

OVERVIEW of the Daf

1) A roofed public domain

Rav is quoted as ruling that one who transfers an object four amos in a roofed public domain is exempt since the public domain in the desert was not roofed.

The assumption that the public domain in the desert was not roofed is questioned from the fact that Rav himself ruled that the area beneath the wagons, used to transport the beams of the Mishkan, is a public domain.

The Gemara explains how the beams were stacked in a way that the area beneath the beams was not a roofed public domain.

2) The beams of the Mishkan

A Baraisa records a dispute between R' Yehudah and R' Nechemiah regarding the shape of the **קרשים**. According to R' Yehudah the beams tapered from an amah at the base to a fingerbreadth at the top and according to R' Nechemiah the beams were an amah thick at the top as well.

Each opinion offers a pasuk that supports their position and an explanation of the other's pasuk.

An unsuccessful challenge to R' Yehudah's position is put forward.

The Gemara elaborates on the differences between the two opinions concerning the way the layers of curtains would hang.

Dvei R' Yishmael equates the way the curtain would drape onto the ground to a woman whose dress trails behind her.

A Baraisa teaches: The bottoms of the beams were carved to form rectangular pegs that would fit into the sockets. The hooks in the loops of the curtains appeared like stars in the sky. ■

REVIEW and Remember

1. Why is a person who throws an object four amos in a roofed public domain exempt from liability?
2. What were the dimensions of the beams of the Mishkan?
3. How was the middle bar inserted into the beams?
4. To what does Dvei R' Yishmael compare the Mishkan?

Distinctive INSIGHT

The Twinning of the Boards, – and a Marriage Message

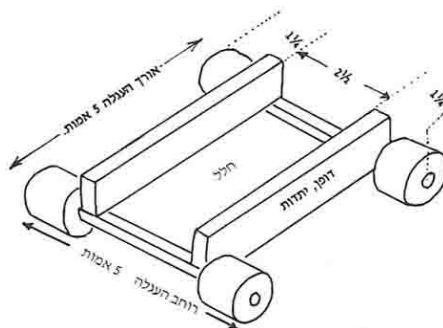
ת"ר קרשים מלמטן עוביין אמה ומלמעלן כלין והולכין עד כאצבע... האי עייל והאי נפיק – דשפי להו כי טורין

According to Rabbi Yehuda, the boards were one cubit thick at the bottom, and gradually tapered upward so that at the top they were merely a finger breadth thick. The verse (Shemos 26:24) describes how the boards situated at the northwest and southwest corners had to taper two ways, so that they joined up levelly with the boards of the back and side walls. "And they shall be twinned at the bottom, and at the top they shall be unified by the single ring." At the top, these corner boards were **תמים** – tapered down – to the required size to fit the rings. Our Gemara describes this final shape to be "like a hill that was perpendicularly steep up one side and a gradual slope on the other." The word **תמים** of the corner boards expresses a double thinning in breadth and in thickness.

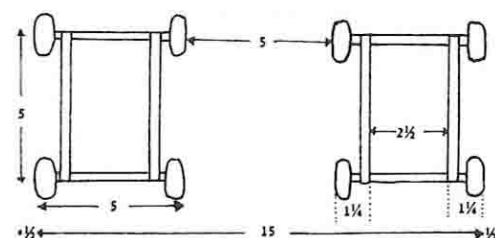
At the bottom, the two panels were twins, but they could not be unified as one, since the width of the silver sockets separated the two boards. However, at the top, the two boards were one against the other and were as one panel.

In his **מעין בית השואבה**, Rabbi Shimon Schwab notes that this serves as a simile to marriage. In material matters it is possible for man and wife to be similar, as twins, but not unified as one person. This is symbolized by the boards which at the bottom (material) are twinned. But at the top, which represents higher, spiritual matters, the panels are unified. This is done by means of a ring. This might be the source for the common practice to use a ring for kiddushin, since the building of a Jewish home is in many ways akin to the building of a minor Mishkan. ■

Daf DIAGRAM



The length and the width of the wagon was 5 amos each.



ואמר רב משום רבי חייא עגלות תחתיהן וביניהן וצדיהן רח"ר. פרש"י נמצאו ב' אמות ומחצה בולטין מכל צד
The distance between the two wagons was 5 amos.

HALACHAH Highlight

Positional preference in items of holiness

תנו רבנן: קרשים מלמטן עוביין אמה, ומלמעלן כלן והולכין עד כאצבע, שנאמר (שמות כו: כד) 'יהיו תמים על ראשו' ... דברי רבי יהודה. רבי נחמיה אומר: כשם שמלמטן עוביין אמה כך מלמעלן עוביין אמה שנאמר (שמות כו, כד) יחדו.

Our Rabbis taught: The planks that formed the walls of the Mishkan were one amah thick at their base, and would gradually taper until they were only one fingerbreadth wide at the top, as the verse states regarding these planks: 'they will come to an end at the head (= top)'. This is the opinion of Rabbi Yehudah. Rabbi Nechemiah says: Just as the planks were one amah thick at their base, so were they one amah thick at their top, as the verse states: 'together', implying that the planks would maintain a uniform thickness.

