



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

Eirubin Daf Nun Hey

- A Braisa explains that we extend the boundaries of cities as follows: a rectangular shaped city is left as is; a circle shaped city is extended to make right angles (the square that can hold the circle); a square city is not given corners; a city that is wide on one end and narrow on the other is given a boundary as if it is equally as wide on both sides; if the city has a house that protrudes like a tower, or 2 houses that so protrude, we make the boundary as if the entire city extends to the distance of the protruding house; a city shaped like a bow (or a "U") or like an upside down and backward "L", we view the cities as if the empty spaces in the middle are filled with houses and we measure 2,000 amos from the edge of the imaginary filled-in middle.
 - **Q:** Obviously a rectangular shaped city is left as is!? **A:** We would have thought to extend it to make it into a square.
 - **Q:** Obviously a square city is not given corners!? **A:** The Mishna is discussing a square city whose sides are not aligned with the direction of the world (i.e. it is not a square when looking at it north to south, but is rather a diamond). We would think to enclose the diamond in a square that is aligned with the directions of the world. The Mishna teaches that we do not do so.
 - **Q:** If when one house protrudes we extend the boundary of the entire city, when 2 houses protrude we will obviously do so!? **A:** The Mishna is discussing where a house protrudes on 2 sides of the city. We would think that the boundary may only be extended on one side, but not on 2. The Mishna teaches that it is extended on both sides.
 - **R' Huna** said, if the distance between the 2 ends of the bow (the ends of the "U") is less than 4,000 amos, we measure the techum for this city from the imaginary bow string that would go across the bow. If it is more than 4,000 amos, the techum begins at the boundary of the actual city.
 - **Q: Rav Huna** says elsewhere that if the middle of a city was destroyed so that in effect it has become 2 cities with a gap in between, if the gap is 141 and 1/3 amos or less, it is still considered one city. More than that makes them be considered 2 separate cities. How can it be that here he allows up to 4,000 amos!? **A: Rabbah bar Ulla** said, in the case of the destroyed section, there is a space through and through. In the case of the bow shaped city, the city is still attached.
 - **Q:** If so, **R' Huna** is teaching there that each city is allowed an open area of 70 and 2/3 amos at the edge of its boundary (a "karfaf") and it is still considered part of its boundary. But he has already once taught that in a Mishna, that an area of 2 karfafs may exist between 2 cities and the cities would still be considered as one for techum purposes!? **A:** Both rulings of **R' Huna** are necessary. If he would only say the case of the destroyed section of the city, we would say that only there it is allowed because initially it was one city. If he would only say the case of 2 separate cities, we would say that in that case they use that area for storage and therefore it is considered part of the cities, but in the case of the destroyed section, it was never used for storage, so maybe it should separate them into 2 cities.
 - **Q:** How much space may there be between the imaginary bow string and the bow? **A: Rabbah bar R' Huna** said, there may be up to 2,000 amos. His son **Rava** said, there can even be more than 2,000 amos.
 - **Abaye** said, **Rava's** view makes sense because a person can anyway walk around the bow to the edge of the city and avoid walking through

it, so it would make no sense to say that more than 2,000 amos in the middle is problematic.

HAYU SHAM GEDUDIYOS GEVOHOS ASARAH TEFACHIM...

- **R' Yehuda** says, the ruins referred to in the Mishna have at least 3 walls, but have no roof.
 - **Q:** What if a ruin has 2 walls but has a roof, would that extend the city's boundaries? **A:** A Braisa lists many things that do and many that do not extend the boundary of a city. One listed as not extending the boundary is a building in a cemetery that is missing 2 opposite walls. Presumably this means it has 2 walls and a roof, and yet we see that it does not extend the boundary.
 - This is not a valid proof, because it could be that the Braisa is referring to a building that has no roof.
 - **Q:** The Braisa says that a single house on an island extends the boundary of a nearby city. What can such a house be used for (people would not live on an island alone)? **A: R' Pappa** said, it is a house used for storing a ship's utensils when they are not in use.
 - **Q:** The Braisa said that a cave does not extend a city's boundaries. **R' Chiya** taught a Braisa that it does!? **A: Abaye** said, **R' Chiya's** Braisa is discussing a case where there is a building at the opening of the cave. That is why it extends the boundary.
 - **Q:** If so, the Braisa should say that the boundary gets extended on account of the building!? **A:** The case is where the building is not 4x4 amos unless you take the cave into account as well.
- **R' Huna** said, people who live in huts start counting the 2,000 amos for their techum from right outside their hut (the fact that there may be a hut community does not make it into a "city").
 - **Q: R' Chisda** asked, the encampment of the Yidden in the Midbar encompassed an area of more than 2,000 amos. When one needed to relieve himself, he had to walk to the back of the encampment. Given that they lived in temporary dwellings in the Midbar, the techum should have started at their doors, in which case they could not go relieve themselves on Shabbos!? **A: Rava** said, since the encampments moved and stopped only when Hashem said so, they were considered significant and therefore the techum started from outside the encampment.
 - **R' Chinina bar R' Kahana in the name of R' Ashi** said, if the hut community has 3 courtyards with 2 permanent houses in each, then the entire community becomes a "city" for techum purposes.
- **R' Yehuda in the name of Rav** said, people who live in huts and people who travel in deserts, their lives are not lives and their wives and children are not theirs. **Eliezer Ish Biriya** says this very similarly in a Braisa.
 - **Q:** Why are their children considered to be illegitimate? **A: Ulla** says because the men have to travel far to get to a bathhouse, and when they do, their wives are violated by men, since there are no men left in the community during those times to save them. **R' Yochanan** says, since there are no local mikvaos, the women travel to the mikvah in a group. This results in people knowing about this and immoral men following them to possibly violate them.
 - The difference between these reasons is where there is a river nearby that can be used as a mikvah.
- **R' Huna** said, a talmid chachom may not live in a city that does not have vegetables readily available (they are healthy and inexpensive, which allows him to spend more time learning).
 - **Q:** A Braisa says, there are 3 foods that increase excrement, cause a person to hunch over, and take away 1/500 of a person's eyesight. They are: bread made from inferior flour, fresh beer, and vegetables. We see vegetables are not healthy!? **A: R' Huna** was referring to garlic and leek, the Braisa is referring to all other vegetables. Like a Braisa says, garlic is a healthy vegetable, leek is half as healthy, and radishes are like medicine.
 - **Q:** A Braisa says that radishes are poisonous!? **A:** Radish leaves are poisonous, but the vegetable itself is not. Even the vegetable part of the radish is only healthy in the summer, because it cools down the body.

- **R' Yehuda in the name of Rav** said, a city that has a lot of hills and valleys cause the people and animals who live there to die halfway through their normal lives.
 - **Q:** Can we say it actually causes them to die? **A: Rav** meant that it causes them to age very young.
 - **R' Huna the son of R' Yehoshua** said, the steep roads of Biri and Narash have caused me to age young.