



Seder Moed | Masechet Eruvin 7-13 | Shabbat Parashat Shoftim | 26 Av – 2 Elul (August 16-22)

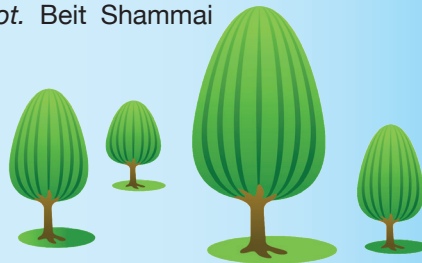
Daf 7: ראש השנה לאילנות – NEW YEAR OR THE TREES

One who owns fruits or vegetables grown in *Eretz Yisrael* needs to set aside a portion of that produce for *terumot* and *ma'asrot*. Among the types of required *ma'asrot* are “*ma'aser sheini*” (second tithe) and “*ma'aser ani*” (poor man’s tithe). In the years when “*ma'aser ani*” is set aside, “*ma'aser sheini*” is not required; and when “*ma'aser sheini*” is required, “*ma'aser ani*” is not set aside.

Ma'aser Sheini: One who owns produce grown in *Eretz Yisrael* is required to set aside 10% of that product to be eaten in Jerusalem in a state of *taharah* (ritual cleanliness). If one so desires, the *ma'aser sheini* produce can be redeemed in exchange for money, which in turn must be taken to Jerusalem and used to purchase food.

Ma'aser Ani: One who owns produce grown in *Eretz Yisrael* is required to set aside 10% of that produce for the needy.

Rosh HaShanah La'ilanot (New Year for Trees): Beit Shammai and Beit Hillel differ as to the date of *Rosh HaShanah La'ilanot*. Beit Shammai contended that the 1st day of Shevat (א' Shevat) is *Rosh HaShanah La'ilanot*; while Beit Hillel maintained that the 15th day of Shevat (ט"ו) is *Rosh HaShanah La'ilanot*. The *halacha* was decided in accordance with Beit Hillel, i.e., *Rosh haShana La'ilanot* is observed on the 15th (*Tu B'Shevat*).



Daf 8: חצר עם שני פתחים – A COURTYARD WITH TWO POINTS OF ENTRY

According to *halachah*, an area enclosed by *mechitzot* (partitions) is considered a *reshut hayachid* (private domain), i.e., an area in which it is permissible to carry items on Shabbat. For example, a courtyard that contains several houses, and is surrounded by a fence that is at least 10 *tefachim* (40 inches) tall, is considered a *reshut hayachid* — since it is fenced in by partitions.



What about a courtyard that possesses *mechitzot*, but which has two entry points — one on each side of the yard, i.e., entrances through which many people pass from one side to the other? A person unfamiliar with the area will likely think it is a main thoroughfare, since so many people continually pass through it. Is this courtyard halachically considered a *reshut harabim* through which it would be prohibited to carry items on Shabbat? Despite the two points of entry, the courtyard retains its designation as a *reshut hayachid*. As long as the courtyard remains properly surrounded by *mechitzot*, it makes no difference how many people pass through it.

FROM THE TALMUD
SEDER MOED
MASECHET ERUVIN
DAF 11

מן התלמוד:
סדר מועד, מסכת עירובין דף י"א:
”מעשה באדם אחד מבקעת בית
חורתן שנעץ ארבע קונדיסין בארבע
פינות השדה ומתח זמורה עליהם,
ובא מעשה לפני חכמים והתירו
לו לעניין כלאים.”

Translation

קונדיסין... *Kondisin* ... Poles
זמורה... *Zemora* ... Vine
התירו... *Heeteeru* ... They permitted

Explanation

The Talmud records an incident in which a field owner inserted four poles into the corners of a field and strung a grapevine over them, to create a type of doorway. The *chachamim* determined the enclosed section of the field to be a sealed-off area concerning *kil' ayim* (hybrid species). The vine-covered poles functioned as halachic walls, thus enabling one to grow vines inside and grain just outside the poles.

