



Seder Moed | Masechet Eruvin 35–41 | Shabbat Rosh HaShanah | 24 Elul – 1 Tishrei (September 13–19)



Daf 35: – מתי הוא הזמן הקובע לערב תחומין? –
WHEN DOES AN ERUV TECHUMIN TAKE EFFECT?

According to *halachah*, “*techum Shabbat*” (Shabbat boundary) is the defined physical area in which it is permissible to walk during Shabbat and Jewish holidays. *Techum Shabbat* is calculated by measuring 2,000 *amot*/cubits (about 1 kilometer or .62 miles), in every direction, from a person’s place of residence. An “*eruv techumin*” (mixing of domains) legally enables a person to walk to a destination up to 4,000 *amot* away on Shabbat. An *eruv techumin* is established by depositing food at a designated spot to establish a “personal place” at a location at the edge of a person’s *Techum Shabbat*.

If a person deposited food to establish *eruv techumin* on Friday morning, and on Friday afternoon, dogs found and ate those meals, is that *eruv* still kosher (valid)? According to the Talmud, regardless of when it was deposited, the food to establish an *eruv techumin* must still exist at Shabbat’s start. Meaning, if the dogs had not yet eaten the *eruv* food when Shabbat began, the *eruv* is kosher (valid) — even if the dogs subsequently eat the *eruv* food later on during Shabbat.

Why? When Shabbat began, the *eruv* was intact. Therefore, the spot where the food was deposited had become fixed as the “personal place” of the person who deposited the food there. Accordingly, even though dogs ultimately did eat the food, the dogs’ actions do not invalidate that *eruv* once the *eruv* had been formally established.

Daf 36: – שני ערובי תחומין – TWO ERUVEI TECHUMIN

On this *daf*, we learn about the case of a student who was uncertain where he would need to walk on Shabbat. For example, a student heard that a well-known rabbi planned to visit his city on Shabbat. The student wanted to welcome the rabbi but was unsure which side of the city he intended to enter.

The establishment of an *eruv techumin* at two locations on one Shabbat is not halachically valid. However, the *Gemara* states that a person is permitted to deposit food for an *eruv* at two locations and stipulate: “If I need to go out to one side of the city — the *eruv* I deposited on *that* side will be considered the *real eruv*. But, if I need to walk to the other side of the city, then *that eruv* will be considered the *real eruv*.”

FROM THE TALMUD
SEDER MOED
MASECHET ERUVIN
DAF 41

מן התלמוד:

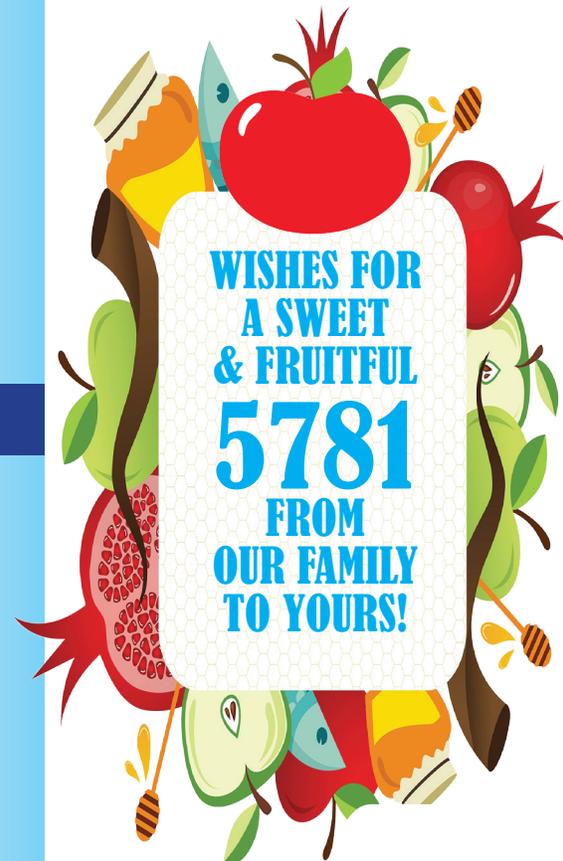
סדר מועד, מסכת עירובין דף מ"א:
”כל ימיו של רבן גמליאל
קבענו הלכה כמותו, עכשיו
אתה מבקש לבטל את דבריו?”

Translation

כל ימיו... *Kol yamav* ... All the days of his life
קבענו... *Kavanu* ... We established
כמותו... *K'moto* ... According to his opinion
לבטל... *Levatel*... To annul

Explanation

Rabbi Yochanan ben Nuri objected to Rabbi Yehoshua’s attempt, after Rabban Gamliel’s death, to deviate from Rabban Gamliel’s halachic rulings that had been followed in his lifetime.





