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Boards and Curtains

The *Gemora* cites a *braisa*: The boards were cut out (*at the bottom*) and the sockets were hollow (*so that the tenons fit into the sockets, and this way, there was no gap between the boards*), and also, the clasps in the loops (*which were sewn onto the end of each five-panel set of the curtains*) looked like stars in the sky (*due to the glitter of the its gold against the blue background of the loops*).

The *Gemora* cites a *braisa*: The lower curtains were made of blue wool, purple wool, scarlet wool and linen, while the upper ones were of goat hair manufacture. And greater wisdom (*skill*) is mentioned in connection with the upper ones than in connection with the lower ones, for whereas of the lower ones it is written: *And all the women that were wise-hearted spun with their hands*, and in reference to the upper ones it is written: *And all the women whose hearts inspired them with wisdom spun the goat hair*. And it was taught in a *braisa* in the name of Rabbi Nechemiah that it was washed (*while still*) on the goats and spun (*while still*) on the goats. (98b – 99a)

Wagons

The *Mishna* had stated: If there were two balconies [on the same upper story (*i.e., on the same side of the street*)], he who hands something over (*from one balcony to the other, across the empty space above the public domain*

between them) is liable, while he who throws is not. For this was the service of the *Leviim* (*when they loaded the boards of the Tabernacle onto the wagons*).

Rav said in the name of Rabbi Chiya: As for the wagons, beneath them, between them, and at their sides it was public domain.

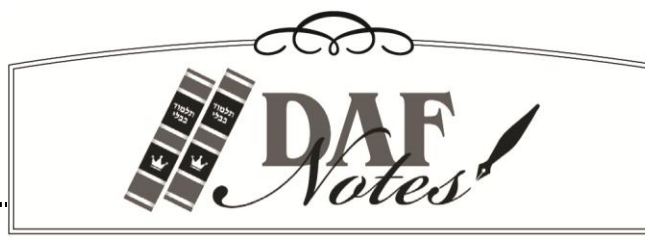
Abaye said: Between one wagon and another (*as its side*) there was (*the space of*) the length of a full wagon. And how much was a wagon-length? Five *amos*.

The *Gemora* asks: Why was this length necessary; four and a half (*amos*) would have sufficed? [*Either for three rows of boards lying on their thicker side, which gives exactly four and a half amos, or for four rows lying on their one-amah side, thus allowing an additional half amah to cover the extra space needed for the rings for the bars.*]

The *Gemora* answers: It was so that the boards should not press against each other (*if they were placed on their thicker side*).

Rava said: The sides of the wagon (*from the walls of the wagon until the end of the wheels*) equaled the width of the wagon itself. And how much was the width of the wagon? Two *amos* and a half.

The *Gemora* asks: Why was this necessary; an *amah* and a half would have sufficed (*to permit the boards to be*



placed on their thickness inside the wagon down its length if necessary)?

The *Gemora* answers: It was in order that the boards should not totter (for the ten-amah boards extended a considerable amount past the sides; this way, they would stay in place).

The *Gemora* asks: Then as to what we have as an established fact that the width of a public domain must be sixteen *amos*: since we learn it from the Tabernacle, surely, the public domain of the (wagons of the) Tabernacle was only fifteen? [There were two wagons side by side, each five *amos* in width and five *amos*' space between them; together, it spanned fifteen *amos*!]

The *Gemora* answers: There was an additional *amah* where a Levite stood, so that if the boards slipped, he would support them. (99a)

Mishna

As for the bank of a pit (formed by the dirt dug of it), and a rock, which are ten (*tefachim* - handbreadths) high and four (*tefachim*) wide (they are therefore regarded as a private domain); if one takes (an object) from them or places (an object) upon them, he is liable; if it is less than this, he is not liable. (99a)

A Public Domain

The *Gemora* asks: Why did the *Mishna* state: the bank of a pit, and a rock? Let the *Tanna* state: A pit and a rock! [This would teach us that anything which is either ten *tefachim* high or ten *tefachim* deep and four square is a private domain!?]

The *Gemora* answers: This supports Rabbi Yochanan, for Rabbi Yochanan said: A pit (i.e., its depth) together with

its bank combines to (give a height of) ten *tefachim* (so that now the pit can be considered a private domain).

