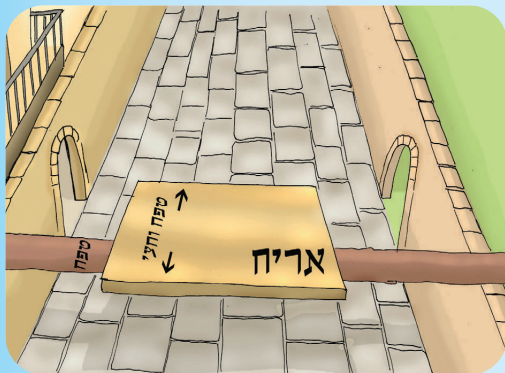


Seder Moed | Masechet Eruvin 14-20 | Shabbat Parashat Ki Teitzeh | 3 – 9 Elul (August 23-29)

## Daf 14: דיני הקורה והלחי –

## LAWS GOVERNING THE BEAM AND THE SIDE POST



For a *korah* (beam) to have the halachic capacity to render carrying permitting on Shabbat in an alleyway with adjacent courtyards, it must be at least one *tefach* (approximately 4 inches) wide. Why? Because the *korah* must be sufficiently wide to support an *ari'ach* (a small brick; half of a large brick) placed on it. The width of a standard brick was three *tefachim* (12 inches), and an *ari'ach* was 1.5 *tefachim* (6 inches). It is

possible to rest a 1.5 *tefachim*-sized *ari'ach* on a one *tefach*-wide *korah*, as the *ari'ach* hangs over a bit on each side of the *korah*.

According to the *chachamim*, the *korah* must be set at a height of at least 10 *tefachim* (40 inches). The *korah* used for this purpose must also be strong. A *lechi* (side post), in contrast, need not be strong, or wide. However, Rabbi Yosei disagrees and maintains that a *lechi* must be 3 *tefachim* wide.

Daf 15: מחיצות שנעשות מעצמן –  
PARTITIONS CREATED BY THEMSELVES

To be kosher, *s'chach* (*sukkah* roof covering) must be intentionally placed to create a *sukkah*. Are the *mechitzot* (partitions) of the *sukkah* required to be created and positioned for the deliberate purpose of building a *sukkah*? Or is it possible for *mechitzot* that already exist for another purpose in a given location to be considered kosher (fit) to serve as *sukkah* walls?



According to the Talmud, any *mechitzah* is considered kosher for use as a *sukkah* wall, regardless of what other purpose that partition previously served or currently serves. This ruling applies in other areas of halachah as well. For example, we learned that an area surrounded by *mechitzot* is considered a *reshut hayachid* (private domain). The *Gemara* states that this is so even if those *mechitzot* were not put up specifically to transform the area in question into a *reshut hayachid*.

FROM THE TALMUD  
SEDER MOED  
MASECHET ERUVIN  
DAF 14

מן התלמוד:

סדר מועד, מסכת עירובין דף י"ד:

”אמר רב פפא:

שפתו שפת פרח שושן כתיב ביה,

דכתיב: ועביו טפח ושפתו

כמעשה כוס פרח שושן.”

## Translation

שפתו ... Sefato ... Its brim, or petals

שושן ... Shoshan ... Lily

טפח ... Tefach ... Handbreadth

כוס ... Kos ... Cup

## Explanation

The Talmud discusses the physical dimensions of the “sea” created by King Solomon: the large copper basin filled with water that stood in the Beit Hamikdash.

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## Daf 16: לָבוּד – LAVUD



on condition that the holes in that screen are less than 3 *tefachim* by 3 *tefachim* in size.

