

V.

BAVLI ERUBIN CHAPTER FIVE

FOLIOS 52B-61B

5:1

- A. How do they augment towns' boundaries [extending their limits for purposes of defining the Sabbath line]?
- B. [If among the houses at the outskirts] one house recedes and one house projects,
- C. [or] a turret [of the town wall] recedes and part projects,
- D. [if] there were there ruins ten handbreadths high,
- E. [53A] or bridges or sepulchres containing a dwelling house,
- F. they extend the measure outward so as to take account of them.
- G. And they make it [the Sabbath limit of the area of the town] as if it were shaped like a square tablet,
- H. so that [the town's people] may gain the benefit of the corners.

Large-Scale Composite on the Importance of Memorizing Words and Traditions in a Precise Way Mnemonics; Orthography The Role of Mnemonics in Torah-Study

- I.1** A. [As to the correct orthography of the word for “augment,” that is, whether it is spelled with an ayin or an alef,] Rab and Samuel —
- B. *one said, “It is taught on Tannaite authority: It is written with an ayin.”*
- C. *The other said, “It is taught on Tannaite authority: It is written with an alef.”*

- D. *He who repeats the Tannaite formulation with an alef explains that it is like “adding a wing.”* [Slotki: Another projection is assumed to have been added to the one already existing so that the entire side may represent a straight and continuous boundary line.]
- E. *He who repeats the Tannaite formulation with an ayin explains that it is like “a pregnant woman.”* [The word with the ayin means, to be pregnant, that is, in this case, adding from within.]

I.2

- A. “The cave of Machpelah” (Gen. 23: 9) —
- B. Rab and Samuel —
- C. one said, “The cave was made up of two chambers, one inside the other.”
- D. The other said, “The cave consisted of a lower and an upper chamber.”
- E. *Now there is no problem from the perspective of him who has said, “The cave consisted of a lower and an upper chamber,” for that is in line with the meaning of the word Machpelah* [since the word means “double”]. *But from the perspective of him who has said, “The cave was made up of two chambers, one inside the other,” what is the meaning of the word Machpelah?*
- F. It was doubled by couples [four couples were buried there, so Gen. 49:31].

I.3

- A. “Mamreh, the city of Arba” (Gen. 35:27) —
- B. Said R. Isaac, “Kiriath Arba means that four couples [were buried there], Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah.

I.4

- A. “And it came to pass in the days of Amraphel” (Gen. 14: 1) —
- B. Rab and Samuel —
- C. one said, “He was actually Nimrod. And why was he called Amraphel? Because he said to cast our father, Abraham, into the burning furnace.”
- D. The other said, “He was Amraphel, and why was he called Nimrod? Because he made the whole world rebel against him in his sovereignty.”

I.5

- A. “Now there arose a new king over Egypt” (Exo. 1: 8) —
- B. Rab and Samuel —

- C. one said, “He really was new.”
- D. The other said, “He issued new orders.”
- E. *He who said*, “He really was new” —for it is written, “New.”
- F. *The one who said*, “He issued new orders” —since it is not written, “And one died, and another ruled....”
- G. *As to the position of the one who said*, “He issued new orders” — what about the verse, “...who knew not Joseph” (Exo. 1: 8)? *Why would he not have known him?*
- H. *It is because it was as though he had never known Joseph at all.*

- I.6** A. Said R. Yohanan, “Eighteen days I spent with R. Oshayya b. Ribbi, and I learned from him only one word in our Mishnah, namely: **How do they augment towns’ boundaries**, spelled with an alef.”
- B. *Can this be so? But didn’t R. Yohanan say*, “R. Oshayya b. Ribbi had twelve disciples, and I spent eighteen days among them, and I learned the heart of every one of them and the wisdom of every one of them”? *Now, is it really possible that he learned the heart of every one of them and the wisdom of every one of them, but that he did not acquire any analytical capacity except for a single word in our Mishnah?!*
- C. *If you wish, I shall say, he may have learned plenty from them, but from him he didn’t get all that much. And if you wish, I’ll say, he meant to say that*, as to our Mishnah in particular, he learned only one word.

- I.7** A. And said R. Yohanan, “When we were studying Torah with R. Oshayya, we would sit crowded four plus four in one cubit.”
- B. Said Rabbi, “When we studied Torah with R. Eleazar b. Shammua, we would sit six and six in one cubit.”

- I.8** A. Said R. Yohanan, “R. Oshayya b. Ribbi in his generation is like R. Meir in his generation. Just as in the case of R. Meir in his generation, his colleagues could not grasp the full profundity of his thinking, so with R. Oshayya, his colleagues could not grasp the full profundity of this thinking.”

- I.9** A. Said R. Yohanan, “The heart of the ancients was like the door of the courtyard of the Temple, twenty cubits wide; the heart of the latter generations is like the door of the inner sanctum, ten cubits wide. And so far as we are concerned, ours is like the eye of a fine needle. The ancients means, R. Aqiba, the moderns, R. Eleazar b. Shammua.”

- B. *There are those who say:* The ancients means R. Eleazar b. Shammua, and the moderns, R. Oshayya b. Ribbi.
- C. And so far as we are concerned, ours is like the eye of a fine needle.
- D. *Said Abbayye, “And as for us, we are like a peg in a wall in regard to analytical capacity.”* [Slotki: It was as difficult for them to master their studies as it is difficult to force a peg into a wall.]
- E. *Said Raba, “And as for us, we are like a finger in wax when it comes to analytical reasoning.”*
- F. *Said R. Ashi, “And as for us, we are like a finger in a hole when it comes to forgetting.”*

- I.10** A. Said R. Judah said Rab, “The Judeans, who were meticulous about their language —their Torah was preserved in their possession. The Galileans, who were not meticulous about their language —their Torah was not preserved in their possession.”
- B. *So does everything depend on whether or not they are meticulous in the matter?*
- C. *Rather: The Judeans, who were meticulous and who set up mnemonics for memorization —their Torah was preserved in their possession. The Galileans, who were not meticulous and who didn’t set up mnemonics for memorization — their Torah was not preserved in their possession.*
- D. *The Judeans learned from a single master —their Torah was preserved in their possession. The Galileans didn’t learn from only a single master —their Torah was not preserved in their possession.*
- E. *Rabina said, “The Judeans, who set forth in public the tractate that they were studying —their Torah was preserved in their possession. The Galileans, who didn’t set forth in public the tractate that they were studying —their Torah was not preserved in their possession.*
- F. *“David set forth in public the tractate he was studying, Saul didn’t. Of David, who set forth in public the tractate he was studying, it is written in Scripture, ‘They who fear you shall see me and be glad’ (Psa. 119:74). Of Saul, who didn’t set forth in public the tractate he was studying, it is written in*

Scripture, ‘And wherever he turned himself [53B] he acted wrongly’ (1Sa. 14:47).”

I.11 A. And said R. Yohanan, “How on the basis of Scripture do we know that the Holy One, blessed be He, pardoned Saul for that sin [at Nob, 1Sa. 22:18]? ‘Tomorrow you and your sons will be with me’ (1Sa. 28:19) —with me, in my precinct in heaven.”

I.12 A. *Said R. Abba, “Is there anybody who asks the Judeans, who are meticulous in learning the wording of passages, whether in the Mishnah we have learned augment with an alef or an ayin, and whether in the Mishnah we learn his testicles with an alef or an ayin? For they are going to know.”*

B. *So they asked them and found out, “Some repeat it with an alef and some with an ayin, in both instances.”*

I.13 A. *The Judeans...are meticulous in learning the wording of passages: for instance?*

B. *There was a Judean who said to them, “I have a cloak to sell.”*

C. *They said to him, “What’s your cloak’s color?”*

D. *He said to them, “Like beets on the ground.”*

I.14 A. *The Galileans...are not meticulous in learning the wording of passages: for instance?*

B. *A certain Galilean went around saying to them, “Who has amar” [which can be pronounced so as to yield wool, with an ayin, a lamb, with an alef, an ass, with a het, or wine, with a het but a different accent].*

C. *They said to him, “Idiot Galilean, do you mean an ass for riding, wine to drink, wool for clothes, or a lamb to kill?”*

I.15 A. *There was a woman who wanted to say to her girlfriend, “Come and I’ll feed you some nice fat,” but what she actually said to her was, “My castaway, may a she-lion eat you.”*

I.16 A. *There was a woman who came before the court and said to the judge, “My master slave, I had a child and they stole you from me, and it is so big that, if they hung you on it, your feet*

wouldn't have touched the ground." [Slotki: What she wanted to say was, the board was so big that if it had been suspended from the judge it would have reached the ground.]

I.17 A. *A maidservant of the household of Rabbi, when she made use of the language of wisdom, would say this: "The ladle strikes against the jar [the wine is gone], let the eagles fly to their nests [so the disciples can now leave]."*

B. *When she wanted them to stay at the table, she would say to them, "The crown of her friend shall be removed, and the ladle will still float in the jar, like a ship that sails the sea" [there's plenty of wine left].*

I.18 A. *R. Yosé b. R. Assian, when he made use of the language of wisdom, would say, "Make a bull for me in judgment on a poor mountain" [the word for mustard is made up of the words mountain and poor]. And when he asked about an innkeeper, he would say, "The man of this raw mouth [the word for innkeeper is made up of the words for man and mouth and this and raw] —what comforts does he offer?"*

I.19 A. *R. Abbahu, when he made use of the language of wisdom, would say, "Make the coals like etrogs, flatten out the golden cobbles, and prepare for me two tellers in the dark."*

B. *Others say, "And let them prepare for me on them two tellers in the dark."*

I.20 A. *Rabbis said to R. Abbahu, "Show us where R. Ilai was hiding?"*
B. *He said to them, "He is playing with a girl of the Aaronides, his last keen girlfriend, and she kept him awake."*
C. *Some say that he meant a woman, and some say he referred to a Mishnah tractate.*

I.21 A. *They said to R. Ilai, "Show us where R. Abbahu is hidden."*
B. *He said to them, "He is taking counsel with the crown maker and has gone off to Mephiboshet in the South."*

I.22 A. *Said R. Joshua b. Hananiah, "In my entire life, no person ever got the better of me, except for a woman, a little boy, and a little girl."*
B. *What's the case of the woman?*

C. “Once I was spending the night at an inn, and the innkeeper made me beans. On the first day I ate them and left nothing. On the second day I left nothing. On the third day she put in too much salt. When I tasted it, I stopped eating it. She said to me, ‘My lord, how come you’re not eating?’ I said to her, ‘I already ate while it was still daylight.’ She said to me, ‘You should have left off eating bread.’ ‘My lord,’ she said to me, ‘perhaps you left the dish today to pay back the former meals, for haven’t the sages said, “They don’t leave anything in the pot, but they do leave something on the plate?”’”

D. *What’s the case of the little girl?*

E. “Once I was going on the way and the path crossed a field, and I took it. A little girl said to me, ‘My lord, isn’t this a field?’ I said to her, ‘Isn’t there a path beaten down through it?’ She said to me, ‘Robbers like you are the ones who beat the path.’”

