

שבת תשובה



**Daf 42: – דינו של אדם שיצא מחוץ לתחום שבת –
LAWS REGARDING A PERSON WHO VENTURES
OUTSIDE THE SHABBAT BOUNDARY**

The law of “*techum Shabbat*” (Shabbat boundary) prohibits one from walking more than 2,000 *amot* (cubits) from one’s *makom* (“residence” [at the start of Shabbat]). What is the law regarding a person who set out for a walk on Shabbat and suddenly found him/herself outside the *techum Shabbat*? In such a case, that person must immediately stand in place, because every additional step taken is outside the *techum Shabbat*. It is permissible for that person to walk four *amot* (6 feet) from the place s/he stands, but no further.

**Daf 43: – תחום שבת ביבשה ובאוויר – THE SHABBAT
BOUNDARY ON LAND AND IN THE AIR**

The Talmud deliberates whether the *issur* (prohibition) against venturing beyond the *techum Shabbat* applies only to a person who walks on solid ground, or whether it also applies to a person who goes outside the *techum Shabbat* while flying in the sky at a height of more than 10 *tefachim* (handbreadths)? The Talmud does not resolve this uncertainty and leaves the question open.



**FROM THE TALMUD
SEDER MOED
MASECHET ERUVIN
DAF 43**

מן התלמוד:

סדר מועד, מסכת עירובין דף מ"ג:
"הרצה לידע כמה עומקו של גיא
מביא שפופרת ומביט בה, וידע כמה
עומקו של גיא"

Translation

סדר מועד... *Omko* ... His [its] depth
גיא... *Guy* ... Valley
שפופרת... *Shfoferet* ... Tube

Explanation

The Talmud speaks of Rabban Gamliel's *shfoferet* (tube), a measuring instrument used to determine distances, depth, and the like.



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Daf 44: מְחִיצָה מֵאֲנָשִׁים – A PARTITION MADE UP OF PEOPLE

The Talmud relates an interesting incident involving the sage Rabbi Neḥemya, who went walking and inadvertently went beyond the *techum Shabbat*. Rabbi Neḥemya was extremely surprised when he suddenly realized he was standing outside the Shabbat limit and was prohibited from moving more than four *amot* in any direction.



Rabbi Neḥemya swiftly made a suggestion: People who were permitted to go out to the spot where he stood (i.e., those for whom the location remained inside their *techum Shabbat*) should come out and surround him to serve as a human *mechitzah*. Indeed, enough people joined together to surround Rabbi Neḥemya. The group progressed together toward the city, with Rabbi Neḥemya walking inside their circle. The group continued walking until they all reached the city.

Daf 45: מִלְחָמָה בְּשַׁבָּת – WAR ON SHABBAT

On this *daf*, we learn that if enemy forces gather around a Jew's home on Shabbat to steal the Jew's possessions, it is *assur* (prohibited) to initiate a war with the enemy since battle would involve *chillul* (desecration) of Shabbat. According to *halachah*, Shabbat may be desecrated only for the sake of *pikuach nefesh* (saving a life). If the enemy intends to kill and not merely steal, it is a *mitzvah* to go to war. However, if border towns are threatened, it is a *mitzvah* to go to war, even if the enemy does not desire to kill anyone and only intends to steal hay and straw.

Why is this the case? Because border towns possess significant strategic security value. If the enemy can enter a border village whenever they wish, it facilitates the entire countryside's eventual conquest and its residents' massacre. The Talmud relates that during King David's time, the Philistines entered a border town on Shabbat and stole the hay and straw stocked in the storehouse. King David responded by waging war against them on Shabbat.



Dvar Torah Ha'azinu

“כִּי
חֵלֶק ה' עִמּוֹ
יַעֲקֹב חֵבֵל נִחְלָתוֹ

Many of us strive to reach *shleimut* (perfection). It is believed that a whole, or complete person is one who lacks nothing. However, in Parashat Ha'azinu, the Torah presents a different definition of the concept of “perfection.” The Torah refers to *Am Yisrael* as part of God – “because God's portion is His people, Ya'akov, a portion of His inheritance” (*Devarim* 32:9).

At first glance, it seems that this is a particularly unflattering description. A portion, or part, is not whole, and if so, this interpretation would imply that *Am Yisrael* is incomplete and lacking. But in truth, the expression “God's portion” is powerful and uplifting because there is nothing greater, or more complete than being part of the wholeness of the Creator. In most cases, being partial is a sign of lacking, but there is nothing more perfect than being a portion of the Creator.



Daf 46: דַּעֲי אֲבִלּוּת – LAWS OF MOURNING

When a Jew dies and passes from this world, the relatives of the deceased sit *shiva*. The mourners sit close to the ground for seven days, and people come visit to comfort them over the great sorrow and loss they are enduring.



After the *shiva* follows the *shloshim*, 30 days during which various laws of mourning still apply. Rabbi Akiva said that if a person hears of a relative's death after the *shloshim* -- for example, if a person was informed his/her brother died one year ago, that person would not sit *shiva* or practice the customs of *shloshim*. But instead, the mourning period would be for one single day.

Daf 47: טוּמַאת אֶרֶץ הָעַמִּים – RITUAL IMPURITY OF LANDS OUTSIDE ERETZ YISRAEL

Chazal decreed “*eretz amim*” (Land of the Nations) to be *tameh* (ritually impure). All land outside of *Eretz Yisrael* is referred to as “*eretz ha’amim*,” as these lands are not part of the land given to *Am Yisrael* by *HaShem*.

