



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

### Eiruv Daf Chuf Aleph

- **R' Yitzchak bar Adda** said, the leniency of the boards around the well in the reshus harabim was only allowed to accommodate the people travelling to Yerushalayim for Yom Tov (the olei regalim).
  - **Q:** A Braisa says the leniency was allowed only for the animals?! **A:** This means for the animals of the olei regalim.
  - The Braisa continues and says, a person who wants to drink from the well, must actually climb into the well and drink there.
    - **Q: R' Yitzchak in the name of R' Yehuda in the name of Shmuel** says that boards may only be used to enclose a well of fresh spring water (which is higher quality water). If it is only done for the benefit of the animals, why does it need to be high quality water? **A:** Since this water caused the boards to be viewed as "walls", we require the water to be higher quality, fit for people.
  - The Braisa said, the leniency of the boards was only instituted to benefit the animals. However, if the well is too wide for a person to climb in and out, he may use the leniency of the boards as well. A person may not fill the pail and give the animal to drink directly. Rather, the person must pour the water drawn for the animals into a trough.
    - **Q: R' Anan** asked, if so, what leniency is offered by the boards? **A:** That he may draw the water and spill it out!
      - **Q: R' Anan** means, if it must be spilled out, why does the animal's head and most of its body need to be in the reshus? **A: Abaye** said, typically, with most of the body in the reshus the person may give the animal to drink directly. The Braisa is talking about a case where the trough which is a reshus hayachid sticks into the area around the well...(see last Daf for full explanation).
- **R' Yirmiya bar Abba in the name of Rav** says, the halacha that if a hut is present within 70 and 2/3 amos of a city, the city's techum is counted from that hut, does not apply to huts in cities of Bavel. Also, the halacha that we are meikel and may enclose an area around a well with boards, is only allowed in Eretz Yisrael and Bavel (based on Rashi). Bavel has floods that destroy these huts and therefore they cannot be relied upon to extend a city's limits. With regard to enclosing the area with boards, in Eretz Yisrael and Bavel where people travel to yeshivos to learn, we allow this kula. Elsewhere, we do not.
  - **Another version** said that the halacha of the huts and of enclosing the area with boards, both do not apply in Bavel or any other place outside of Eretz Yisrael. The halacha of huts doesn't apply in Bavel because they are frequently washed away and it doesn't apply elsewhere because there are thieves that steal the huts. The halacha of enclosing the well area with boards doesn't apply elsewhere because people are not traveling to go learn and it doesn't apply in Bavel because water is easily accessible, and we don't have to allow this kula to provide access to water.
  - **Mari the son of R' Huna the son of R' Yirmiya bar Abba** would travel more than 2,000 amos from the city on Shabbos to daven at the shul set up at the place where it was known that Daniel davened. **R' Chisda** asked him, what are you basing your extending the city limits on? It can't be the huts, because your grandfather said in the name of **Rav** that huts in Bavel may not be relied upon. He answered that he relied on the ruins of other cities within the 70 and 2/3 amos of his city.
  - **R' Chisda** said, **Mari bar Mar** darshened, Dovid Hamelech, Iyuv, and Yechezkel each stated that all of the Torah is tremendously vast, without stating how large. Zecharya

ben Ido gave a measurement. He said he saw in a vision a folded scroll which was 20 amos (amah refers to the distance between “the elbow and the fingertip” of Hashem) long and 10 amos wide. This means, when unfolded it was 20x20 amos. He continued and said that it was written on both sides. Both sides taken together therefore give an area of 40x20 amos. Based on the measurement of the Heavens given in the pasuk, and the measurement of the Torah, it comes out that the size of the world is 1/3,200 of the size of the Torah.

- **R’ Chisda** said, **Mari bar Mar** darshened, Yirmiyah says there were two pots of figs before the Heichal – one had very good figs and one had bad figs. In this vision, the good figs represented the tzadikim and the bad figs represented the wicked people. Still, the pasuk says that the bad figs gave off a good smell, to teach that even the wicked have a chance to change.
- **Rava** darshened: “haduda’im nasnu rey’ach” – refers to the men of Klal Yisrael who have not even tasted sin. “V’ahl pisacheinu kol migadim” – refers to the Jewish women who tell their husbands of their “openings” (when they are a niddah), or it refers to the women who close their openings for their husbands (they stay away from all z’nus). “Chadashim gahm yishanim, dodi tzafanti lach” – Klal Yisrael says to Hashem, we have instituted many more gezeiros than you have put on us, and we keep all of them.
  - **R’ Chisda** asked about the meaning of this last pasuk and was told it refers to the easier mitzvos and the more difficult mitzvos. **R’ Chisda** asked, but they were given at one time, they are not “old and new”? Rather the “old” must refer to the D’Oraisas and the “new” refers to the D’Rabanans.
- **Rava** darshened a pasuk to mean one must be more careful with a D’Rabanan than a D’Oraisa, because not keeping any D’Rabanan carries a death penalty with it.
  - **R’ Acha bar Ulla** darshened a pasuk to mean, one who makes fun of the words of the **Chachomim** is punished in boiling excrement.
    - **Rava** says that pasuk means, whoever studies Torah tastes meat (it never gets tasteless).
- A Braisa says, **R’ Akiva** was once put into jail and subsisted on the water brought to him daily by **R’ Yehoshua Hagarsi**. One day the prison guard spilled out half the water he was bringing. He told **R’ Akiva** what happened. **R’ Akiva** said he will use whatever water there remained to wash his hands before eating his bread rather than for drinking. He said, I rather die of thirst than transgress the words of the **Chachomim**. When the story was told, the **Chachomim** said, if this is how **R’ Akiva** acted in his old age, one can only imagine how he was in his younger years, and if this is how he acted when in prison, one can only imagine how he acted when not in prison.
- **Rava** darshened the pasuk in Shir Hashirim that begins with “lecha dodi neitzei hasadeh...” to mean – Klal Yisrael says to Hashem, do not judge us like the liars and cheaters or the cities. Come look in the fields at the people who study Torah in poverty. You have given wealth to the goyim who deny You. Your true praise comes from those who learn Torah.
- **R’ Hamnunah** explains the pasuk which says that Shlomo Hamelech said 3,000 meshalim and sang 1,005 songs. This means that Shlomo gave 3,000 meshalim for every part of the Torah and 1,005 reasons for every D’Rabanan.
  - **Rava** explained a pasuk to mean that Shlomo taught all of Torah with all the symbols and meanings.
  - **Ulla in the name of R’ Elazar** says, Shlomo instituted laws to help guard the Torah.
- **R’ Chisda in the name of Mar Ukva** explains “kevutzosav taltalim” to mean that each line and crown on each letter of the Torah teaches mounds of halachos. “Shechoros ka’oreiv” – the one who gets up early and stays up late to learn is the one who can figure out these halachos. **Rabbah** says it is the one who “blackens” himself from learning Torah that can figure out these halachos. **Rava** says it is one who is merciless to his children like a raven (he learns without concerning himself to support his family) who can figure out these halachos.