it is equal to an egg without its shell. Based on these Braisos, we see that it is not exactly half of the “half pras” measurement, which is why our Tanna did not mention it in the Mishna.
 - **Rafraim bar Pappa in the name of R' Chisda** picks up on the first Braisa and says that the **Chachomim**, which refers to **R' Yochanan ben Broka**, argues on both those views. They say the “half pras” is equal to an egg and a half measured loosely.
 - **Q:** Based on **R' Chisda's** explanation of **R' Yochanan ben Broka's** view on the last Daf, this is obvious. Why did he need to say this!? **A:** He is teaching us that the egg and a half are measured loosely, which is something he didn't teach there.
 - **R' Dimi** said that **Rebbi** once measured the size of a se'ah in Neusa and determined that it was the size of 217 eggs.
 - **Q:** Which se'ah did he measure that produced such a large size? If it was the se'ah size used in the Midbar (which was before the measurements were ever increased), the size should have only been 144 eggs. If it was the Yerushalmi se'ah (which was increased over the Midbar measurement by a 6th of the new amount, or by a 5th of the old amount) the size should have been only 173 (actually 172.8) eggs. If it was the Tzipori se'ah (which was increased over the Yerushalmi measurement by a 6th of the new amount, or by a 5th of the old amount) the size should have been only 207 (actually 207.4) eggs. How is possible that **Rebbi** measured 217 eggs? **A:** He was using the Tzipori measurement and was giving the gross amount needed (before the removal of challah) to yield the amount of the Tzipori se'ah (of 207 eggs).
 - **Q:** The challah amount (1/24) of 207 eggs is equal to 8 eggs. That only brings the total needed to 215 eggs, not the 217 counted by **Rebbi**!? **A:** **Rebbi** said above that we must add 1/20 to the measurement. If we add that to 207 we end up with 217, which is the number arrived at by **Rebbi**.
 - **Q:** The number is actually more than 217 (it is fractions more)!?
A: It doesn't reach the next whole number, so we consider it as 217 eggs.
 - A Braisa says, “the Yerushalmi se'ah is 1/6 larger than the Midbar se'ah, and the Tzipori se'ah is 1/6 larger than the Yerushalmi se'ah. Therefore, the Tzipori se'ah is 1/3 larger than the Midbar se'ah.”

- **Q:** It is larger by 1/3 of what? If it is referring to 1/3 of the Midbar se'ah, that would be wrong, because 1/3 of that is 48 eggs, and the Tzipori se'ah is 63 eggs more than the Midbar se'ah! If it is referring to 1/3 of the Yerushalmi se'ah, that would be wrong, because 1/3 of that is 58 eggs, and the Tzipori se'ah is 63 eggs more than the Midbar se'ah! If it is referring to 1/3 of the Tzipori se'ah, that would be wrong, because 1/3 of that is 69 eggs, and the Tzipori se'ah is 63 eggs more than the Midbar se'ah! **A: R' Yirmiya** said, the Braisa means that the Tzipori se'ah is nearly 1/3 larger (based on 1/3 of itself) than the Midbar se'ah (69 vs 63), and 1/3 of itself is about 1/2 of the Midbar se'ah.
- **Q: Ravina** asks, the Braisa doesn't say "nearly", so how can we say that's what the Braisa meant!? **A: Ravina** therefore says, the Braisa means to say that 1/3 of **Rebbi's** measure of the Tzipori se'ah (217 eggs, a third of which is 72 and 1/3) is 1/3 of an egg more than half of the Midbar se'ah (exactly 72 eggs).
- A Braisa says, the pasuk says challah must be given from **your** dough. This possessive teaches that to be obligated in challah, the dough must be as large as the dough created by the "mun" in the Midbar, which was 3/10 of a se'ah. From here we determine, that if a dough is made from 7 quarters of a kav plus 1.2 eggs of flour, it will be chayuv in challah. This is equal to 6 quarters of a kav of the Yerushalmi, and also equal to 5 quarters of a kav of Tzipori. The Braisa concludes that one who eats this much every day is a healthy person. One who eats more is an overeater and one who eats less ruins his digestive system.

MISHNA

- If residents of a chatzer and residents of the upper porch (they both access the chatzer, the first group does so directly and the second group goes to the upper porch and from there to the chatzer) forgot to join in an eiruv, any area above 10 tefachim will be deemed to belong to the people of the upper porch. Anything lower than that is deemed to belong to the residents of the chatzer.
 - The mound of earth around a ditch, or a rock, each of which is 10 tefachim high, are deemed to belong to the upper porch. If they are less than 10 tefachim, they are deemed to belong to the residents of the chatzer.
- This general rule holds true when the raised area is "close" to the upper porch, meaning it is within 4 tefachim. However, if the area above 10 tefachim is not close to the upper porch, it is deemed to belong to the residents of the chatzer.

GEMARA

- The Gemara lists a number of cases where the halacha is clear – where an area which is close to 2 areas which have not joined in an eiruv, and use of the area is easier for one than it is for the other, we allow use by the people who can use it easier.
 - If both areas of residence have equal access through a door to a particular area, the area is assur to both of them (it is not easier for one more than the other, so it is deemed belonging to both of them, and since there is no eiruv, it is assur to both of them). This would be the case of a window between 2 chatzeiros.
 - If the area is accessible to both chatzeiros only by "throwing" (i.e. the area is more than 10 tefachim high off of each chatzer), the area is likewise assur to both chatzeiros. This would be the case of the top of the wall separating 2 chatzeiros.
 - If the area is accessible to both chatzeiros only through "lowering" (it is lower than 10 tefachim below each chatzer), it is likewise assur for both chatzeiros. This is the case of a ditch in between 2 chatzeiros.
 - If the area is accessible to one through a door and to the other by means of throwing (it is 10 tefachim above one chatzer but not the other), that would be the case discussed by **Rabbah bar R' Huna in the name of R' Nachman**, where he said that the chatzer with easier access is deemed to have that area.
 - If the area is accessible to one through a door and to the other by means of "lowering" (it is 10 tefachim below one chatzer but not the other), that would be the case discussed

by **R' Shizbi in the name of R' Nachman**, where he said that the chatzer with easier access is deemed to have that area.

- **Q:** What is the halacha if the area is more than 10 tefachim above one chatzer and more than 10 tefachim below the other chatzer? **A: Rav** says the area is assur to both chatzeiros, and **Shmuel** says the area is mutar for the chatzer than can use it by "lowering" (the one which is above the area), because it is easier to use an area by "lowering" than by "throwing" (it is easier to use an area lower down than it is an area higher up) and therefore that chatzer gets use of the area.