

Seder Moed | Masechet Shabbat 79-85 | Shabbat Shavuot | 1-7 Sivan (May 24-30)

מה שמועות פתחו

## Daf 79: – דוֹצֵאת צֶבַע בְּשַׁבָּת – TRANSPORTING DYE ON SHABBAT

A person who carries an insignificant item into the *reshut harabim* (public domain) does not violate a Torah prohibition. Accordingly, the rabbis questioned what quantity of dye is considered “significant”? The *baraita* states that on Shabbat it is prohibited to carry the amount of dye needed to color a small amount of wool — because in attempts to sell their merchandise, dye merchants were accustomed to providing samples of their product to potential buyers. Therefore, even a small amount is considered significant.

In ancient times, dyes were prepared from herbs. In contrast to dye, the *baraita* asserts that a small quantity of herbs is *not* significant, because no one would invest the hard work required to produce dye from just a few herbs. Therefore, the measure of herbs to make a person liable for carrying on Shabbat is the equivalent to the amount required to prepare dye able to color a small garment.



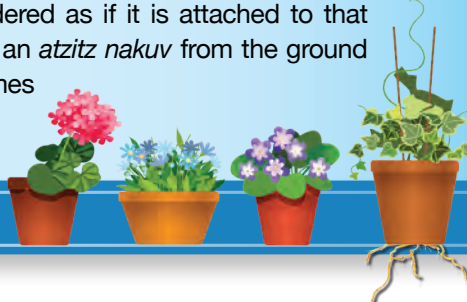
## Daf 80: – סוגים שונים של דיו בתיבה – DIFFERENT TYPES OF INK USED FOR WRITING

What measure of ink makes a person liable for having violated the prohibition against carrying on Shabbat? Answer: the amount of ink used to write two letters (e.g., “ab”) makes a person liable for *hotza'ah*. Any amount less than that is considered insignificant and would not result in the carrier's liability. The *baraita* adds that whether the ink is on a quill or in an inkwell, a person always needs to check whether there is sufficient ink with which it is possible to write two letters.



## Daf 81: – עציץ נקוב – A PUNCTURED FLOWERPOT

On Shabbat, it is prohibited to detach a plant growing in the ground. A person who does so violates *issur tolesh* (the prohibition against detaching). The Talmud cites the case of an *atzitz nakuv* (punctured flowerpot), i.e., a plant in a flowerpot in which there is a hole. Even though the plant is no longer attached to the ground, the roots could protrude through the hole to draw sustenance from the ground. A plant that draws sustenance from the ground is considered as if it is attached to that soil. The rabbis decreed it prohibited to raise an *atzitz nakuv* from the ground on Shabbat, because when lifted, it becomes detached from its source of sustenance.



## FROM THE TALMUD

SEDER MOED  
MASECHET SHABBAT  
DAF 85

מן התלמוד:  
סדר מועד, מסכת שבת דף פ"ה:  
”רב אחא בר יעקב אמר: חורי -  
שנעשו בני חורין מנכסיהן.”

## Translation

נעשו ... Ne'eh'su ... Became, were made  
to be  
מנכסיהן ... Me'nichsayhem ... From their  
possessions

## Explanation

Rav Aḥa bar Yaakov interpreted the verse about the children of Seir the Horite to mean that the Horites received their name because the sons of Esav drove them from their ancestral land, and in so being uprooted they became free (*b'nei ḥorin*) of their possessions.

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## Daf 82: לְהִתְרַחֵק מֵעֲבוּדָה זָרָה – DISTANCING FROM IDOL WORSHIP

The Mishnah cites a case about a person whose home shares a common wall with a house of idol worship. If the dividing wall between the two houses collapses, it is prohibited to rebuild the fallen wall, as by doing so, the builder would thereby have constructed a wall for idol worship. In this situation, what should that person do? They should build the new wall four *amot* (cubits) into their own property, further away from the house of idol worship.

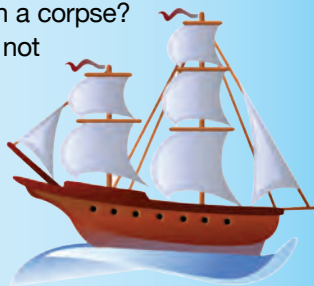
The *chachamim* decreed that *avodah zarah* (an idol, a material object of false religious veneration) transmits *tumah* (ritual impurity) and that anything connected to *avodah zarah* is rendered *tameh* (ritually impure). Therefore, should a wall in a house of idolatry fall, the stones, sand, soil, and everything that comes in contact with them become *tameh*.