F. *What’s the case of the little boy?*

G. “Once I was going on the way, and I saw a little boy sitting at a crossroads. And I said to them, ‘By what road should we go to town?’ He said to me, ‘This one is shorter and longer, that one is longer and shorter.’ I took the one that was shorter and longer. When I came to town, I found that it was surrounded by gardens and orchards. I retraced my steps. I said to him, ‘My son, didn’t you say to me that it’s shorter?’ He said to me, ‘But didn’t I say to you that it’s longer?’ I kissed him on his head and I said to him, ‘Happy are you, Israel, that all of you are truly great sages, from your eldest to your youngest!’”

I.23 A. *R. Yosé the Galilean was making a journey. He came across Beruriah.* He said to her, “Which way should we take to Lud?”

B. She said to him, “Idiot Galilean! Didn’t sages say, ‘**One should not talk too much with a woman**’ [M. **Abot 1:5**]? You should have said, ‘Which way to Lud.’”

I.24 A. *Beruriah came across a disciple who was learning his traditions in a whisper.* **[54A]** She rebuked him, saying to him, “Isn’t this written, ‘Ordered in all things and sure’ (1Sa. 23: 5)? If it is ordered in those two hundred forty-eight limbs of yours, it will be sure, and if not, it won’t be sure.”

I.25 A. *A Tannaite statement:* R. Eliezer had a disciple who would repeat traditions in a whisper. After three years he forgot what he knew.

- I.26** A. *A Tannaite statement:* R. Eliezer had a disciple who [later on] was condemned to death through burning, on account of a sin against the Omnipresent. They said, “Let him be, he served as disciple of an eminent authority.”
- I.27** A. *Said Samuel to R. Judah, “Sharp wit! Open your mouth and recite Scripture, open your mouth and repeat Mishnah teachers, so that they will be fulfilled in you and you may live a long time: ‘For they are life to those who find them and a healing to all their flesh’ (Pro. 4:22). Don’t read the words that yield ‘who find them’ in that way, but rather, ‘to him who expresses them with his mouth.’”*
- I.28** A. *Said Samuel to R. Judah, “Sharp wit! Grab and eat, grab and drink, for the world from which we shall take our leave is like a wedding feast [so enjoy it will you can].”*
- I.29** A. Said Rab to R. Hamnuna, “My son, if you have the means, pamper yourself, for there’s no pleasure in Sheol, and death doesn’t tarry. And if you should say, ‘I’ll leave something for my children,’ so who’s going to tell you a thing in Sheol. People are like grass in the field: Some blossom, some wither.”
- I.30** A. Said R. Joshua b. Levi, “He who goes along the way without an escort should occupy himself with Torah. For it is said, ‘For they shall be escort of grace for your head and chains about your neck’ (Pro. 1: 9).
 B. “If he has a headache, let him occupy himself with Torah: ‘For they shall be escort of grace for your head and chains about your neck’ (Pro. 1: 9).
 C. “If he has a sore throat, let him occupy himself with Torah: ‘For they shall be escort of grace for your head and chains about your neck’ (Pro. 1: 9).
 D. “If he has a bellyache, let him occupy himself with Torah: ‘It shall be a healing to your navel’ (Pro. 3: 8).
 E. “If he has a pain in the bones, let him occupy himself with Torah: ‘And marrow to your bones’ (Pro. 3: 8).
 F. “If he has pain all through his body, let him occupy himself with Torah: ‘And healing to all his flesh’ (Pro. 4:22).”

I.31 A. Said R. Judah bar Hiyya, “Come and see that the quality of the Holy One, blessed be He, is not the same as the quality of mortals. The quality of mortals is, someone gives a drug to his fellow, and it may be good for one limb but bad for another. But that is not how it is with the Holy One, blessed be He. He gave the Torah to Israel, and it is an elixir of life to the whole of Israel’s body: ‘And healing to all his flesh’ (Pro. 4:22).”

I.32 A. *Said R. Ammi, “What is the meaning of the verse of Scripture: ‘For it is a pleasant thing if you keep them within you, let them be established altogether on your lips’ (Pro. 22:18)? When are the words of Torah pleasant? When ‘you keep them within you.’ And when do you keep them within you? When they will be ‘established altogether upon your lips’” [being stated clearly and methodologically (Slotki)].*

B. *R. Zira said, “The same proposition derives from here: ‘A man has joy in the answer of his mouth and a word in due season, how good is it’ (Pro. 15:23). When does a man have joy? When ‘he has an answer in his mouth.’”*

C. Another matter: “When does a man have joy in the answer of his mouth”? When the word is in due season, O how good is this.”

D. *R. Isaac said, “The same proposition derives from here: ‘But the word is very near you in your mouth and in your heart that you may do it’ (Deu. 30:14). When is it very near you? When it is in your mouth and in your heart to do it.”*

E. *Raba said, “The same proposition derives from here: ‘You have given him his heart’s desire and the utterance of his lips you have not withheld, sela’ (Psa. 21: 3). When have you given him his heart’s desire? At the time that ‘you have not withheld the utterance of his lips, sela.’”*

I.33 A. *Raba contrasted verses of Scripture: “It is written, ‘You have given him his heart’s desire’ (Psa. 21: 3). And it also is written, ‘...and the utterance of his lips you have not withheld.’ If one has merit, ‘you have given him his heart’s desire,’ but if he does not have merit, ‘the utterance of his lips you have not withheld.’” [Slotki: His desire would be granted only if he actually asked for it.]*

I.34 A. *A Tannaite statement of the household of R. Eliezer b. Jacob:* “Whenever we find in Scripture the words, forever, sela, and eternally, this refers to something that never ceases.

B. “As to forever: ‘For I will not contend forever, neither shall I always be angry’ (Isa. 57:16).

C. “As to sela: ‘And we have heard, so have we seen in the city of the Lord of hosts, in the city of our God, God establish it forever sela’ (Psa. 48: 9).

D. “As to eternally: ‘The Lord shall reign eternally’ (Exo. 15:18).”

I.35 A. *Said R. Eleazar, “What is the meaning of the verse of Scripture: ‘And chains about your neck’ (Pro. 1: 9)?* If a person presents himself as a chain that lies loosely around the neck and is not prominent, his learning will endure in his possession, but if not, his learning will not endure in his possession.”

B. *And said R. Eleazar, “What is the meaning of the verse of Scripture: ‘His cheeks are as a bed of spices’ (Song 5:13)?* If a man presents himself like a bed on which everybody tramples and as spices with which everybody else perfumes himself, his learning will endure in his possession, but if not, his learning will not endure in his possession.”

C. *And said R. Eleazar, “What is the meaning of the verse of Scripture: ‘Tables of stone’ (Exo. 31:18)?* If a man presents his cheeks as stone that is not easily worn away, his learning will endure in his possession, but if not, his learning will not endure in his possession.”

D. *And said R. Eleazar, “What is the meaning of the verse of Scripture: ‘Graven upon the tables’ (Exo. 32:16)?* If the first tablets hadn’t been broken, the Torah would never have been forgotten from Israel.”

E. R. Aha bar Jacob said, “No nation or language could have ruled over them: ‘graven’ —read the word as though it bore vowels to yield ‘freedom.’”

F. *Said R. Mattenah, “What is the meaning of the verse of Scripture: ‘And from the wilderness of Mattanah’ (Num. 21:18)?* If a person presents himself as a wilderness on which everybody tramples, his learning will endure in his possession, but if not, his learning will not endure in his possession.”

I.36 A. *Raba b. R. Joseph bar Hama: R. Joseph had a grievance against him. On the eve of the Day of Atonement, he said, "I shall go and appease him." He went and found his attendant mixing a cup of wine before him. He said to him, "Give it to me to mix for him." He gave it to him and he mixed the cup of wine for him.*

B. *When he was tasting it, he said, "This mixture is like the kind that Raba b. R. Joseph bar Hama makes."*

C. *He said to him, "That's me."*

D. *He said to him, "Don't sit down until you've told me the explanation of this matter, namely, the verse of Scripture, 'And from the wilderness, Mattanah and from Mattanah Nahaliel and from Nahaliel Bamot' (Num. 31:19-20)."*

E. *He said to him, "If someone treats himself as an utter wasteland, available to everyone, the Torah is given to him as a gift, as it is said, 'And from the wilderness, Mattanah [a gift],' and once it is given to him as a gift, God gives it to him as an inheritance, in line with the language, 'And from Mattanah Nahaliel.' And when God gives it to him as an inheritance, he ascends to the heights: 'and from Nahaliel Bamot.' But if he exalts himself, the Holy One, blessed be He, throws him down: 'And from Bamot, the valley.' And he is made to sink into the earth: 'Which is pressed down into the desolate soil.' But if he repents, the Holy One, blessed be He, raises him up: 'Every valley shall be exalted' (Isa. 40: 4)."*

I.37 A. *Said R. Huna, "What is the meaning of this verse of Scripture: 'Your flock settled therein, you prepare in your goodness for the poor, O God' (Psa. 68:11)? If a person presents himself like an animal that treads its prey and eats it, or, others say, drags it and eats it, his learning will endure in his possession, but if not, his learning will not endure in his possession. And if he does so, the Holy One, blessed be He, himself will make him a banquet: 'You did prepare in your goodness for the poor, O Lord' (Psa. 68:11)."*

I.38 A. *Said R. Hiyya bar Abba said R. Yohanan, "What is the meaning of this verse of Scripture: 'Whoso keeps the fig tree shall eat the fruit thereof' (Pro. 27:18)? How come words of the Torah were compared*

to a fig? Just as the fig —[54B] the more someone examines it, the more one finds in it, so words of the Torah —the more one meditates on them, the more flavor he finds in them.”

- I.39** A. *Said R. Samuel bar Nahmani, “What is the meaning of this verse of Scripture: ‘Loving hind and graceful roe’ (Pro. 5:19)? Why were the words of the Torah compared to a hind? To tell you, just as a hind has a narrow womb and is beloved to her lover all the time just as on the first time, so words of the Torah are beloved to those that study them all the time as at the first time. ‘...and graceful roe’? The Torah gives grace for those who study it.*
- B. *“‘Her breasts will satisfy you at all times’ (Pro. 5:19) —just as in the case of a breast, any time the infant sucks it, it finds milk there, so with words of the Torah: Whenever someone meditates on them, he finds flavor in them.”*
- C. *“With her love will you be ravished always” (Pro. 5:19) —for instance, R. Eleazar b. Pedat. They said about R. Eleazar b. Pedat that he would sit and occupy himself with the Torah in the lower market of Sepphoris, and his linen cloak lay in the upper market of the town [and he forgot to take it with him].*
- D. *Said R. Isaac b. Eleazar, “Once someone came to take it and found a snake on it.”*
- I.40** A. *A Tannaite statement of the household of R. Anan, “What is the meaning of the verse of Scripture: ‘You who ride on white asses, you that sit on rich cloths, and you that walk by the way, tell of it’ (Jud. 5:10)? ‘You who ride on white asses’: This refers to disciples of sages who go from town to town and city to city to study the Torah; ‘white’ refers to the fact that they clarify the Torah like noon day; ‘you that sit on rich cloths’: This refers to the fact that they give true judgment in all integrity; ‘and you that walk’ refers to masters of Scripture; ‘by the way’: This refers to masters of the Mishnah; ‘tell of it’: This refers to masters of the talmud, all of whose conversation consists of teachings of the Torah.”*
- I.41** A. *Said R. Shizbi in the name of R. Eleazar b. Azariah, “What is the meaning of the verse: ‘The lazy man shall not hunt his prey’ (Pro. 12:27)? He who is a clever hunter will not live or have length of days.”*

B. R. Sheshet said, "The clever hunter will have prey to roast."

C. When R. Dimi came, he said, "The matter may be compared to the case of a man who was hunting birds. If he breaks the wings of each one in turn, he ascertains that they all will remain his; if not, none will stay with him."

