

Daf 21: נְטִילַת יָדַיִם – RITUAL HAND WASHING

The Romans captured Rabbi Akiva and imprisoned him. Every day his disciples would bring him a measured quantity of water. One day, the prison guard looked inside the water bottle that Rabbi Yehoshua HaGarsi had brought for Rabbi Akiva and said: "There is no need for so much water." The wicked prison guard took the bottle, poured out half of the water, and handed the bottle back to Rabbi Yehoshua HaGarsi. Only a small amount of water remained in the bottle, and Rabbi Akiva decided to use it for *netilat yadayim* (ritual hand washing) even though doing so would leave him without any water to drink. Rabbi Akiva was unwilling to violate the *halachic* requirement for handwashing under any circumstance — despite the fact that he was old and weak, and irrespective of the fact that *netilat yadayim* is merely *mi'd'rabbanan* (a rabbinic enactment).



Daf 22: יְדִיעַת הַתּוֹרָה – TORAH KNOWLEDGE



The *Amoraim* (sages of the *Gemara*) explained there is just one path to becoming a great *talmid chacham* and truly knowing the Torah — and that is, through intense study. To develop a mastery of Torah, one must consistently invest time, effort, and labor in Torah learning — that is how a person can earn the privilege of becoming a *talmid chacham*. Mar Ukba advised that one should arrive at the *beit midrash* (study hall) in the early morning and depart late in the evening. In other words, Mar Ukva was trying to convey that to become a *talmid chacham* requires diligence, perseverance, and investment of much time.

Rava taught that achieving one's goals in Torah study demands a recalibration of priorities with an emphasis on intellectual-spiritual advancement at the expense of pursuing material wealth.

Daf 23: קַרְפֵּף – KARPEF



Any area surrounded by partitions is a *reshut hayachid* in which items can be carried on Shabbat without limit. However, the Mishnah teaches an exception to the above rule. A "*karpef*," is an area that is formally a *reshut hayachid* but in which the sages nevertheless prohibited carrying items on Shabbat. During Mishnaic times, the *karpef* was an area outside the city where tree logs were stored. The sages decreed that carrying on Shabbat was prohibited in a *karpef* whose length and width were both a little more than 70 *amot* (approximately 138 feet). The sages were concerned that such a large area, not used for dwellings, might be easily confused with a *reshut harabim* (public domain). People might mistakenly think that if it is permissible to carry inside a *karpef* on Shabbat, it would likewise be permissible to carry in a *reshut harabim* on Shabbat — ignoring the critical distinction that a *karpef* is surrounded by *mechitzot* (partitions) and is actually a *reshut hayachid*.



FROM THE TALMUD SEDER MOED MASECHET ERUVIN DAF 24

מן התלמוד:

סדר מועד, מסכת עירובין דף כ"ד:
"אמר להו רבי אבא אבוב דרב בריה
דרב משרשיא: הכי אמרין משמיה
דרבא: מים כנטעים דמו ושרי."

Translation

להו ... L'hu ... To him
הכי אמרין ... Hachi amrinan ... We say as follows
נטעים ... Netaim ... Planted trees

Explanation

Suppose a courtyard is designated to function as a residential area, but a section of that land becomes flooded with water. In that case, the courtyard retains its halachic status as a residential area because the water is reckoned to be like planted trees, i.e., something that benefits the courtyard's residents.

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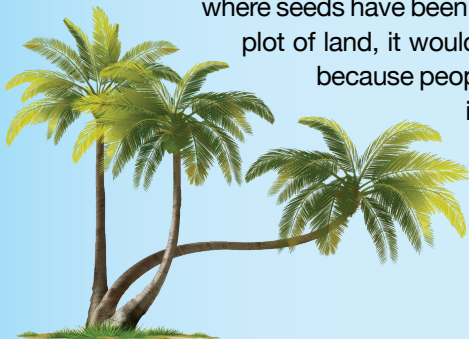


Daf 24: הַהִבְדֵּל בֵּין מָקוֹם נָטוּעַ לְבֵין מָקוֹם זָרוּעַ – THE DIFFERENCE BETWEEN PLANTED TREES & SOWN SEEDS

On the previous *daf* we learned it is prohibited to carry in a *karpef* on Shabbat, even though it is surrounded by *mechitzot*. However, in an area that serves as a dwelling place, (e.g., the yard of a house that is enclosed by *mechitzot*) the *chachamim* did not prohibit carrying on Shabbat — even if that area is extremely large.