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Daf 9: מְבוּי וְלָחִי – AN ALLEYWAY & AN ADDITIONAL SIDEPOST



A *mavui* (alleyway) is a street through which there are entrances to several residential courtyards. The *chachamim* enacted a prohibition against carrying items in a *mavui* on Shabbat, because people would likely become confused and infer that it is also permissible to carry items in the *reshut harabim*. However, if a *korah* (beam, plank) was placed at the entrance of the *mavui*, to serve as a doorpost, then it is halachically permissible to carry items in a courtyard on Shabbat.

Another halachic option to enable carrying in a *mavui* on Shabbat is to place a *lechi* in the *mavui*. A *lechi* is a plank, rod, or stick placed upright at the entrance of the *mavui*. The term *lechi* is derived from the word “*luach*” (board, plank), as in a wooden board. The *korah* is a beam placed horizontally above the *mavui*, like a doorpost, whereas a *lechi* stands upright at the side of the *mavui* entrance.

Daf 10: הַקֹּרֶה – THE BEAM

The Mishnah states that a *korah* intended to facilitate carrying in a *mavui* on Shabbat may not be placed higher than 20 *amot* above the ground. Why? Rabbi Nachman Bar Yitzhak explains that people would not notice a *korah* at a height higher than 20 *amot* (80 feet), which is approximately the height of a four-story building. Passersby on the street generally do not look up that high, and so nobody would notice the beam. However, the *Gemara* contends that if those who reside surrounding the *mavui* want to position a *korah* higher than 20 *amot*, they must ensure that people passing by on the street shift their gaze high enough to see the *korah*.

Daf 11: דִּינֵי מְזוּזָה – LAWS GOVERNING MEZUZOT



The obligation to affix a *mezuzah* to the entrance of one’s house is a Torah law. The Torah states: “*u’chtavtam ahl mezuzot beitecha u’ visharecha*” (And you will write these words on the entrances of your house and your gates). Meaning, the words of the *Shema* and the *V’haya Im Shamo’a* paragraphs should be written on *klaf* (parchment) and then fastened to the house’s entrance. An entrance that has no *mashkof* (lintel) is exempt from the requirement of a *mezuzah*.

Even when an entrance has a *mashkof*, two additional conditions are necessary for the *chiyuv mitzvat mezuzah* (obligation of the mitzvah [to affix a] mezuzah) to apply:

- 1) The entrance must be at least 10 *tefachim* (40 inches) high. If the entrance is lower than that, then the mitzvah of *mezuzah* does not apply.
- 2) The entrance must be at least 4 *tefachim* (16 inches) wide. If the entrance is narrower than that, then the mitzvah of *mezuzah* does not apply.

Dvar Torah SHOFTIM

“שֹׁפְטִים וְשׁוֹטְרִים”
תִּתְּנֶנּוּ לָךְ בְּכָל-שַׁעְרֶיךָ

Parashat Shoftim opens with the verse: “*Shofim v’ shotrim teeten lecha bechol she’ arecha*” (You shall set up judges and law enforcement officials for yourself in your gates.) What does the Torah emphasize by including the word “*lecha*,” which is seemingly superfluous? Also, what is the precise meaning of the word “*she’ arecha*,” (your gates) the locations where we are commanded to place judges and law enforcement officials? Rabbis of the 19th century *Mussar* movement interpreted the word “*lecha*” to mean that just as a state or city can’t exist without working judicial and policing systems. Regarding “*Lecha*” (for yourself) - every one of us needs to put metaphorical judges and police at our personal “gates” to maintain a dignified and proper life.

What are the “gates” in a human being? Openings through which a person comprehends what is happening, derives knowledge, and communicates with the world. The Torah says: Also establish judges and police officers in *your gates* — i.e., in your ears that hear; in your eyes that see; and in your mouth that speaks; so that you will discern and know what is right and what is not. By doing so, you will be successful in walking on the straight and proper path in your world.



Daf 12: הגדרות ה"מבוי" – DEFINING AN ALLEYWAY



Is every street or alley through which a person can enter a courtyard halachically considered a *mavui*? Only a street or alley that possesses the following two features is regarded as a *mavui*:

- 1) The length of a *mavui* must be longer than its width, i.e., rectangular-shaped.
- 2) A *mavui* must allow access to at least two courtyards, and each courtyard must contain at least two houses.

