

OVERVIEW of the Daf

1) Support for Rabbah's understanding of the dispute between R' Gamliel and R' Yehoshua

R' Nachman bar Yitzchak and R' Ashi suggest support for Rabbah's position that the dispute between R' Gamliel and R' Yehoshua is only when the ship came to rest outside the techum.

2) Do the restrictions of techum apply above a height of ten tefachim?

R' Chananya questioned whether the laws of techum apply above a height of ten tefachim. Three applications of this question are presented.

A number of unsuccessful proofs are suggested.

3) R' Gamliel's "telescope"

A Baraisa explains how R' Gamliel used a tube for measuring distance.

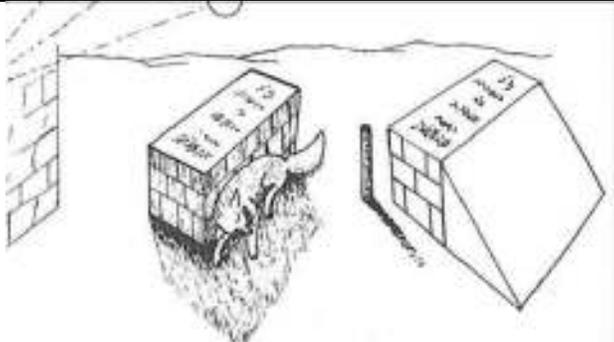
The Baraisa continues to explain how to measure the depth of a valley, the height of a palm tree and how to prevent carnivorous animals from resting in the shade of a grave.

4) Returning from outside the techum

A student wandered out of the techum. R' Chisda asked R' Nachman how to help the distressed student and R' Nachman advised making a wall of people around the student that extends into the techum.

R' Nachman bar Yitzchak begins to ask Rava why R' Chisda did not offer this ruling on his own. ■

Daf DIAGRAM



הרוצה שלא תשרה חיה רעה בצל הקבר נועץ קנה בארבע שעות וכו'.

The Baraisa teaches that if someone does not want a wild animal to rest in the shade of a tomb, he should stick a pole in the ground (א) at the fourth hour of the day to determine the angle of the sun. He should then construct an inclined mound along the side of the stone (ב) to prevent an animal from lying there. ■

Today's Daf Digest is dedicated
 By Rabbi and Mrs. Avi Banker
 In memory of their father
 ר' חיים יוחנן בן ר' אברהם יצחק ז"ל

Distinctive INSIGHT

Yemos HaMoshiach and Gedarim

סלקא דעתך מדאליהו לא אתא משיח נמי לא אתי במעלי שבתא לישתרי אליהו לא אתי משיח אתי דכיון דאתי משיחא הכל עבדים הן ישראל

The Gemara tells us that although Eliyahu HaNavi does not come on Erev Shabbos, Moshiach may come on a Friday. The Gemara explains that Eliyahu does not come on Erev Shabbos because his coming will disrupt preparations for Shabbos. Moshiach's advent, on the other hand, will not be so disruptive, since when he comes the non-Jews will serve the Jews, and prepare for Shabbos for them.

The obvious question is, what about the cooking for Shabbos? How can the non-Jews cook for the Jews for Shabbos in view of the prohibition on Bishul Nochri? And, what about the preparation of wine for Shabbos, in view of the prohibition on Stam Yeinam?

The Meshech Chochmah (to Shemos 12:22) notes that in Egypt, the Jews did not keep the mitzvos, but did keep the fences and barriers – they did not change their names, language and clothes. Conversely, in the Babylonian exile the Jews kept the Torah, but spoke the language of the land, changed their names, and married into the local populace.

Asserts the Meshech Chochmah, in Galus the fences and barriers are of primary importance, as a bulwark against assimilation. And it is for this reason that Chazal introduced prohibitions such as Bishul Nochri and Stam Yeinam, so that even in Galus we might retain our national character and existence.

Hence, he explains, Chazal state that even Eliyahu HaNavi will not be allowed to cancel the eighteen decrees that are intended as fences and barriers (Avodah Zarah 36a). Even though he serves as the harbinger of Moshiach, when he comes the Galus is not yet at an end.

When Moshiach comes, however, the enticement for assimilation will no longer exist, as the nations will be subordinate to Am Yisroel. Hence, there will no longer be a need for the decrees that were intended as fences and barriers, and Hashem Himself may overrule them, allowing them to make the preparations of the first Shabbos of Yemos HaMoshiach.

