



OVERVIEW of the Daf

1) Clarifying R' Akiva's position (cont.)

Ulla concludes his response to Rabbah's challenge.

A Baraisa is cited that further elaborates on the deferment of one who was on "A distant road."

2) The size of the world and thickness of the firmament

Rava states that the world is six thousand parsas'ot and the thickness of the firmament is one thousand parsas'ot.

Rava's position regarding the thickness of the firmament is challenged from a Baraisa and the Baraisa proves to be a refutation to Rava and Ulla but not R' Yochanan or R' Chanina.

Four refutations for Rava's first statement concerning the size of the world are presented.

3) Astronomy

The Gemara records two disputes between the Jewish sages and gentile sages regarding astronomical occurrences. In both cases Rabbi presented proof to the position of the gentile sages.

Two additional Baraisos that discuss related topics are recorded.

4) Clarifying R' Eliezer's position

A contradiction is noted between R' Eliezer's position in the Mishnah and his position in a Baraisa.

Two resolutions are presented.

5) Clarifying R' Yosi's position

A Baraisa records a different source for R' Yosi's position. ■

REVIEW and Remember

1. How does Rava demonstrate that the world is one thousand parsas'ot thick?

2. How large is Gehinom?

3. What are the two disagreements between the Jewish sages and the gentile sages?

4. What are the two ways to understand R' Eliezer's position?

Today's Daf Digest is dedicated לזכר נשמת הרב הקדוש רבי אלימלך בן הרב הקדוש רבי אליעזר ליפמאן זצלה"ה מליזענסק

Gemara GEM

Do travel distances in halachah change due to modern transportation?

תנו רבנן: היה עומד חוץ למודיעים ויכול ליכנס בסוסים ובפרדים יכול יהא חיוב, ת"ל ובדרך לא היה. והלא היה בדרך

The Gemara mentions as a matter of fact that the distance which can be traveled in a day is 30 mil. The distance from Modi'im to Yerushalayim is 15 mil, the amount that can be traversed in half of a day, from midday until sunset. This halachah of a person who is far away being exempt from bringing a Pesach is only one of several halachos which hinge upon mitzvah obligations which are relative to time and distance. The poskim discuss how the relationship to time and space is affected with modern means of transportation, where people can cover greater distances in less time. In our case, the question is how the halachah views the walking distance of 15 mil as being a guideline when a person in a car or train can travel this distance in a matter of minutes.

Another halachah which hinges upon this is found in the laws of mourning. A relative heard about the death of his family member after the shivah period was already underway. If, for example, he arrives and joins the family on day six of the shivah, he can join them and count with them in order to finish the shivah all together, provided that he is coming from "close by". What is this distance? It is 10 parsas, the distance one can walk in one day. The question here also is whether this distance can be expanded due to modern means of transportation.

שו"ת דברי מלכיאל writes that even with railroads, where a person can cover more distance in one day, the halachah will use the standard of the Gemara which is based upon travel by foot, or by regular travel by wagon. We do not adjust distance regarding mourning or regarding the Korban Pesach due to the ability to travel farther by car or by plane.

This is also the opinion of the מהדו"ק ח"ג (ג"ק) who brings a proof from the Gemara (Makkos 5a) where we do not assume conspiring witnesses can travel on "a very swift camel." ■

Today's Daf Digest is dedicated כ"ק מרן הרה"צ רבי יהושע העשיל אייכענשטיין זצלה"ה האדמו"ר מזידטשוב-שיקאגו נלב"ע י"א אדר ת"ש

Today's Daf Digest is dedicated in memory of ר' בערל בן ר' יחיאל

HALACHAH Highlight

How many minutes before עלות השחר is הנץ החמה?
 רבי יהודה אומר עוביו של רקיע אחד מעשרה ביום וכו' מעלות השחר עד הנץ החמה ארבעת מילין משקיעה ועד צאת הכוכבים ארבעת מילין וכו'

R. Yehuda says: The thickness of the firmament is one tenth (of the sun's compass during the day)...From Alos HaShachar until Haneitz HaChama is 4 mil and from shkiyah until Tzeis HaKochavim is 4 mil.

