

One does not set sail on a ship

אין מפליגין בספינה –

Overview

The **ברייתא** stated that one does not set out to sail on a ship less than three days before **שבת**. Our **תוספות** clarifies this ruling.

אפילו תוך התחום אסור משום שט¹ כדמוכח בפרק תולין² (לקמן קלט,ב ושם) -

Even if the ship will remain **within the שבת** it is **forbidden** to sail on this ship, because of ‘swimming’, as is evident in **פרק תולין** -

גבי ההוא צורבא מדרבנן³ דאמר למינא בעינא ואזיל לאידך גיסא ושמר פירי -

Regarding a Rabbinic student who said, I want to sleep on the ferry’, and he went to the other side of the river and guarded the fruits -

משמע דתוך התחום היה⁴ ואפילו הכי בלא הערמה אסור:

It seems that the פירות which he guarded were **within the שבת**, and nevertheless **without this deception it would be אסור** to ride on the ferry. Thus proving that one cannot sail on a ship on **שבת** even **התחום**.

Summary

It is forbidden to ride on a ship on **שבת** even **התחום**, because it is like swimming.

Thinking it over

Is the proof from **פרק תולין**⁵, only that it is **אסור** even **התחום**, or is it (also) a proof that it is **אסור** because of שט?

¹ Swimming is forbidden on **שבת** (in certain cases) out of concern that he may build a raft. The same **איסור** (for the same reason) applies to sailing on a ship on **שבת**. Our **תוספות** does not address why it is permitted to set sail three days before **שבת** (even if he will be sailing on **שבת**). See **מנחת אריאל** אות י'.

² See ‘Thinking it over’.

³ This **צורבא מדרבנן** had an orchard on the other side of the river. There was a ferry (operated by a נכרי) on his side of the river. The **צורבא מדרבנן** said on **שבת**, ‘I am going to take a nap on the ferry’, knowing full well that the נכרי will (sooner or later) cross the river. When the נכרי (eventually) crossed the river, the **צורבא מדרבנן** was able to guard his orchard. The גמרא there ruled that it is a הערמה by a דרבנן (the prohibition for sailing is only a דרבנן), so it is permitted; indicating that without the הערמה he would not be able to cross the river with the ferry (even though it was **בתוך התחום**).

⁴ See רש"י who writes, ואי איכא איסור תחומין לא היה מערים לצאת חוץ לתחום, It would seem that regarding sailing which is **אסור** because of a גזירה (maybe he will make a raft), the **צורבא מדרבנן** was willing to be מערים (see there רש"י), however regarding תחומין (הלכך כיון דצורבא מרבנן הוא לא אחמירו עליה דהוא לא אתי למעבד לכתחילה ד"ה הערמה), which is an outright **איסור מדרבנן** (not because of a גזירה), he would not have been מערים.

⁵ See footnote # 2.