If there is only access to one courtyard from a would-be *mavui*, or if there are indeed two courtyards, but there are not at least two houses in each courtyard, the laws of *mavui* do not apply to that alleyway.

Daf 13: רבי עקיבא, רבי מאיר ובית הלל – RABBI AKIVA, RABBI MEIR AND THE SCHOOL OF HILLEL

It was taught in a *baraita* that the real name of the sage known as Rabbi Meir was Rabbi Nehorai. The nickname “Rabbi Meir” was bestowed upon him because he would “illuminate (*meir*) the eyes of the sages regarding matters of *halachah*.” Rabbi Meir began his Torah studies with Rabbi Akiva. However, due to Rabbi Akiva’s profound genius, Rabbi Meir was initially unprepared to comprehend the great master’s lessons. So, Rabbi Meir left for a different yeshiva, where he studied for some time, after which he returned to study with Rabbi Akiva.



Halachah according to the School of Hillel: The *Shishah Sidrei Mishnah* (Six Orders of Mishnah) present numerous *machlokot* (debates) between Beit Hillel and Beit Shammai. After three years of relentless dispute, ultimately, a *Bat Kol* (Heavenly Voice) proclaimed — “*Elu v’eli divrei*

Elohim Chayim — *v’halachah k’Beit Hillel*.” (Both these and those are the words of the living God. However, the *halachah* is in accordance with the opinion of Beit Hillel).

אלו ואלו דברי אלקים חיים הם —
והלכה כבית הלל



QUESTIONS FOR THE WEEK

1. What is done with produce designated as *ma’aser sheini*?
2. What must be done to a *mavui* to permit carrying through it on Shabbat?
3. Which entrances require a *mezuzah*?

***NOTE**
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HISTORY OF ISRAEL

[THE CHALLENGES OF WATER DISTRIBUTION]



The challenge of obtaining sufficient water to sustain the development of communities in *Eretz Yisrael* was known since the beginning of Zionism. Theodor Herzl suggested building a canal to bring the water from the Jordan River to other parts of the land. *Eretz Yisrael* is located in a semi-arid region and receives little rain, only during half of the year. Thus, even in ancient times, farmers understood they would have to find artificial ways to water their crops.



Israel, Syria, Lebanon, and Jordan. The Arab League rejected the Johnston plan, nevertheless, Israel pledged to abide by the limits in the plan.



Israel has one primary underground aquifer in the mountains, which is divided into three parts: The Yarkon-Taninim aquifer; The Gilboa-Bet Shean aquifer; and the Eastern aquifer. The mountain aquifers, together with a coastal aquifer, fill the wells that provide water throughout Israel.

Israel's most extensive water flow program began soon after the War of Independence, with the final plans completed in 1956. Construction of the system began soon after, designed to transport water from the Sea of Galilee to the Coastal Plain, and then on down to the northern Negev. It was completed in 1964. Completing the National Water Carrier allowed Israel to increase farming in the northern Negev, which had enough water — for the first time.



In 1937, the Israeli water company, *Mekorot*, was founded to furnish water to various parts of the Yishuv. During the War of Independence, a water pipe to Jerusalem was laid down to bring water to the city's embattled inhabitants.



In 1969, Israel opened its first wastewater treatment plant in Tel Aviv, called Shafdan. The treated waste-water was then used for agriculture. By 2016, Israel was treating 100% of its waste-water and reusing it in its agricultural fields.

In 1955, the first water pipeline was streamed to the Negev. The initial joint plan for the Negev region's development was contingent upon the establishment of water sources. It was presented by the United States in 1955 as "The Johnston Plan," which allocated a percentage of the water from the Jordan basin between



Israel opened its first desalination plant in Eilat in 1997. In the early 2000s, Israel suffered a severe multi-year drought. As a result, the country began to build several large-scale desalination plants. Israel currently operates five large desalination plants that provide over 60% of Israel's non-agricultural water needs. Plans call for building an additional three desalination plants, which are expected to accommodate all of Israel's non-agricultural water needs.

