

## OVERVIEW of the Daf

### 1) Drawing water from the sea (cont.)

The Gemara concludes its discussion regarding the permissible method of drawing water onto a ship from the sea.

### 2) Small boats

R' Huna states: A boat that is not four tefachim wide at a height of three tefachim (measured from the bottom of the boat) has the status of a karmelis. If it has this measurement, or if the bottom is filled with reeds and willow branches, it has the status of a private domain.

The view of R' Huna is challenged and a discussion ensues concerning the application of the principle גוד אחית מחיצתא.

### 3) Ships tied together

The Gemara questions the necessity of the Mishnah's ruling permitting carrying between two ships tied together.

R' Safra answers: The Mishnah is teaching that if the ships have different owners, an eruv may be set up to permit carrying from one boat to the other. This halacha that underlies this explanation is supported by a Baraisa.

### 4) Walls erected on Shabbos

The previously quoted Baraisa ruled that if walls were erected on Shabbos, the area contained by those walls return to their status of being a private domain. This is at odds with R' Nachman who asserted that one may not carry within walls erected on Shabbos.

The Gemara answers that R' Nachman's restriction applies only if the walls were erected intentionally on Shabbos.

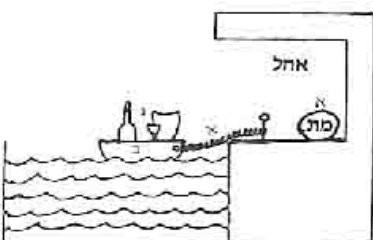
### 5) The rope that ties the two ships together

Shmuel rules: Even if the rope that ties the two ships together is thin, the boats are considered bound together to permit carrying from one to the other.

The necessity for this statement of Shmuel is because in a similar case related to issues of tum'ah, Shmuel ruled that only an iron chain will suffice. ■

## Daf DIAGRAM

קשרה (לספינה) בדבר המעמידה  
פרש"י - אם היה ראשו אחד קשור באהל המת מביא טומאה לכלים  
שבספינה וכו'



א - The dead body, and the metal cable which is אבי הטומאה

ב - The boat, which is an אב הטומאה

ג - The items in the boat, ראשון לטומאה

Picture used with permission from פירוש חי

## Distinctive INSIGHT

### A Special Consideration for Water

אין מחיצה תלויה מתרת אלא במים. קל הוא שהקילו במים

According to the discussion in the Gemara, a suspended wall can be considered as if it reaches the ground. This, however, is only true if it comes relatively close to the ground. If it is far enough above the ground to allow a small kid to crawl under by having its head curl through the opening underneath, it cannot be considered solid. The amount which can be bridged is generally measured as being up to three tefachim height. A wall which is suspended above water is not one which can be penetrated by a kid. Therefore, by constructing a small partition (גוזזטרא) outside one's wall, suspended above the water, the halacha should allow drawing water into the window. Also, a fence over water in a yard should allow water to be drawn to either side of fence. Why, then, does the Gemara seem to suggest that this is a special consideration which we make only by water? This arrangement seems to be a standard case where מחיצה תלויה should be applied.

Ritva explains that this wall is also being breached by the fish which swim through the area which we want to view as being solid. The only reason we do, in fact, consider this suspended wall as being solid, and that we do not disqualify it due to the fish swimming through this area, is because we are lenient by water. And the reason we are lenient is because the fish swimming through are not noticeable. We cannot see them from our vantage point, and we therefore

(Continued on page 2)

## REVIEW and Remember

1. Explain גוד אחית מחיצתא.
2. Why were Chazal lenient regarding a "hanging wall" that is suspended over water?
3. Why did R' Safra call Rava "Moshe"?
4. Why is an iron chain necessary to secure a boat for issues related to tumah?

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לע"נ דוד בן מענדל הכהן  
by his children Mr. and Mrs. Craig Cowan, London, England

# HALACHAH Highlight

## Sitting Down on Simchas Torah

שכל מחיצה שנעשה בשבת בין בשוגג בין במזיד שמה מחיצה.

*For any wall that is made on Shabbos, whether unintentionally or intentionally, is called a wall...*

In accordance with the Gemara, Shulchan Aruch<sup>1</sup> rules that any wall that comes into being on Shabbos is a wall for the purposes of carrying. (However, walls that were deliberately set up on Shabbos in a manner that would normally allow carrying, by Rabbinic decree do not serve to allow carrying, although by Torah law they do create a private domain [reshus hayachid].)

