

Seder Moed | Masechet Eruvin 56–62 | Shemini Atzeret / Simchat Torah | 16–22 Tishrei (Sept. 27–Oct. 3)



FROM THE MISHNAH
SEDER MOED
MASECHET TA'ANIT
Ch. 1:1

מן המשנה

סדר מועד, מסכת תענית פרק א':א'

ימאימתי מזכירין גבורות גשמים.
רבי אליעזר אומר, מיום טוב
הראשון של חג. רבי יהושע אומר,
מיום טוב האחרון של חג. אמר לו
רבי יהושע. הואיל ואין הגשמים
אלא סימן קללה בחג, למה מזכיר.

From when do we begin mentioning [in the Amidah] God's power to bring rain. Rabbi Eliezer says: From the first day of Sukkot. Rabbi Yehoshua says: From the eighth day of the holiday. Rabbi Yehoshua said: Since rainfall during the festival is not a sign of blessing, it would not make sense to mention it during the holiday.

MISHNAH MASECHET TA'ANIT 1:1



TALMUD ISRAELI
Daf Yomi For Us
on your smartphone –
EACH DAY!

Receive the daily *daf* in your inbox and/or your phone via WhatsApp and join the hundreds of thousands of Jews around the world who learn every day!

SIGN UP NOW

to receive our weekly publication,
Daf of the Day via e-mail and/or WhatsApp
WWW.TALMUDISRAELI.ORG/SIGNUP



Daf 56: – אַרְבַּע רוֹחוֹת הַשָּׁמַיִם –
FOUR DIRECTIONS OF THE HEAVENS



To measure and calculate the *techum Shabbat* (Shabbat boundary), it is necessary to know the world's four directions – north, south, east, and west. A person who is proficient in the knowledge of the constellations can accurately determine the four directions because the Ursa Major constellation is always in the north, and the Scorpius is always in the southern sky.

Chazal divide the year into four seasons. In each year, there are 12 months, with three months in each season. The four seasons are 1) Season of *Nissan*, or the vernal equinox (when day and night are the same length); 2) Season of *Tammuz*, or summer solstice; 3) Season of *Tishrei*, or the autumnal equinox; 4) Season of *Tevet*, or winter solstice.

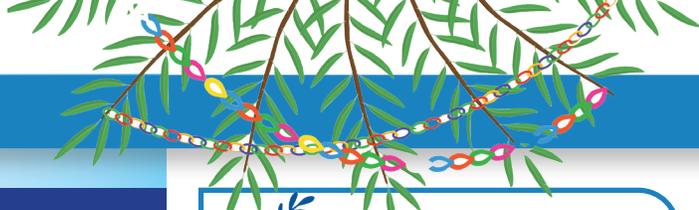
The longest day of the year is at the beginning of the *Tammuz* season, and the shortest day is at the start of the *Tevet* season.

Daf 57: – שְׁתֵּי עָרִים אִו עִיר אַחַת? –
TWO CITIES OR ONE CITY?

Techum Shabbat is an area of 2,000 *amot* (cubits) beyond the limits of the city where a person is located at the start of Shabbat. On Shabbat person is permitted to walk as far as the imaginary line at the edge of the *Techum*. However, there is no halachic limitation within a city on the permissible distance a person can walk on Shabbat. Even if a city is quite large, it is halachically permissible to walk anywhere within the city a person resides, from edge-to-edge – because the entire city is considered as one “location.”

When two cities are built right next to one another, they remain considered one city concerning the *halachah* of *techum Shabbat*. It does not make a difference if one set of houses is in city “a” and the other homes are in city “b”; as long as they were built directly next to each other, they are considered as one location.

What is the ruling when two cities are built practically, but not precisely, right next to one another? Rav Huna said that if the distance between the two cities is greater than $141\frac{1}{3}$ *amot*, they are considered two separate cities. If the distance between the two cities is less than $141\frac{1}{3}$ *amot*, they are considered one city.



Daf 58: כֶּךָ מוֹדְדִים אֲלֵפִים אֶמָּה – MEASURING 2,000 CUBITS



How are the 2,000 *amot* (cubits) of *techum Shabbat* measured? The measurement is taken using a rope that is precisely 50 *amot* long. A measure of 50 *amot* is taken from the edge of the city, followed by another 50 *amot*, and another 50 *amot*, until a measurement of 2,000 is reached.