I.42 A. *Said Raba said R. Sehorah said R. Huna, "What is the meaning of the verse of Scripture: 'Wealth gotten by vanity shall be diminished, but he who gathers little by little shall increase' (Pro. 13:11)? If someone turns his Torah into bundles and bundles, his learning will diminish, but if not, but 'gathers little by little,' he shall increase."*

B. *Said Raba, "Rabbis know that fact but ignore it."*

C. *Said R. Nahman bar Isaac, "I followed this advice and my learning stuck."*

I.43 A. *Our rabbis have taught on Tannaite authority:*

B. What is the order of Mishnah teaching? Moses learned it from the mouth of the All-Powerful. Aaron came in, and Moses repeated his chapter to him and Aaron went forth and sat at the left hand of Moses. His sons came in and Moses repeated their chapter to them, and his sons went forth. Eleazar sat at the right of Moses, and Itamar at the left of Aaron.

C. R. Judah says, "At all times Aaron was at the right hand of Moses."

D. Then the elders entered, and Moses repeated for them their Mishnah chapter. The elders went out. Then the whole people came in, and Moses repeated for them their Mishnah chapter. So it came about that Aaron repeated the lesson four times, his sons three times, the elders two times, and all the people once.

E. Then Moses went out, and Aaron repeated his chapter for them. Aaron went out. His sons repeated their chapter. His sons went out. The elders repeated their chapter. So it turned out that everybody repeated the same chapter four times.

F. On this basis said R. Eliezer, "A person is liable to repeat the lesson for his disciple four times. And it is an argument a fortiori: If Aaron, who studied from Moses himself, and Moses from the Almighty —so in the case of a common person who is studying with a common person, all the more so!"

G. R. Aqiba says, “How on the basis of Scripture do we know that a person is obligated to repeat a lesson for his disciple until he learns it [however many times that takes]? As it is said, ‘And you teach it to the children of Israel’ (Deu. 31:19). And how do we know that that is until it will be well ordered in their mouth? ‘Put it in their mouths’ (Deu. 31:19). And how on the basis of Scripture do we know that he is liable to explain the various aspects of the matter? ‘Now these are the ordinances which you shall put before them’ (Exo. 31: 1).”

- I.44** A. *So why shouldn't everybody learn directly from Moses?*
B. It was so as to pay honor to Aaron and his sons and honor to the elders.
C. *Then why not have Aaron go in and learn from Moses, then his sons may go in and learn from Aaron, then the elders may go in and learn from his sons, and these in the end will teach all Israel?*
D. *Since Moses had learned from the mouth of the All-Powerful, the matter would work out better that way.*

- I.45** A. The master has said: R. Judah says, “At all times Aaron was at the right hand of Moses” —
B. *In accord with what authority is the following, which has been taught on Tannaite authority: Three who are going along the way —the master is in the middle, and the more distinguished at the right, the less distinguished on the left? May we say that this is R. Judah and not rabbis?*
C. *You may even maintain that it accords with rabbis. It was on account of consideration for the trouble that it would cause Aaron [who sat on Moses' left when the two were alone, he could stay there even after the others came in to save him the trouble of moving from place to place (Slotki)].*

- I.46** A. *R. Pereda had a disciple, whom he taught his lesson four hundred times before the disciple could learn it. One day he was needed for a religious duty; he repeated the lesson to him but he didn't learn it. [Pereda] said to him, “So what makes this day different from all others?”*

B. *He said to him, "From the moment that they said to the master that there is a religious duty to be carried out, I was preoccupied, and every moment I thought to myself, now the master is going to get up, or now the master is going to get up."*

C. *He said to him, "So pay attention, and I'll repeat it for you." He went and repeated it for him four hundred times more. An echo came forth and said to him, "Do you want four hundred years added to your life, or that you and your generation will have a share in the world to come?"*

D. *He said, "That I and my generation have the merit of entering the world to come."*

E. Said to them the Holy One, blessed be He, "Give him this and that."

I.47 A. Said R. Hisda, "The Torah is acquired only through mnemonics, as it is said, 'Put it in their mouths' (Deu. 31:19). Don't read the word with vowels that yield 'put it,' but rather, 'its mnemonic sign.'"

B. *R. Tahalipa of the West heard this. He went and said it before R. Abbahu. He said, "You repeat that rule on the basis of that verse, but we deduce it from this verse: 'Set up way-markers, make you' (Jer. 31:31) —derive mnemonic signs for the Torah."*

C. *And how do we know that "way-markers" refers to mnemonics?*

D. Since it is written, "And any sees a man's bone, then shall he set up a sign by it" (Eze. 39:15).

E. *R. Eliezer said, "It is from the following: 'Say to wisdom, you are my sister, and call understanding your kinswoman' (Pro. 7: 4) —devise mnemonics for the Torah."*

F. Raba said, "Make appointed times for the Torah."

G. **[55A]** *That is in line with what Abdimi bar Hama bar Dosa said, "What is the meaning of the verse of Scripture, 'It is not in heaven that you should say, who shall go up for us to heaven and bring it to us, nor is it beyond the sea, that you should say, who shall go over the sea for us and bring it to us' (Deu. 30:12)?*

H. “‘It is not in heaven’: For if it were in heaven, you’d have had to go up after it;

I. “‘nor is it beyond the sea’: And if it were, you’d have had to go over the sea after it.”

J. Raba said, “‘It is not in heaven’: It won’t be found in him who forms a high opinion of himself to the highest heaven; ‘nor is it beyond the sea,’ nor will you find it in him who is as expansive about his knowledge of it as the sea.”

K. R. Yohanan said, “‘It is not in heaven’: among the arrogant; ‘nor is it beyond the sea,’ you won’t find it among merchants or businessmen.”

- II.1** A. **[How do they augment towns’ boundaries [extending their limits for purposes of defining the Sabbath line:] *Our rabbis have taught on Tannaite authority:***
- B. **How do they augment towns’ boundaries [extending their limits for purposes of defining the Sabbath line]?**
- C. **If it is rectangular, it is regarded as is.**
- D. **If it is circular, they provide it with the benefit of corners.**
- E. **If it was a square, they don’t provide it with the benefit of corners.**
- F. **If it was wide on one side and narrow on the other, it is regarded as if both sides were equal.**
- G. **If one house projected like a turret or if two houses projected like two turrets, they are treated as if a thread had been drawn alongside them in a straight line, and the two thousand cubits are measured from that line outward.**
- H. **If it was shaped like a bow or like a gamma, they regard the empty area as if it were equivalent to the settled area and give the city the benefit of the area within a line drawn from one tip of the bow to the other [B.: the two thousand cubits are measured from the imaginary boundaries outward] [T. [Er. 4:4](#)].**

II.2 A. The master has said: **If it is rectangular, it is regarded as is.**

B. *Obviously!*

C. *Not at all, it is necessary to make that point, because there is one that is long and narrow. What might you have said? Treat the width as equivalent to the length* [Slotki: as if the town were square shaped,

and its shorter sides were equal to its longer ones]? *So we are informed that that is not the case.*

II.3 A. If it was a square, they don't provide it with the benefit of corners:

B. *Obviously!*

C. *Not at all, it is necessary to make that point, to cover the case of one that, while square, was so situated that the sides of the square did not run parallel with the four sides of the earth [so that the northernmost exposure of the area reached a point at due north, rather than having the line of the northern side run parallel to due north]. What might you have thought? It should be seen to be enclosed in an imaginary square, with sides parallel to the four directions of the world? So we are informed that that is not the case.*

II.4 A. If one house projected like a turret or if two houses projected like two turrets, they are treated as if a thread had been drawn alongside them in a straight line, and the two thousand cubits are measured from that line outward:

B. *Well, now, once you have maintained that the law covers a single house, why was it required to make mention of two houses?*

C. *It is necessary to make that point to cover a case in which there were two houses on two sides of town. What might you have supposed? The law applies only where a projecting house was on one side, not when there were projections on two sides? So we are informed that that is not the case.*

II.5 A. If it was shaped like a bow or like a gamma, they regard the empty area as if it were filled with houses and courtyards, and the two thousand cubits are measured from the imaginary boundaries outward:

B. Said R. Huna, "A town shaped like a bow—if the space between the two tips of the bow is less than four thousand cubits, they measure the Sabbath limits from the bowstring; otherwise, they measure from the arch."

C. *But did R. Huna make any such statement? And didn't R. Huna say, "If a hole was made in a town wall, [then (Slotki:) the houses on the two sides of the breach are deemed to belong*

to the same town if the distance between them is] no more than a hundred and forty-one and a third cubits [which is the distance of two enclosures of seventy and two-thirds cubits, which each town is allowed in addition to the Sabbath limit of two thousand cubits (Slotki)]”? [Slotki: If the distance was greater, the two sections are regarded as two different towns. How then could it be said that Huna permitted any distance within four thousand cubits?]

D. *Said Rabbah bar Ulla, “No problem! The former ruling deals with a gap on only one side, the latter, gaps on two sides.”*

E. *And what does he then tell us? That they assign the space of an enclosure to this section and one to that? But didn’t R. Huna say that once? For we have learned in the Mishnah: [55B] “They assign the outer area [of seventy and two-thirds cubits] to the town,” the words of R. Meir. And sages say, “They referred to the outer area only when it falls between two towns” [M. 5:2A-B]. And in that connection it was stated: R. Huna said, “They allow the space of an enclosure to each town.” But Hiyya bar Rab said, “They assign the space of only a single enclosure to both of them.”*

F. *Nonetheless, we require both statements of the matter. For if we had been informed of the rule here, we might have supposed that in this case that is the rule because to begin with the whole town was a permitted domain, but in the case of two towns that had never been combined to form a single domain, that would not be the rule. And if we had been given only the rule covering the two towns, I might have supposed that that is the case there because one enclosure area would not be sufficient to serve two towns, but not here, where the space of one enclosure wouldn’t be too cramped. So it was necessary to give both rulings.*

II.6 A. And what would be the perpendicular distance between the bowstring and the arch?

B. Rabbah bar R. Huna said, “Two thousand cubits.”

C. Raba bar R. Huna said, “Even more than two thousand cubits.”

D. *Said Abbayye, “The view of Raba b. Rabbah bar R. Huna stands to reason, for if somebody wants, he can go around by way of the houses”* [Slotki: and not walk through the empty space between the cord and the arch. Since in this manner it is possible for any townsman to pass from one end of the bow-shaped town to the other and then to go along the imaginary cord that joins these ends, the entire area enclosed by the arc and cord is deemed to be occupied by houses and courtyards].

