



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Tzaddik Ches

- A Braisa says, if one throws an object from one RH"R to another, with a RH"Y in between, if the object travelled a total of 4 amos in the 2 RH"R combined, he is chayuv. If not, he is patur.
 - The chiddush is, that we don't say passing through the airspace is if it had landed, and we do say that the amount travelled in each RH"R combines to reach the 4 amos minimum.
- **Rav** says, if one carries an item for 4 amos in a RH"R with a roof he is patur, because they did not carry in such a RH"R in the Midbar.
 - **Q:** The wagons that carried the boards of the Mishkan acted as a roof for the areas directly beneath them, and **Rav said in the name of R' Chiya** said, the areas beneath the wagons had the status of a RH"R!? **A:** There were 4 wagons that were used to carry the boards of the Mishkan, that travelled as 2 pairs of parallel wagons (==). The boards overhung each side of each wagon. The boards were placed on the wagons in piles (with the length of the boards being placed across the width of the wagons), each pile taking up less than the full length of the wagon, so there was a space between the piles of boards on each wagon. It is regarding this space that **Rav** said there was a din of RH"R, because that space had no roof over it.
 - **Q:** Each wagon was 5 amos long. The boards were piled up with the length of the boards across the width of the wagon (or the width of the boards along the length of the wagons). The width of the boards were 1 and a half amos. That meant they would make 3 piles of boards (they would make the maximum amount of piles so that they wouldn't have to pile them too high) which would take up 4 and a half amos. Assuming the piles were spread out evenly over the wagon, that left ¼ amah of space between the piles. That is less than 3 tefachim, so the din of "lavud" would apply, meaning even the spaces would be considered to have a roof!? **A:** The boards weren't placed on their width, they were placed on their depth, which was only one amah, thereby leaving wider gaps between the piles.
 - **Q:** If they were stacked on their depth, then they were stacked in 4 piles, which leaves 1 amah of space to be divided among 3 empty spaces – again less than 3 tefachim and therefore, due to "lavud" will be considered to have a roof on the space as well!? **A1:** If you follow the view that the boards got gradually thinner from bottom to top, that would mean that although they were one amah wide each on the bottom, they were a lot less than that on top, and the space between the piles at the top of the boards was more than 3 tefachim. So **Rav** was referring to those spaces. **A2:** If you follow the view that the boards were 1 amah thick throughout the entire length of the board, **R' Kahana** explains, that to give support and stability to the piles, the piles were made in groups, with 2 piles per group, which were put together so that each group had a joint thickness of 2 amos. One group was placed on one end of the wagon and the other group on the other end. That left a full amah of space in the middle. It is regarding that space that **Rav** said there is a din of a RH"R.
 - **Q:** There were no boards over that middle amah, but the floor of the wagon created a roof over the area beneath it!? **A: Shmuel** says, there was no floor to the wagon. The 2 sides of the wagon were held together by crossbars, without a floor.
- A Braisa says, **R' Yehuda** says, the boards of the Mishkan were an amah thick on the bottom and got gradually thinner from bottom to top, as the pasuk says they should be "Samim" at the top,

which means they should come to a point. **R' Nechemya** says they were an amah wide throughout, as the pasuk says "Yachdav".

- **R' Nechemya** says "samim" teaches that they should be made from one piece of wood. **R' Yehuda** says "yachdav" teaches that they should be perfectly even when placed together with all the other boards.
- **Q:** The pasukim explain that the 2 end boards of the western wall of the Mishkan were not fully visible on the inside of the Mishkan, because they covered the thickness of the last boards of the north and south side of the Mishkan. That makes sense according to **R' Nechemya**, but according to **R' Yehuda**, the walls got thinner towards the top, so a full board was not needed to cover the thickness?! **A:** These end boards were sloped on both sides (like a mountain – Rashi) and therefore covered the thickness of the north and south walls but remained flush with the other boards.
- A pasuk tells us that a pole was placed inside the boards that went across all the boards of the Mishkan. A Braisa says, this was done through a miracle, because the pole actually bent into the "ches" shape of the Mishkan every time it was placed into the boards.
- The bottom covering of the Mishkan was made of 10 panels. Each panel was 28 amos long and 4 amos wide. When they were all attached (along their widths), the entire cover was 40 amos long and 28 amos wide. When placed over the Mishkan, the 28 amos was placed over the width of the Mishkan. The Mishkan itself was 10 amos wide. That leaves 18 amos. According to **R' Yehuda**, who says the boards were the width of a finger at the top, the full 18 amos overhung the boards (9 amos on each side of the Mishkan) and covered the boards up until the sockets in which they stood (the boards were 10 amos high, the bottom amah of which was placed in the "Adanim" – sockets). According to **R' Nechemya**, the cover covered the amah thickness of the boards on each side. That left 16 amos remaining which overhung 8 amos of the boards on either side of the Mishkan (leaving the sockets and one amah of board uncovered). The width of the panels (which, when put together was 40 amos) was placed over the length of the Mishkan, which was 30 amos. That left 10 amos remaining. According to **R' Yehuda**, the full 10 amos covered the boards and the sockets of the western wall. According to **R' Nechemya**, one amah covered the thickness of the boards and the 9 remaining amos covered the boards up to the sockets.
- The second covering of the Mishkan was made of 11 panels of goat hairs. Each panel was 30 amos long and 4 amos wide. When attached by the width, the entire covering was 2 amos wider and 4 amos longer than the first covering. The 30 amos was placed over the width of the Mishkan. Using the measurements used above, this covering covered one extra amah on each side of the length of the Mishkan. According to **R' Yehuda** it covered the sockets, and according to **R' Nechemya** it covered the board up to the sockets. The 44 amos were placed over the length of the Mishkan. Two of those extra amos were hung down at the eastern side (the entrance) and were then folded back up onto the roof. The remaining 2 extra amos were let to hang on the back of the western wall. According to **R' Yehuda** it dragged 2 amos on the floor, and according to **R' Nechemya** it dragged one amah on the floor.
 - **R' Yishmael** says, the Mishkan looked like a woman walking in the marketplace, with her dress trailing behind her.
- A Braisa says: 1) the boards were chiseled out on the bottom to create 2 arms (the wood was chiseled all around so that the arms were not flush with the rest of the board on any side) and then placed into hollow places in the sockets, which held the arms and thereby stood up the board. The sockets were made so that the thickness around the hollowed out area were completely flush with the boards; 2) The 10 panels discussed above were sewn together in 2 groups of 5. The end of each group facing the middle then got 50 loops made of blue wool. Each loop of one group was connected to the loop of the other group that was opposite it, with a golden hook. The sparkle of the gold looked like stars in the sky.
- A Braisa says, the first covering was made of blue wool, purple wool, red wool and linen. The second covering was made of goat hair. This second covering required a lot more expertise than the lower covering. **R' Nechemya** explains, this is so because the hair had to be washed and spun while still on the goat.