

## **Daf 77: סולם העזרי וסולם המצרי – LADDERS** **FACILITATING THE ESTABLISHMENT OF AN ERUV**

If two courtyards are divided by a wall that is at least 10 *tefachim* (40 inches) high, the two areas are considered separate spaces. Thus, carrying items between them on Shabbat is prohibited. However, if there is a means to reduce the dividing wall's functional height, it would be possible to reckon the two courtyards as one domain and permit carrying therein through an *eruv chatzerot*.

Can a ladder serve this purpose? The Mishnah teaches that an Egyptian ladder cannot serve this purpose, while a Tyrian ladder can. An Egyptian ladder is light and movable; hence there is no guarantee it will be present on Shabbat to serve the purpose of functionally joining the courtyards. By contrast, a Tyrian ladder is heavy and immobile. It remains in place on Shabbat and thus is capable of merging the courtyards.



## **Daf 78: אילן בין שתי חצרות – A TREE BETWEEN COURTYARDS**

On the previous *daf*, we learned that a wall separating two courtyards could have its status as a partition halachically negated by the presence of a ladder. Question: Can a tree serve that same purpose, thereby allowing an *eruv chatzerot* to merge the two courtyards.

On the one hand, it is possible to climb a tree, just as one climbs a ladder, and gain physical access from one courtyard to another. On the other hand, the sages prohibited tree-climbing on Shabbat lest one tear off a branch and become guilty of committing a *melachah*. The sages debated the matter but did not come to a definitive conclusion as to whether a tree serves to reduce the height of the wall.



## FROM THE TALMUD SEDER MOED MASECHET ERUVIN DAF 79

מן התלמוד:  
סדר מועד, מסכת עירובין דף ע"ט:  
"וכן אתה אומר בגוב של תבן  
שבין שני תחומי שבת."

### Translation

ו...וכן אתה... *V'chen atah omer b'...* And if you  
אומר ב... *say likewise, with regard to ...*  
גוב... *Gov ... Pit*  
תבן... *Teven ... Hay*

### Explanation

Suppose there is a hay silo located between the *techumei Shabbat* (Shabbat boundaries) of two towns. In that case, each town's residents are permitted to feed their animals from the common stock of hay, and there is no concern the residents might go beyond their designated boundary.

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## Daf 79: הַאֲכִלַת הַבְּהֵמָה בַּשַּׁבָּת – FEEDING AN ANIMAL ON SHABBAT

On Shabbat, animals can be placed by grass to eat. However, an animal owner is prohibited from placing an animal in front of a haystack so that the animal may eat because the hay is *muktzeh* (lit., “set aside,” refers to items that may not be moved or handled on Shabbat).



The Talmud explains that the *chachamim* were concerned that an animal owner who places an animal in front of hay might be tempted to move the *muktzeh* hay. Moving *muktzeh* items on Shabbat is prohibited by rabbinic decree. In contrast, the prohibition against pulling out grass on Shabbat is a Torah-mandated prohibition, which is well-known and meticulously respected. Therefore, the *chachamim* were not concerned that animal-owners might tear out grass on Shabbat.

## Daf 80: הַכֶּמֶת הַדְּרוֹשָׁה לְעֶרְוֵי חֲצֵרוֹת – QUANTITY OF FOOD NEEDED FOR ERUV CHATZEROT

What quantity of food is required to establish *eruv chatzerot* (a merger of different areas into a common domain) and *shee'tufei mev'u'ot* (shared alleyways)? The Mishnah states that each person who participates in establishing an *eruv chatzerot* is required to contribute a quantity of food equal to the size of a *grogeret* (a dried fig). For example, suppose there are five households in a *chatzer* (courtyard). In that case, the total amount of food collected should equal the quantity of five *grogerot* to establish their *eruv chatzerot*.

If there are 100 households in a courtyard, are the residents still obligated to gather a measure of food from each home? The *Gemarah* states that in the case of a large complex, each household is allowed to contribute an amount of food even smaller than a *grogeret*, as long as the total quantity of food collected is equivalent to the measure of eighteen *grogerot*. The *Gemarah* explains that the measure of eighteen dried figs is significant since it is sufficient food for two meals. As such, even in a courtyard with 1,000 residents, each household can contribute a minuscule amount of food. The *eruv chatzerot* is established from the total quantity of food gathered from the residents.



## Dvar Torah LECH LECHA

The *Brit ben HaBetarim* (Covenant between the Parts) that appears in *Parashat Lech Lecha* raises questions about how covenants are put into effect, whether in Biblical times or even today.

God asks Avraham to divide various animals and birds in half and to walk between the severed parts, thereby establishing their covenant. Likewise, in the enactment of other covenants, it was customary to cut away or remove a portion. For example, in the case of a *brit milah*, the foreskin is removed. When two parties make a blood covenant, they cut their skin and rub their blood together.

Why is it that covenants and alliances are established through division and cutting? A *brit* is meant to create a deep, abiding connection that is unbreakable and independent of other factors. A *brit* serves as a sign that even in difficult situations, when it seems there is distance and discord between the parties, those in the covenant remain bound to each other. It is precisely for that reason covenants are made by cutting and dividing -- to serve as a symbol that even if the parties reach a point where they are remote or become separated, the *brit* preserves the permanent connection between the parties, which will never cease.





## Daf 81: עָרוֹב חֲצֵרוֹת בְּשָׁנֵי חֲצָאִים שֶׁל כִּיכָר לֶחֶם – ERUV CHATZEROT WITH COMPLETE LOAVES



A *sheetuf mev'ot* (merging of alleyways) can be established using any type of food. However, an *eruv chatzerot* (merger of domains) may only be created with bread. Rabbi Yehoshua said that the bread used to establish an *eruv chatzerot* must be a full, complete, loaf. Rabbi Yehoshua adds that two half loaves cannot be used even though they equal a full loaf.

