

Seder Moed | Masechet Eruvin 28-34 | Shabbat Parashat Nitzavim | 17 – 23 Elul (September 6-12)

Daf 28: ערוב תחומין – ERUV TECHUMIN

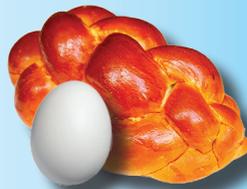


According to *halachah*, “*techum Shabbat*” (Shabbat boundary) is the defined physical area in which it is permissible to walk on foot during Shabbat and Jewish holidays. *Techum Shabbat* is calculated by measuring 2,000 cubits (about 1 kilometer or .62 miles), in every direction, from a person’s place of domicile. An “*eruv techumin*” (mixing of domains) legally enables one to walk on Shabbat to a destination nearly 4,000 cubits distant.

The laws of what constitutes an “*eruv techumin*” are explained on this *daf*. How is an “*eruv techumin*” established? If one has plans to walk on Shabbat to a destination outside of their *techum*, that individual, prior to Shabbat’s onset, should take a food item and place it at the edge of their “*techum*” in the direction of their intended destination. By doing so, the individual declares their intention to establish a temporary home at the location of the food. This enables them to travel an additional 2,000 *amot* beyond the spot of the food.

Daf 29: איזה מזון ניתן להניח ל'ערוב תחומין' – WHICH FOODS CAN BE USED TO ESTABLISH AN ERUV TECHUMIN?

According to the Talmud, to establish a kosher (valid) *eruv*, one must set aside food items that are fit to be eaten. However, any food that everyone avoids eating because it is unhealthy or not kosher may not be used to establish an *eruv techumin*.



Daf 30: כמה מאכלים יש להניח עבור ערוב תחומין? – HOW MANY FOOD ITEMS ARE REQUIRED TO ESTABLISH AN ERUV TECHUMIN?

To create a kosher *eruv techumin*, a quantity of food sufficient for two Shabbat meals must be deposited in a designated spot outside the city. The site where the food is placed is considered the *eruv* owner’s “personal location,” and to establish a kosher *eruv*, the owner is obliged to deposit a quantity of food halachically sufficient for an entire Shabbat.

What size meal is needed for a supply of food to be considered a valid *eruv techumin*? The answer varies depending on the capacity of the individual to eat — i.e., a sick, elderly individual, who does not eat much, is permitted to deposit a measure of food for two modest meals. However, all other people are required to deposit food for two average-sized meals.



FROM THE TALMUD
SEDER MOED
MASECHET ERUVIN
DAF 31

מן התלמוד:
סדר מועד, מסכת עירובין דף ל"א:
”דתניא: נתנו לפיל והוליכו, לקוף
והוליכו - אין זה עירוב, ואם אמר
לאחר לקבל ממנו הרי זה עירוב.”

Translation

D'tanya ... D'tanya ... That was taught (in a Baraita, a tannaite teaching not included in the Mishnah)
פיל ... Peel ... Elephant
קוף ... Kof ... Monkey
לקבל ... Lekabel ... Receive

Explanation

If a person hands food to an elephant or monkey with the thought that the animal will deposit the food at a certain spot and thereby establish an eruv techumin, such an eruv is invalid. For the eruv to be effective, it would be necessary for the animal to hand the food to a human being who then deposits the food at the designated spot.

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Daf 31: שְׁלִיחַ לְהַנְחִיחַ עֶרֶב – PLACEMENT OF FOOD ESTABLISHING AN ERUV DEPOSITED BY AN AGENT



Must one personally deposit the food of one's own eruv techumin at its designated place, or is it permissible to designate a *shaliach* (agent) to deposit the food on one's behalf?

According to the Talmud, it is permissible to designate a *shaliach*, but only an adult, i.e., a person above the age of *mitzvot*. A minor cannot serve as a valid *shaliach*. Why? When the *shaliach* deposits food at the designated location, he acquires a "home" for the *eruv owner* so that the place where the food is deposited is considered the *eruv owner's* "personal location." A minor is not able to effect a valid *kinyan* (acquisition).

Daf 32: חֻזְקָה שְׁלִיחַ עוֹשֶׂה שְׁלִיחוּתוֹ – PRESUMPTION AN AGENT WILL FULFILL THE DESIGNATED MISSION

In the previous article, we learned that a person is permitted to give food items to another person and appoint that other person to be his/her *shaliach* to deposit the food outside the city before Shabbat (and thereby establish an *eruv techumin*.) The *shaliach* deposits the food and states: "*Bazeh ha'eruv yeheh Ploni mutar laylech*" (With this *eruv*, it is permissible for *Ploni* (so-and-so) to walk [outside, 2,000 *amot* beyond the city limits, on Shabbat])."



