



Seder Moed | Masechet Eruvin 84–90 | Shabbat Parashat VaYera | 14–20 Cheshvan (November 1–7)

**Daf 84: – גג של בית שכולם משתמשים בו –
THE ROOF OF A HOUSE UTILIZED BY ALL**



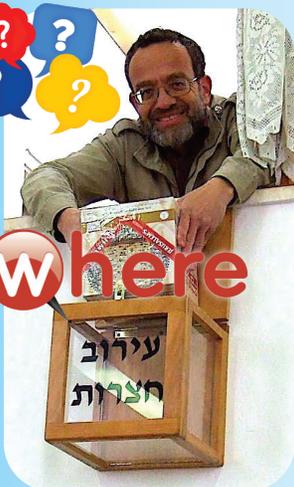
Whenever more than one household shares a courtyard, an *eruv chatzerot* (a merger of different areas into a common domain) must be established to permit carrying items from the homes into the common area on Shabbat.

On this *daf*, we learn about a case of a house whose roof is very low - approximately the same height as the street (up to 10 *tefachim*).

Rabbi Nachman said Shmuel taught that if people who walk by are accustomed to placing items on the low roof and using it, they are considered partners of that roof. Of course, the low roof does not become their property. However, an *eruv chatzerot* cannot be established without the passers-by participation — as they are considered “residents” of the roof.

All courtyard residents must participate in establishing an *eruv chatzerot*. Likewise, it would be necessary for all those who walk on that street and use the roof to participate in that house’s *eruv chatzerot* as well.

**Daf 85: – היכן מניחים ערוב חצרות? –
WHERE SHOULD AN ERUV CHATZEROT BE PLACED?**



The Mishnah states that food used to establish an *eruv chatzerot* must be placed inside of a home. Therefore, an *eruv chatzerot* cannot be placed on the *mirpeset* (terrace) surrounding a house since the *mirpeset* is designated to be walked on regularly. It is not considered fit as a residence.

In Talmudic times, the *mirpeset* of a house surrounded the entire building. People entered a home via the *mirpeset*, and therefore, many people regularly traversed it.

**FROM THE TALMUD
SEDER MOED
MASECHET ERUVIN
DAF 86**

מן התלמוד:
סדר מועד, מסכת עירובין דף פ"ז:
”אמר לפניו רבי ישמעאל ברבי יוסי:
רבי, אביו של זה יש לו אלף ספינות
בים וכנגדן אלף עיירות ביבשה.”

Translation

אלף... *Elef* ... One thousand
ספינות... *S'finot* ... Ships
עיירות... *Ayarot* ... Towns

Explanation

Rabbi Yishmael told Rabbi Yehudah HaNasi that the student who appeared before him was from a wealthy family and should be treated according to his status.

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Daf 86: הַגֵּר בְּחֶצֶר שְׁנִסַּע לְשַׁבַּת – WHEN A COURTYARD RESIDENT IS AWAY FOR SHABBAT

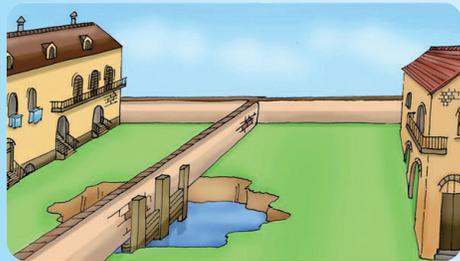
As we know, everyone who has a house in a given courtyard needs to participate in its *eruv chatzerot* to permit the carrying of items into that courtyard during Shabbat. Rabbi Yehudah said that if a courtyard resident travels to another city on Friday, that household doesn't have to participate in that week's *eruv chatzerot*.

Rabbi Yosei maintained that if a Jewish neighbor in the courtyard traveled to another city before Shabbat, then that neighbor doesn't have to participate in the *eruv chatzerot* — since that person would certainly not return home during Shabbat. However, if a Jewish neighbor visits elsewhere in the same city, that neighbor would be required to participate in the *eruv chatzerot* because it would be possible to return home during Shabbat.



Rabbi Shimon disagrees and asserts that even if a neighbor visits a home in the same town, participating in the *eruv chatzerot* isn't necessary.