## Daf 82: עָרוֹב תְּחוּמִין לְדָבָר מִצְוָה – LEGITIMATE CIRCUMSTANCES OF ESTABLISHING AN ERUV TECHUMIN

A person who wishes to venture outside the *techum Shabbat* (Shabbat boundary) on Shabbat needs to establish an “*eruv techumin*.” In the Mishnah, we learn that an *eruv techumin* is to be established only when a person needs to travel to facilitate the performance of a *d’var mitzvah* (a religious obligation), but not for an optional activity.

What constitutes a “*d’var mitzvah*”? The Mishnah presents two examples of a *d’var mitzvah*:



1) *Nichum aveilim* (comforting mourners): A person who wishes to leave the city limits to comfort another person grieving over the death of a relative.

2) *Seudat mitzvah* (obligatory festive meal, e.g. in celebration of a wedding): A person who wishes to exit the city to participate in a *seudat mitzvah*.



## Daf 83: הַפְּרָשַׁת חֻלָּה – SEPARATING CHALLAH

What is the *mitzvah* of “*hafrashat challah*” (separating challah)? The Torah commands that a portion of dough be taken out of the batch and set aside for the kohen. That dough portion is called “*challah*.”

Is “*challah*” required to be separated from every batch of dough? From the Torah’s words “*aseerit ha’eifah*” the sages understood that only a quantity of dough that is at least 1/10th of an *eifah* requires the setting aside of “*challah*”. How many pounds of flour constitute an “*aseerit ha’eifah*”? Traditionally, dough made out of more than two and two thirds pounds of flour requires *hafrashat challah*.



## QUESTIONS FOR THE WEEK

1. Why are there cases when a prohibition enacted by the rabbis is stricter than a Torah prohibition?
2. Is it permissible to use oranges to establish a *sheetuf mev'ot* or an *eruv chatzerot*?
3. Is it permissible to establish an *eruv techumin* to attend a *brit milah*?

### \*NOTE

ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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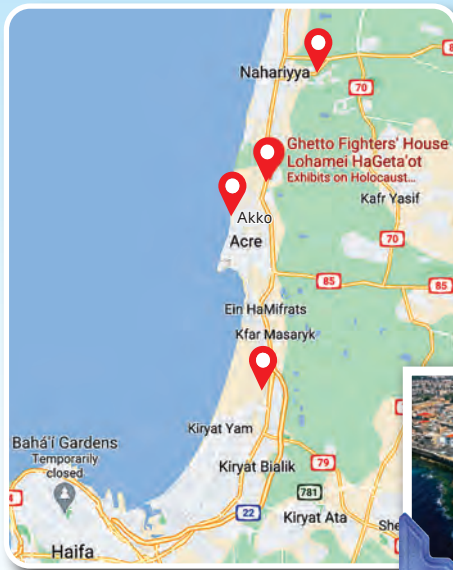
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## ארץ ישראל היפה

### NORTHERN ISRAEL AKKO TO NAHARIYA • אכו לנהדיה



Our journey begins northward of Haifa, heading toward Israel's northern border. As we travel up the coast, we pass through "The Krayot" towns — Kiryat Motzkin, Kiryat Bialik, Kiryat Chaim, Kiryat Ata, and Kiryat Yam.



Knights, as well as a reconstructed ancient marketplace. A Templar underground tunnel stretches from the fortress to the beach. After scouting around the ancient city of Akko, we can set off to the Akko Prison Museum. There, we can

see the cells in which Irgun members were held and the location of the gallows where they were hanged.

After completing our visit to Akko, we head a bit further north toward the border with Lebanon. But we won't go too far, so we can make a stop at Kibbutz Lohamei Hageta'ot, which was founded in 1949 by Holocaust survivors, including those who fought in the Warsaw ghetto uprising. Today, Lohamei Hageta'ot has over 700 residents. Soon after establishing the Kibbutz, the founders opened a small museum to preserve and commemorate the Holocaust. This was the first Holocaust museum to be founded. Lohamei Hageta'ot museum continues to conduct an intensive educational program. In 1995, a unique museum was opened to commemorate the children who died during the Holocaust.



Our next stop is in the ancient port city of Akko, which was conquered by the Crusaders and became their main center in the Land of Israel. Akko continued to be used as a port throughout the Ottoman period. By the time the British conquered the land in 1918, silt had made the port almost unusable. During the British Mandate period, Akko was best known for its prison. The British executed Irgun members Dov Gruner, Yechiel Dresner, Mordechai Alkahi, and Eliezer Kashani

at the Akko Prison. Three days after the execution, the Irgun carried out a daring raid to free the other prisoners in the Akko jail.

Today, Akko has 50,000 residents. Arabs make up approximately 40% of the Akko population.

Our visit to Akko takes us to several interesting places. First, let's tour the Crusader Fortress, to see the Great Hall of the



After visiting the Kibbutz and the Museum, we'll continue northward to the seaside city of Nahariya. The city was founded in 1935 by German Jews who had escaped from Nazi Germany. Nahariya was initially

established as an agricultural settlement but quickly transitioned into a resort town, with seaside restaurants and a European-style Cafe. Nahariya was also the home several of Israeli's most successful firms — e.g. the Strauss Dairy Conglomerate, Zoglowek meat processing company, and Iscar, the high-precision metalworks and tool-making giant (purchased by Berkshire Hathaway for \$5 billion in 2006).

