



Seder Moed | Masechet Eruvin 63–69 | Shabbat Parashat Breisheet | 23–29 Tishrei (October 11–17)

Daf 63: זְהִירוֹת בְּכַבּוֹד הָרַב – RESPECT FOR YOUR RABBI'S HONOR



A disciple must respect and honor the rabbi who teaches him/her Torah. Even if the student is a *talmid chacham*, in his/her own right, a student must not answer questions of *halachah* posed to his/her teacher. Moreover, even if the student is certain of the correct answer, it is incumbent upon the student to show deference to the *rav*, by remaining silent and allowing the *rav* to respond.

Rav Hamnuna stated that even King David refrained from teaching matters of *halachah* while his *rav*, Ira HaYa'iri, was still alive. Only after his *rav* died did King David begin to interpret and teach *halachah* in public.

Daf 64: רַבֵּן גַּמְלִיאֵל וְתַלְמִידוֹ אִילְעִי – RABBAN GAMLIEL AND HIS DISCIPLE ILA'I

Rabban Gamliel rode on a donkey from Akko to the city of Keziv in northwestern *Eretz Yisrael*, while his student Rabbi Ila'i walked behind him. The *chachamim* learned several *halachot* from Rabban Gamliel's behavior throughout this journey.

The first halachah: While on the trail, Rabban Gamliel saw several fine loaves of bread discarded on the ground. Rabban Gamliel instructed his disciple Rabbi Ila'i to pick up the loaves, so they would not remain lying in the dirt, degraded. From this act, the *chachamim* learned the importance of ensuring that foodstuffs are not disgraced.

The second halachah: Later in their journey, Rabban Gamliel and Rabbi Ila'i encountered a non-Jew. Rabban Gamliel instructed his student to hand over the bread loaves to the man. From this deed, the *chachamim* learned it was prohibited for Jews to eat those bread loaves because most people who traveled that path were non-Jews, and there was a concern that the loaves were not kosher.



מן התלמוד:

סדר מועד, מסכת עירובין דף ס"ד:
”מעשה ברבן גמליאל שהיה רוכב על החמור, והיה מהלך מעכו לכזיב, והיה רבי אילעאי מהלך אחריו.”

Translation

... מעשה ב... *Ma'aseh b'...* [There was] an incident involving
היה רוכב ... *Haya rochev ...* [He] was riding
מהלך ... *Mehalech ...* Travelling

Explanation

The Talmud tells of lessons learned from the leadership example set by Rabban Gamliel during his journey from Akko to Keziv.

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Daf 65: תְּפִילָּה לְפָנֵי הַמֶּלֶךְ – PRAYING BEFORE A KING



When standing in prayer before God, a person should, at a minimum, feel as if they stand before a great king. Therefore, a person who drank wine and is unable to think clearly is not permitted to pray, since it would not be respectful to speak with a king in such a state. The *amora* Rav Pappa would not pray in a house in which there was a strong smell of food. Rav Pappa wanted to concentrate properly and focus his attention entirely on prayer, and the fragrant aroma of the food disturbed him.



Daf 66: "אֵינוּ מוֹדֵה בְּעֵרוּב" – DOES NOT ACCEPT THE PRINCIPLE OF ERUV

An *eruv chatzerot* (mixing of courtyards [into one, unified domain]) is established by collecting bread from each household in the courtyard and placing that bread together in one of the homes. On account of the collected bread, all households are considered to reside together in the one residence and are therefore permitted to carry items in that *chatzer* (courtyard).



The *chachamim* ruled that if one of the neighbors *ayno modeh b'eruv* (does not accept the principle of eruv), an *eruv chatzerot* cannot be established with that neighbor. Likewise, it is impossible to establish an *eruv chatzerot* with a non-Jewish neighbor. However, if the non-Jewish neighbor is not at home over the course of Shabbat, it is possible to establish an *eruv chatzerot* in the courtyard. But, if that neighbor indeed returns home during Shabbat, the *eruv* becomes void, and it would no longer be permissible to carry in that *chatzer* on Shabbat.

Daf 67: בֵּית עִם שְׁנַי פְּתָחִים – A HOME WITH TWO ENTRANCES



When a non-Jew lives in house in a *chatzer* along with Jews, it is not possible to establish an *eruv* in that courtyard, nor is it possible to establish a *sheetuf mevutot* (shared alleyway), to facilitate the carrying of items on Shabbat. However, in a case where there are two entrances to the *mavui* (alleyway), i.e., one regular entrance through which people from *reshut harabim* (the public domain) enter, and an additional entrance from the field behind the *mavui*, a non-Jewish neighbor does not stand in the way of the establishment of an *eruv chatzerot*.