Daf 87: מְחִיצָה מֵעַל בּוֹר הַמַּיִם – A PARTITION ABOVE A HOLE FILLED WITH WATER



The required height to establish a *mechitzah* (partition) is 10 *tefachim* (handbreadths). After a *mechitzah* of 10 *tefachim* (approximately 40 inches) has been prepared, where should it be positioned? If the *mechitzah* is suspended high in the air, then the *mechitzah* has no effect — because a *mechitzah* cannot be more than three

tefachim (approximately 12 inches) from the ground. In the *sugiyah* on this *daf*, we learn that in certain instances, the *chachamim* showed leniency and permitted the use of a *mechitzah* hung higher than three *tefachim* from the ground.

This lenient *mechitzah* ruling refers to a case where the partition that was hung over a hole filled with water located between two courtyards. According to *din Torah* (Torah law), it was permissible to take water from a well and bring it into the courtyard, as they are both a *reshut hayachid* (private domain). However, as we have learned previously, the *chachamim* prohibited carrying items from one *reshut hayachid* to another *reshut hayachid* on Shabbat as a safeguard, so that a person would not accidentally carry items from a *reshut hayachid* into a *reshut harabim*.

A *mechitzah* was placed over a hole filled with water precisely so that the hole and the courtyard would be halachically deemed one domain. Therefore, it would be permissible to take water from a well into the courtyard. In this case, the *chachamim* permitted use of an inferior *mechitzah* to enable the courtyard residents to have access to drinking water.

Dvar Torah VAYERA

“ ה' ”

אִם נָא מְצֵאתִי חֵן בְּעֵינֶיךָ
אֵל נָא תַעֲבֹר מֵעַל עַבְדְּךָ

At the start of *Parashat VaYera*, God appears to Avraham as he was recuperating. The Torah says: “*VaYera elav HaShem...*,” but it does not continue to relate what happened, or what was said during this encounter.

What was the purpose of this meeting? Moreover, since God had chosen to appear to Avraham, why didn't He reveal Yitzchak's impending birth?

One could say that the *meeting itself* between God and Abraham was its own purpose. When a person is ill and does not feel well, they need to feel that someone with them, by their side, close to them. At times, it is not even important to say a word, rather, just to be there, and through one's mere presence to create a feeling of empathy and closeness to the ill person.

God appeared to Avraham so as to support him in his time of sickness. For this reason, Avraham, who was so happy and filled with appreciation for God's presence, respectfully requests — “My God ... please do not pass over your servant.” In other words, your very presence fills and strengthens me, and I would be delighted if you would simply stay a bit longer.



Daf 88: שְׁפִיכַת מַיִם בְּחֵצֵר – WATER SPILLED IN A COURTYARD



Suppose a person stands in his/her courtyard, in a *reshut hayachid* (private domain), and wants to spill water into the street, into the *reshut harabim* (public domain). If the water is poured directly into the *reshut harabim*, that person violates a Torah prohibition. It is prohibited to remove items from the *reshut hayachid* into the *reshut harabim* on Shabbat.

But would it be permissible to pour water in a courtyard in such a manner that it would spill out to the *reshut harabim* on its own? According to Torah law, there is no prohibition against doing so, as a person is not taking anything into the *reshut harabim*. Nevertheless, the *chachamim* prohibited such action in the case of a small courtyard (of less than four *amot*, or six feet in size), where a person might accidentally pour water directly into the *reshut harabim*, thereby violating a Torah prohibition. However, a person can pour water into a large courtyard on Shabbat.

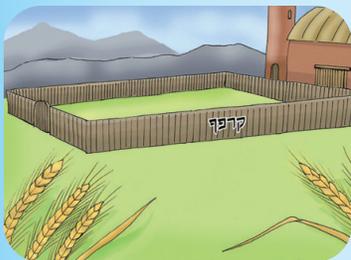


Daf 89: דִּינָם שֶׁל הַגָּזוֹת – LAWS REGARDING ROOFS

The name of the ninth chapter of *Masechet Eruvin* is “*Kol Gagot*” (All roofs). In this *perek*, the *tannaim* and *amoraim* discuss whether it is permissible to carry items from one roof to another roof on Shabbat. In this *perek*, the *chachamim* also debate the ruling regarding a common roof over several residences and whether it would be permissible to carry items from one side to another.