What is the ruling regarding an area that initially served as a dwelling place and was later used for other purposes? For instance, a space surrounded by *mechitzot* that was once a residential courtyard and where now seeds are planted in a majority of the space, or, alternatively, where a block of trees was later planted?

The *Gemara* says that if seeds were planted (e.g., wheat, barley, tomatoes, and the like) in a space that had previously been a residential courtyard, then it is prohibited to carry in that space on Shabbat — because this space would no longer be considered fit as a place of dwelling. People are not accustomed to walking through a place where seeds have been planted. However, if trees were planted on that plot of land, it would still be considered fit as a place of dwelling, because people would customarily walk in a forest. As such, in that case, the *chachamim* would not prohibit carrying on Shabbat.



Daf 25: פִּי תִקְרָה יוֹרֵד וְסוֹתֵם – THE EDGE OF THE ROOF DESCENDS TO THE GROUND

There is an important *halachah* in *dinei mechitzot* (laws governing partitions) called “*Pi tikra yored v’sotem*” (the edge of the roof descends [to the ground] and closes up [the enclosed veranda on all sides]). This *halachah* was handed down to Moshe directly from God at Sinai.



When there is a need to create a *mechitzah* in a certain area, the *mechitzah* is built on the ground at a height of 10 *tefachim* (40 inches). This constitutes a legal recognized partition. The *halachah* “*Pi tikra yored v’sotem*” establishes the existence of a legal partition even in instances in which a physical partition is lacking. How so? Answer: If a roof hangs over a certain area, it is as if the edge or rim of the roof extends straight down to the ground, thereby creating a halachically kosher (fit) *mechitzah*.

Dvar Torah KI TAVO

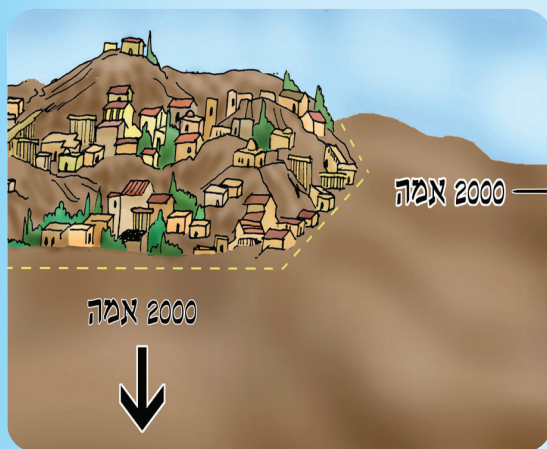
“הַשְׁקִיפָה מִמַּעַן קִדְשְׁךָ
מִדֵּשְׁשֵׁם וּבִרְךָ אֶת-עַמְּךָ
אֶת-יִשְׂרָאֵל”

When a Jew arrives at the *Beit Hamikdash* to observe the *mitzvah* of *biur ma’asrot* (elimination of tithes), he confesses and says: “*Hashkifah me’neon kodshesha min hashamayim u’varech et Yisrael*” (Look down from your holy abode, from heaven and bless Your people Israel.) The concept of “*Hashkifah*” is generally cited in the Torah in a negative context. For example, before the overturning of Sodom, the Torah states: “*Vayashkef al p’nei Sdom*” (And he looked over the face of Sodom); and also, before the upending of the Egyptians into the sea: “*Vayashkef Hashem al machaneh Mitzrayim ... vayaham et machaneh Mitzrayim*” (God looked down over the Egyptian camp ... and God threw the Egyptian camp into confusion.)

Why is a word that symbolized calamity cited, of all places, in the petition for a blessing recited by those punctilious in their observance of *ma’asrot*? Rabbi Alexandri explains in the midrash: “The power of those who offer *ma’asrot* is tremendous, as they transform a curse to a blessing. The person who subordinates his personal interests and sets aside the appropriate portion of his resources for *ma’asrot* and *matanot aniim* (gifts to the needy) is so great that even negative language, such as “*hashkifah*” transforms, on his behalf, into goodness. Instead of keeping his money, the farmer shared his bounty it with others, and through this selfless act, he also gained the power to turn a curse into a blessing.



Daf 26: תְּחוּם שַׁבָּת – SHABBAT BOUNDARY



What is the “*techum Shabbat*” (Shabbat border)? On Shabbat, *halachah* prohibits a person from walking farther than 2,000 *amot* (cubits), or approximately 1 kilometer from “his/her location” — i.e., the place a person was at the time Shabbat began. For instance, if a Jew walked in the desert when Shabbat began, “his/her location” would be the 4 *amot* surrounding where s/he was at the moment Shabbat started — from which it is permissible to walk a distance of 2,000 *amot* in any direction, but no more.