Is it necessary for an *eruv owner* to wait for the *shaliach* to return from the mission and report that the food was successfully deposited at the designated location? Answer: It is not necessary. Regarding the establishment of *eruv techumim*, we invoke the principle "*Chazakah shaliach oseh shlichuto*" — meaning, there is a presumption that the agent fulfilled his/her mission. In other words, when a *shaliach* accepts a mission, it is halachically acceptable to presume and trust the *shaliach* will faithfully carry out the mission s/he took upon him/herself to fulfill.

Daf 33: הֵיכֵן בְּדִיּוּק יֵשׁ לְהַנִּיחַ אֶת הָעֶרֶב? – WHERE PRECISELY SHOULD AN ERUV TECHUMIN BE PLACED?



Rabbi Yehudah maintains that food used to establish an *eruv* must be deposited in an important place. Therefore, in his opinion, food for an *eruv* may not be deposited on a tiny surface. Instead, a person must deposit such food on an area that is at least 4 *tefachim*-by-4 *tefachim* wide (16" x16"). However, the *halachah* does not follow

Rabbi Yehudah's opinion. As such, the size of surface upon which a person deposits food to establish an *eruv* bears no significance on its status as being kosher (fit).

Dvar Torah NITZAVIM

“בִּי-קְרוֹב אֵלַיךְ”
הַדָּבָר מֵאֵד

A person's hope and expectation to arrive at a particular destination depends on his/her proximity to that target destination. The more a person feels that the desired destination is within reach, s/he will indeed do everything in his/her power to reach that destination. If in his/her mind's eye, a person sees and feels s/he is able to reach the desired destination in mere moments, his/her expectation will increase, and s/he will be ready to invest every possible effort required to reach the desired goal. Conversely, if the destination is far away — and especially if s/he does not believe that s/he can even reach that distant goal — a person will naturally find it difficult to generate the enthusiasm necessary to reach his/her goal.

In *Parashat Nitzavim*, the Torah states: "For this thing is very near to you." This verse seeks to inspire us with the hope and understanding that *teshuvah* and closeness to God is within everyone's reach. It is a destination within our grasp; it is around the corner, all we have to do is walk towards it — as the *parasha* continues, it is "in your mouth and in your heart to make it so."



Daf 34: הַנְּחַת עֵרֹב תְּחוּמֵינָּם בְּבוֹר עֶמוּק – FOOD FOR AN ERUV DEPOSITED IN A DEEP PIT



A person walked outside the city on *erev* Shabbat to deposit food with which to establish an *eruv techumin* (mixing of domains, to permit walking further outside the city on Shabbat). The person placed the *eruv* food in a nearby pit. Is that *eruv* kosher?

To answer, we need to examine whether the *eruv* food is halachically accessible on Shabbat (and thus available to be eaten) or not. Suppose the pit itself is a *reshut hayachid* (private domain) by virtue of being 10 tefachim deep and

4x4 tefachim long and wide, and the surrounding area is a *reshut harabim* (public domain). In that case, that is a problem — because on Shabbat it is prohibited to carry items from the *reshut hayachid* to the *reshut harabim* and vice versa. Such an *eruv* is *pasul* (invalid), since it is prohibited to remove the food from such a pit on Shabbat.