**Daf 37: "יש בררה או אין בררה" –
"BREIRA": RETROACTIVE CLARIFICATION**

This *daf* features the very famous Tannaitic *machloket* (dispute) — “*Yesh breirah, oh ayn breirah*” (do we or do we not accept the legal validity of retroactive clarification). The following story illustrates this Tannaitic *machloket*:

Before eating produce grown in *Eretz Yisrael*, it is necessary to set aside *terumot* and *ma’asrot* (priestly gifts and tithes). A person wanted to set aside *terumah* from a barrel of wine. Instead of taking out some wine and stating, “Behold! This wine [which I have set aside] is designated as *terumah*,” that individual made the following statement: “After I have consumed the majority of wine in the barrel, I set aside the remaining wine as *terumah*.”

For the remainder of the wine to be validly classified as *terumah*, the “*Breirah*” principle must be applied. The owner needs to declare immediately that some of the wine becomes *terumah*. Precisely which droplets of wine become *terumah*? That will only be known in hindsight through retroactive clarification after the owner finishes drinking most of the wine in the barrel.



What is the *halachah*? Some maintain “*ayn breirah*” (*terumah* designation must be performed in advance, not retroactively). At the time of the act (when the wine was designated as *terumah*), it should be clear which portion in the barrel was for the *kohanim*. It may not be determined in the future. However, Rabbi Meir maintained “*yesh breirah*,” that it is valid for the portion designated as *terumah* to be clarified later.

**Daf 38: ערוב תחומין ברגלים –
ERUV TECHUMIN WITH ONE’S FEET**

We learned that an *eruv techumin* could be established by depositing food items at a spot outside the city and stating: “Here will be my residence.” The Talmud teaches that it is also possible for an *eruv* to be established by its intended owner without food. How is this done?



A person who seeks to establish an *eruv* can leave the city and stay at the spot designated for the *eruv*, from the time Shabbat begins until the stars appear in the sky. By doing so, that person causes that spot to be considered a “personal place,” a kind

of residence, since s/he was indeed there. Accordingly, the *eruv* owner is permitted to return to the city on Shabbat because their “personal place” outside the city has been established. Therefore on Shabbat, that person can walk an additional 2,000 *amot* from the *eruv*’s location.



**Dvar Torah
ROSH HASHANAH**



In his *Mishneh Torah Hilchot Teshuvah* (Laws of Repentance), Rambam specifies some elements that make it difficult for a person to repent. He first brings up a list of things that hold a person back from repenting, followed by things that “lock out” a person’s ability to do *teshuvah*.

The difference between something that holds a person back and something that locks out opportunities can be compared to trying to open a door with a heavy box positioned behind it, preventing the door from opening easily vs. opening a door with a deadbolt lock. The locked door is almost impossible to break open.

According to Rambam, a person who locks out the pathways to repentance is — “one who separates themselves from the community.” The power of a single individual to stand alone on Judgment Day and quite questionable. It is indeed *tefillah* (prayer), *teshuvah* (repentance) and charitable and patriotic acts performed on behalf of Klal Yisrael that open up the door of repentance before an individual.





דף 39: יום טוב שני של גדליהו –
SECOND FESTIVAL DAY OF DIASPORA



In the Diaspora, each *yom tov* festival is celebrated for two days. The reason for an extended celebration outside of *Eretz Yisrael* is because a long time ago, the Jewish calendar was not fixed in advance. At the end of each month, the *beit din* (court) would determine whether the concluding month was 29 days or 30 days. For example, on the 30th day of *Iyyar*, the *beit din* could declare the day to be *rosh chodesh*, and that day would immediately become *rosh chodesh Sivan*. However, sometimes, the *beit din* would choose to wait and set the 31st day as *rosh chodesh Sivan*.

The people who lived in *Eretz Yisrael* were close enough to the court to quickly obtain knowledge about the exact date when Rosh Chodesh was declared. Accordingly, they knew when to celebrate the holidays. However, the people who lived in *Chutz la'Aretz* (outside Israel) suffered from a lack of awareness of the geographic distance separating them from Israel's calendrical authorities. Therefore, the *chachamim* ruled that two days of *yom tov* would be celebrated in *Chutz la'Aretz* out of doubt about when the holiday begins.

דף 40: "תחום שבת" של חפצים –
"SHABBAT BOUNDARY" OF ITEMS



On this *daf*, the Talmud clarifies that the *techum Shabbat* (Shabbat boundary) applies not only to a Jewish individual but also to his/her belongings. Just as it is prohibited to travel more than 2,000 *amot* from a person's residence, it is likewise forbidden to take objects that belong to the Jewish person outside of the *techum Shabbat*. A Jew who ventures beyond the *techum Shabbat* commits two (*aveirot*) transgressions — i.e., one *aveira* for the individual going beyond the *techum*. The second *aveira* for taking the clothes that person is wearing outside the *techum Shabbat*. The *halachot* that govern *techum Shabbat* also apply to clothes, objects, and utensils. It is prohibited to take these items outside the *techum*.

