

1 The משנה says:
 חצייה לבית המנוגע וחצי חצייה לפסול את הגויה -
 In order for a person's clothing to become טמא by staying in a house which has a נגע, he has to stay there for the amount of time it would take to eat half of the standard loaf used for an עירוב.
 In order for a person to become טמא מדרבנן by eating טמא food, he has to eat one quarter of the standard loaf used for an עירוב.

1

וחצי חצייה לפסול את הגויה
 Eating טמא food the size of $\frac{1}{4}$ of the loaf

חצייה לבית המנוגע
 House with a נגע the time it takes to eat $\frac{1}{2}$ of the loaf

2 According to ר' יוחנן בן ברוקא a standard loaf is 6 ביצים.
 The שיעור for בית המנוגע is 3 ביצים.
 The שיעור for הגויה את הפסול is one-and-a-half ביצים.
 According to רבי שמעון a standard loaf is 8 ביצים.
 The שיעור for בית המנוגע is 4 ביצים.
 The שיעור for הגויה את הפסול is 2 ביצים.

2

— ר' יוחנן בן ברוקא —

לפסול את הגויה

$1 \frac{1}{2}$

בית המנוגע

3

עירובי תחומין

6

— רבי שמעון —

לפסול את הגויה

2

בית המנוגע

4

עירובי תחומין

8

כדי אכילת פיס

Rashi in the Mishnah points out, that only regarding עירובי תחומין, where we are more lenient, did רבי שמעון consider a third of a loaf a סעודה, but regarding בית המנוגע which is דאורייתא, only half a loaf is considered a סעודה.
 This is commonly referred to as כדי אכילת פרס -
 The amount of time it takes to eat half a standard loaf.

3

בריותא:

וחצי חצי חצייה לטמא טומאת אוכלין
 Food making food טמא the size of $\frac{1}{8}$ of the loaf

— רבי שמעון —

1

— ר' יוחנן בן ברוקא —

$\frac{3}{4}$

כביצה אטמא טומאת אוכלין

3 The חצי חצייה adds ברייתא -
 In order for טמא food to make other food טמא it has to be $\frac{1}{8}$ the size of a standard loaf.
 Rashi explains;
 According to ר' יוחנן בן ברוקא that a standard loaf is 6 ביצים, one-eighth would be $\frac{3}{4}$ of an egg.
 According to רבי שמעון that a standard loaf is 8 ביצים, it would be 1 egg.
 Tosfos points out, that in all of Shas it says;
 כביצה לטמא טומאת אוכלין -
 which is in accordance with רבי שמעון.

4 The reason our משנה did not mention this last הלכה is because the proportion is not 100% accurate, since there are different opinions for the amount of טמא food a person has to eat to become טמא מדרבנן, and two slightly different opinions for the amount of food that can be מטמא other food, none of which line up to make טמא exactly half of the שיעור for making a person who eats it טמא.

4

Our משנה *did not mention this last הלכה*

משום
דלא שוו שיעורייהו להרדי

וחצי חצייה
לפסול את הגויה
Eating טמא food
the size of
1/4 of the loaf

→ There are different opinions which don't line up to exactly half

5 אמר רפרם בר פפא אמר רב חסדא זו דברי רבי יהודה ורבי יוסי – The amount of טמא food that a person would have to eat to become טמא is roughly two eggs according to רבי יהודה, רבי יוסי and רבי (thought they disagree slightly whether it is just under 2 eggs or just over and how much over), but ר' יוחנן בן ברוקה holds it is 1 and a half eggs measured loosely (שוחקות).

5

אמר רפרם בר פפא אמר רב חסדא
זו דברי רבי יהודה ורבי יוסי

Eating טמא food

ר' יוחנן בן ברוקה

1 1/2 EGGS
Measured Loosely

רבי יהודה, רבי יוסי ורבי

Roughly
2 EGGS

6 Rav Dimi said that somebody once sent רבי a סאה that measured to be the volume of 217 eggs.

The גמרא points out that whichever historical standard for a סאה we are using, it would not equal 217 eggs – it would be either 144, 173 or 207 eggs?

The גמרא answers that רבי holds that a פרס is not exactly 2 eggs, but 2.1 eggs, so the 207 eggs of the סאה would really be just a fraction more than 217 eggs.

6

כי אתא רבי דימי אמר
רבי Somebody sent
a סאה that measured 217 eggs

? *אסאה would be either 144, 173 or 207 eggs?*

רבי holds
A פרס is not exactly 2 eggs
but 2.1 eggs

7 We just referred to three different measures of a סאה. תנו רבנן - The size of a סאה changed over time.

The original measure of a סאה in the מדבר was 144 eggs - each קב is 6, each לוג is 4 and each לוג is six ביצים.

7 תנו רבנן
How the size of a סאה changed over time

— מדבר —
סאה
= 144
EGGS

8 When the Jewish people came to ירושלים they increased the measure by 1/5 which brought the סאה to 173 (actually 172.8) eggs. In ציפורי they added another 1/5 and the סאה became 207 (actually 207.36) eggs.