What type of rope should be used for this purpose? Rabbi Yehoshua derived that the measurement should be taken using a rope made from flax from a Torah verse. Rabbi Yehoshua stated that had it not been for the instruction from the Torah verse, one would assume that measurements should be taken with an iron rope, which is excellent for measuring, as iron does not stretch.

Rabbi Yehoshua explained that it is impossible to measure distances with a rope made of rubber because even if the length of the rope is 50 *amot*, when it is stretched, it could reach 100 *amot*. Even a rope made of something not rubbery would still stretch a little — except for an iron rope that does not stretch. Therefore, using a rope made of iron is the most accurate way to measure. Nevertheless, we learn that the *techum Shabbat* is to be measured using a rope fashioned from flax from the Torah verse.

Daf 59: "שִׁיתוּפֵי מְבוֹאוֹת" – "SHEETUFEI MEVU'OT," SHARING OF ALLEYWAYS

King Solomon decreed it a Sabbath prohibition on carrying items from a *chatzer* (courtyard) into a *mavui* (alleyway, or street), even when the *mavui* is a *reshut hayachid* (private domain). If a person wanted to carry an item on Shabbat, King Solomon enacted that a "*sheetuf mevui'ot*" (shared alleyway) could be established, and then it would be permissible to carry from a *chatzer* into the adjacent *mavui*.

How is a "*sheetuf mevui'ot*" established? Food is collected from each of the various courtyards' residents and is placed together in one of the *chatzerot*. The residents of the adjacent *chatzerot* are considered to all reside in one expanded *chatzer*.



The Mishnah cautions against the creation of shared alleyways throughout an entire city. Instead, the Mishnah states that it is important to leave over a small area where it remains prohibited from carrying on Shabbat. Suppose there is one place where it is prohibited to carry. In that case, people will remember that it is necessary to establish *sheetufei mevui'ot* to halachically permit carrying on Shabbat in the remainder of the locations.



Dvar Torah V'ZOT HA'BRACHAH

“ וַיָּמַת שֵׁם מֹשֶׁה... וַיִּקְבֹּר אֹתוֹ בְּנֵי יִשְׂרָאֵל ”

Toward the end of *Chumash Devarim*, the story of *Moshe Rabbeinu's* death is told. Moshe was privileged to be buried by God Himself, “and Moshe died there ... and He buried him in the valley.” Why did *Moshe Rabbeinu* receive such a profound honor, and why precisely does God Himself choose to perform Moshe's burial? A *midrash* explains that when our people were about to leave Egypt, while all of *B'nai Yisrael* was engaged in borrowing silver and gold from the Egyptians, Moshe went to search for Yosef's coffin to bring him back to *Eretz Yisrael*. When our people finally left Egypt, while all of *B'nai Yisrael* carried the silver and gold they had taken on their shoulders, Moshe carried Yosef's coffin on his shoulders. God saw this scene and said to *Moshe Rabbeinu* — “It is great in My eyes that you did not supervise the transport of the silver and gold. Therefore, I Myself, in all My majesty, will return kindness to you when you die and retire from this world” (*Yalkut Shimoni, Parashat v'Zot HaBracha*).



**Daf 60: "מקומו" של האדם –
A PERSON'S "RESIDENCE"**



The location where a person finds themselves at the onset of Shabbat is considered that person's "residence" for the duration of that Shabbat. On Shabbat, *halachah* permits a person to walk 2,000 *amot* in any direction from their "residence." The *mishnah* taught on this *daf* states that a person who places an "*eruv techumin*" (mixing of domains, in the form of a food package) *inside* the city performs an utterly unnecessary act — since *halachah* considers the entire city to be one "residence." As such, a person is already permitted to walk 2,000 *amot* from each of the city's edges.

**Daf 61: "ערוב חצרות" ו"שיתוף מבואות" –
ERUV CHATZEROT AND SHEETUFEI MEVU'OT**

To halachically permit carrying items on Shabbat, people who share a *chatzer* (courtyard) need to establish an *eruv chatzerot* (mixing/merger of courtyard's houses [into one domain]). Likewise, people who live in homes that open onto a *mavui* need to establish a "*sheetuf mevut'ot*" (shared alleyway).

An "*eruv chatzerot*" is established by gathering bread from every household in the *chatzer* and placing it in one home. By doing so, the members of all of the houses in the *chatzer* are symbolically considered to live in the home where the collected bread is placed.