Why? Because the second entrance from the field, which is very convenient, is considered the non-Jewish neighbor's true entrance to the courtyard. As such, he no longer has any association with the Jewish residents of the *mavui*, who themselves are now free to establish an *eruv chatzerot*, which allows them to carry in the *chatzer* on Shabbat.

Dvar Torah BREISHEET

“וַיַּדַּא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַיְהִי־טוֹב מְאֹד”

At the end of the creation of each and every part of the world, the Torah says, “*Va'yaar Elokim ki tov*” (And God saw that it was good). After all creation was complete, the Torah returns and says, “*Va'yaar Elokim et kol asher asah, v'hineh tov me'od*” (And God saw all that he had made, and, behold, it was **very** good).

Why does the Torah re-emphasize what has already been said, and what does the word “very” add? The addition of the word “very” can be explained, according to the understanding of the commentary *K'li Yakar*, which states: Surely every part of creation in and of itself was good and beautiful. However, it is possible that a person might think each creation was beautiful solely when it stands on its own, and not in combination with the rest of creation. For this reason, the Torah concludes and says that *everything was very good* – to emphasize that not only was there beauty in each part of creation on its own, but there was an enhanced charm and elegance in the whole of creation, with the interactions and reciprocal relationships of its tremendous energy and strength – fully harmonious and complete.



Daf 68: אִיסוּר מִדְּרַבָּנָן וּמִצְוָה מִן הַתּוֹרָה – A RABBINIC PROHIBITION AND A TORAH-BASED MITZVAH

Chazal decreed that it is prohibited to carry in *chatzerot* and in *mevu'ot* (alleyways), despite the fact they are *reshut hayachid* (private domain). They were concerned that if people were to carry on Shabbat in those areas, they would eventually begin to carry in *reshut harabim* as well – which would violate a Torah prohibition. Alternatively, were there no restrictions on taking items from one's house to the *chatzer*, people might erroneously conclude that they may also take out items from *reshut hayachid* to *reshut harabim*.

What should a person do when it is necessary to violate an *issur mi'd'rabbanan* (rabbinic prohibition) to fulfill a Torah-based mitzvah? For example, if a person needs to carry an infant from their house into their courtyard on Shabbat, in order to fulfill the mitzvah of *brit milah*, would that act of carrying be permitted? According to the *chachamim*, a person may not violate an *issur mi'd'rabbanan* even in order to fulfill a Torah-based mitzvah. However, Rabbi Eliezer disagrees and maintains that it is permitted. The *halachah* was ultimately decided in accordance with the view of the *chachamim*.



Daf 69: בִּיטוּל רְשׁוּת – RENUNCIATION OF RIGHTS

In a *chatzer* (courtyard) containing several houses, it is necessary to establish an *eruv chatzerot*, in order to halachically permit carrying of items on Shabbat. If there is no *eruv chatzerot*, in such a case, *halachah* prohibits carrying on Shabbat.

It is only possible to establish an *eruv chatzerot* if all of the households in the *chatzer* choose to establish the *eruv*. However, if one family chooses to opt-out and not participate, the *eruv* cannot be established. As such, it would be prohibited to carry in that *chatzer* on Shabbat.

“אֲנִי מְבַטֵּל לְכֶם
אֶת רְשׁוּתִי”

Suppose an *eruv chatzerot* was established and one of the neighbors forgot to participate in the *eruv*. In that case, that neighbor is permitted to declare: “I renounce my rights,” and with that statement save the *eruv chatzerot*. What does that mean? A neighbor can announce “I renounce my portion in the courtyard, as if I have no part in the courtyard.” From that point onward, the *eruv chatzerot* established by the other neighbors take effect — Because now, everyone who had a share in the *chatzer* did indeed participate in establishing the *eruv chatzerot*.



QUESTIONS FOR THE WEEK

1. Who was King David's teacher?
2. Is it permissible to carry a siddur to a synagogue where the prohibition of carrying is only *mi'd'rabbanan*?
3. What could a person, who did not participate in the *eruv chatzerot*, do to allow his neighbors to carry in the *chatzer* on Shabbat?

