

- 1 כיצד מעברין את הערים -
As a general rule the תחום שבת is measured from the edge of one's residence.

1 כיצד מעברין את הערים
A תחום שבת is measured from the edge of one's residence

- 2 If the person lives inside a city, the entire city is considered his residence. Therefore the תחום שבת is measured from edge of the city.

2 If the person lives inside a CITY the entire city is considered his residence.

- 3 Our Mishna's teachings are based on the concept that a city first needs to be squared off in order to determine from where to begin measuring the תחום. As an example, if the city is oval shaped, by squaring off the city we are in effect adding 4 additional corners to the city, and only begin measuring for the תחום beyond those points.

3 A city first needs to be **SQUARED** off to measure the תחום

4 However, if the city limits are not clearly defined, and various structures protrude here and there from the rest of the houses, the משנה teaches that it would depend on the type of structure, whether they effect the shape of the city limits. Included structures would be: a house, a tower protruding from a wall, ruins of old homes, bridges with dwelling places in them, and tomb buildings.

ועושין אותה כמין טבלא מרובעת כדי שיהא נשכר את הזוויות -
Once we determine how far the boundaries of the city go on each side, we draw the תחום boundary as a square around the city, so that the boundaries on each side meet each other at right angles, and he gains the corners.

4

If the city limits are NOT CLEARLY DEFINED

ועושין אותה כמין טבלא מרובעת כדי שיהא נשכר את הזוויות

5 רב ושמואל -
The Gemara records four disputes between רב and שמואל relating to specific words: The first dispute deals with the exact words of our משנה:

חד תני מעברין וחד תני מאברין -
One describes the extension of the city in our משנה as - מעברין - with an - ע - which means the city extends like a pregnant woman, while the other describes the extension as מאברין - with an - א - as in אבר - which means the city extends like an outstretched limb.

5

רב ושמואל

<p>חד תני מאברין The city extends like an Outstretched Limb</p>	<p>חד תני מעברין The city extends like a Pregnant Woman</p>
---	---

6 The next dispute centers around the word:
מערת המכפלה -
One says that it had two rooms, one on top of the other, and therefore it was called מערת המכפלה - the double cave.

One says it had two rooms, one behind the other. However, as Rashi explains, that would not be referred to as a double cave, because many caves have more than one cavern. Therefore, the Gemara says, it was called מערת המכפלה, שכפולה בזוגות - Because of the four couples buried there.

6

מערת המכפלה

<p>חד אמר One BEHIND the other לכפולה בזוגות</p>	<p>חד אמר One on TOP of the other Double Cave</p>
---	---

7 Next:

– ויהי בימי אמרפל

One explains that his given name was נמרוד, and that he was called אמרפל because he gave the order to throw אברהם into the האש.

אמרפל - is from the words אמר והפיל.

The other explains that his real name was אמרפל, and he was called נמרוד because he caused the entire world to rebel against Hashem.

7

ויהי בימי
אמרפל

וחד אמר
אמרפל

CALLLED:
נמרוד

He caused the world
to rebel
against Hashem

חד אמר
נמרוד

CALLLED:
אמרפל

He gave the order
to throw אברהם
into the האש

8 And the 4th one:

– ויקם מלך חדש על מצרים

One understands that there was a new king in מצרים as is the simple understanding of the פסוק, while the other says it was really the same old king - only with new גזירות - as evident from the fact that the פסוק never says וימת וימלוך - the old king died and a new king ruled. And even though he knew יוסף - the Torah says - אשר לא ידע את יוסף - he acted as if he did not know יוסף.

8

ויקם מלך חדש
על מצרים

וחד אמר
Old king
New גזירות

The פסוק never says
וימת וימלוך

אשר לא ידע את יוסף

He acted as if
he did not know יוסף

חד אמר
New King

9

Returning to what the exact wording is in our משנה, the Gemora presents ר' יוחנן who learned in ר' אושעיא בריבי yeshiva that the correct word in our משנה is מאברין with an א.

ר' אושעיא then goes on to describe his experience in ר' יוחנן בריבי's yeshiva.

– היינו יושבין ארבעה ארבעה באמה

The students were crammed together where four people sat in one אמה.

And that much like ר' מאיר in his time,

לא יכלו חבריו לעמוד על סוף דבריו

Nobody was able to fully understand the depth of ר' אושעיא's reasoning.