## Daf 83: לָמָּה אוֹנֶיָה לֹא מְקַבֵּלֶת טֻמְאַה? – WHY IS A SHIP IMMUNE TO RITUAL IMPURITY?

Any person or utensil that comes into contact with a corpse becomes *tameh*. What happens to a ship that comes into contact with a corpse? In contrast, a ship remains *tahor* (ritually pure) and does not become *tameh*.

Why? One explanation, which the *chachamim* derived from a Torah verse is that a ship is like the ocean in which it sails – just as the ocean cannot become *tameh*, a ship is also unable to become *tameh*.



## Daf 84: טֻמְאַת מִדְרָס – RITUAL IMPURITY IMPARTED BY TREADING

In most cases, when a person who is *tameh* touches a utensil, their *tumah* is transmitted onto the utensil. If the person who is *tameh* sits on a mattress, that mattress becomes *tameh*. However, the remainder of the bed would not become *tameh*.

However, there are certain types of *tumah* that are severe, and those types transmit “*tumat midras*,” from the word *derisa* (stepping on, or treading). In other words, if a person with a severe type of *tumah* sits or lies down on top of an item even without directly touching it, that item becomes *tameh*. When a person suffering from a severe type of *tumah* sits on a mattress, the *tumah* transmits to the bed below it, because a *tumat midras* stepped, leaned, or sat over it.

What items become *tameh* through contact with a *tumat midras*? Only items on which a person customarily sits or lies down. [Cont'd on page 3]



## Dvar Torah SHAVUOT

“וְעָשִׂיתָ חֹג שְׁבֻעוֹת לַיהוָה אֱלֹהֶיךָ  
מִסֵּת נִדְבַת יָדְךָ אֲשֶׁר הָתַן  
כְּאֲשֶׁר יִבְרַכְךָ ה' אֱלֹהֶיךָ  
(דברים 16:10)”

According to the Mishnah (Megillah 3:6), the Torah reading for the festival of Shavuot is taken from the holiday passage in Deuteronomy 16. The Gemara quotes a Baraita that cites the opinion of “Others” who said that the Shavuot Torah reading is the story of the Revelation at Mount Sinai (Exodus 19-20). The Gemara (Megillah 31a) notes that since in the Diaspora there are two days of Shavuot, it is possible to accommodate both opinions by reading the a different Torah portion each day of Yom Tov; the reading of the Ten Commandments being done on the first day and the selection from Deuteronomy on the second day.

The development of the Shavuot Torah reading is symbolic of a broader shift in the holiday's focus. During the Temple era, Shavuot was primarily about pilgrimage, harvest, and first-fruit offerings. After the Destruction, the dominant theme of the holiday became the celebration of the anniversary of the giving of the Torah.

“וַיָּבֹא מֹשֶׁה וַיְקַרָּא לְחֻקֵּי הָעָם  
וַיִּשְׂם לִפְנֵיהֶם אֶת כְּלֵי הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר צִוָּה ה':  
(שמות 17:7)”





[Cont'd from page 2] For example, if a mattress was placed on top of a watermelon, and a person who was *tameh* sits on that mattress, no *tumah* would be transmitted to the watermelon — because a watermelon is a fruit and not conventionally a seat. However, if a mattress was placed on top of a chair that a person who was *tameh* then sat on, that chair becomes *tameh*, because a chair is designated for the purpose of sitting.



## Daf 85: בְּלֵאֵי זָרְעִים – PROHIBITION AGAINST HYBRID SEEDS



There are several types of *issur kilayim* (prohibition against creating hybrid mixtures). For example: The Torah prohibits the planting of two different types of seeds together in *Eretz Yisrael*. For instance, it is prohibited to plant tomato and watermelon seeds in one place. Likewise, it is prohibited to plant pumpkin together with zucchini. However, if a person owns two fields, e.g., one field of tomatoes and a second field of watermelon, the field owner is not required to place a partition between the fields — even if the two fields share a border. This ruling applies to cases where it is clearly visible there are two different crops, and it is plainly obvious that no mixture of species took place.



## QUESTIONS FOR THE WEEK

1. What is *issur kilayim*?
2. What is *tumat midras*?
3. What is an *atzitz nakuv*, and what is the *halachah* regarding this *atzitz* on Shabbat?