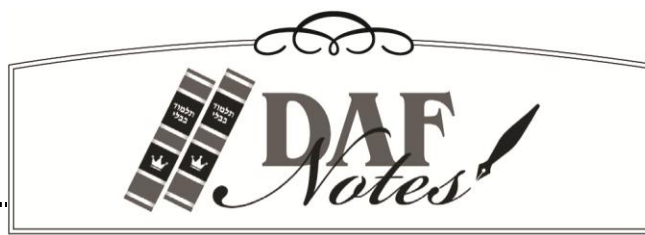
The *Gemora* notes that it was taught likewise in a *braisa*: As for a pit in a public domain - ten (*tefachim*) deep and four (*tefachim*) square, we may not fill a bucket (of water) from it on *Shabbos* unless a wall ten *tefachim* high is made around it (so that the immediate surrounding area is also a private domain), and one may not drink from it on *Shabbos* unless he brings his head and the greater part of his body into it, and a pit and its bank combine to (give a height of) ten.

Rabbi Mordecai inquired of Rabbah: What of a pillar in a public domain, ten (*tefachim*) high and four (by four *tefachim*) wide, and one throws (an object) and it lands upon it? Do we say that the lifting was performed in a forbidden way and the placing down was performed in a forbidden way (and therefore he should be liable), or perhaps since it comes from a place of non-liability (for the airspace above ten *tefachim* in a public domain is a place of exemption), he is not liable? He said to him: This is our *Mishna*. He then went and asked it of Rav Yosef. Rav Yosef said to him: This is our *Mishna*. He went and asked it of Abaye: Abaye said to him: This is our *Mishna*. He said to all of them: You all spit with the same spittle! They said back to him: Do you not hold like this? Surely we learned in our *Mishna*: if one takes (an object) from them or places (an object) upon them, he is liable!

Rav Mordechai replied: Perhaps our *Mishna* is referring to a needle (which due to its size, is not regarded as passing through a place of exemption).

The *Gemora* asks: But it is impossible even for a needle not to be slightly raised (above ten *tefachim* into a place of exemption)?

The *Gemora* answers: The reference is to a rock which has a protrusion (below ten *tefachim*; it, nevertheless, is treated as a private domain; it emerges that it is possible



for the needle to be placed there without it ever entering a place of exemption), or it (the needle) may lie in a crevice (on top of the rock, and it entered through the crevice, and not from the top of the rock).

Rav Meyasha said: Rabbi Yochanan inquired: What of a wall in a public domain, ten (*tefachim*) high but not four (*by four tefachim*) wide, and it surrounds a *karmelis*¹ and consequently, it converts it (*the karmelis*) into a private domain, and one throws (*an object from a public domain*) and it lands on the top of the wall? Do we say that since it is not wide four, it is a place of non-liability; or perhaps, since it (*the wall*) converts it (*the karmelis*) into a private domain, it is as though it were (*completely*) filled up (*reaching to the top of the wall, so that the wall is an extension of the four by four tefach surface that it surrounds; this would render the wall a private domain, and the one who threw the object would be liable*)?

Ulla said: This may be resolved through the following *kal vachomer*: If it (*the wall*) serves as a partition for something else (*converting the karmelis into a private domain*), how much more so for itself!

The *Gemora* notes that this was stated as well: Rabbi Chiya bar Ashi said in the name of Rav, and so too, Rabbi Yitzchak said in the name of Rabbi Yochanan: In the case of a wall in a public domain ten (*tefachim*) high and not four (*by four tefachim wide*), surrounding a *karmelis* and converting it into a private domain, he who throws (*an object*) which lands upon it is liable; for if it serves as a partition for something else, how much more so for itself.

Rabbi Yochanan inquired: What of a pit nine (*tefachim deep*) and one removes one segment (*of earth*) from it and makes it up to ten; do we say that the lifting up of

¹ A *karmelis* is an area which is neither a public nor private domain – it is neutral, known as an exempt area. By Biblical law, one may carry from a *karmelis* to a public or a private domain, or vice versa. However, regarding certain exempt areas, the Rabbis decreed that one may not carry from a *karmelis* to a public or a private domain, or vice versa.

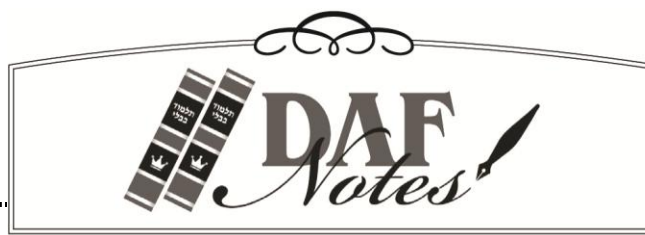
the object and the making of the partition come simultaneously, and therefore he is liable; or perhaps, he is he not liable?

Rabbi Yochanan continues: Now should you say that since the partition was not ten originally he is not liable; what of a pit ten (*deep*) and one places a segment (*of earth*) inside it, and thus diminishes its depth? Here the placing of the object and the removal of the partition come simultaneously: is he liable or not?