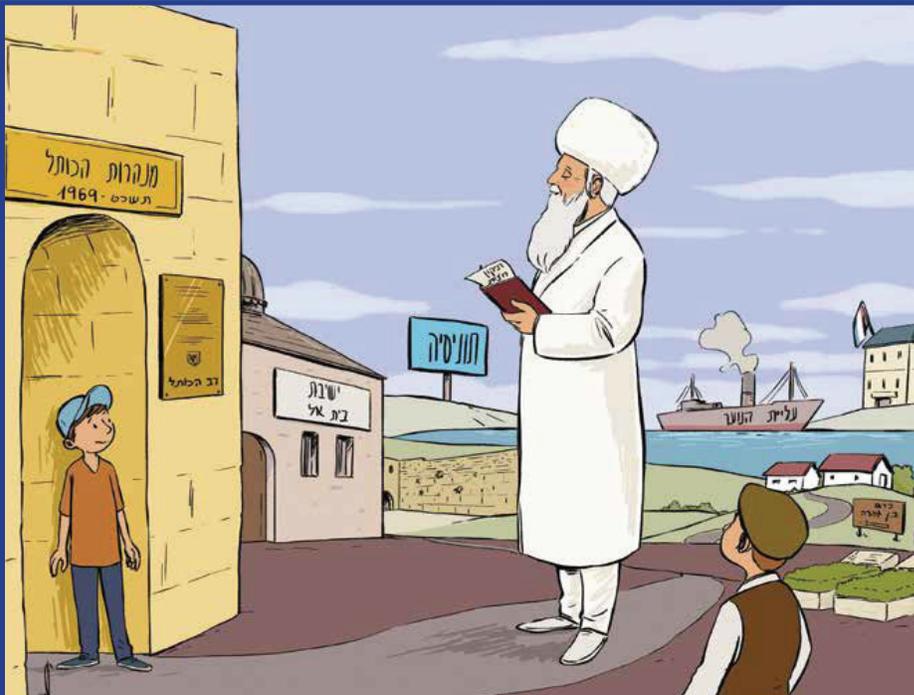
QUESTIONS FOR THE WEEK

1. How far out of a city is it halachically permissible to walk on Shabbat?
2. Is it permissible to establish an *eruv techumin* using non-kosher food?
3. Can a man appoint his minor-aged son to be a *shaliach* to deposit food to establish an *eruv techumin*?
4. When the *shaliach* deposits food at the designated location, he acquires a “home” for the *eruv* owner so that the place where the food is deposited is considered the *eruv* owner’s “personal location.”

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

Please email answers to questions to:
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CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. Who is the figure in the center of the illustration and what was his position?
2. What do the two graves on the right of the illustration symbolize?
3. What would the featured individual customarily do at night?
4. Where was the figure featured in the illustration born?

1) Rabbi Meir Yehudah Getz, zt"l, who served as the Rav of the Kotel and Jerusalem's holy places; 2) They memorialize two of Rabbi Getz's sons who died; 3) *Tikkun Chatzot* (prayer recited each night after midnight as an expression of mourning and lamentation over the destruction of the Beit HaMikdash; 4) Tunisia.



HISTORY OF ISRAEL

[AVODAH IVRI, JEWS WORKING THE LAND]



From the earliest time of the Zionist enterprise, agriculture was an essential part of the economy of the *Yishuv*. Agricultural settlements were established in different parts of the country.

Chalutzim (pioneers) founded two main types of collective settlements throughout the country — *kibbutzim* and *moshavim*.

One of the first items grown by the *chalutzim* was citrus products, primarily oranges. By World War II, 90% of the citrus produced within the Mandate was being exported, and it stood third in the world in the production of citrus products. The



members of the early *kibbutzim* and *moshavim* introduced modern agricultural techniques into *Eretz Yisrael*. They cultivated a variety of fruits and vegetables, engaged in dairy farming, and raised poultry. Grapes for wine production were another initial

agricultural product that thrived in *Eretz Yisrael*.

With the establishment of the State, the priority was to ensure the country would be self-sufficient in producing all its food needs, as its population soared. Israel soon achieved food security, and by the mid-1950s, attention was turned to producing goods for

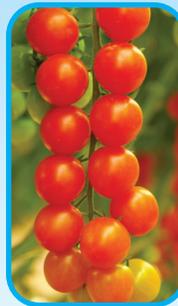


export. Beyond the citrus, cotton was one of the first items exported in large quantities. Before long,

Israel was also exporting a wide variety of products, including bananas and avocados. With the completion of the National Water Carrier, significantly more land became available for cultivation.



In the 1960s and 1970s, agriculture constituted a significant portion of the Israeli economy, accounting for 6% of the GDP in 1979. Although agriculture has continued to increase its output and innovation, as the Israeli economy has grown, its portion of the GDP has decreased to approximately 2% today.



Due to its varied climate, Israel can produce a wide range of agricultural products. Israeli field crops include wheat, sorghum, and corn. A full range of fruits and vegetables are now grown in Israel, including kiwi, guavas, mangoes, grapes, melons, tomatoes, cucumbers, peppers, zucchini, and eggplant. Also, apples, pears, and cherries are grown in northern areas of the country.



Israel is one of the world leaders when it comes to milk production. Israeli cows produce the most milk per cow in the world. Over the years, Israel has also become a significant producer of flowers, which are flown almost daily to European markets.

The State of Israel has always invested heavily in agricultural research, producing new strains of fruits and vegetables, while continually discovering ways to make agricultural production more efficient, with higher yields than similar crops in other parts of the world.



Israel has been the world leader in crop irrigation. The country has introduced and sold its drip irrigation method worldwide, a unique method that uses significantly less water to irrigate crops.



A new generation of agricultural scientists uses the latest technologies, including drones and AI, to further improve crop yields. Other experts investigate ways to irrigate crops with salty water and provide additional solutions to farmers worldwide.