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

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to questions to:  
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## CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. What event is depicted in the illustration?
2. Where is the narrative of the depicted event found and when did the event take place?
3. Who is the bearded man on the left and what did he ask the boy?
4. Who is the young girl on the right and what is she doing?
5. What element in the illustration makes no sense?

(1) The barley harvest in Beit Lechem; (2) Boaz asks the boy if he can identify the new girl; (3) Ruth, gathering barley; (4) Ruth, wearing headphones, one of the men harvesting is







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### TIKKUN LEIL SHAVUOT



#### A MEGILLAH OF CHESED; A NATION OF CHESED

**R. Zeira said: The Book of Ruth contains no halakhic discussions, whether about ritual purity or other matters.**  
**Why, then, was it written? To teach us about the glorious reward bestowed upon those who perform deeds of kindness and grace.**  
*(Midrash Ruth Rabbah)*

### Why Do We Read *Megillat Ruth* on *Shavuot*?

-  The narrative of *Megillat Ruth* took place 'at the beginning of the harvest of barley' and 'the harvest of wheat.' *Shavuot* is celebrated at the conclusion of the grain harvest.
-  *Shavuot* commemorates the giving of the Torah, and the *megillah* tells the story of *Ruth*, who converted to Judaism and accepted the authority of the Torah.
-  *Megillat Ruth* is filled with acts of *CheSED* and the Torah is overflowing with acts of *CheSED*, as it is written — "and teachings of kindness are on its lips."
-  King David, whose genealogy is recorded in *Megillat Ruth*, was born and died on *Shavuot*.



## MORE ON MEGILLAT RUTH

### ON THE MAP IN ISRAEL BEIT LECHEM (BETHLEHEM)

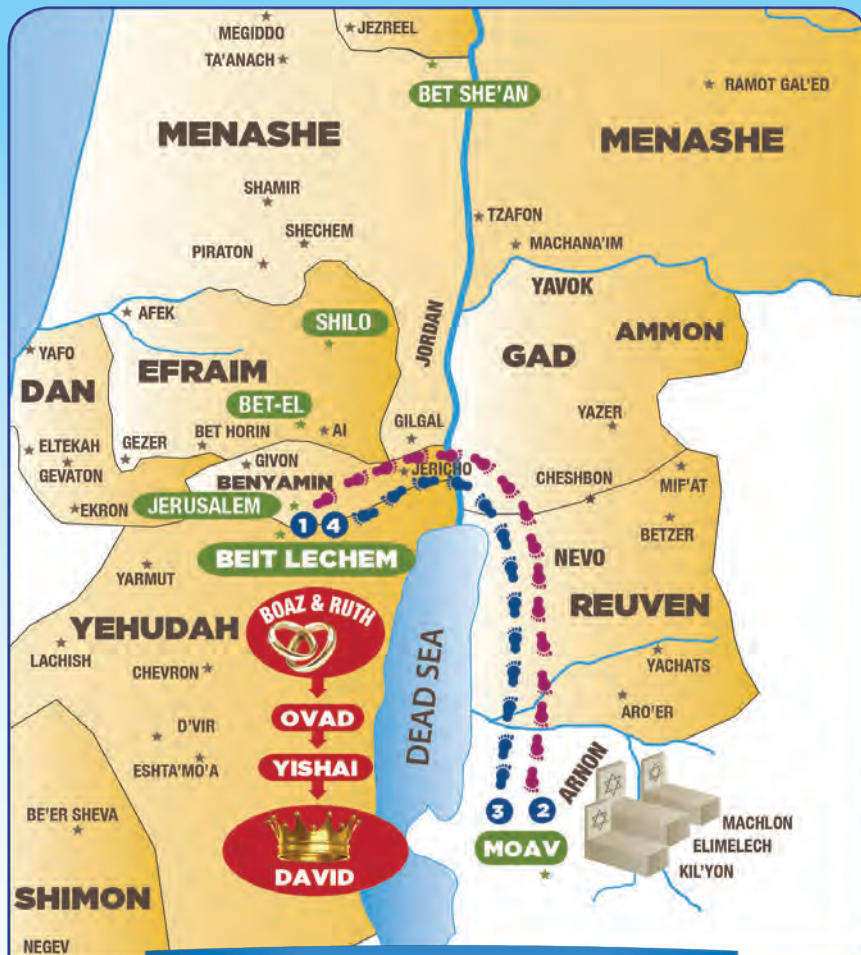
is located about 6 miles south of Jerusalem. It is mentioned several times in the *TaNaKh*, also referred to by the name “Efrat”. Naomi and Ruth the Moabitess lived in *Beit Lechem*. There, David was born and anointed as king by *Shmuel* the prophet. *Beit Lechem* was destroyed during the Bar Kokhba revolt. During the Six Day War, the IDF liberated *Beit Lechem* and established a military government there. Rachel’s Tomb is north of *Beit Lechem*. Many visit Rachel’s Tomb to this day.



