



Seder Moed | Masechet Eruvin 91–97 | Shabbat Parashat Chayei Sarah | 21–27 Cheshvan (Nov. 8–14)

**Daf 91: שִׁיטַת רַבִּי שִׁמְעוֹן – THE VIEWPOINT OF RABBI SHIMON**

*Chachamim* prohibited carrying items from one *reshut hayachid* (private domain) to another on Shabbat, because they feared people would accidentally transfer items from the *reshut hayachid* into a *reshut harabim* (public domain). For that reason, it is generally prohibited to carry items from one *chatzer* (courtyard) to another *chatzer*, because each *chatzer* is an independent, separate domain.

Rabbi Shimon said that all *chatzerot* (courtyards) and all *gagot* (roofs) are considered one large domain. According to Rabbi Shimon there is no need for an *eruv chatzerot* (mixing of courtyards, to permit carrying between the yards) to halachically facilitate carrying from *chatzer* to *chatzer* on Shabbat, or from a *chatzer* to a roof — because all are considered one common domain.



According to Rabbi Shimon, it is only permissible to carry from *chatzer* to *chatzer* those items that were already out in the *courtyard* at the start of Shabbat. As for those items that were inside the house at the start of Shabbat, it is forbidden to carry them from one *chatzer* to another without establishing an *eruv chatzerot*.

**Daf 92: הַחֵצֵר הַקְּטָנָה שֶׁהֵצְטָרְפָה לְחֵצֵר הַגְּדוֹלָה – A SMALL COURTYARD APPENDED TO A LARGE COURTYARD**

There were two courtyards, a small one and a large one, with a big, strong fence between them. As long as the fence remained solid, each courtyard was considered an independent domain, with no connection to the adjacent courtyard.

One day, the fence between the two courtyards collapsed. Only a small portion of the fence endured, with a few stones remaining in place. These remaining stones were not clearly visible to everyone. Only those who stood inside the large courtyard could see the remnants of the fence. Those who stood in the small courtyard could not see anything of the partition — from their vantage point, there was no fence at all.



In this situation, the small courtyard is considered part of the large courtyard. If, for example, a *chazzan* was to stand alone in the large courtyard, and all the other worshippers stood in the small courtyard, they are considered to all be praying in the same singular location. Why? Because the small courtyard is considered as an added portion, appended to the large courtyard.

**FROM THE TALMUD  
SEDER MOED  
MASECHET ERUVIN  
DAF 96**

מן התלמוד:  
סדר מועד, מסכת עירובין דף צ"ז:  
”ואשתו של יונה היתה עולה לרגל  
ולא מיחו בה חכמים.”

**Translation**

עולה לרגל ... *Aliyah l'regel* ... **Ascending by foot,**  
a pilgrimage to the *Beit HaMikdash*  
מִיחוּ בָּהּ ... *Mee'chu bah* ... **Protested against**  
it [her]

**Explanation**

On this *daf*, the Talmud clarifies the definition of “*mitzvat aseh she'ha'zman geramah*” (positive time-bound commandments) — *mitzvot* from which women are exempt. Since the wife of Jonah ben Amitai customarily undertook the festival pilgrimage to the *Beit HaMikdash*, the *chachamim* suggest that perhaps the mitzvah of *aliyah l'regel* is not a *mitzvat aseh she'ha'zman geramah*.

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**Daf 93: כְּשֶׁהַמְחִיצָה נֹפֶלֶת בְּשַׁבָּת –  
WHEN THE WALL FALLS ON SHABBAT**

Two adjacent courtyards were separated by a sturdy wall. Before Shabbat, each courtyard made its own independent *eruv chatzerot*. There was no possibility of a joint eruv for the two courtyards due to inaccessibility.

What is the law if, during Shabbat, the wall separating the courtyards were to fall down? Rav ruled that it would be forbidden for anyone in either of the two courtyards to carry items more than a distance of four cubits. Why? Because, in Rav's view, the status of a courtyard is subject to change even during the course of Shabbat.