The *Gemora* attempts to resolve it: You may resolve it for him by one of his own statements, for we learned in a *Mishna*: If one throws (*an object*) four *amos* on to a (*side of a*) wall above ten *tefachim*, it is as though he throws it into the air (*and he is not liable; this is because an area higher than ten tefachim from the ground in a public domain is not considered a public domain, but rather, it is a place of exemption*); if it is below ten, it is as though he throws it on to the ground (*and he is liable*), and he who throws (*an object*) four *amos* along the ground (*that it lands four amos away*) is liable. Now we discussed this and asked: Why is it as though he threw it on the ground; surely it does not rest there (*but rather, it must rebound off the wall somewhat, and the final distance would be less than the four amos that is the least for which a penalty is incurred*)? And Rabbi Yochanan answered: This refers to a plump fig (*which will adhere to the wall, and not bounce back*). Yet why (*even in this case*) is he liable? Surely it diminishes the four *amos* (*for the fig now becomes an extension of the wall*)?

The *Gemora* answers: There (*by the fig*) he does not abandon it (*i.e., he does not plan on having it stay there indefinitely; therefore it does not become part of the wall*), here (*by the earth*), he does abandon it.

Rava inquired: What is the law if one (*while standing in a public domain*) throws a board and it lands upon pegs (*ten tefachim high, and now this board becomes a private domain*)?



The *Gemora* asks: what is the basis for his inquiry? If he is asking about the placing down of the object and the constituting of the partition coming simultaneously, that was Rabbi Yochanan's inquiry!

The *Gemora* answers: Rava was asking what the law would be if one throws a board with an object on top of it. Do we say that since they come simultaneously, it is like the placing down of the object and the making of a partition (*simultaneously*); or perhaps, since it is impossible for it (*the object*) not to be slightly raised (as *the board is landing on the pegs*), and then it lands, it is like the making of a partition and the placing down of an object? The *Gemora* leaves this question unresolved. (99a - 99b)

DAILY MASHAL

The Curtains of Light

By: Meoros HaDaf HaYomi

"Five curtains shall be attached to one another, and five curtains shall be attached to one another... and you shall attach the [sets of] curtains with hooks." (Shemos 26). Would it not have been preferable to make one set of ten curtains instead? There would then be no need to attach the two sets of curtains by means of the golden hooks, as we find in this week's Daf Yomi. The Baal HaTurim explains that the ten lower curtains represent the Ten Commandments, divided into two *luchos* of five commandments each. Therefore, the curtains were also divided into two sets of five curtains each. We can further explain that the eleven upper curtains represent the entirety of the Torah; the five books of Chumash, and the six orders of Mishna.

As we learnt above (Shabbos 28a), the term "Mishkan" technically refers to the curtains, and not to the beams (*kerashim*) that supported them. The main purpose of the Mishkan was to be a vehicle through which the light of

Torah study was revealed to the world. The Mishkan was also referred to as the *Ohel Mo'ed*, the word *ohel* very much resembling the Hebrew word "*hilo*" which means shine (Rashi Shabbos 88a s.v. *V'Moshe yikach*).

Whereas the curtains of Mishkan represented the light of Torah in all its aspects, *luchos*, Chumash, and Mishna; the beams that supported them represented the physical performance of the mitzvos, through which we accept upon ourselves the yoke of Hashem's kingship. For this reason, the silver sockets at the base of each beam were called *adonim*. My father, (the Avnei Nezer of Sokatchov *zt"l*) explained that this word stems from Hashem's Name, *Adon*, which signifies His ultimate mastery.

Torah study does not necessarily express submission to Hashem's will, since even as an intellectual occupation alone, it is pleasant and sweet as honey. Rather, the main expression of our obedience is to fulfill Hashem's will in practice, through the performance of His mitzvos. Just as it is impossible to construct a building without first laying a sturdy foundation, so too the curtains of Torah study must be spread over the supportive pillars of mitzva observance. A person can meditate over the deepest mysteries of tefillin, with the greatest *dveikus*, but if he did not fulfill the mitzva of tefillin in practice, his meditation is worthless.

However, there is great difference between fulfilling the mitzvos with deep contemplation of their significance, and mindlessly following the rote of practice. For this reason, the *kerashim* were necessary to form a bridge between the *adonim*, which represent submission to Hashem's will, and the curtains, which represent deep contemplation of the Torah. *Keresh*, which means beam, is made up of the same letters as *keshet*, which means bond. The *kerashim* formed the bond between theory and practice (From Shem MeShmuel, parshas Teruma).