

OVERVIEW of the Daf

1) Dividing a body of water

R' Chiya taught the following Baraisa: If a fish net is placed in a body of water at the end of the techum of two cities, dividing the body of water at the line that separates the techum of one city from the other, an iron wall is necessary to permit drawing water.

R' Yosi the son of R' Chanina laughed and rejected this ruling. The reason, the Gemara concludes, is that Chazal are lenient regarding issues of partitions that enclose areas of water.

2) Clarifying the Mishnah

The Gemara notes that the ruling of R' Yehudah is seemingly no different than that of Chachamim.

Rava explains that Chachamim allow an area of eight by eight whereas R' Yehudah allows an area of four by four. This explanation is supported by a Baraisa. Additionally, Rava explains that the dispute is relevant only as far as walking is concerned but carrying is only permitted within four amos according to all opinions.

3) Four amos

A source is cited for the halachah that a person is granted four amos and there is a slight disagreement regarding measuring the four amos between R' Meir and R' Yehudah.

R' Mesharshiya told his son to ask R' Pappa whether the four amos are measured objectively or subjectively.

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REVIEW and Remember

1. Explain הרי הן כרגלי כל אדם.
2. Are a person's four amos measured objectively or subjectively?
3. Explain how R' Sheishes's explanation of the Mishnah could be consistent with Beis Hillel?
4. According to Rav's understanding of Chachamim, why may the residents of the middle chatzer not carry in the outer chatzeros?

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By Mr. and Mrs. Daveed Rine
In memory of their father
הרב אברהם אליהו בן הרב אהרן משה, ע"ה

Gemara GEM

The place of a person

והני ארבע אמות היכא כתיבא כדתניא שבו איש תחתיו כתחתיו [וכמה תחתיו] גופו של אמות ואמה כדי לפשוט ידיו ורגליו דברי רבי מאיר רבי יהודה אומר גופו של אמות ואמה כדי שיטול חפץ מתחת מרגלותיו ומניח תחת מראשותיו

The Gemara derives from a pasuk that a person's place is four amos.

R' Tzadok HaKohen (Dover Tzedek, Kuntres Ner HaMitzvos, Mitzvas Aseh §1) notes that elsewhere (Berachos 8a) it is stated that from the time of the destruction of the Beis HaMikdash, Hashem has no place in the world other than the four amos of halachah.

On the basis of our Gemara, Reb Tzadok explains that the place of Hashem is in the soul of a person who observes halachah. Such souls are spiritual replicas of the Beis HaMikdash. This is indicated by the measure of four amos – the extent of a place of a person.

Reb Tzadok stresses that what is meant here is not the study of halachah, but rather its observance. He continues on to note that elsewhere (Shabbos 5a) we learn that a person's hand is considered tantamount to a four amos by four amos place. Thus, we see that it is in a person's deeds that his place is determined.

Elsewhere (Pri Tzaddik to Tetzaveh §6), Reb Tzadok writes that Shemiras Shabbos is Hashem's four amos of halachah in this world – indicating that the four amos of halachah are the four amos of Shabbos.

The Gemara in Berachos (25a) states that there must be four amos between a person who is davening and any excrement. Interestingly, the Rashba there writes that the reason why this is the measure of distance is that distancing from excrement is a part of the mitzvah of קדוש – והיה מחניך קדוש (Devarim 23:15). Posits the Rashba: the personal מחנה of each person is four amos, and therefore he must distance himself accordingly so his personal machaneh will remain kadosh. ■

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HALACHAH Highlight

Measuring the size of an amah

His body is three amos

The Gemara records a disagreement between R' Meir and R' Yehudah concerning the size of the four amos in which a person may transport something in a public domain. According to R' Meir, a person's body is three amos and each person is given an additional amah so that he could stretch out his arms and legs. R' Yehudah agrees that a person is three amos but asserts that the additional amah is to allow a person to take an object that was beneath his feet and move it to above his head. Tosafos¹ writes that the statement that a person is three amos tall refers to a person's height up until his shoulders. Including one's head a person is taller than three amos. In contrast, Rashbam² contends that the length of a corpse is three amos including the head.