If a person stands inside a city at Shabbat’s start, the entire city is considered “his/her location,” because the entire city is considered one unit. As such, that person is permitted to walk 2,000 *amot* beyond the city limits from any side of the city.

The “*techum Shabbat*” is the boundary of two thousand *amot* from “a person’s designated place”. This boundary is not to be crossed on Shabbat. A person who wishes to walk a distance of more than 2,000 *amot* needs to establish an “*eruv techumin*” (halachic concept that extends an individual’s Shabbat boundary).

Daf 27: בְּכָל מְעַרְבִין – BAKOL ME'ARVIN



The first *mishnah* of *Masechet Eruvin* chapter 3, “*Bakol Me’arvin*” (with all [kinds of food] they may make an eruv) deals with the question of which food items are acceptable to use to fulfill the mitzvah of *eruv*. *Eruvei techumin* were instituted to halachically facilitate long-distance walks on Shabbat. *Eruvei techumin* are established by the placement of a food item at a pre-designated location.

Which food items may be used to create an *eruv techumin*? In response to this question, the first *mishnah* in this *perek* (chapter) replies — “*bakol me’arvin*.” Meaning, all food items are acceptable to serve as an *eruv techumin* — except for water and salt, as neither is considered *mazon* (a source of nourishment); they do not nourish, nor are they satisfying.



QUESTIONS FOR THE WEEK

1. What is a *karpaf* and when is it prohibited to carry items through it?
2. When is it considered as if there is a *mechitzah* even when there is no physical *mechitzah*?
3. What distance is it permissible to walk on *Shabbat*?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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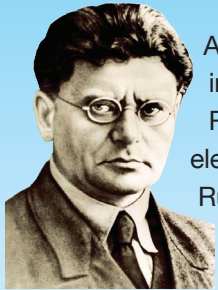
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HISTORY OF ISRAEL

[DEVELOPMENT OF THE NATION'S ELECTRIC GRID]

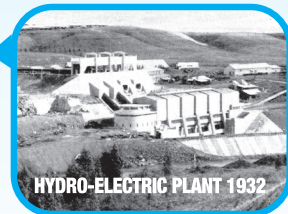


After the British established a mandate in *Eretz Yisrael*, they granted Pinchas Rutenberg a concession to supply the electricity in Jaffa and Tel Aviv in 1921. Rutenberg founded the Jaffa Electric Company and built an electric generation plant in Tel Aviv. Soon the streets of Tel Aviv were illuminated by the light of bulbs powered by electricity.

In 1923, Ruthenberg founded the Palestine Electric Corporation (PEC), which was soon awarded a concession to provide electricity to all of the Mandate, with the exception of the area in and around Jerusalem.



In 1932, Rutenberg built Eretz Yisrael's first hydro-electric power plant at Naharayim, on the Jordan River. The Palestine Electric Company also built additional power plants in Tel Aviv, Haifa, and Tiberias.



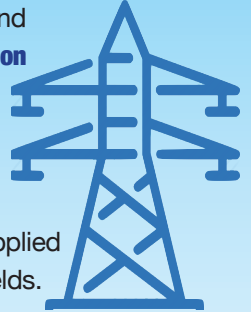
In 1942, when the company authorized to supply electricity to Jerusalem failed to provide enough power to the city, the British turned to the PEC to supply the electricity.



After the War of Independence, the PEC became the Israel Electric Company. Currently, 99.85% of the IEC is owned by the Israeli government. **ISRAEL ELECTRIC COMPANY** owns and operates **16 power stations**, with **58 generating units**: **16 steam-driven**, **29 gas turbines**, and **13 combined-cycle units**. IEC's installed capacity stands at **12,752 MW**.



IEC employs **11,391 workers** and provides service to **2.9 million customers** throughout the state of Israel. IEC still uses coal to produce a little under 50% of its electricity. It has been converting its coal plants to run on natural gas; the gas supplied by Israel's recently discovered offshore gas fields.



The IEC no longer has a monopoly on the production of electricity in Israel. Today, five privately owned power generating plants are currently either online or in the final construction stages.

Solar energy has been utilized to heat home water heaters in Israel since the 1950s. In 2002, a law was passed requiring the electric company to buy solar-generated energy.



In 2019, a little over 5% of all the energy generated in Israel came from solar energy. That percentage is expected to grow to 20% by the end of the decade.

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