

## Daf 98: מְגִילַת אֶסְתֵּר שֶׁהִתְגַּלְגְּלָה מֵהַחֲלוֹן – A SCROLL OF ESTHER THAT ROLLED OUT A WINDOW

On Shabbat, it is prohibited to carry items from the *reshut harabim* (public domain) to the *reshut hayachid* (private domain), and vice versa. Here is an interesting scenario that presents a challenge:



A person stood next to an open window on Shabbat and read from *Megillat Esther*, which is written on parchment. Without warning, a sudden gust of wind caused the *megillah* scroll to unwind completely, all the way down to the street.

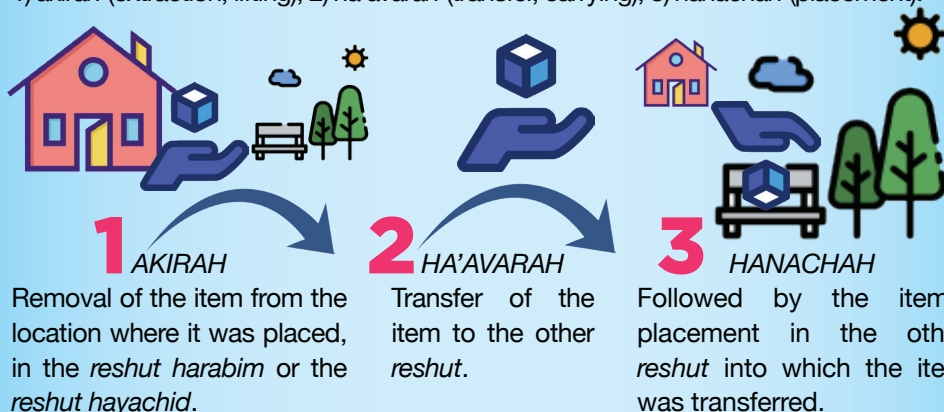
One end of the *megillah* remained in the reader's hands as he remained standing at the open window in shock, but the other side of the *megillah* had already hit the sidewalk.

Is it permissible to move the *megillah* from the *reshut harabim* back into the *reshut hayachid*?

According to *din Torah* (Torah law) there is no prohibition against rolling up the *megillah*, since only a portion of the scroll was in the *reshut harabim*. A person who brings only part of an item from the *reshut harabim* back into the *reshut hayachid* does not violate any Torah prohibition. Although the *chachamim* prohibited moving a portion of an item from one domain to another, in this case, they permitted picking up the *megillah*, because of its sacred status. This is the viewpoint of Rabbi Shimon.

## Daf 99: שְׁלוֹשֶׁת שְׁלֵבֵי מְלַאכֶת הוֹצָאָה – THREE COMPONENTS OF M'LECHET HOTZA'AH

On Shabbat, it is prohibited to carry items from the *reshut harabim* (public domain) to the *reshut hayachid* (private domain) and from the *reshut hayachid* to the *reshut harabim*. The *melachah* (labor prohibited on Shabbat) of *hotza'ah* (carrying) is made up of three steps: 1) *akirah* (extraction, lifting); 2) *ha'avarah* (transfer, carrying); 3) *hanachah* (placement).



## FROM THE TALMUD SEDER MOED MASECHET ERUVIN DAF 100

מן התלמוד:

סדר מועד, מסכת עירובין דף ק':

”דאילו בדורו של משה כתיב

’הבו לכם אנשים חכמים ונבונים וידועים לשבטיכם’, וכתב ’ואקח את ראשי שבטיכם אנשים חכמים וידועים’, ואילו ’נבונים’ לא אשכח.”

## Translation

K'tiv ... Written in a Torah verse  
Nevonim ... Wise, [those who] possess understanding

## Explanation

The Talmud recounts the virtues of the children of Yissachar, who were so wise that their likes did not exist in anyone else, not even in Moshe's generation.

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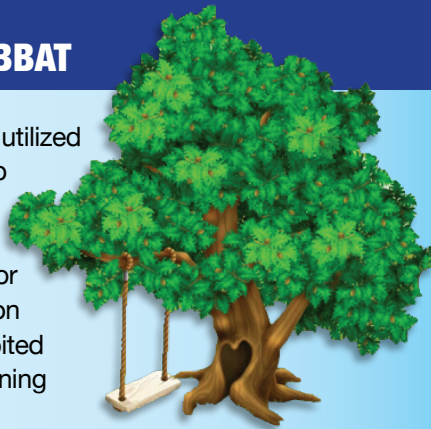
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## **Daf 100: שימוש בעץ בשבת – USE OF A TREE ON SHABBAT**

A tree that is still attached to the ground may not be utilized on Shabbat — e.g., it is prohibited to hang on it, climb on it, or lean on it. The *chachamim* feared that if permitted to use a tree, a person might accidentally detach a branch. A person who tears off a branch or leaf from a tree on Shabbat violates the prohibition of “*kotzer*” (reaping). The *chachamim* also prohibited climbing a tree on Friday with the intention of remaining there through the onset of Shabbat.