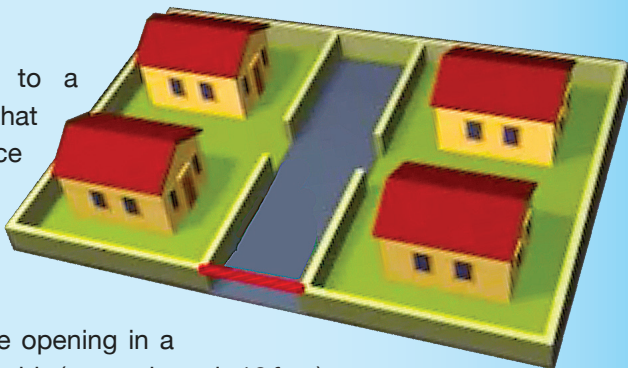


However, Shmuel ruled that the residents of each courtyard are permitted to carry items up to the base of the breached wall. Why? Because even though there was a change in the physical reality on the ground, the permission to carry, which was established at the start of Shabbat, continues to hold true.

**Daf 94: דִּינֵי מְחִיצָה – LAWS REGARDING PARTITIONS**

An area surrounded by a *mechitzah* (partition) is considered a *reshut hayachid* (a private domain). According to *halachah*, a courtyard enclosed within a fence ten *tefachim* high is considered a *reshut hayachid*. What is the ruling regarding a fence with *pirtzot* (openings, gaps)?

A *mechitzah prutzah* refers to a *mechitzah* with a portion that remains open — e.g. if a fence was not completely built on one side of an area. Is a *mechitzah prutzah* valid?



The *Gemarah* states that if the opening in a *mechitzah* is less than ten *amot* wide (approximately 18 feet), then the *mechitzah* is *k'shayrah* (fit, valid). Why? People are accustomed to building a *mechitzah* with an opening, through which it is possible to enter into the enclosed area. But if one were to make a gap or breach in a *mechitzah* that is more than 10 *amot* wide, as an opening of such great width is no longer considered merely an entrance, and would render the *mechitzah p'sulah* (unfit).

**Dvar Torah  
CHAYEI SARAH**

“ וַיִּשְׁמַע אַבְרָהָם אֶל-עִפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעִפְרוֹן אֶת-הַכֶּסֶף ”

*Chazal* viewed Efron the Hittite in a very negative light. He talked much about his desire to give *Me'arat HaMachpelah* (Cave of the Patriarchs) to Avraham as a gift, and in the end, demanded a great deal of money from Avraham. The Midrash learns about Efron's low character from how his name appears in the Torah's narrative. Throughout *Parashat Chayei Sarah*, Efron's name is spelled full — with the letter “vav” עִפְרוֹן, except once, in the verse in which the taking of the money from Avraham is described. There, Efron's name is “damaged” and “diminished”: “And Avraham weighed out the money for Efron עִפְרוֹן.” Efron surely benefited in the short-term from the money he received from Avraham on account of his sale of the cave. However, Efron will be remembered in eternal disgrace as a person who was solely out for himself and his money, thus, damaging his name and reputation. It is not by chance that *Kohelet* (Ecclesiastes) proclaimed — “A good name is better than good oil.”

“טוב שם”  
משמן טוב



**Daf 95: המוציא תפילין בשבת – TAKING OUT TEFILLIN ON SHABBAT**

A man was walking in the *reshut harabim* (public domain) on Shabbat and suddenly noticed a set of discarded *tefillin* lying on the ground. The man understood the importance of picking up the *tefillin* and placing them in an appropriately protected location. He was also aware of the prohibition against carrying items in the *reshut harabim* on Shabbat.

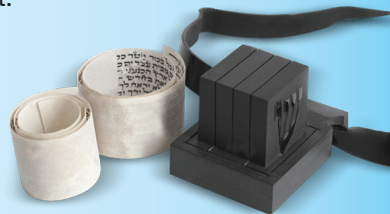
What should he do? The man should put on the *tefillin* and wear them, as is done during weekday *Shacharit* services, and then the *tefillin* would be considered his garment. As we learned in *Masechet Shabbat*, clothes are deemed to be part of the person wearing them, and therefore, wearing clothes in the *reshut harabim* on Shabbat is halachically proper. If the man puts on the *tefillin*, they would be considered a garment, and that way, it would be halachically legitimate for him to carry them out of the *reshut harabim*.



**Daf 96: זמן תפילין "בל תוסיף" – THE 'DO NOT ADD' PROHIBITION — TIME FOR DONNING TEFILLIN**

**"Bal toseef:"** A person tried to fulfill the mitzvah of *arba'at haminim* (the four species) with an *etrog*, *lulav*, *hadas*, *aravah*, along with an apple. Such behavior violates the *issur* (prohibition) of *bal toseef* (do not add), because it is prohibited to add details to a mitzvah beyond those mandated by the Torah. Likewise, a person who chooses to reside in a *sukkah* the day after the Sukkot holiday, and states that doing so fulfills the mitzvah of *sukkah*, violates the *issur* of *bal toseef* — because, after the end of *Sukkot*, the mitzvah of *sukkah* is no longer applicable. One may not add-in that manner to Torah mitzvot.