III.1 A. [If] there were there ruins ten handbreadths high:

B. *What is the definition of ruins?*

C. Said R. Judah, “Three partitions without a roof.”

III.2 A. *The question was raised: If there were two partitions with a roof, what is the law?*

B. *Come and take note: There are included with the town: a sepulchre that is four by four cubits, a bridge or a cemetery that has a dwelling house, a synagogue that has a dwelling house for the beadle, a temple of idolatry that has a dwelling house for the priests, horse stalls or storehouses in open fields to which dwelling houses are attached, watchmen’s huts in a field, a house on a sea island. All these are included in the Sabbath boundary of a town. These are not included in it: a sepulchre that was broken down in two opposite directions, with the gap extending from one side to the other, a bridge or cemetery that has no dwelling house, a synagogue that has no dwelling house for the beadle, a temple of idolatry that had no dwelling house for priests, a horse stall or storehouse in open fields to which dwelling rooms are not attached, a pit, ditch, cave, wall, or dovecote in a field, and a house in a ship. All these are not included in the Sabbath boundary of the town [T. Er. 4:7-8]. So in any event, the Tannaite formulation makes reference to a sepulcher that was broken down in two opposite directions, with the gap extending from one side to the other! Now doesn’t this refer to one that has a roof?*

C. *No, it refers to one that doesn’t have a roof.*

III.3 A. *So what possible use would a house on a sea island serve?!*

B. Said R. Pappa, "It is a house into which the ship's tackle is moved."

III.4 A. *But isn't a cave included with the Sabbath boundary of a town? Didn't R. Hiyya teach as a Tannaite rule: A cave is included within the Sabbath boundary of a town?*

B. Said Abbaye, "That is the case when the cave has a building at its entrance."

C. *Well, then, why not derive the rule on grounds that that building itself is there?*

D. *No, it is necessary to cover the case in which the cave completed the area to the requisite size [of four cubits by four cubits].* [Slotki: In the absence of such a ruling it might have been assumed that, as the structure was less than the minimum size prescribed, neither it nor the cave may be included in the Sabbath boundary of the town.]

III.5 A. Said R. Huna, "Those who live in huts —they measure the Sabbath limits for them only from the door of their houses." [Slotki: Even if a camp consisted of hundreds of such favellas, it does not assume the character of a town the residents of which may freely move within it and for two thousand cubits beyond in all directions; each hut is regarded as a single, free-standing unit.]

B. *Objected R. Hisda, "And they pitched by the Jordan, from Bet Yeshimot' (Num. 33:49), and said Rabbah bar bar Hannah, 'I personally saw that very spot, and it measured three parasangs by three parasangs' [so that is the size of the Israelites' camp in the wilderness]. And it has been taught on Tannaite authority: When they took a shit, they went neither front nor sideways but backward" [Slotki: behind the rest of the camp; so someone on the front side had to walk three parasangs, which is more than the permitted limits, so the encampment made up of huts also assumes the character of a town, contrary to Huna's view].*

C. *Said to him Raba, "Are you making reference to the divisions of the Israelites in the wilderness!? Since in that connection it is written, 'At the commandment of the Lord they encamped and at the commandment of the Lord they journeyed' (Num. 9:18), it is as though they had formed a permanent town."*

D. Said R. Hinena bar R. Kahana said R. Ashi, "If there are among the huts three courtyards made up of two houses each, the entire encampment is classified as a permanent settlement."

The Impact of Ecology on Residence

- III.6** A. Said R. Judah said Rab, “Those who live in favellas and those who wander the deserts —their life is no life, and their wives and children are not really theirs.”
- B. *It has been taught on Tannaite authority along these same lines:* Eliezer of Biria says, “Those who live in favellas are like people who live in graves, and concerning their daughters Scripture says, ‘Cursed be him who lies with any manner of beast’ (Deu. 27:21).”
- C. *How come?*
- D. Ulla said, “Because they don’t have proper bathhouses.”
- E. And R. Yohanan said, “Because they notice when one another have to go to the immersion pool” [and the men follow the women there].
- F. *So what difference does this distinction in operative considerations actually make?*
- G. *Where a river is near the house [so Ulla’s reason applies, Yohanan’s doesn’t].*
- III.7** A. Said R. Huna, “Any city that has no vegetables —a disciple of a sage has no right to live there.”
- B. *Is that to say that vegetables are good for you? But hasn’t it been taught on Tannaite authority:* Three things give you lots of shit and bend you over and take away one five-hundredth of your vision, and these are they: **[56A]** dark bread, fresh beer, and vegetables?
- C. *No problem, the one speaks of garlic and leek [which are good for you], the other, other vegetables, as has been taught on Tannaite authority:* Garlic is a vegetable, leek is sort of a vegetable; when a radish comes up, a life-giving drug has come up.
- D. *But lo, it has been taught on Tannaite authority:* When a radish comes up, a death-dealing drug has come up!
- E. No problem, the one refers to the leaves, the former, the root; the one refers to the summer, the other, the winter.
- III.8** A. Said R. Judah said Rab, “Any town that has lots of ups and downs — men and beasts who live there die in half the normal lifetime.”
- B. They die? *Do you really imagine it? Rather, they age in the prime of life.*
- III.9** A. Said R. Huna b. R. Joshua, “The crags between Be Bari and Be Nersh made me old.”

Measuring the Space of a Town

- III.10** A. *Our rabbis have taught on Tannaite authority:*
- B. If someone comes to square the sides of a town, the sides of the square must correspond to the four directions of the world; the northern side must run parallel to the north pole, the southern side to the south, and your mnemonics are the Great Bear in the North and the Scorpion in the South.
- C. R. Yosé says, “If someone doesn’t know how to square the town so that its sides will run parallel to the directions of the world, one may square the town along the lines of the circuit of the sun. How so? On a long day, the direction in which the sun rises and sets is north; the direction on which on a short day the sun rises and sets is south. At the vernal and autumnal equinoxes, the sun rises at the middle point at the east and sets at the middle point in the west, as it is said, ‘It goes along the south and turns about the north’ (Qoh. 1: 6). ‘It goes along the south’ by day, ‘and turns about the north’ by night. ‘The wind turns, turns about and moves’ (Qoh. 1: 6) —that is the eastern horizon and the western horizon, along which the sun sometimes moves and sometimes turns around.”

III.11 A. *Said R. Mesharshayya, “The stated generalizations are null, for it has been taught on Tannaite authority:* The sun has never risen exactly at the northeast and set in the northwest, nor has it ever risen exactly in the southeast and set in the southwest.”

- III.12** A. Said Samuel, “The vernal equinox occurs only at the start of one of the four quarters of the [solar] day [of twenty-four hours]: either at the beginning of the day or at the beginning of the night or at noon or at midnight. And the summer solstice occurs only either at the end of one and a half or at the end of seven and a half hours of the day or night. The autumnal equinox occurs only at the end of three hours or nine hours of the day or the night. The winter solstice occurs only at the end of four and a half hours of the day or the night or at the end of ten and a half. The duration of a season of the year [the days between an equinox and the solstice that follows or vice versa] is only ninety-one days and seven and a half hours, and the beginning of one season is removed from that of the other by no more than one-half of a planetary hour.” [Slotki, whose translation has been followed nearly verbatim, comments: Every hour of the day is assumed to be governed by the sun, the moon, or a planet as follows: Mercury, Moon, Saturn, Jupiter, Mars, Sun, and Venus. It follows that every eighth hour is under the influence of the same heavenly body. Since

Mercury is in ascendancy in the first hour of the first day of the week, the same is in the ascendancy in the eighth, fifteenth, and twenty-second hour, and so on. Now since the beginning of one season is removed from that of the next by thirteen weeks and seven and a half hours, and since in every week the same relative order and succession of the heavenly bodies is invariably repeated, the weeks may be entirely disregarded in the calculations that determine what heavenly body would exercise its influence at the beginning of a season. The seven and a half hours only having to be taken into consideration and the number of heavenly bodies being seven, it follows that the same heavenly body that was in ascendancy at the beginning of a season is again in ascendancy during the last half hour of that season and the first half hour of the season that follows.]

III.13 A. And said Samuel, “There is no vernal equinox that begins under Jupiter without breaking trees, and no winter solstice that begins under Jupiter without drying up the seed. *But that is so only when the new moon occurred in the moon hour or in the Jupiter hour.*”

III.14 A. **[56B]** *Our rabbis have taught on Tannaite authority:*

B. **He who squares a circular town draws it in the shape of a square tablet. Then the Sabbath limits are drawn in the shape of a square tablet. When they measure, one does not measure the two thousand cubits from the midpoint of the town corner, because one will then lose the corners. Rather, one imagines that a square tablet of the size of two thousand cubits by two thousand cubits has been applied to each corner at a diagonal, so the gain is given four hundred cubits in each corner; the Sabbath limits gain eight hundred cubits in each corner; and the town and Sabbath limits together are given twelve hundred cubits in each corner [T. **Er. 4:13**].**

C. *Said Abbaye, “You would find such a case with a town that was two thousand cubits by two thousand cubits.”*

III.15 A. *It has been taught on Tannaite authority:*

B. **Said R. Eliezer b. R. Yosé, “The limit of the allotted land beyond the levitical cities [that is, the open spaces and fields thereabout] was two thousand cubits [around the city]. Take away from these an open space of a thousand cubits; the open space would represent a quarter of the entire area, and the remainder would be fields and vineyards” [cf. T. **Ar. 5:18D**, M. **Sot. 5:2**].**

III.16 A. *What is the scriptural source for this view?*

B. *Said Raba, "Said Scripture: 'And the open land...from the wall of the city and outward a thousand cubits round about' (Num. 35: 4). The Torah has thus said, 'Surround the city with an open space of a thousand cubits.'"*

III.17 A. **The open space would represent a quarter of the entire area:**

B. *A quarter? Wouldn't it be more like a half?!*

C. *Said Raba, "Bar Adda the surveyor explained this to me as follows: You would find such a case when the town is two thousand by two thousand cubits. What then is the area of its limits [that is, the stretch of land two thousand cubits in width that is around it]? [It would be two thousand squared on each of the four sides, or sixteen million square cubits]. And what about the area of the corners? Also sixteen million square cubits. Deduct eight million square cubits for the open spaces from the limits and four million square cubits from the corners, and what's left? Twelve million square cubits."*

D. *But would it then be the fact that **the open space would represent a quarter of the entire area?** Wouldn't it represent more like a third of the entire area?*

E. *But you add to the figure the four million square cubits of the town itself.*

F. *But wouldn't this add up to a third anyhow?*

G. *But do you really suppose that we're speaking of a quadrilateral town? It is a circular town. For by how much does the area of a square exceed the area of a circle? It is by about a quarter. Deduct a quarter from the measurements and there remain nine million square cubits, and nine million is a quarter of thirty-six million.*