### Megillat Ruth: The Story

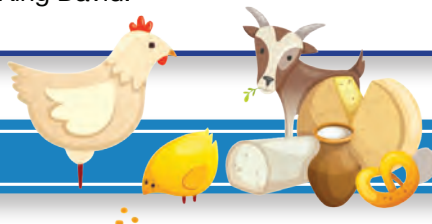
According to the Talmud, *Megillat Ruth* was written by *Shmuel* the prophet. Ruth the Moabitess merited having King David descend from her. The Torah forbids marriage between *B’nai Yisrael* and Moabite men, because those men had not been hospitable when *B’nai Yisrael* arrived in their land. Their lack of hospitality was viewed as a sign the Moabites chose to continue the evil path of their ancestors, the people of *Sodom*, who also behaved badly toward guests, prohibited the giving of charity or acts of kindness.

*Ruth* chose to accompany her mother-in-law *Naomi* to *Eretz Yisrael*, leaving her people and her homeland in order to support her bereft mother-in-law. Through her exceptional acts of kindness, Ruth proved she did not have any of the evil traits of her ancestors from *Sodom* and *Moav*. Therefore, Ruth merited membership in the people of Israel and was privileged to become the mother of the dynasty of the kingdom of David and the Messiah.



## MEGILLAT RUTH AT-A-GLANCE

- 1 There was a famine in *Eretz Yisrael* during the era of the Judges. This caused *Elimelech*, his wife *Naomi*, and his sons *Machlon* and *Kilyon* to emigrate from *Beit Lechem* to the land of *Moav*. *Elimelech* was a prestigious and wealthy man. His forsaking of his country and countrymen during a crisis was a terrible deed with grave moral implications.
- 2 While in *Moav*, *Elimelech*’s two sons married Moabite women. *Elimelech* and his sons died in *Moav* and were buried there. *Naomi* was left an utterly bereaved widow, surviving only with her two daughters-in-law — *Ruth* and *Orpah*.
- 3 *Naomi* decided to return alone to *Beit Lechem*, thereby atoning for her husband’s unpatriotic behavior. *Naomi* asked her daughters-in-law to remain in *Moav*. *Orpah* stayed behind, but *Ruth* clung to *Naomi*, converted to Judaism, and went with her to the Holy Land.
- 4 *Naomi* and *Ruth* arrived in *Beit Lechem*, where *Boaz* met *Ruth* and married her. *Boaz* and *Ruth* had a son named *Oved*, who became father of *Yishai* and grandfather of King *David*.





## The United Kingdom (BCE)

Shlomo 965–928

David 1004–965

## KINGDOM OF ISRAEL

## KINGDOM OF JUDAH

Yerov'am	928–907	928–911	Rechav'am
Nadav	907–906	911–908	Avim / Avi'ya
Ba'asha	906–883	908–867	Asa
Elah	883–882		
Zimri	882		
Tavni	882–878		
Omri	882–871		
Ach'av	871–852		
Achavi'ahu	852–851	867–846	Yeho'sha'fat
Yoram	851–842		
Ye'hu	842–814	846–843	Ye'ho'ram
Yeho'achaz	814–800	843–842	Acha'ziya'hu
Yeho'ash	800–784	842–836	Ataliya
Yerov'am II	784–748	836–798	Yo'ash
Zechariah	748	798–769	Amatz'ia
Shallum	748	769–733	Uziyahu
Menachem	747–737		
Pek'chi'ah	737–735	758–743	Yotam
Pekach	735–733	733–727	Achaz
Hoshea	733–724		
Destruction of the Kingdom of Israel/ exile of the 10 tribes- Assyrian Exile	725	727–698	Hezekiyahu
		698–642	Menashe
		641–640	Amon
		639–609	Yoshiyahu
		609	Yeho'yachaz
		608–598	Yeho'yakim
		597	Yeho'yachin
		596–586	Tzedkiyahu
		586	Destruction of the Kingdom of Judah by Nevuchadnezzar II – The Babylonian Exile



## KING DAVID

King David is a central figure in *TaNaKh* and the history of the Jewish people. David began his life as a shepherd, the youngest son of *Yishai* from the city of *Beit Lechem*. When King *Shaul* sinned and lost his right to rule the kingdom, *Shmuel* the prophet anointed David to rule in his place — without *Shaul's* knowledge. At first, David served *Shaul* as a musician.