The Magen Avraham¹, quotes the opinion of the Shelah HaKadosh² regarding the wearing of a Talis. It is the opinion of the Shelah that one should place a piece of cloth on one side of the Talis in order to identify it as the side of the Talis to always be worn at the neck. This segment of cloth is commonly referred to as the Atarah (crown). The purpose of designating one side of the Talis to always be worn at the neck is in order to guarantee that the same Tzitzis are always worn to the front of the person. This is based on a Yerushalmi³ regarding the planks of the walls of the Mishkan. The Yerushalmi states that a plank that merited to be placed to the north must always be placed to the north. This concept is related to the concept of מעלין בקודש ולא מורידין (we rise in holiness and do not descend). Correspondingly, the Tzitzis that merited being to the front of the person should always remain such, and to that end a cloth is employed to mark the elected "top" of the Talis. However, the Magen Avraham⁴ references the view of the Arizal⁵ who maintained that is no need to designate one side of the Talis to always be the top.

The opinion of the Shelah is sourced in the Yerushalmi. However, what would be the reasoning of the Arizal who is not particular that the same side of the Talis always be at the top, especially since the concept can be traced to a Yerushalmi? Rav Moshe Freidman, the Boyaner Rebbe הי"ד, deals with this question in a responsum⁶.

He suggests that this concept that an item that what utilized in one position should always be utilized in that position, and not be utilized in a lesser position applies only to two items or more, such as the planks in the Mishkan. He posits, however, that this matter of positional preference does not apply to one item. Consequently, positional preference does not apply to a Talis being that is a single item. He wishes to provide evidence for this view from Tosafos⁷ regarding the opinion of Rabbi Yehudah of our passage. Tosafos writes that it would be disrespectful to place the thicker end of a plank which is generally placed on the ground up near the tapered narrow end of another plank. The Boyaner Rebbe infers from this that the disrespectful act is placing the thicker end near a narrower end, but if both ends of the plank were equal, there would be no disregard to invert the side that had been below to be on top. He further asserts that support for his position can be derived from the stones of Ya'akov Avinu. The Gemara⁸ states that when Ya'akov Avinu prepared for sleep in Beis El, he gathered stones and placed them around himself as a protection from beasts of the night. The stones began to quarrel amongst themselves, each desiring that the righteous one place his head upon them. Hashem then miraculously joined all the stones together. The Boyaner Rebbe point outs that the question remains: why didn't the different stones now joined together continue to bicker with each one claiming that the righteous one should place his head upon the section of the stone where they were situated? The inference is that positional status is equal in one item. In a return responsum, Rav Eliyahu Teumim Frankel⁹ commented on different points of the Boyaner Rebbe's argument. ■

1. מג"א (סי' ח ס"ק ו)
2. שלי"ה (מסכת חולין, עמוד האמת ד"ה בענין, דף ג ע"ב בדפוס צילום הנפוצ)
3. ירושלמי (שבת פרק יב ה"ג)
4. שם
5. כן מתבאר מדבריו בשער הכוונות (ענין הציצית סוף דרוש ב') וכן ראה בנגיד ומצוה (דניני ציצית).
6. שו"ת דעת משה (ירושלים, תשד"ס) - חלק מו"מ בהלכה סי' ז, דף קכז סע"ב. תוכן תשובתו נלמד מהתשובה שהשיב לו רבי אליהו תאומים פרנקל בשו"ת נחלת אביי (סי' נט). ע"ש.
7. תוס' לעיל (דף צא ע"א ד"ה הניחא)
8. חולין (דף צא ע"ב) וכן הובא ברש"י (בראשית כח, יא)
9. שו"ת נחלת אביי (בילגורייא תרצ"ז - סי' נט). ע"ש ■

Gemara GEM

The Silver Sockets were Lords

והיו שמנה קרשים ואדניהם כסף ששה עשר אדנים שני אדנים תחת הקרש האחד ושני אדנים תחת הקרש האחר:

"So that there are eight boards and their silver sockets, sixteen sockets, two sockets under one board, and two sockets under another board." (Shemos 26:25)

The west side of the Mishkan had six ordinary beams, as well as an additional two special beams at its corners, one on the northwest corner, and one at the southwest.

The Torah tells us that there were a total of eight beams on the western side, and that 16 silver bases had to be made for them, since there were two bases for each beam.

The Kli Yakar explains that the bases are called אדנים which has the connotation of lordship - אדון. This is meant to teach a lesson in humility. If a person considers himself lowly, G-d lifts him up and makes him great in his generation. The bases were thus the lowest parts of the Mishkan, and the beams rested on them. Still, they were called אדנים which indicates that the bases were "lords".

This teaches that a person should be humble, and should not be easily offended

by what others do or say. He then will not be quick to respond to an insult by insulting the one who is denigrating him. Hashem will then lift him up and make him great.

However, even when he attains greatness, he must still remain humble. He should not consider himself great when he sees people honoring him. He must understand that this is a gift from Hashem, and that Hashem is causing people to honor him because this is a necessary part of the way that G-d directs the world. However, he must constantly be aware of his many shortcomings and that he does not deserve such an honor. ■