H. *Said Abbaye, "That the [open space would be a quarter of the area of land allowed around a Levitical city] would be possible if the town had an area of a thousand by a thousand cubits. For how much would be its limits [the land around it]? Eight million square cubits. And what is the area of the corners? Sixteen million square cubits. **[57A]** So deduct the open space of four million square cubits, and take that away from the limits, and four million square cubits from the corners. So how much does the area add up to? Eight million square cubits."*

I. *But doesn't that add up to a third of the area?*

J. *But do you think we're dealing with a square town? Not at all, we're talking about a circular one. Now by how much does the area of a square exceed the area of a circle? About a quarter. Deduct a quarter from the measurements and there remain six million square cubits, that is, a quarter of twenty-four.*

K. *Rabina said, "What is the meaning of 'a quarter'? A quarter of the area of the limits [no land for open space being set aside in the corners]."*

L. *R. Ashi said, "What is the meaning of 'a quarter'? A quarter of the area of the corners."*

M. *Said Rabina to R. Ashi, "Lo, what is written in Scripture is 'round about' (Num. 35: 4)!" [Slotki: How then could it be maintained that the open spaces were restricted to the corners only?]*

N. *What is the meaning of "round about"? By "round about" is meant the corners. For if you don't concede that fact, then with respect to the burnt-offering it is written, "And dash the blood round about against the altar" (Lev. 1: 5), and there, too, by your reading of the language, What would have to be meant is literally, around! So you have to concede: What is the meaning of "round about"? By "round about" is meant the corners.*

O. *Said R. Habibi of Khuzistan to R. Ashi, "Well, what about the projections of the corners" [Slotki: which reduce the area of the open spaces, which in consequence would represent less than a quarter of the corners]?*

P. *Reference is made to a circular city.*

Q. *But wasn't it squared?*

R. *Well, you might maintain that it is said we imagine it to be a square, but do you really suppose that they actually squared it? [An imaginary square causes no reduction (Slotki).]*

S. *Said R. Hanilai of Khuzistan to R. Ashi, "Now, by how much does the area of a square exceed that of a circle? By about a quarter. So aren't the 'eight hundred' really only six hundred sixty-seven less a third?"*

T. *He said to him, "Well, that's the case when a circle is inscribed in a square, but where there is the diagonal of a square, more must be*

added. For a master has said, 'Every cubit in the side of a square corresponds to one and two-fifths of a cubit along its diagonal.'"

5:2

- A. "They assign the outer area [of seventy and two-thirds cubits] to the town," the words of R. Meir.
- B. And sages say, "They referred to the outer area only when it falls between two towns.
- C. "If this one [has a further area of] seventy cubits and two-thirds and that one [has a further area of seventy cubits and two-thirds], they assign an outer area to each town,
- D. "so that they may form one domain."

5:3

- A. And so is the rule for three villages arranged in a triangle:
- B. If there is a distance between the two outermost ones of one hundred forty-one and a third cubits,
- C. the middle village makes all three of them to form one domain.

- I.1** A. [They assign the outer area [of seventy and two-thirds cubits] to the town:] *What is the scriptural source of this rule?*
- B. *Said Raba, "Said Scripture, 'From the wall of the city outward' (Num. 35: 4) —the Torah has said, 'Assign an outward area, then start measuring.'"*

- II.1** A. And sages say, "They referred to the outer area only when it falls between two towns. If this one [has a further area of] seventy cubits and two-thirds and that one [has a further area of seventy cubits and two-thirds], they assign an outer area to each town, so that they may form one domain":
- B. *It has been stated:*
- C. R. Huna said, "They allow the space of an enclosure to each town."
- D. Hiyya bar Rab said, "They assign the space of only a single enclosure to both of the towns."

E. *We have learned in the Mishnah: They referred to the outer area only when it falls between two towns —isn't that a refutation of the position of R. Huna?*

F. *R. Huna may say to you, "What is the meaning of 'outer area' here? The law covering the outer area. But in fact, an outer area is*

allowed for each town. *And that stands to reason, since at the end it states, **If this one [has a further area of] seventy cubits and two-thirds and that one [has a further area of seventy cubits and two-thirds], they assign an outer area to each town, so that they may form one domain.***"

G. *That proves it.*

H. *May we say that that then refutes the position of Hiyya bar Rab?*

I. *Hiyya bar Rab may say to you, [57B] "Lo, who is the authority here? It is R. Meir [but not the position of sages]."*

J. *If it is the position of R. Meir, hasn't that position been stated as the Tannaite rule in the opening clause: **"They assign the outer area [of seventy and two-thirds cubits] to the town,"** the words of R. Meir?*

K. *Well, perhaps, but it was required to make the same point in both contexts. For if it were stated only in that former one, I might have supposed that we assign one enclosure area for one town, and the same for two. So we are informed that two towns are assigned two enclosure areas. And had we been informed of only the passage before us, I might have supposed that R. Meir's position pertains because one enclosure would be too cramped for two towns to use, but that would not be the rule for the former case, where one enclosure would not be too cramped. So both statements are required.*

L. *We have learned in the Mishnah:*

M. **And so is the rule for three villages arranged in a triangle:**

N. **If there is a distance between the two outermost ones of one hundred forty-one and a third cubits,**

O. **the middle village makes all three of them to form one domain.**

P. *So the operative consideration is that there is a village in the middle. But if there had been no village in the middle, the outer villages would not have been combined. Doesn't the fact that a middle village is necessary refute the position of R. Huna? [Slotki: Huna allowed an enclosure for every town or village; the two outer villages would have been combined into*

one, even without the middle village, since no more than the space of two enclosures intervened between them.]

Q. *R. Huna may say to you, "Lo, it has been stated in this connection: Said Rabbah said R. Idi said R. Hanina, 'It is not that they are actually arranged in an equilateral triangle, but if it is possible to regard them such that the middle one placed between the other two would form them into a triangle, so that between the one and the other [the middle village and any of the other two outlying ones] would be a distance of no more than a hundred and forty-one and a third cubits, then the middle one makes the three of them to be regarded as one village'" [even though the distance between the two outer ones is much more than a hundred and forty-one and a third cubits (Slotki)].*

- II.2** A. Said Raba to Abbaye, "And what is the maximum distance allowed between one of the outer villages and the one in the middle [so as to **make all three of them form one domain**]?"
- B. He said to him, "Two thousand cubits."
- C. "But aren't you the one who said, '[With reference to the position of Raba bar R. Huna, "Even more than two thousand cubits,"] *the view of Raba b. Rabbah bar R. Huna stands to reason, for if somebody wants, he can go around by way of the houses, '!*' [Slotki: and not walk through the empty space between the cord and the arch. Since in this manner it is possible for any townsman to pass from one end of the bow-shaped town to the other and then to go along the imaginary cord that joins these ends, the entire area enclosed by the arc and cord is deemed to be occupied by houses and courtyards].
- D. "*Sure, but how are the cases parallel! In that case, there are houses to fill the area, here there is none!*"
- E. And said Raba to Abbaye, "What is the maximum distance permitted between the two outer villages?"
- F. "*How much may there be?! What difference does it make to you! It is the fact that it is such a distance that 'if it is possible to regard them such that the middle one placed between the other two would form them into a triangle, so that between the one and the other [the middle village and any of the other two outlying ones] would be a distance of no more than a hundred and forty-one and a third cubits, then the middle one makes the three of them to be regarded as one village'!*"

- G. “So is that true even if they’re four thousand cubits from one another?”
- H. *He said to him, “Yup.”*
- I. “But didn’t R. Huna say, ‘A town shaped like a bow —if the space between the two tips of the bow is less than four thousand cubits, they measure the Sabbath limits from the bowstring; otherwise, they measure from the arch’?”
- J. *He said to him, “In that case, you can’t say that the distance is filled up with houses, but here you can say so [Slotki: by regarding the third village as breaking up the distance and reducing it on either side].”*

- II.3** A. *Said R. Safra to Raba, “Lo, the people who live in Ctesiphon, for whom we measure the Sabbath limit from the far side of Ardashir, and the people who live in Ardashir, for whom we measure the Sabbath limit from the far side of Ctesiphon — doesn’t the Tigris cut a gap between them wider than a hundred and forty-one and a third cubits?!”*
- B. *He went out and showed him the sides of a wall that project seventy and two-thirds cubits across the Tigris [filling up the gap].*

5:4

- A. **They measure only with a rope fifty cubits long,**
- B. **no less, no more.**
- C. **And one measures only [with the rope held] level with his heart.**
- D. **[If] one was measuring and reached a valley or a fence,**
- E. **he takes account only of the horizontal span and continues his measuring.**
- F. **[If] he came to a mountain, he takes account only of the horizontal span and continues his measuring.**
- G. **[58A] And this is on condition that he does not go outside the Sabbath limit.**
- H. **If he cannot take account of the horizontal span,**
- I. **in this case, said R. Dosetai b. R. Yannai in the name of R. Meir, “I heard that they treat hills as though they were pierced.”**

- I.1** A. **[They measure only with a rope fifty cubits long:]** *What is the scriptural source for that fact?*
- B. *Said R. Judah said Rab, “Said Scripture, ‘The length of the court shall be a hundred cubits and the breadth fifty by fifty’ (Exo. 27:18). So the Torah has said, measure with a rope of fifty cubits.”*

- C. *But that verse of Scripture is required to make the point:* Take away fifty and surround with them the other fifty! [cf. B. 23B: Said R. Judah, “Said Scripture, ‘The length of the court shall be a hundred cubits, and the breadth fifty by fifty [=everywhere]’ (Exo. 27:18). [By adding the superfluous ‘by fifty’,] the Torah has ordained, ‘Take away fifty [Slotki: the excess of the length, a hundred cubits, over the breadth, fifty cubits, leaving a square area of 50 x 50], and surround them with the other fifty.’” [Slotki: Surrounding the square with equal strips cut from the remaining area of 50 x 50 cubits, a larger square is the result; the area of two bet seahs is consequently equal to 100 x 50 square cubits, and since a cubit is six handbreadths, the total is 180,000 square handbreadths. An area of seventy and two-thirds cubits is 179,776 square handbreadths. The difference between the first Tannaite authority and Aqiba is thus the small area of 180,000 - 179,776 or 224 square handbreadths or six and two-ninths square cubits; if split up into small strips the perimeter of seventy and two-thirds cubits would be very small.]
- D. *If it was to make only that point, Scripture as well could have said, “Fifty, fifty.” Why say, “Fifty by fifty”? To yield both points.*

II.1 A. **No less, no more:**

- B. *A Tannaite statement:*
- C. **no less:** since the measurements would be increased thereby.
- D. **No more:** since that would reduce the measurements.

II.2 A. Said R. Assi, “They measure only with a rope of palm fiber.”

- B. *What is this palm fiber?*
- C. *Said R. Abba, “A nargila-palm.”*
- D. *What is a nargila-palm?*
- E. *Said R. Jacob, “A palm tree that has only one bast [Slotki].”*
- F. *There are those who say: What is this palm fiber?*
- G. *Said R. Abba, “A nargila-palm.”*
- H. *Said R. Jacob, “It is a palm tree that has only one bast [Slotki].”*

II.3 A. *It has been taught on Tannaite authority:*

- B. Said R. Joshua b. Hananiah, “You have nothing better for measuring than iron chains, but what can we do? For lo, the Torah has said, ‘With a measuring line in his hand’ (Zec. 2: 5).”

