

This month's Daf Digest is dedicated
L'Ilui Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev
By Mr. and Mrs. Manny Weiss

OVERVIEW of the Daf

1) The Amah measurement (cont.)

The Gemara concludes its unsuccessful challenge to Abaye's position that in the context of sukkah and mavoi the five tefach amah is used, when Abaye is forced to admit that the issue is a debate between Tannaim.

Rava, however, can maintain that there is no dispute between Tannaim on this issue.

2) Measures, interpositions and walls

R' Chiya bar Asi in the name of Rav States: Measures, interpositions and walls are laws taught to Moshe Rabbeinu on Har Sinai for which there is no source in the Torah.

The assertion that measurements are Halacha L'Moshe M'Sinai is challenged from the teaching of R' Chanan who derives many halachos related to measurements from the verse that describes the fruit of Eretz Yisroel.

The Gemara answers: The halachos are in fact Halacha L'Moshe M'sinai and the verse was merely used by Chazal as a support for those halachos.

The assertion that interpositions are Halacha L'Moshe M'sinai is challenged.

The Gemara answers: The part of the law that is Halacha L'Moshe M'sinai is the halacha that an interposition must cover most of the body and be something that is objectionable.

The Gemara explains which law related to walls is Halacha L'Moshe M'sinai according to R' Yehudah and R' Meir.

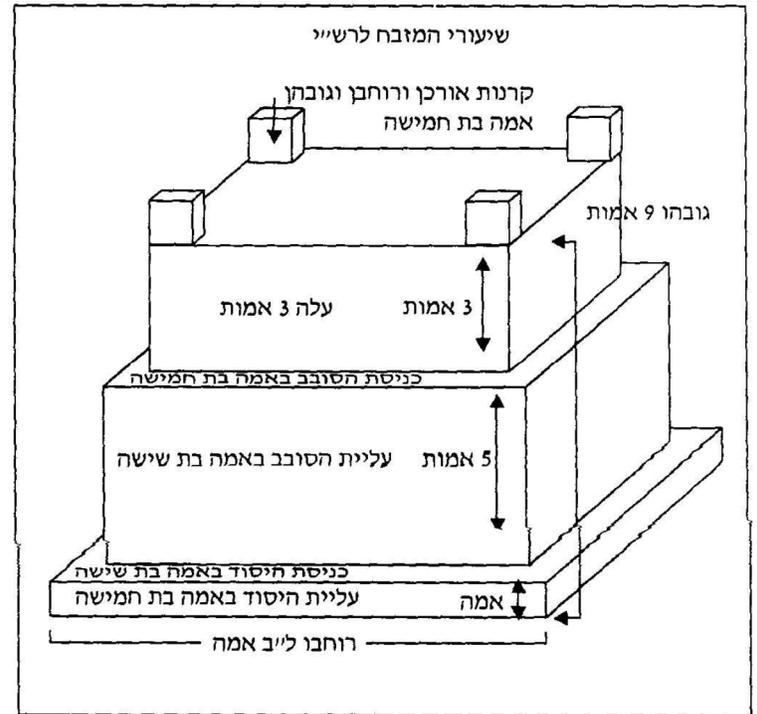
3) The beam of the mavoi

The Gemara asks: If the beam is more than twenty amos above the ground and one wishes to reduce the size of the opening, how deep must the platform extend to be acceptable?

R' Yosef asserts that it has to be a tefach deep whereas Abaye asserts that it must be four tefachim deep.

The Gemara begins to explain the point of disagreement between the two opinions. ■

Daf DIAGRAM



The measurements of the Mizbe'ach - According to Rashi

REVIEW and Remember

1. Which amos were used to measure the different parts of the altar?
2. What different measurements are derived from the pasuk that praised the produce grown in Eretz Yisroel?
3. What constitutes a Biblical chatzitza?
4. What constitutes a Rabbinic chatzitza?

Gemara GEM

The Torah laws of intervening materials and immersion

דאמר רבי יצחק דבר תורה רובו ומקפיד עליו חוצץ

The words of Rabbi Yitzchok indicate that the Torah considers the immersion in a mikvah unacceptable if most of the body is covered with some substance, but only if the person cares to have this substance removed. However, this leads us to the conclusion that if the entire body is covered with some matter (oil or dirt), the immersion would be invalid even if the person did not care about the presence of that intervening material. This is stated explicitly in another Gemara (Yevamos 78b) in the name of Rav Kahane. “The immersion would be val-

id in terms of the Torah law only if most of the body is covered with an intervening substance about which the person has no objection, but if the entire body is covered, the immersion is not valid, even if the person has no objection.”

מרן רי"ז הלוי (Hilchos Mikvaos, Ch. 2) explains that when the Torah validates an immersion when a minority of the body is covered with dirt, it is because the person is totally immersed in the water, and the water is in fact, directly in contact with most of his body. The small portion of his body that is not in contact with the water is not enough to invalidate the immersion. However, when most of the body is shielded from contact with the water, it is not merely a problem that this part of his body is not immersed in the mikvah, but it is as if the person is not in the water at all, and it is as if he is standing outside the mikvah altogether. ■

Distinctive INSIGHT

A Partition – מחיצה

The concept of a מחיצה is a wall or partition which separates between two domains, or which encloses an area. Its dimensions must be at least ten tefachim tall, and it is legally valid whether it is man-made or naturally standing. It should not be of a material which will move when pushed by a normal wind. It can be a slope which rises to a height of ten tefachim, if this height is achieved within a distance of four amos.

Technically, it can be constructed out of ropes which are strung up horizontally, if there is less than a three tefachim vertical distance between each rope. Similarly, it can be comprised of vertical boards, as long as the boards are less than

three tefachim from one another. These guidelines are based upon the concept of לבוד—where less than three tefachim of open space is considered solid. Constructed in such a manner, this wall is a מחיצה גרועה—an inferior wall, unless it is made using ropes which are both horizontal as well as vertical.

A מחיצה can be made of any material, and it is valid even if it will be taken down immediately after Shabbos is over. Even a standing tree with its leaves and branches can be considered a wall, if the branches and leaves are secured so that they do not move in the wind. Live animals which are restrained in their place, or people standing next to one another can also comprise a מחיצה, as long as they stand at a distance closer than three tefachim to each other. Mishna Berura (362:5, #39) adds that

when people stand together, they can only be used as a partition when they do not know that they are being used as a wall. If they are aware of this, then we cannot use them as such, because they may come to view the laws of Shabbos with disrespect.

An additional manner to construct a legal barrier is with a צורת הפתח. This is when we have two vertical poles and a horizontal beam across the top of them. The horizontal element does not have to be in contact with the vertical poles, but it must be directly above them. The poles on the sides must be strong enough to support the hanging of some type of door, even one of light weight reeds.

The halachos of walls affect the laws of Shabbos, mixed seeds in a field (כלאים), and building a sukka. ■