The principle of “*lavud*” was transmitted by God to Moshe at Sinai (Halachah l’Moshe m’ Sinai). What does this law teach? If a hole in a partition is less than 3 *tefachim* (12 inches) wide, we treat the *mechitzah* as if it has no hole, as if the *mechitzah* is completely sealed. Because of *lavud*, we consider any gap of less than 3 *tefachim* as though the *mechitzah* is fully connected. Moreover, if a *mechitzah* is made like a screen, it can still be a kosher *mechitzah*

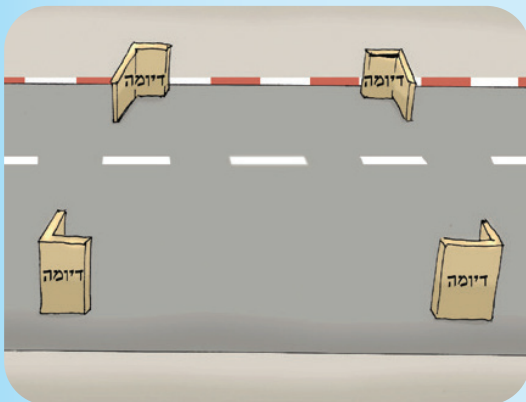
## Daf 17: מֵיִם אַחֲרוֹנִים – MAYIM ACHARONIM, FINAL WATERS

Ritual hand washing is done once before eating a meal and again at the conclusion of the meal. The rule mandating the washing of fingertips after a meal in preparation for *Birkat Hamazon* (Grace after Meals) is called *mayim achronim* (lit. “final waters”).

Why did the *chachamim* require ritual handwashing at the end of a meal? The *chachamim* instituted this practice to prevent the Sodomite salt found in food from getting into a person’s eyes — as even in small amounts, such salt is capable of causing blindness. Therefore, *Chazal* decreed that hands should be washed after a meal, to spare people from pain and distance them from danger.



## Daf 18: דְּיוֹמָדִין – DOUBLE POSTS



*Deyomadin* are double posts, meaning two perpendicular posts connected at a right angle. They look like the letter “ר.” They can function as halachic partitions in certain instances, technically enclosing an area that, in the practical sense, is largely unenclosed. The *Gemara* explains that the word *deyomadin* is a blend composed of “*deyo*” and “*madin*.” The word *deyo* means two, and the word *madin* is an abbreviation for the word

*amudim* (posts). It is clear from the etymology that *deyomadin* refers to double posts.

## Dvar Torah KI TEITZEH

### מצוות “שִׁכְחָה”

One of the *mitzvot* mentioned in *Parashat Ki Tetzei* is the *mitzvah* of *shikchah* (the act of forgetting). The farmer is commanded to leave behind for the poor to take any forgotten, unharvested produce. *Sefer HaChinukh* teaches that this *mitzvah* is based on a fundamental principle regarding the psychological sensibilities of *tzedakah* recipients. With good reason, the Torah commanded field owners to leave produce attached to the ground, allowing the needy to approach and reap the produce themselves.

The Torah wanted the needy person to reap the grain alone, with his/her own hands, to intensify the joy of receiving the grain. One of the greatest desires and aspirations of the needy is to feel — “I, too, am reaping,” “I also have access to a field that I work to provide my own sustenance.” Therefore, the Torah obliges that produce left for the needy remain connected, unharvested, and thus also fulfill the hopes and emotional needs of the needy, in addition to the actual giving itself, which fulfills the material needs of the impoverished.



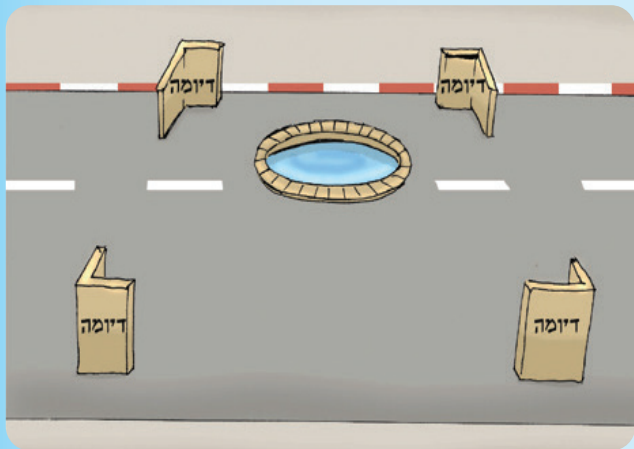


## Daf 19: קְבִלַת דֵּין שָׁמַיִם – ACCEPTANCE OF DIVINE JUSTICE



Rabbi Yirmeya ben Elazar said that the behavior of a flesh and blood king cannot be compared to the behavior of Hashem. When a punishment is imposed by a flesh and blood king, the individual being punished can get angry and cry out that the punishment is undeserved, that s/he is being falsely accused, and even insist upon innocence. However, with Hashem, there are no mistakes. All of God's actions are precise and true. Therefore, a person receiving Divine punishment has no justification to complain.