What happens to a person who does not obey the rabbinic decree and climbs a tree on Shabbat? The *chachamim* stated that such a person should be punished by being prohibited from descending from the tree until *motzei Shabbat*, obligating that person to spend the entire Shabbat in the tree.

The rabbinic decree against the usage of trees on Shabbat does not include trees that are less than three *tefachim* (handbreadths) high. Accordingly, it is permissible to use trees that are not more than three *tefachim* on Shabbat.

## **Daf 101: רשות היחיד ורשות הרבים – PRIVATE DOMAIN AND PUBLIC DOMAIN**



One of 39 *melachot* (primary categories of labor) prohibited to perform on Shabbat is “*hotza’ah*” — i.e., it is prohibited to carry an item from a *reshut hayachid* (private domain) into a *reshut harabim* (public domain), and vice versa. It is also prohibited to carry an item more than four *amot* in a *reshut harabim*.

What would be the ruling in the following case: A person standing in a *reshut hayachid* reaches his/her hand out into the *reshut harabim*, takes a key located in the *reshut harabim* and opens a door in the *reshut harabim*. That person did not actually violate a Torah law, because the keys were *not* transferred from out from a *reshut hayachid*, they were just moved a short distance within the *reshut harabim*. Is that set of actions halachically permissible?

Rabbi Meir stated the *chachamim* ruled against doing so, because the person standing in a *reshut hayachid*, might accidentally take the key from the airspace of the public domain and carry it into the private domain in which he is standing, which would, in fact, constitute a violation of the *issur hotza’ah* (prohibition against carrying on Shabbat).



## **Dvar Torah TOLDOT**

“הַקֹּל קוֹל יַעֲקֹב”  
וְהַיָּדִים יְדֵי עֲשׂוֹ

In *Parashat Toldot*, Yitzchak’s great love for Esav is revealed, despite his wicked nature. The pinnacle of this love is expressed in Yitzchak’s desire to bless Esav with the main family blessing. How is it possible that Yitzchak Avinu, who was wise and learned, did not discern Esav’s trickery and wanted to give him the blessing? Rav Kook explains that Yitzchak wanted to ensure that future generations of his family would continue to spread the revelation of God’s kingdom to the outside world. Yitzchak knew that Ya’akov was a simple man, who sat in tents, and he thought that from inside the tent, Ya’akov would be unable to spread the religious message. In contrast, Esav, precisely because of his bold, coarseness, was connected to the practical, material world. Yitzchak saw in Esav the potential to reveal the name of God in the world.

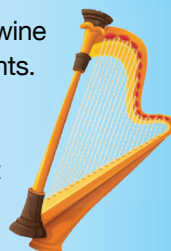
When Ya’akov approached Yitzchak’s deathbed to deceitfully receive the blessing, Yitzchak realized that Ya’akov also knew how to “get out of the tent” and maneuver in clever and crooked ways to get what was needed. At that moment, Yitzchak realized though the “voice was the voice of Ya’akov,” nevertheless, there were also the “hands of Esav,” expressing Ya’akov’s ability to act and live out a life of holiness in the practical world.



## Daf 102: נְגִינָה בְּכִינוֹר בְּבֵית הַמִּקְדָּשׁ בַּשַּׁבָּת – PLAYING OF THE HARP IN THE BEIT HAMIKDASH ON SHABBAT

When a *korban tzibur* (public offering) was sacrificed in the *Beit HaMikdash*, wine was poured over the *mizbe'ach* (altar) while the *levi'im* played musical instruments. One of these instruments was a harp.

How does a harp produce musical sounds? A harp possesses cords stretched across it from one end to the other. These cords are called “strings.” When the person playing the harp strums their fingers across the strings, they resonate beautiful sounds.

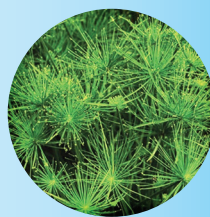


The *Mishnah* states that if one of the harp's strings in the *Beit HaMikdash* breaks on Shabbat, it is permissible to fix it. Some *tana'im* explain that even though it is forbidden to tie harp strings on Shabbat, and a person who does so violates a Torah prohibition, since playing the harp in the *Beit HaMikdash* is necessary to fulfill the mitzvah of offering a *korban*, it is permissible to do so.