C. But isn't it written, "And in the man's hand was a measuring rod" (Eze. 40: 5)?

D. *That refers to measuring the gates.*

II.4 A. R. Joseph presented as a Tannaite statement, "There are three kinds of rope: those made of bast, wicker, and flax. The bast rope is for measuring the red cow [Num. 19:1ff.], *as we have learned in the Mishnah: They bound it with a rope of bast and placed it on the pile of wood, with its head southward and its face westward [M. Par. 3:9A];* the wicker rope for the rite of the accused wife, *as we have learned in the Mishnah: Then he brings a rope made out of twigs and ties it above her breasts [M. Sot. 1:6C];* and the flax rope for measuring in general."

III.1 A. **[If] one was measuring and reached a valley or a fence, he takes account only of the horizontal span and continues his measuring:**

B. *Since it is stated as the Tannaite rule, continues his measuring, it follows that if he is unable to span it, he goes and proceeds to a place from which he can do so, and after spanning it he makes the necessary observations to locate the point on the far side that is in a straight line with his original line of measure, and then he reverts to his measurements in a straight line. Thus we learn what our rabbis have taught on Tannaite authority: If he was measuring and came to a valley, if he can encompass it within the fifty cubits of the rope, he swallows it up and takes account only of the horizontal span, and if not, he goes and measures up to the place from which he is able to take account of the horizontal span; then he swallows it up within the fifty cubits of the rope. If it was a crooked valley and he cannot encompass it in the horizontal span, he pierces it on an upward plane or pierces it on a downward plane and he makes a visual estimate in accord with his measure and that is how he measures. If he was measuring and the measuring line reached a wall, they do not say, "Let it pierce the wall." But one estimates the thickness of the wall and takes account of the thickness by reference then to the measuring rope and then continues measuring [T. Er. 4:15F-16C].*

C. *But lo, haven't we learned in the Mishnah: He takes account only of the horizontal span and continues his measuring?*

D. *Our Mishnah rule refers to a case of one that is convenient [one that rises gently to a height of ten handbreadths in an area of four cubits, so it must be spanned or pierced], the other refers to one in which the method is not*

conveniently used [Slotki: a wall that rose sharply in a perpendicular direction; the sides are of no use for walking purposes and may be disregarded and only the estimated thickness of the wall need be included in the measurements].

III.2 A. Said R. Judah said Samuel, “This rule was stated [that we use the method of horizontal piercing by estimate] only in the case in which a plumb line doesn’t descend in a straight line [for example, from the edge of the valley to the bed], **[58B]** but if the plumb line descends in a straight line, one measures the bottom of the valley in the ordinary way.”

III.3 A. *How deep may a valley descend?*

B. Said R. Joseph, “Two thousand cubits.”

C. *Objected Abbaye*: “If a valley was a hundred cubits deep and fifty wide, one may span it; otherwise not.”

D. *That formulation is in accord with “others,” in that which has been taught on Tannaite authority*: Others say, “Even if a valley was two thousand cubits deep but only fifty wide, one may span it.”

E. *There are those who say*: Said R. Joseph, “Even if it is more than two thousand cubits.”

F. *In accord with whom is his ruling?*

G. *It is in accord with neither the first Tannaite authority nor “others say.”*

H. *That dispute concerns a case in which the plumb line doesn’t descend in a straight line, here it does [in which case the depth is null, since no one can walk down the sides].*

III.4 A. And when the plumb line goes straight down, how much deviation is allowed?

B. Said Abimi, “Four cubits,” and so R. Ammi bar Ezekiel taught as a Tannaite statement, “Four cubits.”

IV.1 A. **[If] he came to a mountain, he takes account only of the horizontal span and continues his measuring:**

B. Said Raba, “That refers only to a mountain that rises ten handbreadths in a gradient of four cubits. But if it has a rise of ten in five, it is measured in the ordinary way [Slotki: such a gentle slope is on a part with level ground and is not measured by spanning or piercing].”

C. *R. Huna b. R. Nathan repeated this Tannaite rule to yield a lenient ruling, thus*: “Said Raba, ‘That refers only to a mountain that rises ten

handbreadths in a gradient of five cubits. But if it has a rise of ten in four, one measures only the base and goes on measuring.”

- V.1** A. **And this is on condition that he does not go outside the Sabbath limit:**
B. *How come?*
C. Said R. Kahana, “It is a precautionary decree, lest people say, ‘The Sabbath limit reached that point.’”
- VI.1** A. **If he cannot take account of the horizontal span, in this case, said R. Dosetai b. R. Yannai in the name of R. Meir, “I heard that they treat hills as though they were pierced”:**
B. *Our rabbis have taught on Tannaite authority:*
C. **How do they carry out the method of piercing? The man at the lower level holds his end of the rope level with his heart. The one up high holds his end on a level with his feet [T. Er. 4:14].**
D. *Said Abbaye, “We hold as a tradition: They pierce only with a rope four cubits long.”*
E. Said R. Nahman said Rabbah bar Abbuha, “The method of piercing is not adopted when the measurements are made around cities of refuge or in connection with measuring for the rite of breaking the neck of a heifer in the case of the finding of a neglected corpse, because these rules derive from the Torah.”

5:5

- A. **They measure only by an expert.**
B. **[If] one extended the limit more in one place and less in another place, they observe the greater measure.**
C. **[If] there was a greater distance for one [expert], and a lesser distance for another,**
D. **they observe the greater measure.**
E. **Even a slave, even a slave girl, are believed to state, “Up to this point is the Sabbath line.”**
F. **For sages did not rule in this matter to impose a strict ruling, but to impose a lenient one.**
- I.1** A. **[59A] [If] one extended the limit more in one place and less in another place, they observe the greater measure: Is only the extended limit**

observed, not the reduced one? [Surely not! If it is permitted to walk the greater distance, can one then not walk the lesser (Slotki)?]

- B. *Say it in this language:* They observe even the greater measure.

II.1 A. [If] there was a greater distance for one [expert], and a lesser distance for another, they observe the greater measure: *Why do I need this repetition? They're saying the same thing!*

- B. *This is the sense of the statement:* If one surveyor extended the Sabbath boundary and another reduced it, then the one who has given the greater limit is obeyed.

- C. Said Abbaye, "But that is on condition that the one who gave the greater limit has not exceeded the lesser limit by more than the difference between the diagonal and the side of the town" [Slotki].

III.1 A. For sages did not rule in this matter to impose a strict ruling, but to impose a lenient one:

- B. *But hasn't it been taught on Tannaite authority:* Sages made the rule in this regard not to impose a lenient but to impose a strict law?

- C. Said Rabina, "Not to impose a lenient ruling in regard to the laws of the Torah but to add strict rulings to them; but the laws governing Sabbath limits in any event derive merely from the authority of rabbis."

5:6

A. A town belonging to a single owner that was converted into public domain [with many owners] —

B. they prepare a single fictive fusion meal covering the whole of it.

C. And one which was public domain and was converted into [private domain] one belonging to a single owner —

D. they do not prepare a fictive fusion meal covering the whole,

E. unless one excluded a section of it

F. "[of the size of] the town of Hadashah in Judah, in which there were fifty residents," the words of R. Judah.

G. R. Simeon says, "Three courtyards, each containing two houses."

I.1 A. What is the definition of a town belonging to a single owner that was converted into public domain [with many owners]?

- B. Said R. Judah, "For instance, the district-city that belongs to the exilarch."

- C. *Said to him R. Nahman, "What is the operative consideration? Should we say, because there are many people who assemble at the place of authority, they would remind each other [of the character of the place and would not mistake the difference between a public town and a privately owned one (Slotki)]? But all Israel assembles together on a Sabbath morning anyhow!"*
- D. *Rather, said R. Nahman, "It would be like the private town of Nitazevai."*

I.2

- A. *Our rabbis have taught on Tannaite authority:*
- B. A town belonging to a single owner that was converted into public domain with many owners, and a public way passes through it —how to they prepare a fictive fusion meal for it? One sets up a side post or a cross beam on this side and does the same on that side, and one may thereby move things about in the space between them.
- C. But they don't make a fusion meal for it in parts, but they cover only the whole of it or they provide a fusion meal for each alley separately.
- D. If a town belonged to the public and still does **[59B]** but it has only one gate [and is otherwise fully enclosed], then a single fusion meal serves for all of it.

I.3

- A. *Who is the Tannaite authority who maintains that public domain may be provided with a fictive fusion meal?*
- B. *Said R. Huna b. R. Joshua, "It is R. Judah, for it has been taught on Tannaite authority: Still further did R. Judah state, 'He who owns two houses on two sides of public domain may put a board on this side and a board on that side, or a beam on this side and a beam on that side, and carry things around in the middle.' They said to him, 'A symbolic fusion of space in the public domain may not be undertaken in such a way.'"*

I.4

- A. The master has said: "But they don't make a fusion meal for it in parts" —
- B. *said R. Pappa, "They made that statement only where the division was to be longitudinal, but if it was crosswise, they do provide a fictive fusion meal for each half separately."*
- C. *In accord with what Tannaite authority is that supposition offered?*
- D. *It is not in accord with R. Aqiba, for if it were to accord with R. Aqiba, lo, he has said, "[Slotki:] A man who is permitted freedom of movement in his own place [by a valid fusion meal in his courtyard] imposes a restriction on the free movement of others in a place that is*

not his” [Slotki: in an outer courtyard, in which he did not reside, but in which he is entitled to the right of passage by virtue of his residence in an inner courtyard, whose one and only door opened out into it. Since according to Aqiba the residents of the inner courtyard on account of their right of passage through the outer one impose restrictions on the free movement of its residents, the inhabitants of the two halves of the town under discussion should likewise impose upon one another the restrictions of free movement, since each of them is also entitled to a right of passage through the public way that passed through the other half of the town, in which he did not reside; as no such restrictions are imposed, Papa’s ruling cannot accord with Aqiba’s].