## Daf 20: פִּסֵּי בִּדְאוֹת – PILLARS SURROUNDING A WELL



What are *pasei bayraot*? Imagine a well in the *reshut harabim* (public domain). The well itself is a *reshut hayachid* (private domain) — as it is 10 *tefachim* (40 inches) deep and 4-by-4 *tefachim* wide (16 inches). Is it permissible to draw water from the well and bring it out into the road on Shabbat? On Shabbat, it is clearly prohibited to move anything from a *reshut harabim* to a *reshut hayachid*, or vice versa.

What can be done? One may position *deyomadin* (see *daf* 18) surrounding the well, so that in *halachic* terms, the area surrounding the well becomes part of the *reshut hayachid*. In turn, it then becomes permissible to draw water and carry it out of the well into the area surrounded by *mechitzot* (the *deyomadin* partitions).

This is how we understand the term “*pasei biraot*,” to be the pillars of the well — “*Pasei*,” from “*pas*” (pillar or board) and *bayraot* are wells.



## QUESTIONS FOR THE WEEK

1. Are the walls of a *sukkah* required to be made intentionally for the sake of the *mitzvah* of *Sukkah*?
2. What size hole in a partition is considered insignificant, and as though the partition was still fully intact?
3. What does the word “*deyomadin*” mean, and what does one do with them?

### \*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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## HISTORY OF ISRAEL

### [CREATION OF THE NATION'S RAILWAY SYSTEM]



Railroads first came to *Eretz Yisrael* on September 26, 1892, when the first train arrived in Jerusalem, from Jaffa. The trip took 3 hours and 30 minutes. The second railroad was the Jezreel Valley Railroad, which ran from Haifa to Bet She'an. It was built to connect to the Damascus Medina railroad.



After the British established a mandate, they expanded the railroad network operations under the Palestine Railroads, a company they created. Rail lines were extended across the Sinai to Egypt. During World

War II, train lines were laid all the way to Lebanon, as well. *Eretz Yisrael* was a major transit center for Allied Forces in the Middle East throughout World War II, and the rails played a vital role in that effort.

After the State of Israel declared its independence, the Israel Railways became the new operator of the existing pre-state rail lines. The train lines had been damaged in the war. However, they were quickly repaired — except for the line to Bet She'an, which was deemed uneconomical to operate.

In the country's initial years, Israel's main rail lines were from Nahariya in the North to Be'ersheva in the South, and to Jerusalem. Rail traffic grew rapidly in the early years of the state. However, in the 1960s, train traffic began to decrease, as more and more people preferred to travel in cars and buses.

Since the 1990s, however, significant investments have been made in the Israeli rail system. First, a suburban network stretching from Tel Aviv to Kfar Sava and Rosh Haayin was created, followed by a second line running south to Holon, along with an additional line running to Rehovot and Rishon LeTzion, as well as, Ashdod and Ashkelon. More recently, Sderot and Ofakim in the South have been added to the rail network.



Furthermore, the Jezreel Valley branch of the railroad that fell into disrepair has been rebuilt, and another line has been added to connect Carmiel to Akko.



However, the most significant addition to the Israeli railroad system is the new high-speed line that connects Tel Aviv and Jerusalem. This high-speed line replaces the old slower one, initially constructed in 1892. Railway passengers can now travel between Israel's two major cities in just 30 minutes. An intermediary stop at Ben Gurion Airport has also been added on this accelerated line.



Israel's railroad system is currently undergoing significant upgrades to transition from the diesel engines that have powered trains in Israel since the last steam engines retired to all-electric engines. The new line to Jerusalem is already electrified, and other parts of the system are slowly being wired. In the coming years, the railroads in Israel are expected to expand to meet the demands of a growing population.

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