Why would there be a problem carrying items across roofs? The *chachamim* ruled that for carrying items from a courtyard into a house on Shabbat, an *eruv chatzerot* needs to be established. Likewise, a person who wants to carry items from one courtyard to another courtyard needs to establish a “*sheetuf mevo’ot*” (shared alleyway). In this chapter, the Gemara wants to know whether carrying from one roof to another roof is permissible on Shabbat even in the absence of *eruv*.

Daf 90: "קַרְפָּף" – KARPAF



The *karpaf* is a large area, enclosed by *mechitzot* (partitions), in which no one resides. The Torah considers *karpaf* a *reshut hayachid*. However, the *chachamim* nevertheless prohibited carrying inside a *karpaf* because of its similarity to *reshut harabim* and a *carmelit* (a large open area that is not formally a public domain but in which the rabbis prohibited carrying). The *chachamim* felt that people might mistakenly think — if it was permissible to carry inside a *karpaf* on Shabbat, that it would also be permitted to carry inside a *reshut harabim* on Shabbat.

When would it be permissible to carry inside a *karpaf*? If partitions enclosed the entire area for residential purposes, then the prohibition against carrying in a *karpaf* becomes is no longer applicable.



QUESTIONS FOR THE WEEK

1. On Shabbat, in which type of courtyard is it permissible to spill out water, and in which type of courtyard is spilling out water prohibited?
2. What are the three different opinions regarding the need for participation in the *eruv chatzerot* by a resident who is away from home for Shabbat?
3. What is a *karpaf* and when is it permissible to carry inside such an area on Shabbat?

***NOTE**
ALL ANSWERS CAN BE FOUND
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ארץ ישראל היפה

NORTHERN ISRAEL

מראש הנקדה לקיבוץ חניתה • FROM ROSH HANIKRAH TO HANITA



We continue our journey by taking the coastal road north from Naharia. It ends at the Lebanese border by Rosh Hanikrah, an amazing geological formation on Israel's northwestern tip. Cavernous tunnels, formed by the sea hitting the soft rock, resulted in spectacular 200-meter long grottoes and can be visited by taking a stunning cable car ride down the mountain.

Kibbutz Rosh Hanikrah has a hotel. However, the Kibbutz is best known for its biotech company -- the world's leading research site into the growing of bananas.



After leaving Kibbutz Rosh Hanikrah, we continue along the border road eastward. We soon arrive at Shlomi, a development town founded in 1950. Located less than a mile from Israel's Lebanese border, Shlomi's settlers were primarily immigrants from Tunisia and Morocco. Rafael, Israel's advanced arms manufacturer (maker of Iron Dome), recently announced that it is building one of its factories in Shlomi.

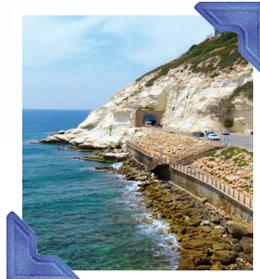


The first biblical reference to Rosh Hanikra is in Sefer Yehoshua (Joshua 13:6) and called 'Misraphot Mayim', which was the border of the Israelite tribe at the time.



From Shlomi, we take the road up to Kibbutz Hanita. This Kibbutz was established in 1937 as part of *Mivtza Homa u'Migdal*. Translated as 'tower and stockade', this operation built communities between 1936-1939, during the British Mandate, to establish Jewish sovereignty over different areas in Eretz Yisrael. Over three short years, 52 communities were built in this manner.

When exploring the caves, we can also see the blocked railroad tunnel that ran through the mountain, a reminder of a time when a train ran from Beirut to Tel Aviv. This northern border crossing has been a passage point for trade and armies between *Eretz Yisrael*, Egypt, Syria, Lebanon, and Africa.



Hanita's establishment posed a significant challenge, as it was located in an area without any other Jewish settlements, directly on the Lebanese border. Yitzhak Sadeh, commander of the Haganah, personally supervised these efforts.



Nearby, we see the homes on Kibbutz Rosh Hanikrah. The Kibbutz was founded in 1949 and is home to over 1,300 people.

Today, 756 people live on Kibbutz Hanita, which has two factories. Hanita also houses a museum that tells the story of *Homa u'Migdal*.

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