(See the Meshech Chochmah's statement there that with the advent of Moshiach and the rebuilding of the Beis HaMikdash, the ruling of R' Zeira that women who are niddos must wait five days before they begin counting their seven clean days [Berachos 31a] will also be nullified, for otherwise a woman will never know when to bring a korban because she had been a zavah.) ■

Today's Daf Digest is dedicated
 By Rabbi and Mrs. Michael Glassenberg
 In memory of their father
 ר' משה בן ר' ארי' לייב, ע"ה

HALACHAH Highlight

Disembarking a boat on Shabbos

כי פליגי בשעמדה

They disagree when the boat comes to rest

The Gemara discusses one who travels by boat and on Shabbos travels beyond the techum. If the boat anchors in a port it is permitted for the travelers to walk anywhere on the boat. This ruling does not follow R' Yehoshua's position who maintains that one may only walk within his four amos which is the halacha that applies to one who walks outside of his techum. Teshuvos Maharam Alshaker¹ cites three opinions regarding the permissibility to disembark from a boat on Shabbos. The first opinion maintains that it is prohibited to disembark unless the boat was already in the port before Shabbos. This position is based on the position that one can establish residence even higher than ten tefachim off the ground. Consequently, when Shabbos began he established his residence on the spot where he was and if the boat travels more than 2000 amos from that place he has left his techum and becomes confined to the place where he is, i.e. the boat. The second opinion contends that when on a boat one does not acquire any residence and thus when the boat arrives in the port travelers may disembark the boat on Shabbos. The third opinion writes that if during bein hashemashos the boat was within ten tefachim of the ground the travelers established residence in that place and they are given 2000 amos from that place.

REVIEW and Remember

1. What do the words if the Mishna "רצו להחמיר" imply?

2. If a person committed to become a nazir on the day that Moshiach arrives, why is it permitted to drink wine on Shabbos?

3. Why will Eliyahu HaNavi not arrive on Erev Shabbos or Erev Yom Tov?

4. Can Moshiach arrive on Erev Shabbos or Erev Yom Tov?

Shulchan Aruch² rules that one who was traveling by boat and reached a port on Shabbos but from the time that Shabbos began until the boat reached the port the boat was more than ten tefachim off the ground he may disembark and is given 2000 amos from the place where he first reached within ten tefachim of the ground. Maharam Alshaker adds that one may be lenient to disembark in accordance with the lenient position only if that is the local custom. However, if the local custom is that travelers do not disembark on Shabbos one may not disembark in violation of the local custom. ■

1. שו"ת מהר"ם אלשקר או"ח סי' ק"ח.
2. שו"ע או"ח סי' ת"ד סעי' א'. ■

Distinctive INSIGHT

The arrival of Eliyahu at a Bris on Shabbos

יש תחומין למעלה מעשרה או אין תחומין למעלה מעשרה

The Gemara does not arrive at a conclusive answer whether there is a status of techumim above ten tefachim or not. Due to this uncertainty in halachah, we conduct ourselves לחומרא, and we do not allow a person to leave his techum by going above ten tefachim. This also would mean that Eliyahu HaNavi would not come down on Shabbos from above ten tefachim.

Chasam Sofer (Teshuvos 6:#98) asks how Eliyahu HaNavi can come to a bris milah which occurs on Shabbos. The Gemara use a basis of understanding that Eliyahu is subject to observing the mitzvos, and coming to each bris that occurs on

Shabbos would necessarily require that he come from above ten tefachim to the ground. The Gemara in Rosh HaShana (11b) also teaches that Eliyahu will come and inform us of the redemption on the night of Pesach, which is a Night of Guarding (ליל שימורים). Again, how can he come from above ten tefachim to our homes, from above ten tefachim to below, when this is a violation of the laws of techum on Yom Tov?

Finally, Ya'avetz here notes that the rule is במתים חפשי מן המצוות—once a person has died, he is released from the mitzvos. How does our Gemara treat Eliyahu as being fully obliged to keep the mitzvos, including rabbinic laws?

Ya'avetz answers that we only say that a person that has died is released from mitzvos when it deals with positive mitzvos. However, this "soul" is still required to not violate negative commandments. Travelling beyond the techum of Shabbos or Yom

Tov is a negative command, and we therefore do not allow Eliyahu HaNavi to travel to the earth from his place above ten tefachim.

Chasam Sofer explains that, in fact, Eliyahu can attend the bris milah ceremonies on Shabbos. When Eliyahu departed this world, his body never left the ground. His soul and spirit ascended in a fiery chariot (see Melachim 2, Chapter 3), where it joined the spirits of the angels, but his body still resides here on earth, in the Gan Eden on earth. Whenever he appears in his bodily form, it is with this body, and while in this form he is fully obligated to observe all mitzvos. However, when he visits at a bris milah, it is in his spiritual form, and as such he is not subject to mitzvah limitations of not traveling beyond the techum.

When Eliyahu will come to inform us of the redemption, he will appear in his bodily form, and as such, he will have to be in compliance with the laws of techum. ■