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

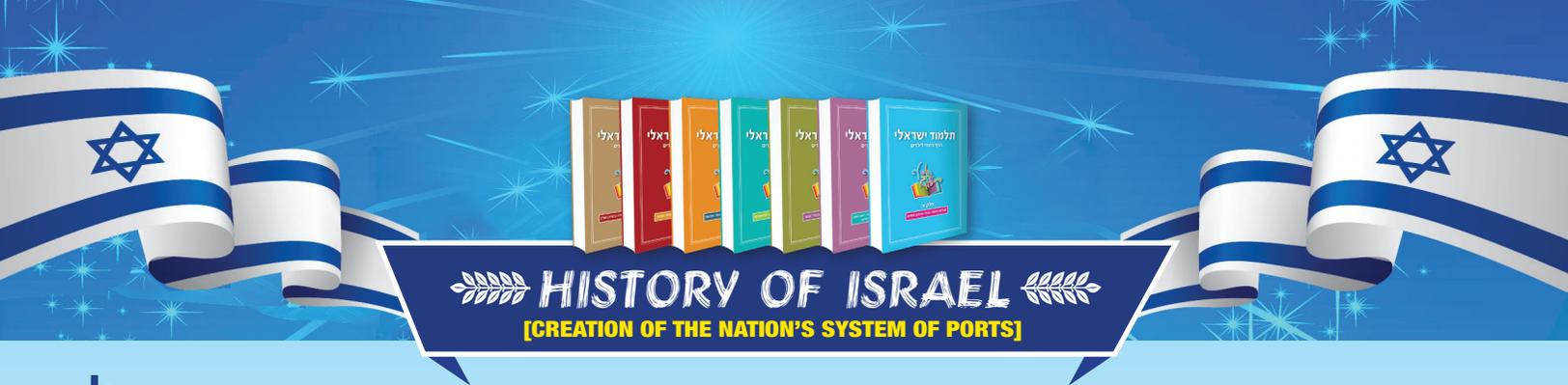
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HISTORY OF ISRAEL

[CREATION OF THE NATION'S SYSTEM OF PORTS]



Ports have provided a crucial connection between sea and land transport since ancient times. Ports supply jobs, facilitate commerce, and allowed people to travel great distances, long before railroad or air transport were possible.

Israel possesses several ports located along the Mediterranean and the Red Sea coastlines.



Israel's oldest port is in Jaffa and it has existed since Biblical times. The prophet Jonah set sail from this port. The Jaffa Port was the main entry point into the Eretz Yisrael for

nearly all of the early immigrants to the Land. When Herzl visited Eretz Yisrael, he entered via the Jaffa Port.

In 1922, the British began constructing a port in Haifa, which officially opened in 1933. Haifa port developed into the main commercial port of Eretz Yisrael. With the establishment of the State of Israel, Haifa port became the main maritime gateway to Israel.



In 2018, Haifa port processed nearly 30 million tons of cargo, including 1.46 million 20-foot containers and 240,000 passengers. It is also home to the Israeli Navy's main base. A significant expansion of the Haifa

Port, budgeted at over \$1 billion, is currently taking place.



In 1936, amid the Arab riots, the Yishuv needed an alternative to the Jaffa Port and built a small port in north Tel Aviv that was used until World War II. After Israel's independence, Haifa became the main port for the country. Nowadays, the Tel Aviv Port is an entertainment complex with restaurants and shops.

In the 1950s, as the economy developed, Israel needed an additional port. Ashdod, a small city south of Tel Aviv, was chosen as the new port's location and its construction commenced in 1957.



The port is one of the few deepwater ports built directly on the open sea. Ashdod's port began operation on November 21, 1965, with the entry of the Swedish ship "Wingland" and its cargo of sugar. Since then, the Ashdod Port has continuously grown. It handled 22 million tons of freight in 2017. Since the port's opening, the town of Ashdod has grown to a city of over 220,000 residents.



Israel's final port is in Eilat, located on Israel's southern tip on the Red Sea. The Eilat Port opened after the 1956 Sinai Campaign, which opened up the Red Sea to Israeli

shipping. The port in Eilat is mainly used for ships bringing cargo from the Far East. However, since there is no rail link between Eilat and the rest of the country, Eilat's port traffic remains low. Proposals have been developed to build a railroad connecting Eilat to Israel's rail network, but no plans are yet in place.