Aruch HaShulchan³ follows Rashbam's opinion that three amos includes a person's head. He then takes the government's report that an average size person is 160cm (approximately 63 inches). If this represents 3 amos, one amah equals 53.3cm (approximately 21 inches). Sefer Shiurin Shel Torah⁴ notes that according to Tosafos, if a person's height is 160cm but the measure of three amos is only to a person's shoulders it would emerge that an amah would be approximately 44cm (17.3 inches). The difficulty, however, is that people who are 160cm tall are smaller than averaged size. He further explains that the government actually has a range of what they consider average sized and although it begins at 160cm it extends to 174cm (68.5 inches). The truth is that an

גופו של אמות

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R' Pappa answered that they are measured subjectively.

4) Clarifying the Mishnah

R' Shimon's parable in the Mishnah is explained to indicate a disagreement R' Shimon has with Rabanan.

The Gemara questions the ruling in the Mishnah cited by R' Shimon regarding three courtyards.

R' Yehudah explains that they are not considered residents of the middle courtyard because the middle residents placed separate eruvin in the outer courtyards and thus did not join together to create one residence.

R' Sheishes explains that the two eruvin were placed in separate houses in the middle courtyard and thus did not join together to create one residence.

R' Acha the son of R' Avya questions both explanations.

R' Ashi resolved R' Acha's difficulties.

Rav is quoted as teaching that the ruling in the Mishnah only reflects R' Shimon's opinion, but according to Chachamim the outer residents may use the middle courtyard while the residents of the middle courtyard may not use the outer courtyards. ■

average size person is 170cm (approximately 67 inches). Accordingly, three amos includes the head an amah will be approximately 58cm (22.8 inches) and if it is without the head an amah will be 48cm (18.9 inches) and these numbers parallel the numbers of Rav Avrohom Chaim Na'eh and Chazon Ish who arrive at their respective conclusions using an egg as the starting point of their calculation. ■

1. תוס' ד"ה גופו.

2. רשב"ם ב"ב ק: ד"ה והכוכין.

3. ערוך השלחן יו"ד סי' ר"א סעי' גי-ד.

4. שיעורין של תורה סי' ד' אות ה'. ■

Distinctive INSIGHT

How tall are people?

ר' יהודה אומר גופו של אמות וכו'

R' Yehudah says: A person's body is three amos etc.

Tosafos notes a discrepancy between R' Yehudah's statement and a halachah in Bava Basra (2b). The Gemara there rules that a partition built in a shared courtyard must be four amos high to prevent one neighbor from gazing at the other. If, however, a person is only three amos tall, as R' Yehudah states, why is it necessary to build a partition

four amos high?

Two different approaches to resolve this contradiction are suggested. In his first approach, Tosafos accepts the Gemara's statement that people are three amos tall and the reason the partition must be four amos tall is the possibility that there will be a mound of dirt next to the wall or that the neighbor may stand on his toes. To prevent gazing even in these circumstances it is necessary to construct a partition four amos tall.

The second approach is to explain that the Gemara's statement that people are three amos tall refers to their height excluding their head. This is supported by the Gemara in Shabbos (92a) which

makes a calculation based upon the way the Children of Kehas carried the Aron HaKodesh. The calculation is accurate only if we assume that there are three amos from a person's shoulders to the ground. A difficulty with this second approach, Tosafos notes, is that a mikveh must be three amos tall to correspond to a person's height. If a person is taller than three amos, the height of the mikveh will not be sufficient. Tosafos answers that when a person enters the water the water level will rise enough to cover the additional height of his head. Additionally, when a person immerses he bends his head forward which also decreases his overall height. ■

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