

This month's Daf Digest is dedicated
L'iluy Nishmas Mrs. Yenta Weiss, Rivke Yenta bas Asher Anshel & Yosef ben Chaim HaCohen Weiss
By Mr. and Mrs. Manny Weiss
L'iluy Nishmas שרגא פייוול דוד בן קמואל
By the Abramowitz family

OVERVIEW of the Daf

1) Diligence in Torah study

Various interpretations are offered that relate to the necessary diligence for Torah study based upon a pasuk in Shir HaShirim.

2) Divine reward

A number of verses are cited that discuss the topic of Divine reward.

3) Clarifying R' Yehudah's opinion

The Gemara asks: When R' Yehudah ruled that the area can not exceed two beis seah did he mean the size of the watering hole or did he mean the size of the watering hole as well as the area between it and the posts?

The Gemara concludes that R' Yehudah allows the water hole to be two beis seah aside from the area between it and the posts.

A statement of R' Shimon ben Elazar is quoted in which he differentiates between an area enclosed for residential use and an area enclosed for the sake of the open space that surrounds it. In the former case there is no limit regarding the size of the enclosed area whereas in the latter case it may not be larger than two beis seah.

4) MISHNAH: R' Yehudah and Chachamim disagree whether it is permitted to allow traffic to pass between the double posts.

5) The opinion of Chachamim

R' Yochanan and R' Elazar emphasize the rationale behind Chachamim's ruling. R' Yochanan, however, does not subscribe to that view.

A Baraisa is cited in which R' Yehudah and Chachamim seemingly take the opposite position from what they stated in the Mishnah. The Gemara, however, explains why the cases are different and there is in fact no contradiction.

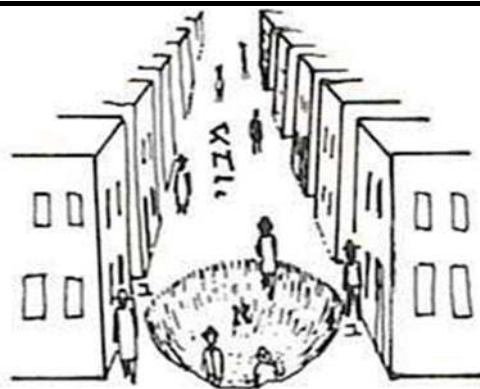
6) A reshus harabim situated on a mountainside

R' Yitzchak bar Yosef in the name of R' Yochanan states: One is not liable for carrying in a reshus harabim in Eretz Yisroel.

Abaye explains that the ruling is limited to the steeply inclined areas. This understanding is corroborated by a similar quote in the name of R' Yochanan.

Rachavah asked Rava: Is a mound that has the dimensions to qualify as a partition treated like a reshus harabim if

Daf DIAGRAM



רשות הרבים

מבואות המפולשות בבורות וכו'

Rava had said that the public traffic passing through an area nullifies the status of its being a private domain. The Mishna (Taharos 6:6) is brought as a challenge against Rava, for here we see that a mavoi which opens into a pit is considered to be a private domain for Shabbos. ■

REVIEW and Remember

1. How is Hashem patient toward the righteous and toward the wicked?
2. Explain כל שתשמישה לאויר.
3. Why don't the oceans prevent the entire globe from being classified as a reshus harabim?
4. How does one construct a belt around a well?