9

learned ר' יוחנן
in ר' אושעיא בריבי's yeshiva:
ביצד מאברין את הערים

ר' יוחנן's experience
in ר' אושעיא בריבי's yeshiva:

היינו יושבין
ארבעה ארבעה
באמה!

ר' מאיר and like...

לא יכלו חבריו
לעמוד על סוף דבריו



10 אמר ר' יוחנן - לבן של ראשונים כפתחו של אולם - ושל אחרונים כפתחו של היכל -
 The hearts and minds of the previous great חכמים where open so much greater than ours - as to compare the opening of the היכל or אולם to the opening of the eye of a needle!

10 אמר ר' יוחנן

לבן...

של ראשונים: כפתחו של אולם

ושל אחרונים: כפתחו של היכל

ואנו: כמלא נקב מחט סידקית

11 The gemora continues...
 אמר ר' יהודה אמר רב - בני יהודה שהקפידו על לשונם נתקיימה תורתם בידם -
 The בני יהודה, unlike בני גליל, were able to retain their Torah because of four factors:
 --- They were precise with their language -
 --- They used mnemonics to aid in memory -
 --- They learned from just one Rebbe - and
 --- They taught others in a way similar to דוד המלך who taught with clarity ו precision.
 The גמרא gives examples of how בני יהודה were very precise in describing things, while בני גליל were very vague.
 The Gemara then goes on to give several examples of people using vague language as a nice way of saying things, including, רבי's way of telling the students when to go home and when to stay -
 רבי's way of asking for beets and about the welfare of an innkeeper -
 רבי's way of telling people to prepare coals -
 רבי's ways of describing עילאי's late night with his new wife or his learning - and
 רבי's way of describing where אבהו went to learn Torah.

11 אמר ר' יהודה אמר רב בני יהודה שהקפידו על לשונם נתקיימה תורתם בידם

Unlike the גליל

They were precise with their language

They used mnemonics

They learned from One Rebbe

They taught others (with clarity & precision)

Examples of vague language as a nice way of saying things

12 אמר רבי יהושע בן חנניה מימי לא נצחני אדם חוץ מאשה תינוק ותינוקת -
 R' Yehoshua ben Chananya said that he was only outsmarted by the following woman, young boy, and young girl, causing him to exclaim
 - אשריכם ישראל שכולכם חכמים גדולים אתם מגדולכם ועד קטנכם
 The Jewish people are praiseworthy, because they are all wise, from old to young!

12 אמר רבי יהושע בן חנניה מימי לא נצחני אדם חוץ מאשה תינוק ותינוקת

אשריכם ישראל
 לכולכם חכמים גדולים אתם
 מגדולכם ועד קטנכם



13 After two days of eating every last drop of beans that an innkeeper made for him, R' Yehoshua did not eat his beans on the third day because they were burned. The woman said that maybe he left them over since he failed to leave any over the first two days - and
 משיירין פאה בקערה - we are supposed to leave a little bit on the plate.

A young girl once told him that just because a path was trampled upon, does not mean it is a public path that you may walk on, because
 ליסטים כמותך כבשוה - thieves like you have walked on it.

13 רבי יהושע
 After 2 days of eating beans
 that an innkeeper made for him
 he did not eat them on the 3rd day
 because they were burned

The woman said:
 Maybe he left them over
 since he failed to leave any over
 the first two days

משיירין פאה בקערה

14 A young boy once told him that a certain path is -
 קצרה וארוכה - both short and long, since it is a short path to a city but it leads to orchards that block access to the city.

14 רבי יהושע
 A young boy told him
 a certain path is קצרה
 וארוכה
 It's a
 short path
 to a city → but it leads to
 orchards
 that block access
 to the city

15 The דף then concludes with two stories of ברוריה, the wife of ר' מאיר:
 First she criticized ר' יוסי הגלילי for saying
 באיזו דרך נלך ללוד - when he could have used a shorter phrase
 ללוד - because
 אל תרבה שיחה עם האשה - a man should not talk too much to a woman.

15 ברוריה - the wife of ר' מאיר
 She criticized ר' יוסי הגלילי
 for saying
 באיזו דרך נלך ללוד

He could have used
 a shorter phrase

איזו ללוד

אל תרבה שיחה
 עם האשה



16 In a Second story ברוריה kicked a תלמיד who was learning quietly - because she explained, that learning out loud causes all of a person's limbs to move, which allows him to remember his learning better.

16

ברוריה kicked a תלמיד
who was learning *quietly*

*Learning out loud
causes all the limbs to move
which allows him
to remember his learning better*