Chazal decreed that all the area of *eretz ha’amim* is *tameh* even if that area contains no known graves. As such, a *kohen* is not permitted to exit from *Eretz Yisrael* to travel in *eretz ha’amim*, because that land is thought to contain *tumah mi’d’rabbanan* (ritual impurity according to rabbinic law).

However, Rabbi Yosei said that if a *kohen* asks to travel to an *eretz ha’amim* to learn Torah with a specific *rav*, that journey would be permissible. Likewise, a *kohen* is permitted to travel beyond the borders of *Eretz Yisrael* to find a wife.

Daf 48: "אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ" – “LET EVERYONE REMAIN IN HIS/HER RESIDENCE”



This *daf* presents an interesting *halachah*. According to the opinion of the *chachamim*, a person who walks in the desert, falls asleep, and wakes up after Shabbat had already begun, is prohibited from progressing more than four *amot* from their current location. In other words, that person does not acquire for themselves the typical *techum* of 2,000 cubits.

Why specifically four *amot*? The *chachamim* learned this limitation from a verse in which Moshe Rabbeinu spoke to *B’nai Yisrael* while they were in the desert, stating: “Let everyone remain in his/her residence” — in other words [on Shabbat] a person must stay in an area equal to the area under him/her. They determined that the area a person occupies when sitting or lying down is equal to four *amot*. The *chachamim* extrapolated that “a person’s residence” is equal to four *amot*.



QUESTIONS FOR THE WEEK

1. What is the obligation of a person who went for a walk on the Sabbath and suddenly noticed that s/he was outside the *techum Shabbat*?
2. When is it permissible to go out to war on Shabbat?
3. In what case is a person prohibited from walking for more than four *amot* on Shabbat?

***NOTE**
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Some Rabbinic Wisdom on the importance of asking for forgiveness

Aseret Yamei Teshuvah, the ten days between *Rosh HaShanah* and *Yom Kippur*, call us to review all our actions and return to our best selves. *Teshuvah* can be achieved through a recommitment *mitzvot*, among them, making an effort to apologize to those we may have hurt in the previous year. This mission carries great responsibility, but can also generate tremendous gratification and joy.



האומר, אֶחָטָא וְאָשׁוּב, אֶחָטָא וְאָשׁוּב, אֵין מְסַפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחָטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֻרוֹת שְׁבִין אָדָם לְמָקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֻרוֹת שְׁבִין אָדָם לְחֵבְרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שְׁיִרְצֶה אֶת חֵבְרוֹ. [משנה יומא ח'ט']

One who says: I shall sin and repent, sin and repent, they do not allow him to repent. [If one says]: I shall sin and *Yom HaKippurim* will atone for me, *Yom HaKippurim* does not effect atonement. For transgressions between man and God, *Yom HaKippurim* effects atonement, but for transgressions between man and his fellow, *Yom HaKippurim* does not affect atonement until s/he has appeased his/her fellow [Mishnah Yoma 8:9].

עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שיפייסנו; אפילו לא הקניטו אלא בדברים, צריך לפייסו; ואם אינו מתפייס בראשונה, יחזור וילך פעם שנייה ושלישית, ובכל פעם יקח עמו שלשה אנשים, ואם אינו מתפייס בשלשה פעמים אינו זקוק לו. הגה: והמוחל לא יהיה אכזרי מלמחול



[שולחן ערוך אורח חיים סימן תרו סעיף א']



Yom Kippur does not atone for interpersonal transgressions unless the aggrieved party is placated first. Even if one merely annoyed the other person with words alone, it is nonetheless necessary to make amends.

If the victim refuses to provide forgiveness after the first overture, the sinner must make a second attempt, and, if necessary, even a third attempt. Each time, the person seeking forgiveness should bring along three friends to witness the attempted peacemaking.



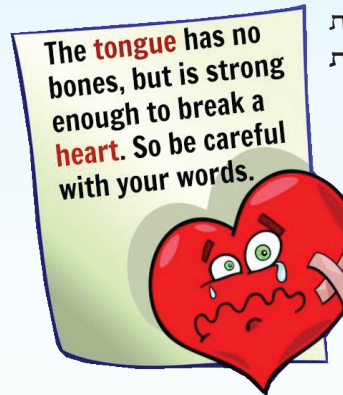
If the injured party still holds out and refuses to be placated after three attempts to make amends, the sinner is considered to have done his duty and no longer needs to pursue the matter. It is wrong for the injured party to be cruel by refusing to provide forgiveness in response to his fellow's sincere contrition [Shulchan Aruch, Orach Chayim, Siman 606.1].



אע"פ שגם בשאר ימות השנה מחוייב לפייס למי שפשע כנגדו מ"מ אם אין לו פנאי הוא ממתין לפייסו על יום אחר אבל בעיוה"כ מחוייב לתקן הכל כדי שיטהר מכל עונותיו [משנה ברורה סימן תרו ס"ק א']

Even though making amends for transgressions is obligatory every day of the year, if one does not have

the time or opportunity to seek out one's victim, it is possible to delay the matter. However, on *Erev Yom Kippur*, every effort must be made to appease an aggrieved friend, in order to be thoroughly cleansed of all transgressions [Mishnah Brurah, Siman 606.1].



רבי שמעון בן אלעזר אומר אל תרצה את חבירך בשעת כעסו [משנה מסכת אבות פרק ד' משנה י"ח]

Rabbi Shimon ben Elazar says: Do not try to appease your fellow in his hour of anger. Hopefully, with the passage of some length of time, and the arrival of the High Holiday season, an aggrieved fellow will be more receptive to a plea for forgiveness

[Mishnah Masechet Avot, Chapter 4:18].