Today's Daf Digest is dedicated
By Mr. and Mrs. Daveed Rine
In loving memory of their grandfather
הרב אהרן משה בן הרב דוד ז"ל
Rabbi Aaron M. Rine

HALACHAH Highlight

Out of sight partitions

דכולי עלמא נמי מקיף אוקיינוס

The entire world is also surrounded by the ocean

The Gemara relates that although Eretz Yisroel is surrounded by seas, mountains and valleys it is not considered a private domain. If Eretz Yisroel were considered a private domain as a result of these natural partitions the entire world would be considered a private domain since every landmass is surrounded by ocean. Ramban¹ explains that the reason natural partitions do not render the circumscribed land a private domain is that one who stands in the center of area surrounded by these natural partitions will not see the presence of these partitions. Beir Halachah² asserts that Ramban's wording implies that the shortcoming of not seeing the partitions that circumscribe an area is limited to natural partitions, but there is no requirement for one to be able to see man-made partitions erected to circumscribe an area. Ritva³, however, maintains that even man-made partitions are invalid if one standing inside of the circumscribed domain cannot see the partitions, and Sha'ar HaTziyun⁴ contends that one should adopt a stringent position concerning the matter in accordance with Ritva's position.

This stringency poses an issue when constructing an eruv around a large city since it is likely that one standing in the center will not be able to see the partitions. Nishmas Adam⁵, based on a Gemara in Bechoros (54b), asserts that

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traffic travels over it? Rachavah further explains that his question is only relevant concerning the ruling of R' Yehudah in the Mishnah.

Rava answered: According to R' Yehudah anytime traffic travels over a slope it loses its status as a valid partition regardless of how steep the slope may be.

The Gemara unsuccessfully challenges Rava's understanding of R' Yehudah's position.

7) MISHNAH: R' Akiva and R' Yehudah ben Bava disagree about which type of watering hole may be enclosed by well-boards. ■

one could see a distance of 16 mil. Rav Moshe Feinstein⁶ also wrote that one may be lenient up until a distance of 32 mil, meaning that from where one stands, one can 16 mil in each direction. He then proceeds to suggest that Manhattan does not extend 16 mil in each direction. Accordingly, one could consider Manhattan a private domain even according to this opinion since one could see the natural partitions that surround it. Although practically one will not be able to see any of the natural partitions since there are buildings that block one's view, nevertheless it seems logical that the presence of those houses are not an impediment to consider the area circumscribed by natural partitions. ■

1. פירוש רמב"ן לקמן נ"ט.
2. ביאור הלכה סי' שמ"ו ד"ה קרפף.
3. ריטב"א ד"ה דהא מקיף.
4. שער הציון סי' שס"ג ס"ק צ"ד.
5. נשמת אדם כלל מ"ט סק"ב.
6. שו"ת אג"מ או"ח ח"א סי' קל"ט. ■

Gemara GEM

Reward for Mitzvos in the World-to-Come

היום לעשותם ולא למחר לעשותם, היום לעשותם למחר לקבל שכרם

Ben Yehoyada explains this concept in terms of the halachah which we find in the case of a שכיר, a wage earner. In terms of mitzvah observance and the reward which is granted for it, the role of man in this world is as a paid wage-earner. The law is that wages are due only at the time the mission is completed. Accordingly, mitzvah observance is something which can only be performed in this world. Therefore it can only be

rewarded in the next world. The job is effectively over when one departs this world, and this is the time payment has come.

The situation regarding Torah study is different. The Jewish souls continue to remain immersed in Torah study after they depart from this world. They continue to enjoy the radiance of the Shechina eternally. Because there is no end to the pursuit of Torah study, there is no reason to wait until one's stay in this world is over before receiving reward.

Our Gemara focuses upon this contrast. Mitzvah observance is performed in this world, but it is not available to be done in the next world. Therefore, mitzvah observance is able to be rewarded in

the next world only.

Chanukas HaTorah on Parashas Yisro (cited in Shas Lublin, p.120) notes that the halachah is that a wage earner must be paid his earnings immediately upon the completion of his work. Delay beyond a 12 hour period is in violation of the rule of לא תלך. How, then, can Hashem delay the payment of reward for mitzvos until the next world?

One answer is that the employer is only obliged to pay immediately if the employee demands payment. The רשעים who expect payment immediately are, in fact, rewarded in this world. The righteous fulfill mitzvos without expecting payment. They are content to wait until the next world. ■