This is not only the case concerning a wall that is made of some inanimate substance. Even if a group of people who are less than three tefachim apart from each other (so they are considered joined together by the principle of lavud) are standing - even walking - together, they form a valid Halachic wall.<sup>2</sup>

Here too, however, since walls that were deliberately set up on Shabbos do not serve to allow carrying, the people must not be aware that they are serving as a wall. Even if one of them is aware of their serving as a wall, carrying in the enclosure they create remains prohibited.<sup>3</sup>

Shemiras Shabbos K'Hilchasah<sup>4</sup> notes that this law may serve as the basis for the leniency practiced by many people, to sit down in a Shul on Simchas Torah during Hakafo, while people are dancing with Sifrei Torah, even though this is normally forbidden.<sup>5</sup> If a person feels compelled to sit down he may do so,<sup>6</sup> so long as the Sifrei Torah are being held by peo-

(Insight...continued from page 1)

ple who are surrounded by outer circles of other people. In these circumstances the Sifrei Torah are in a separate domain, and hence as if they are in another room. Hence, a person on the outside of that circle is allowed to sit down. ■

1. שו"ע אורח חיים סימן שס"ב סעיף ג': מחיצה העומדת מאליה דהיינו שלא נעשית לשם מחיצה כשירה:
2. שם סעיף ה': בכל עושים מחיצה בכלים ובאוכפות בין של ערב לבד כגון של חבלים או של שתי לבד כגון קנים נעוצים בארץ ומותרים עד סאתים אפילו ליחיד בישוב ובלבד שלא יהא בין חבל לחבירו ובין קנה לחבירו ג"ט ואפילו בבעלי חיים ובלבד שיהו כפותים ואפילו באנשים שעומדים זה אצל זה בפחות מג' ואפילו כשהם מהלכים חשובים מחיצה וביניהם רה"י וכו'.
3. משנה ברורה שם ס"ק ל"ט: והוא שלא ידעו וכו' - אף דבמחיצה כזו אין בה משום בנין בשבת מ"מ אסור כשידעו כדי שלא יבואו לזלזל באיסור שבת. ואפילו בדיעבד אסור ודינו כמחיצה הנעשות במזיד בס"ג: [עיי"ש עוד בס"ק מ"א].
4. פכ"ד הערה קי"ח.
5. ע"י במשנה ברורה סימן קמ"ו ס"ק י"ז: א"צ לעמוד וכו' - ואפילו העומדים על הבימה דא"צ לעמוד מפני ס"ת אלא כשאדם נושא אבן כשמונחת במקומה א"צ [עיי"ן בריש סימן קמ"א דדוקא הקורא והעולה לתורה צריכין לעמוד] וכן אפילו כשאחד תופסה בידו כגון בעת שקורין ההפטר חיון שהוא יושב במקומו א"צ לעמוד לפניו אפילו הם בתוך ד"א שלה על הבימה. ודע דבעת שנושאים אותה חייב לעמוד לפניו עד שתתכסה מעיניו או עד שיגיעו המוליכה למקומה ואפ"י סמיכה על איזה דבר אסור דסמיכה כשיבה:
6. דסמכין על מחיצת בני אדם רק בשעת הדחק, כמבואר ברמ"א סימן שס"ב סעיף ז': הגה ואין לעשות מחיצה של בני אדם רק בשעת הצורך ובשעת הדחק, עיי"ש. ■

## Gemara GEM

### The נשמה of Moshe Rabeinu

אמר ליה רב ספרא: משה! שפיר קאמרת.

Rava taught that the Mishnah should be understood to allow not only transferring from one of the two boats which were tied together to the other, but also that this may be done via a smaller boat which is between them. Rashi understands that Rav Safra was questioning Rava, because the Mishnah only states that one may carry between the two tied boats themselves. Rav Safra called Rava "Moshe", as if to say, "How could someone as great as you say

something that is not indicated in the Mishnah?" Ritva says that Rav Safra was not arguing with Rava. Rather, he was acknowledging that what Rava said was correct, and one may carry via the small boat, although it is not tied to the others. However, Rav Safra was pointing out that the words of the Mishnah only indicate that one may carry directly between the two tied boats.

Why did Rav Safra call Rava "Moshe"? The Ari zt"l explains that the נשמה of Moshe Rabeinu is the source of the souls of all talmidei chachamim among the Jewish people throughout the generations. The spark of this soul is especially characteristic among the Torah sages who are the

leaders of each generation. This is why we sometimes find certain distinguished Torah personalities referred to as "Moshe", because the spirit of Torah and wisdom and its special powers are derived from his soul.

The Zohar teaches that the radiance of Moshe Rabeinu shines in every generation by means of the Torah leadership of each era. This is why Rav Safra called Rava by the name "Moshe". Alternatively, it could simply be that Rav Safra meant to compliment Rava. Just as Moshe Rabeinu was the leader of his generation, so, too, Rava was a leader and prominent communal figure of the people of Bavel. ■