**"Z'man tefillin"** — There is a *tannaitic machloket* (debate) over what time constitutes "z'man tefillin" (the proper time to put on *tefillin*). Some *tannaim* maintain that it is not appropriate to wear *tefillin* at night, and therefore, a person who does so does not fulfill the mitzvah — since there is no obligation to don *tefillin* at night. However, other *tannaim* disagree and contend that night is indeed also "z'man tefillin." Therefore, a person who puts on *tefillin* at night does fulfill the mitzvah of *hanachat tefillin*.



**Daf 97: קשר התפילין – THE TEFILLIN KNOT**

The *retzuot* (straps) of the *Tefillin shel Rosh* (phylacteries placed on the head) feature a special knot in the shape of the letter "dalet." Who instructed that this special knot be made, and how was it known this knot should be tied in a particular shape?

According to tradition, the knots' requirements on *tefillin* and the shape they must be tied are *Halachah l'Moshe me'Sinai* (law transmitted by God to Moshe at Mount Sinai). The letter "shin" appears on two sides of the *tefillin shel rosh*; the knot on the *tefillin shel rosh* is tied in the shape of the letter "dalet", and the knot on the *tefillin shel yad* is tied in the shape of the letter "yod." Together, these three letters compose one of the names of God — i.e., "shin," "dalet," "yod" = "Sha-Dd-aY."



**QUESTIONS FOR THE WEEK**

1. What size opening, or gap renders a *mechitzah p'sulah*?
2. In what instance is it permissible to don *tefillin* on Shabbat?
3. What *issur* is violated by a person who places together five, instead of four species on *Sukkot*?

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

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# Beautiful Israel

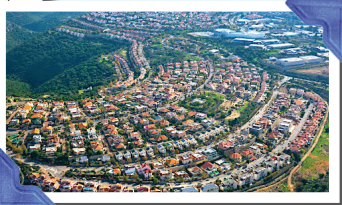
# ארץ ישראל היפה

## NORTHERN ISRAEL

ממעלות לקרית שמונה • FROM MA'ALOT TO KIRYAT SHEMONA



Next on our journey, we turn south, away from Israel's northern border and head to Ma'alot. Founded in 1957, Ma'alot was settled by immigrants from Morocco, Tunisia, and Romania. In 1963, Ma'alot merged with the nearby Arab village of Tarshiha.



Continuing our travels through the Galil, we now head northward until we reach Kibbutz Sasa, founded by American immigrants in 1949. With a population of a little over 400 today, Kibbutz Sasa operates Plasan, a specialty plastic factory that specializes in providing armored protection for military vehicles. The Plasan factory has made Sasa into one of the wealthiest Kibbutzim in Israel.



As we eastward, traveling parallel to Israel's heavily guarded Northern border, we pass a series of kibbutzim established along Israel's Northern border: Bar-Am, Avivim, Malkiyah, and Misgav Am.



Next, we arrive at the most northern point in Israel, the town of Metulla, which was settled by 60 families in 1896. Baron Edmond de Rothschild financed the establishment of this town. Today, Metulla is a popular vacation destination for Israelis and home to 1,600 residents.



In 1974, Palestinian terrorists attacked the town's Netiv Meir Elementary school. The terrorists took 102 hostages and demanded the release of other fellow terrorists held in Israeli prison. After the attackers refused to negotiate, the Israeli army attempted to free the hostages, which prompted the terrorists to start murdering their hostages. They murdered 22 teenagers and three teachers.

Today, 22,000 people live in Ma'alot. Many of the town's residents work in the nearby Iscar metalwork plants, located at the Teffen Industrial Zone. Founded in 1952 by Stef Wertheimer, Iscar was sold to Warren Buffet for over \$6 billion.



Finally, we travel slightly south, down into the Hula Valley to the town of Kiryat Shmona, which was founded in 1949. Kiryat Shmona means "town of eight." It was named for the eight fighters who were killed in 1920 during the Battle of Tel Hai, including Joseph Trumpeldor. Kiryat Shmona is very close to Israel's Lebanese border and has been a frequent target of missile fire and terror attacks from Lebanon. While we are in the city, we will explore Park HaZahav, Kiryat Shmona's beautiful urban park. We can end off taking a cable car up to Kibbutz Manara, located on the mountains overlooking the city.