## Daf 103: כְּרִיכַת “גָּמִי” עַל הָאֶצְבֶּע – WRAPPING A FINGER WITH A “REED”

*Chazal* decreed that a person suffering from a non-fatal illness, during which that person can eat, walk, sit, and act normally, should not take medication on Shabbat, even if they feel discomfort. Why? Because in ancient times, many medications were prepared by grinding a variety of plants together with other ingredients. The sages feared that a person taking medication might grind together those plants and substances on Shabbat, thereby violating a Torah prohibition. [In modern times, when people no longer prepare their own medications, there has been much halachic discussion about the continued applicability of the ban on *refuah* for low-grade illnesses. Rabbi Eliezer Waldenberg, author of the *Tzitz Eliezer*, warned against excessive stringency in this area.]

However, a *kohen* working in the *Beit HaMikdash* was permitted to wrap a reed around an injured finger. The “reed” was a plant with healing properties. The *kohen* was allowed to utilize the reed on Shabbat, as it would be disrespectful to the *Beit HaMikdash* for a *kohen* to serve with a visible injury on his finger.



## Daf 104: אִיסוּר נְגִינָה בְּכָלִי נְגִינָה בַּשַּׁבָּת – THE PROHIBITION AGAINST PLAYING MUSICAL INSTRUMENTS ON SHABBAT

The *chachamim* decreed that on Shabbat and *Yom Tov* it is prohibited to play musical instruments. Why did they make this decree? They were concerned that if an instrument broke while being played, the person playing it would fix the instrument during Shabbat. Therefore, they stated: “Musical instruments should not be played on Shabbat or *Yom Tov*.”



In contrast, a person standing at the entrance to a house on Shabbat is permitted to knock on the door — even though the knocking makes percussive sounds — since the rasping noise of knocking is not a sound of music, and the *chachamim* only prohibited pleasant musical sounds.



## QUESTIONS FOR THE WEEK

1. In what case is a person obligated to stay up in a tree until *motzei Shabbat*?
2. Why is it prohibited to play musical instruments on Shabbat?
3. Is it permissible to swing in a swing hanging from a tree branch on Shabbat?

### \*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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# Beautiful Israel

## ארץ ישראל היפה

### NORTHERN ISRAEL

ממעין ברוך לתל דן • FROM MA'AYAN BARUCH TO TEL DAN



Now, we leave Kiryat Shemona and head east across the Hula Valley and towards the Golan Heights. Our first stop is at Kibbutz Ma'ayan Baruch, founded in 1947, right along Israel's Lebanese border. Ma'ayan Baruch is home to 700 residents today.

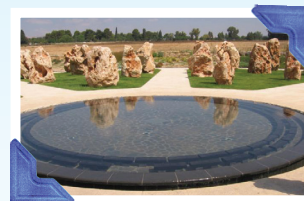
Next, we come to Kibbutz HaGoshrim, which was founded in 1948 by olim from Turkey. Kibbutz HaGoshrim owns Mepro, an optics company, and Epilady, a device that revolutionized hair removal. HaGoshrim is currently home to 620 residents. The kibbutz is located right next to Hurshat Tal Park, and has two rivers running through it that flow into the Jordan.



Hurshat Tal is an excellent place to take a break in the middle of a hot day. The park has large trees that provide refreshing shade, and a big lake where you can go for an invigorating swim. But, be warned — the water in Hurshat Tal is *extremely* cold. The lake is fed by the nearby tributaries of the Jordan, Snir and Koren.

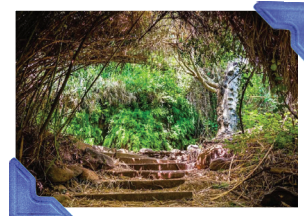


After drying off from our swim, we continue eastward and quickly reach Kibbutz Dafna. Founded in 1939, Kibbutz Dafna was one of the Homa u'Midgal (tower and stockade) settlements. The Dan River flows through the kibbutz, which earns most of its money from agriculture and tourism. Today, Kibbutz Dafna boasts a population of 962. In 1997, a tragic helicopter accident occurred over Dafna and nearby She'ar Ha'Yeshuv. One of the two helicopters involved in the tragedy crashed in the cemetery of the Kibbutz. A memorial to the 73 soldiers who died in the accident has been constructed at the site.



Up next, we pass Moshav of She'ar Ha'Yeshuv, which was founded in 1940. Together with the kibbutzim in the area, She'ar Ha'Yeshuv was vital to defense of the area during the Syrians' 1948 War of Independence. Today, 668 people live on the Moshav.

Our final stop on this tiyul is Kibbutz Dan, which was also part of the Homa u'Midgal campaign. Kibbutz Dan was established in 1939, by members of the HaShomer Ha'Tza'ir Zionist Youth Movement. The Kibbutz breeds trouts in its ponds, and is one of the leading producers of caviar, which they export widely. Kibbutz Dan is the starting point of the Sh'vil Yisrael (the National Trail) that runs along the length of the entire country. Adjacent to the kibbutz is Tel Dan, where archaeological remains from the Biblical City of Dan have been located. The Tel is part of the Dan Nature reserve, which is fun to spend time exploring, with the fast-running Dan River, as well as, remains of Dan's ancient city.



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