E. *Well, you may even say that it accords with R. Aqiba’s principle. R. Aqiba took the position that he did there only in the case of two courtyards, one inside the other; the inner courtyard has no other egress. But here, these residents may exit through one door, and the others through another door.*

F. *There are those who say:*

G. *Said R. Pappa, “Don’t maintain that it is only where the division was to be longitudinal that they do not prepare a fictive fusion meal, but if it was crosswise, they do provide a fictive fusion meal for each half separately. But that is not so. Even if it was crosswise, they do not prepare a fictive fusion meal.”*

H. *In accord with what Tannaite authority is that supposition offered?*

I. *It is in accord with only R. Aqiba.*

J. *Well, you may even say that it accords with rabbis as well. For rabbis take up the position that they do in that other case only where there are two courtyards, one within the other, in which the inner courtyard can lock its gate and use its own area alone. But as to public domain, can the public domain here be shifted from its status? [Slotki: Of course not; as it must remain where it is and there is no gate or other distinguishing mark to separate one half of the town from the other, the two halves must be regarded as one unit, and therefore no separate fusion meals can be permitted.]*

- I.5** A. The master has said: "...but they cover only the whole of it or they provide a fusion meal for each alley separately" —
- B. *so how come this is different from the case of making fusion meals for each half? It is because they would cause one another to be forbidden [as we explained earlier]. Then here, too, wouldn't the various alleys impose a prohibition on one another [without regard to the side posts or cross beams]?*
- C. *Here with what situation do we deal? It is a case in which they made a barrier [at the entrance of each alley, so each one was separated from all the others, with which it was formerly united]. And this is in line with what R. Idi bar Abin said R. Hisda said, "Any of the residents of an alley who made a barrier at his courtyard entrance [dissociating himself from the others] can no longer impose restrictions on the freedom of movement of the other residents of the alley [if he doesn't join the common fusion meal of the whole]."*

- II.1** A. **And one which was public domain and was converted into [private domain] one belonging to a single owner—they do not prepare a fictive fusion meal covering the whole, unless one excluded a section of it:**
- B. *R. Zira prepared a fictive fusion meal for the locale of the household of R. Hiyya but didn't leave a section out of it. Said to him Abbaye, "How come the master did it this way [not leaving out a section at least the size of the town of Hadashah]?"*
- C. *He said to him, "Its elders told me that R. Hiyya bar Assi would make a single fusion meal for the whole of it, so I thought that that implies that it is classified as a town that belonged to a single owner and was converted into public domain [so a single fusion meal serves for the whole town]."*
- D. *He said to him, "Well, anyhow, the same elders told me: 'It used to have a garbage dump on one side,' but now that the garbage dump has been removed, the town is classified as having gates in which the preparation of a single fusion meal is forbidden."*
- E. *He said to him, "I didn't know that."*
- II.2** A. *R. Ammi bar Ada of Harpania asked Rabbah, "If there is a ladder on one side of a town [for scaling the town wall] and a gate on the other, what is the law? [Is this the same as a town with two gates?]"*
- B. *He said to him, "This is what Rab said, 'A ladder is classified as a gate.'"*

- C. *Said to them R. Nahman, “Don’t pay any attention to him! This is what R. Ada said Rab said, ‘A ladder is classified sometimes as a door and sometimes as a wall. It is classified as a wall, as we have just said [in the report of Nahman, it serves as an entrance for the town], and it has the status of a door where the ladder is put up between two courtyards; then if the residents want, they provide only one fictive fusion meal, or if they want, they put out two” [one for each courtyard; the residents of the one do not affect the freedom of movement of the other, the ladder now being classified as door that may be locked (Slotki)].*
- D. *Well, now, did R. Nahman make any such statement? And didn’t R. Nahman say Samuel said, “In the case of the residents of a courtyard and those of the balcony above it who forgot [60A] and did not prepare a fictive fusion meal — if there is between the areas [that is, at the foot of the ladder to the balcony above] a barrier of four handbreadths in height, the access of the residents of the barrier does not impose restrictions on the movement of the residents in the courtyard, but otherwise it does [Slotki: as if the ladder were a proper door communicating between the balcony above and the courtyards below]”?* [Slotki: From this it follows that, according to Nahman, a ladder has the status of a door, where such status leads to a restriction of the law; so how can he have held a ladder to have the status of a wall, where the law would be related?]
- E. *Here with what situation do we deal? It is a case in which the balcony is less than ten handbreadths high [so the ladder is not regarded as a wall for the relaxation of the law].*
- F. *Well, then, if it is a case in which the balcony is less than ten handbreadths high, if one made a barrier, what difference would it make? [The balcony and the courtyard are like two courtyards without an intervening wall, and they cannot be separated from each other in the preparation of fusion meals but form a single domain.]*
- G. *It is a case in which it was enclosed along the whole length to ten cubits, so that, if it had a barrier, they are regarded as entirely separate from the courtyard down below.*

II.3 A. Said R. Judah said Samuel, “A wall between two courtyards that was lined with ladders, even though they formed an area more than ten cubits wide [as a gap in the wall], is still classified as a partition.” [Slotki: The ladders, though they afford access from one courtyard to the other, are not regarded as a

breach of more than ten cubits that causes two courtyards to be regarded as one, requiring a joint fusion meal; the wall remains valid for distinguishing the two domains.]

B. *At the schoolhouse of R. Hanina R. Barona contrasted to R. Judah the following conflict, “Did Samuel really say that it is classified nonetheless as a partition? But didn’t R. Nahman say Samuel said, ‘In the case of the residents of a courtyard and those of the balcony above it who forgot and did not prepare a fictive fusion meal —if there is between the areas [that is, at the foot of the ladder to the balcony above] a barrier of four handbreadths in height, the access of the residents of the barrier does not impose restrictions on the movement of the residents in the courtyard, but otherwise it does’?”*

C. *“Here with what situation do we deal? It is a case in which the balcony wasn’t ten handbreadths high.”*

D. *“Well, then, if it is a case in which the balcony is less than ten handbreadths high, if one made a barrier, what difference would it make? [The balcony and the courtyard are like two courtyards without an intervening wall, and they cannot be separated from each other in the preparation of fusion meals but form a single domain.]”*

E. *“It is a case in which it was enclosed along the whole length to ten cubits, so that, if it had a barrier, they are regarded as entirely separate from the courtyard down below.”*

II.4 A. *Some of the residents of Qaqunai came before R. Joseph. They said to him, “Give us someone to make a fusion meal for our town.”*

B. *He said to Abbayye, “Go with him and see that there not be a basis for complaint against it in the house of study.”*

C. *He went. He saw that the houses opened onto the river. [They had no other opening toward the town.]*

D. *He said, “These form the excluded section of the town.”*

E. *But then he retracted and said, “We have learned in the Mishnah: **They do not prepare a fictive fusion meal covering the whole.** So then one may infer that if one wanted, they could all be joined under a single fusion meal [the houses by the river in any event cannot be included therein]. So what I’ll do is provide windows for those houses, facing the town, so*

that if they want, they can join in the general fusion meal serving the town via those windows.”

F. *But then he said, “Windows aren’t necessary, for lo, Rabbah bar Abbuha provided a fusion meal for the whole of Mahoza on account of the cattle ditches that intervene between the rows, where each row served as the required, excluded section for the other; though they couldn’t join together in a common fusion meal even if they wanted to do so.”* [Slotki: The intervening cattle ditches cut off the approaches between the various rows; similarly in the case of the houses by the river, though they could not be included in the general fusion meal of the town, they may serve as the statutory section to be excluded.]

G. *But then he said, “The cases are not comparable, since in that case if one wanted, he could make the fusion meal by way of roofs, while here [without the windows] there couldn’t be a share in a general fusion meal; so let’s provide windows for them.”*

H. *But then he said, “Windows aren’t necessary either. For Mar bar Pupidita of Pumbedita had a store of straw that he designated for Pumbedita as the required section that was excluded from the common fusion meal [and the same can be done with the houses by the river].”*

I. He said, “That’s why the master said to me, ‘...see that there not be a basis for complaint against it in the house of study.’”

III.1 A. Unless one excluded a section of it — “[of the size of] the town of Hadashah in Judah, in which there were fifty residents,” the words of R. Judah:

B. *It has been taught on Tannaite authority:*

C. Said R. Judah, “There was a town in Judah called Hadashah, in which were fifty residents, counting men, women, and children. It was by that town that sages made their estimate of the statutory size of the sections to be excluded, and the town itself served as the excluded section of some larger locale.”

III.2 A. The question was raised: As to Hadashah, what is the law? [Could all the fifty people share a single fusion meal there?]

B. *With Hadashah, much as the town itself served as an excluded area for a larger place, the larger place also served as the excluded section of the smaller [so the answer is, they could].*

C. *The question is, what is the rule for a town that is approximately the same size as Hadashah?*

D. R. Huna and R. Judah —

E. *one said, "It, too, has to exclude a section for this purpose."*

F. *The other said, "It doesn't have to exclude a section for this purpose."*

IV.1 A. R. Simeon says, "Three courtyards, each containing two houses":

B. Said R. Hama bar Guria said Rab, "The decided law accords with R. Simeon."

C. R. Isaac said, "Even one house, even one courtyard [would suffice]."

D. *Do you really think that even one house would make it?*

E. *Say, even one house in one courtyard.*

F. *Said Abbayye to R. Joseph, "Is that statement of R. Isaac a tradition or the result of reasoning?"*

G. *He said to him, "So what difference does it make to us one way or the other?"*

H. *[Abbayye] said to him, "Is the lesson to be recited in a singsong [without reasoning]?"*

5:7

A. **He who was in the east and said to his son, "Prepare a fictive fusion meal for me in the west" —**

B. **in the west and said to his son, "Prepare a fictive fusion meal for me in the east" —**

C. **if the distance between him and his house is two thousand cubits, and between him and his fictive fusion meal is more than this distance,**

D. **he is permitted to go to his house and prohibited from going to his fictive fusion meal.**

E. **[If] to his fictive fusion meal was a distance of two thousand cubits and to his house a distance greater than that,**

F. **he is prohibited from going to his house and permitted to go to his fictive fusion meal.**

- G. **He who places his fictive fusion meal in the extended area [seventy and two-thirds cubits of the outer area] of the town has done nothing whatsoever.**
- H. **[If] he placed it beyond the Sabbath line,**
- I. **even by a single cubit,**
- J. **[60B] what he gains [in one direction] he loses [in the other direction].**

- I.1** A. **[He who was in the east and said to his son, “Prepare a fictive fusion meal for me in the west”:] *In the assumption that east means east of his house, and west means west of his house [Slotki: the house being situated between him on the one side of the house and the son on the opposite], then there is no problem in understanding how there can be a case in which if the distance between him and his house is no more than two thousand cubits, and between him and his fictive fusion meal is more than this distance, since he would get home before he could get to his fictive fusion meal. But how is it possible that [if] to his fictive fusion meal was a distance of two thousand cubits and to his house a distance greater than that, how would you find such a case?***
- B. *Said R. Isaac, “But do you really think that east means, east of his house, and west means, west of his house? Not at all. East means, east of where his son is, and west means, west of where his son is.” [The fictive fusion meal may well be further away than that.]*
- C. *Rabbah bar R. Shila said, “You may even say, east is east of his house and west is west of his house; you would find such a case when, for example, his house was on a diagonal line [in relationship to him and the fictive fusion meal.” [Slotki, on p. 60B, provides a diagram to illustrate that point.]*

- II.1** A. **[If] he placed it beyond the Sabbath line, even by a single cubit:**
- B. *Do you really imagine it is **beyond the Sabbath line!**? Rather, beyond the extension [of seventy and two-thirds cubits around the town].*

- III.1** A. **What he gains [in one direction] he loses [in the other direction]:**
- B. *Only **what he gains and no more than that?** And hasn't it been taught on Tannaite authority: He who places his fictive fusion meal within the extension area of a town has done nothing whatever of consequence. If he put it outside of the extension of the town by even one cubit, he gains that cubit, but then he loses the right to carry objects throughout the entire town proper, since the*

extent of the town is encompassed within the extent of the Sabbatical limit [Slotki: and deducted from it]?