8 — ציפורי — — ירושלים —

סאה סאה
Increased by Increased by
1/5 1/5
= 207 = 173
EGGS EGGS

9 The Gemara refers to the increase as שתות - a sixth, which is what we call a fifth. As Rashi explains, it is a שתות מלבר - literally, from the outside. We calculate fractions מלגין - literally, from the inside. 20 out of 100 is 1/5. 20 out of 120 is 1/6. (show as fraction, 20 over 100 and 20 over 120 - erase when done)

9 שתות

SIXTH We call a FIFTH
מלבר מלגין

$$\frac{20}{100} = \frac{1}{5}$$

$$\left\{ \frac{20}{120} = \frac{1}{6} \right\}$$

10 תנו רבנן ראשית עריסותכם
The Torah commands to take the first part of your dough as חלה, and give it to the כהן.

The גמרא learns from the fact that the Torah refers to it as - your dough - that we are only חייב to be חלה from a dough that is at least as big as the dough the Jews ate from the מן in the מדבר.

10 תנו רבנן
ראשית עריסותכם
Take the first part of your dough as חלה and give it to the כהן

As big as the dough
the Jews ate from the **מן**

11 Regarding the מן the Torah writes;
והעומר עשירית האפה היא
Each person's portion was 1/10 of an איפה.
An איפה is 3 סאה.

As we learned earlier, a סאה in the מדבר was 144 eggs - each סאה is 6 קב, each קב is 4 לוג and each לוג is six ביצים - Three סאה have 432 eggs - of which 1/10 is 43.2 eggs.

11 והעומר עשירית האפה היא
איפה
1/10 of an איפה = 43.2 EGGS

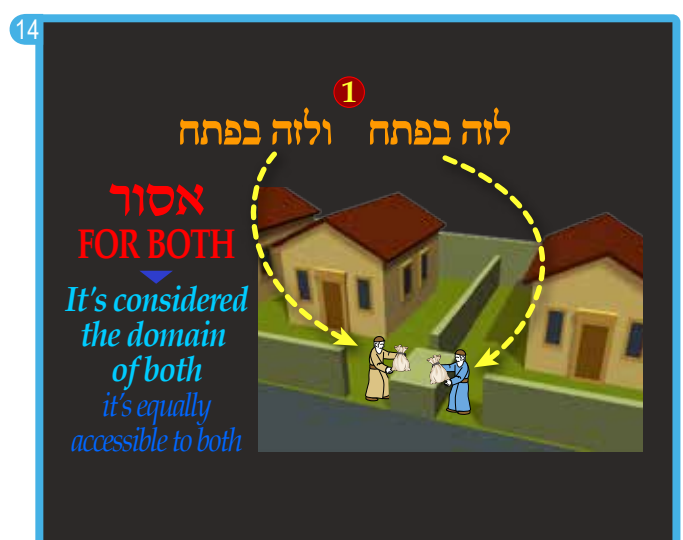
12 From the fact that the Torah uses this measurement for the חיוב חלה we see that it is the proper amount of food to eat in a day. Somebody who eats more than that is a רעבתן - a glutton, and somebody who eats less than that will be מקולקל במעיו - messed up in his stomach.

12 We see it's the proper amount to eat in a day
MORE is a רעבתן LESS will be מקולקל במעיו

13 משנה the זאגט -
 אנשי חצר ואנשי מרפסת ששכחו ולא עירבו -
 כל שגבוה י' טפחים למרפסת פחות מכאן לחצר
 In a case of people who live in a חצר, and people who live in an upper story, where they each made a separate עירוב, but did not join together in one עירוב - any area more than ten טפחים off the ground belongs to the people who live on top, while the area within ten טפחים from the ground belongs to the people in the חצר. For example;
 חולית הבור - if there is dirt piled around a pit ten טפחים high, and it is within four טפחים of the upper story, it belongs to the people who live in the upper floor.
 To clarify the guideline that, an area is assigned to those for whom it is easier to use, the גמרא lists six cases of areas accessible to two חצירות who have each made a separate עירוב, but did not join together in one עירוב.



14 First, לזה בפתח ולזה בפתח -
 An area that each חצר has a door that opens to it, is like a window sill between two חצירות, where carrying is אסור from either side. It's considered the domain of both, because it is equally accessible to both חצירות.



15 Second, לזה בזריקה ולזה בזריקה -
 If the area can only be reached by throwing upward from each חצר, it is just like a wall between two חצירות, and it's אסור for both חצירות to carry to and from it. Here too, equally accessible, albeit with some difficulty.



- 16 Third, לזה בשלשול ולזה בשלשול -
If both חצרות can access the area by lowering things into it, we view it like a ditch between two חצרות, and is also אסור for both.



- 17 Fourth, לזה בפתח ולזה בזריקה -
If one חצר has a doorway, and the other requires throwing upward, only the חצר with the doorway can carry to it. It's considered their domain, because it's more readily accessible for them.



- 18 Fifth, לזה בפתח ולזה בשלשול -
If one חצר has a doorway and the other can access the area only by lowering something, it belongs to the one with the easier access - the doorway.



19 Sixth, לזה בשלשול ולזה בזריקה מאי -
 If one חצר can access the area by lowering down, and the other by throwing up -



20 In this case there is a Machlokes:
 - אמר רב שניהן אסורין
 Rav says neither can carry to the area. Rav holds that the degree of difficulty is equal.
 - ושמואל אמר נותנין אותו לזה שבשלשול
 Shmuel says the חצר that can lower things to the area can use it, because lowering is considered בנחת - an easier form of usage than throwing upward which is תשמישו בקשה - more difficult.



We will begin the next daf with an attempt to support Shmuel's opinion from our Mishnah.