A "*sheetuf mevut'ot*" is created by taking food from the households of each *chatzer* and placing it in one of the *chatzerot* in the *mavui*. By doing so, the members of all the households with entrances into the alleyway, who live in different *chatzerot*, are considered, in the eyes of the *halachah*, to live in one *chatzer*.

**Daf 62: שכן נוכרי בחצר –
A NON-JEWISH NEIGHBOR IN THE COURTYARD**

The *chachamim* determined that when one of the neighbors living in one of the houses in the *chatzer* is not Jewish, it is impossible to establish an *eruv chatzerot*. As such, it would be halachically prohibited to carry items in that *chatzer* on Shabbat. However, the *Mishnah* offers a solution. If one of the Jewish residents rents a portion of the non-Jew's house, it would no longer be necessary for the non-Jew to participate in the *eruv chatzerot*. Likewise, if one of the Jewish neighbors rents the non-Jew's portion of the *chatzer* from the non-Jew, there is no longer a need for that gentile neighbor to participate in the *sheetuf mevut'ot*. Why? Because the non-Jew is no longer halachically considered a member of the *chatzer* or the *mavui*, since his portion is rented out to others.



**QUESTIONS
FOR THE WEEK**

1. Is there a reason to place an *eruv techumin* inside a city?
2. Which rope provides the most accurate measurements?
3. How is it possible to allow the carrying of items in a *chatzer* in which one of its residents is not Jewish?

***NOTE**

ALL ANSWERS CAN BE FOUND
IN THIS DAF YOMI PUBLICATION

Please email answers
to questions to:
answers@talmudisraeli.co.il
for a chance to win a \$50
Amazon Gift Card!



**Check out our
TALMUD
ISRAELI
YouTube Channel**

View Talmud Israeli's
engaging YouTube videos
on a wide variety of *sugiyot* —
in Hebrew with English subtitles



”חוני המעגל וגשמי הברכה”
Honi HaMe’agel and the rain of blessing



Honi HaMe'agel (the Circle-Maker) was a righteous *Tanna* and miracle worker, who lived in the *Galilee* during the first century BCE (approximately 100 years before the destruction of the *Beit HaMikdash*). Once, after many consecutive months without any rainfall, people said to Honi: “Please pray to God and ask for rain to fall.” Honi replied to the people: Go and bring your Passover ovens inside, so that they won’t get ruined.” Then, Honi prayed. However, despite his efforts, no rain fell. So, what did Honi do? He marked

a circle in the sand (from this he was given his nickname “*Honi, HaMe’agel* – The Circle-Maker”). Honi then stood inside the circle and said: “Master of the universe, Your children, *Am Yisrael*, have turned pleadingly to me, given my exceedingly close relationship to You – I swear, in Your great Name, that I will not move from this spot until You show mercy to Your children.” When Honi completed his prayer a soft drizzle began to fall. Honi the Circle-Maker said to God: “This is not what I requested of You. I asked for rain to fill the wells and water reservoirs, rain which the nation desperately needs.” The rain began to fall, with a driving rage. Honi then said to God: “This is not what I asked from You. I asked for a generous rain of goodwill and blessing.” Honi’s prayer was received and good rains began to fall on the land.

Rabbi Shimeon ben Shetach said of Honi that this verse in the book of Proverbs was written about him – “Let your father and mother be happy, and the one who bore you rejoice” (edited and adapted from *Talmud, Masechet Ta’anit*).

According to tradition, Honi is buried in Hazor HaGlili. On the seventh day of the month of *Mar Cheshvan*, the day on which we begin to recite the prayer requesting rain: “And give dew and rain of blessing,” there are those who go to visit Honi’s grave, in order to pray for rain of blessing to fall on all of Israel.



From *Simchat Torah*, until the 7th of the month of *Cheshvan*, we mention the rain, when we recite the *Amidah* prayer, saying: “*Mashiv haruach, u'morid haGashem*”; and from the 7th of *Cheshvan* until the *Pesach*, we say: “*V'ten tal u'matar l'vracha*.”

תפילת הגשם
PRAYER FOR RAIN

משיב הרוח ומוריד הגשם ותן טל ומטר לברכה

Who makes the wind blow and causes the rain to fall, and provides dew and rain of blessing.

In the *Musaf* service of *Shemini Atzeret*, we recite the Prayer for Rain:

For You, our God, who makes the wind blow and the rain fall:

FOR BLESSING
 and not as a curse.
AMEN.

FOR LIFE,
 and not for death.
AMEN.

FOR PLENTY,
 and not for scarcity.
AMEN.