- C. *No problem, the cited formulation speaks of a case in which the man's measure comes to an end within the town [only the town is therefore included in the extent of the Sabbath limit and the man is forbidden to move beyond the far side of the town (Slotki)], the other speaks of a case in which the measure pertaining to him comes to an end at the far side of the town [Slotki: in this case all the town is regarded as no bigger than four cubits by four, and the Sabbath limit is extended beyond the town to a distance of two thousand cubits minus the distance between the fusion meal and the side of the town near it].*
- D. *And that is in accord with what R. Idi said, for said R. Idi said R. Joshua b. Levi, "If someone was measuring the distance from his fusion meal for the requisite two thousand cubits and coming toward a town, and his measure came to an end in the middle of the town, he is allowed to walk only through half of the town. But if his measure came to an end at the end of the town, all the town is regarded as four cubits, and they complete the rest for him out of the four cubits that he has in any event [by extending the Sabbath limit beyond the far side of the town]."*
- E. Said R. Idi, "These are nothing more than teachings of prophecy. What difference does it make to me whether it comes to an end in the middle of the town and whether it comes to an end at the other side of the town?"
- F. *Said Raba, "We have learned as a Tannaite rule for both of these cases, namely: **The people of a large town traverse the entire area of a small town [located within the limits of the large town]** [Slotki: that was situated within its Sabbath limit, so this implies that the whole of the small town is regarded as no bigger than four cubits and that the remainder of the Sabbath limit may be made up by extending the limit beyond the far side of the small town, as Joshua b. Levi's second ruling maintains]; **[61A] and the people of the small town may not traverse the entire area of the large town [M. 5:8A-B]** [Slotki: as if it were no bigger than four cubits; they may walk so far only as the termination of their Sabbath limit in whatever part of the town]. Now what is the operative consideration here? Isn't it because the measure of the Sabbath limit of the latter came to an end in the middle of the former [big] town, while the measure of the Sabbath of the big town terminated at the end of the little town?"*
- G. And R. Idi?

- H. *In both clauses of the Mishnah passage just now cited [M. 5:8] he repeats the formulation as, people may [that is, both parties may walk through both areas]. And he assigns the cited passage to refer to a fictive meal that one deposited; but in the case of someone who was doing the measuring, we have no information whatever from the cited passage [which is why he thought the framer made it up as though he were a mere prophet]!*
- I. *So have we learned in the cited Mishnah passage nothing to do with one who was doing the measuring? And haven't we learned in the Mishnah: **As to the one who measures, concerning whom they have spoken, they assign to him only two thousand cubits, even if his measuring rope ends in a cave [even an inhabited one]**?*
- J. *[Joshua b. Idi's] ruling was necessary to deal with a Sabbath limit that came to an end at the far end of a town, a case of which, in the Mishnah, we have learned nothing [and that accounts for Idi's exclamation].*

III.2 A. *Said R. Nahman, "One who repeats the Mishnah rule just now cited as 'people may' does not err, and one who repeats it as, 'people may not,' also does not err. One who repeats the Mishnah rule just now cited as 'people may' does not err, for he would assign the rule to speak of the case of a fictive fusion meal that one had deposited [Slotki: no fictive meal had been deposited within either town, so the whole town cannot be regarded as four cubits in respect to the Sabbath limit, so as a result distances must actually be measured]. And one who repeats it as, 'people may not,' also does not err, for he would interpret the rule to speak of one who is out there doing the measuring, and then the formulation of the matter would be flawed, and this would then be the correct sense of the rule: **The people of a large town traverse the entire area of a small town [located within the limits of the large town], and the people of the small town may not traverse the entire area of the large town.** Under what circumstances? In the case of one who is measuring out the Sabbath limit. But if someone stayed in the larger town and put his fictive fusion meal in the smaller one, or stayed in a small town and put his fictive fusion meal in a large town, he may walk through the whole of the town and through a distance of two thousand cubits beyond it."*

III.3 A. *Said R. Joseph said R. Ammi bar Abba said R. Huna, "A city that is perched at the edge of a ravine—if there is a barrier of four cubits in height in front of it, they measure its Sabbath limit from the edge of the ravine, but if not, they measure only from the door of one's house [individual, each one measured*

separately].” [Slotki: The entire town is regarded as an occasional and irregular settlement, which as to Sabbath limits cannot be treated as one unit of four cubits; each house is then a separate unit, and the Sabbath limit of the tenants begins from that house.]

- B. *Said to him Abbaye, “You told us in this regard that the barrier has to be four cubits high, but why should this differ from all other barriers, which have to be only four handbreadths high?”*
- C. *He said to him, “In those cases the use of the place doesn’t involve trepidation, but here to use the place with a steep ravine you have to be concerned [and a more substantial partition is needed to make it a normal area of residence].”*
- D. *Said R. Joseph, “On what basis do I make this statement? Because it has been taught on Tannaite authority: **Rabbi permitted the inhabitants of Geder to go down to Hametan, but didn’t permit the inhabitants of Hametan to go up to Geder** [T. **Er. 4:16**]. How come? Isn’t it because these made a proper partition and those didn’t make a proper partition?”*
 - E. *When R. Dimi came, he said, “The people of Geder would bother the people of Hametan, and what is the meaning of ‘permit’ in this context? It was, ordained. And how come the Sabbath was distinguished from other days [that only that day they were not permitted to make the trip]? It is because on that day there’s a lot of drunkenness.”*
 - F. *When the others came there, wouldn’t the people of Geder bother them?*
 - G. *Not at all, a dog that’s new in town doesn’t bark for seven years.*
 - H. *Well, anyhow, won’t the people of Hametan bother those of Geder?*
 - I. *The latter are not such total wimps as that!*
 - J. *R. Safra said, “Geder was a town built in the shape of a bow” [with the ends four thousand cubits apart; the limit of Geder included Hametan, which was no more than two thousand cubits distant from the cord; but the position of Hametan was more than two thousand cubits distant from the center of its arc and prevented its inhabitants from walking to Geder, which lay beyond their Sabbath limit (Slotki)].*

K. R. Dimi bar Hinena said, “The former were residents of a big town, the latter, of a small town.”

L. *R. Kahana repeated the rule in that way. R. Tabyumi repeated it in the following way:* R. Safra and R. Dimi bar Hinena —one said, “It was a city that was in the shape of a bow.” The other said, “The former were residents of a big town, the latter, of a small town.”

5:8

- A. The people of a large town traverse the entire area of a small town [located within the limits of the large town],
- B. and the people of the small town may not traverse the entire area of the large town.
- C. How so?
- D. He who was in a large town but placed his fictive fusion meal in a small town [therein],
- E. in a small town and placed his fictive fusion meal in a large town,
- F. traverses the entire area and two thousand cubits beyond.
- G. And R. Aqiba says, “He has only two thousand cubits from the location of his fictive fusion meal.”

5:9

- A. Said to them R. Aqiba, “Now do you not concede to me that in the case of one who places his fictive fusion meal in a cave, he may go only two thousand cubits from the place at which his fictive fusion meal is located?”
- B. They said to him, “Under what circumstances?”
- C. “When there are no inhabitants in it.
- D. “But if there are inhabitants in it, he traverses the entire area and two thousand cubits beyond its Sabbath line.
- E. “It turns out to be more lenient [for him who puts his fictive fusion meal] inside [the cave] than [for him who puts his fictive fusion meal] on top of it.”
- F. As to the one who measures, concerning whom they have spoken,
- G. they assign to him only two thousand cubits,

H. even if his measuring rope ends in a cave [even an inhabited one].

- I.1 A. [61B] Said R. Judah said Samuel, “If someone spent the Sabbath in a [depopulated and] destroyed city [the walls of which were intact], in the opinion of rabbis, he may walk through the whole of the city and beyond it for two thousand cubits. If he placed his fictive fusion meal in a destroyed city, he has the right to travel from the position of his meal for only two thousand cubits.” [Rabbis distinguished an inhabited and a deserted town, and only in the former case is the entire area regarded as equivalent to four cubits; Aqiba differs and treats a deserted one in the same way (Slotki).]
- B. R. Eleazar says, “All the same are spending the Sabbath and leaving one’s meal: One may walk through the entire city and outside of it for two thousand cubits.”
- C. *An objection was raised: Said to them R. Aqiba, “Now do you not concede to me that in the case of one who places his fictive fusion meal in a cave, he may go only two thousand cubits from the place at which his fictive fusion meal is located?” They said to him, “Under what circumstances? When there are no inhabitants in it.” Lo, where there are no inhabitants in the town, they agree with him!* [How could Eleazar say rabbis allowed the same rights whether a meal was put in an inhabited or in a deserted place?]
- D. *What is the meaning of there are no inhabitants in it? It means, it is not suitable for a dwelling.*
- E. *Come and take note: If someone spent the Sabbath in a city, even if it is as large as Antioch, or if he spent the Sabbath in a cave, even though it was as big as a cave of Zedekiah, king of Judah [which stretched from Jerusalem to Jericho], he may walk through the whole of it and for two thousand cubits more. Now the Tannaite formulation treats as comparable a city and a cave: Just as a cave is deserted, so the city is also one that is deserted, and the rule is explicit, that if he spent the Sabbath there, the rule applies, but not if he merely put his fusion meal there. And whose view could this represent? Should I say that it is that of R. Aqiba? Then why insist that the city be deserted, when he would say the same of one that is inhabited [even if someone put his meal in an inhabited town, he may walk only two thousand cubits (Slotki)]. So isn’t the position before us that of rabbis? [Then if someone put a fusion meal in an abandoned town, the rights that go with the fusion meal do not pertain.] So the operative consideration is that the person spent the Sabbath there, but*

if he merely left the meal there, the ruling that one has the Sabbath limits plus the whole of the area would not apply!

- F. *Don't say that the Tannaite formulation treats the city as comparable to the cave, but rather, that it treats the cave as comparable to the city, thus: Just as a city is inhabited, so the cave must likewise be one that is inhabited, and this represents the view of R. Aqiba, who has said, “He has only two thousand cubits from the location of his fictive fusion meal.” But in the case of one who spent the Sabbath there, he concurs with rabbis.*
- G. *But lo, the Tannaite formulation makes explicit reference to the cave of Zedekiah!*
- H. *Well, it's like the cave of Zedekiah in one way but not like it in another: It is like the cave of Zedekiah in regard to its size, but not like the cave of Zedekiah in that the latter was deserted, but the one subject to discussion here is one that is inhabited.*

- I.2** A. *Mar Judah came across the people of Mabrakta, who were leaving their fusion meals at the synagogue at Be Agobar. He said to them, “Carry them in further into the interior [as far from town as possible], so that you will be permitted to move over a larger area.” [Slotki: This advice was given in accordance with the position of Aqiba that one has only two thousand cubits from the place, not from the partitions that mark off the place, in which he has left his fusion meal.]*
- B. *Said to him Raba, “Contentious man! In the matter of fusion meals, there is nobody who pays any attention to the position of R. Aqiba” [who takes the stricter ruler here].*