After David heroically confronted Goliath the Philistine and killed him, *Shaul* granted David command of the army and his daughter's hand in marriage. But jealousy and the evil spirit that plagued King *Shaul* caused him to pursue David with homicidal intent.

David escaped from *Shaul* and fled to the Judean Desert. He gathered some supporters who followed him, seeking his leadership. After *Shaul's* death, *B'nai Yehudah* crowned David king in *Hevron*. Following the death of *Ish-Boshet*, *Shaul's* son, David was crowned king of all Israel. King David

established Jerusalem as his capital. David fought many wars and transformed Israel into a strong kingdom. However, his life was full of tribulation and suffering. Despite his struggles, he maintained an abiding faith in God. The royal Davidic dynasty continued without interruption until the destruction of the First Temple.

David is the author of many psalms in the book of *Tehillim*. The foretold Messiah will be a Davidic descendant and will renew the royal dynasty.

David was crowned king at the age of 30 and ruled for 40 years. His son *Shlomo* ruled over Israel for nearly 40 years. After *Shlomo's* death, the united-kingdom of Israel was split into two kingdoms — the southern kingdom, i.e., the kingdom of Judah, where King *Shlomo's* son *Rechavam* ruled over the tribes of *Binyamin* and *Yehudah* and which contained the city of Jerusalem; and the kingdom of Israel, in which King *Jeroboam* ruled over the ten remaining tribes.



# “בשלושה דברים

ניתנה התורה –

באש, במים, ובמדבר



There is a *Midrash* that teaches: “**The Torah was given in three realms — in fire, in water, and in the desert.**”

Rabbi Meir Shapira of Lublin, zt”l, the founder of the *Daf Yomi*, explained the meaning of the *Midrash* this way:

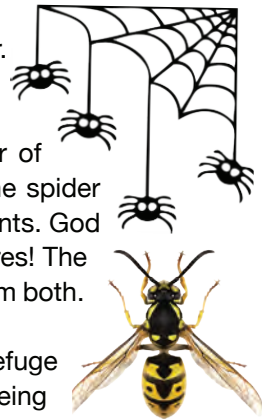
*Avraham Avinu* jumped into a fiery furnace for his faith; *Nachshon ben Aminadav* leapt into deep water out of faith; and the people of Israel followed God in the desert for forty years by virtue of their faith.

The fire, the water and the desert each symbolize the devotion of the Jewish people — in every place, at all times, and under any condition — to preserving their faith and their identity.



## KING DAVID A LEGEND

King David once saw a wasp eating a spider. He asked God: What benefit is there from these two creatures You created in Your world? The wasp merely devours the nectar of flowers — providing no benefit to others. The spider continuously spins, but it produces no garments. God replied: David, why do you belittle My creatures! The day will come when you will have need for them both.



Years later, David sought refuge in a cave while he was fleeing from King Shaul. God sent a spider that spun a substantial web across the cave's entrance, sealing it shut. When Shaul came and saw the cave's entrance with the weighty web across the opening, he said: Surely no man has come in here, for had he come, he would have torn the web into shreds. So Shaul went away without attempting to enter the cave. Just after David left the cave, he saw the spider and nearly kissed it. David whispered: Blessed is your Creator and blessed are you. Afterwards, a thirsty David found Shaul asleep barricaded in the royal tent, with *Avner* guarding him lying flat across the tent's two entrances — his head in one opening and his feet in the opposite opening.



But *Avner's* knees were raised up, and so David was able to get under them and pick up the water jar he needed. [see 1 Shmuel 26:12]. As David was about to leave, *Avner* stretched out his extraordinarily large legs and pinned David down. Appealing to the Holy One's compassion, David prayed, “My God, My God, why hast Thou forsaken me?” (Psalms 22:2). Then the Holy One performed a miracle for David. God sent a huge wasp, which stung *Avner's* legs so that he again bent his knees, thus freeing David. In that instant, David sang out, in praise of the Holy One: “Master of the Universe, who can imitate Your works, Your mighty acts—all Your works are beautiful!” (Adapted from *The Book of Legends* 118:84)