דף 41: סעודה מפסקת בערב תשעה באב –
THE PRE-FAST MEAL PRIOR TO 9 AV

A *seudah mafseket* (concluding, or pre-fast meal) is eaten before starting the fast on *erev Tisha B'Av*. During the *seudah mafseket*, it is generally prohibited to eat two cooked dishes.



The *seudah mafseket* can also be the *seudah shlisheet* (third and final meal) of Shabbat— i.e., when *Tisha B'Av* falls on Sunday, the fast begins at *motzei Shabbat*. According to the Talmud, when *seudah shlisheet* is the *seudah mafseket*, none of the food restrictions associated with a regular *seudah mafseket* apply. Meaning, it is permissible to eat a wide variety of cooked foods at the meal — including meat and wine.



QUESTIONS FOR THE WEEK

1. Can a person rely on the validity of an *eruv techumin* that burned after Shabbat began?
2. What should a person who wants to establish an *eruv*, but has no food, do?
3. When is it permissible to eat meat on the evening right before *Tisha B'Av*?

***NOTE**
 ALL ANSWERS CAN BE FOUND
 IN THIS DAF YOMI PUBLICATION

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Limmud Rosh HaShanah: A BIT OF HOLIDAY LEARNING

5 GOOD SIGNS FOR THE NEW YEAR

There is a tradition to recite a series (seder) of supplications after Kiddush during the evening meal on the first night of Rosh HaShanah. These prayers, each one recited over a different foodstuff, are harbingers of "Simana Tova," good signs for the new year. Through this 'punny' custom, we take time to wish ourselves, our family, our friends, and our people a year filled with abundant blessing.

יהי רצון מלפניך
ה' אלהינו ואלהי אבותינו...

May it be Your will, HaShem, our God
and God of our ancestors ...



APPLE DIPPED IN HONEY
(the classic)
... that You renew us for
a good & sweet year.



DATE (*tamar*)
... that the new year will
be as sweet as a date.



CARROT (*gezer*,
also 'decree')
... that Your decrees
over us are all good.

BLACK-EYED PEAS, GREEN BEANS
(*rubia*, like 'yirbu, meaning 'increase')
... that the new year is filled with merit.



REB YISRAEL SALANTER* & THE SHOEMAKER

Everyone was ready for the High Holidays and Rabbi Yisrael Salanter was on his way to the synagogue when he heard continuous sounds of a banging hammer. The blaring noise came from a still-lit attic workshop where the town cobbler still toiled. Reb Yisrael rushed up to that attic and watched the shoemaker bent over his unfinished work. These were the townspeople's shoes which they would need for the incoming winter.

Reb Yisrael exclaimed: "What are you doing here still working at this late hour before the holiday?" The shoemaker raised his head and replied: "As long as the candle is still burning, there is still time to fix things [*tikkun*, תיקון]."

So, Reb Yisrael went out into the streets of the town and cried out: "Jews! As long as the candle [of your souls] still burns, there is still time to fix the world [*tikkun olam*, תיקון עולם]."

[*Reb Yisrael Salanter, 19th Century head of Eastern European Mussar Movement].



כמה תקיעות חייב אדם לשמוע בר"ה, תשע; לפי שנאמר: תרועה ביובל ובר"ה ג' פעמים, וכל תרועה פשוטה לפניו ופשוטה לאחריה, ומפי השמועה למדו שכל תרועות של חדש השביעי אחד הן, בין בר"ה בין ביו"כ של יובל, תשע תקיעות תוקעין בכל אחד משניהם: תר"ת, תר"ת, תר"ת [אורה חיים, סימן תקצ סעיף א]

How many blasts of the shofar must one hear on *Rosh Hashanah*? Nine. Why? Because the Torah mentions the word *Teruah* three times in reference to *Rosh Hashanah* and the Jubilee year. Each *Teruah* must have a *Tekiah* sounded before it and after it. Accordingly, one must hear *Tekiah-Teruah-Tekiah*, *Tekiah-Teruah-Tekiah*, *Tekiah-Teruah-Tekiah*.

תרועה זו האמורה בתורה, נסתפק לנו אם היא היללה שאנו קורים תרועה, או אם היא מה שאנו קורים שברים, או אם הם שניהם יחד; לפיכך, כדי לצאת ידי ספק צריך לתקוע תש"ת ג' פעמים, ותש"ת ג' פעמים, ותר"ת ג' פעמים [אורה חיים, סימן תקצ סעיף ב]

There is uncertainty as to the true meaning of *Teruah*. It might be what we call *Shevarim*. It might be what we call *Teruah*. And it might be a combination of the two, which we call *Shevarim-Teruah*. To guarantee proper fulfillment of the mitzvah, we sound a full complement of shofar blasts according to all three possible variations. Thus, instead of nine sounds of the shofar, there thirty.