The average person can walk 40 mil¹ per day. The times when the day changes over into night and the night into day are referred to as “neshef².” The period of time from shkiyah until tzeis and from Alos HaShachar until Haneitz are each one tenth of the entire day.

Our Gemara's discussion is valid during the months of Nisan and Tishrei, where the amount of daylight/night time hours are equal. In other words, there are 12 daylight hours and 12 nighttime hours. The Poskim are at odds how to calculate the “neshef” times during the winter when the days are shorter (e.g. when there are only 10 light hours) and the summer days which are longer (when there are 14 light hours). There are those³ who say

we always calculate the neshef time as one-tenth of the day. Others hold⁴ that the neshef hours are set in accordance with the amount of sunlight in the months of Nisan and Tishrei. According to the calendar of Rav Y.M. Tuchachinski (zt”l), Alos HaShachar is 90 minutes before the נץ and it is proper⁵ to follow this opinion l’chumra. (See below for further details.) According to many Poskim⁶, however, Alos HaShachar is 72 minutes before Haneitz HaChama. ■

1. בקונטרס ביאורים לזמני הלוח של הג”ר סופר, הביא שהוא בערך קילומטר
2. וכדאיתא בברכות ג’ ע”ב שכשנעקר היום להעשות לילה, וכשנעקר הלילה להעשות יום ניקרא “נשף”
3. עי’ בקונטרס הנ”ל בהרחבה בכל השיטות בזה
4. ע”ש
5. כ”ז שם, וע”ש שכתב שרק לחומרא י”ל כן. ונפ”מ מזה להחמיר כן לענין סוף זמן ק”ש ותפלה של ערבית בדיעבד, וספירת העומר בברכה, וסיפור יציאת מצרים, וקריאת המגילה בלילה עכ”ד
6. וביארנו בדף הקודם שענינו הוא דס”ל שמיל הוא 18 דקות, ולכן זמן הנשף שהוא הרי ד’ מילין כמפורש בגמ’ כאן, ה”ה 72 דקות. משא”כ לגרי”מ טיקונציסקי ז”ל צ”ל שמיל הוא 22.5 דקות, ולכן זמן הנשף [שה”ה ד’ מילין] הוא 90 דקות. ובמחלוקת זו בשיעור מיל עי’ ברמ”א באו”ח בריש סימן רס”א, שכתב ששיעורו 18 דקות ■

STORIES Off the Daf

The earth and the firmament

”עוביו של רקיע אי מששה...”

Rav Tzadok Hakohen, zt”l, explains that the dimensions of the world described in today’s daf allude to different types of spiritual work. The firmament is a balanced combination of fire and water, representing the rectification of physical desire which is likened to both fire and water. We achieve this by focusing on the Torah that is also compared to both fire and water, purifying our mind and subduing physical desires.

“Earth” rectifies greed and jealousy, because the way we lose our self-absorbed wanting for more is by turn-

ing our gaze outward to become involved with the needs of others. Once we are focused on “the world outside,” the drive for personal gain is subdued. To achieve this, we need to perform many, many acts of selfless giving—this is why the firmament is only a sixth of the dimensions of the earth.

A widow appealed to Rav Chaim of Sanz, zt”l, “Help me, Rebbe! I’m a poor widow and my children are starving!”

Rav Chaim was taken aback. He knew she sold apples in the market and made a decent living. Why was she coming to him for help?

“Rebbe, it’s true that I used to do alright, but I just bought a wagon-load of apples, and a false rumor has gone around the market that they’re rotten. No one will buy them!”

“Who told you that your apples are spoiled?!” cried the Sanzer Rav. “Take them out to the market now, and I’ll be right along!”

The woman did as she was told, and the Rebbe called out to his gabbai: “Let’s go.” He limped out to the marketplace, and planted himself at the widow’s stall. “Come buy some good, sweet, apples!” he cried out to the passerby. When people saw the great Sanzer Rav praising the merchandise, they rushed to buy until not a single apple remained—and they were sold at a good price, too!

“You see, there wasn’t anything wrong with your apples at all!” smiled the Rebbe. With a simple act, the Rebbe was able to help the woman overcome the devastating effects of a vicious rumor. ■

