

Seder Moed | Masechet Shabbat 2-8 | Shabbat Parashat Ki Tissa | 12-18 Adar (March 8-14)

תש פורים
סאת!

**Daf 2: "וּבַיּוֹם הַשְּׁבִיעִי תִשָּׁבֵת" –
"AND ON THE SEVENTH DAY YOU SHALL REST"**

מִסְכַּת שַׁבָּת

What is the textual basis for the prohibition against doing *melacha* (39 major categories of labor) on *Shabbat*? The Torah states: "And on the seventh day, you shall cease doing labor;" "And the seventh day is a *Shabbat* for *HaShem*, your God, you shall not do any work." However, the Torah does not specify exactly which types of labor are forbidden. *Chazal* knew that every important action which had been performed during the construction of the *Mishkan* (Tabernacle) is considered a "*melacha*". For instance, the *Mishkan* was built — so it is forbidden to build on *Shabbat*. The goat-skin covering that served as a roof for the *Mishkan* was dyed — therefore, it is forbidden to dye on *Shabbat*.

The *melachot* (39) prohibited on *Shabbat* are called "*Avot Melachot*", as they are the overarching categories under which the "*toladot*" (subsidiary acts of restricted labor) are organized. In other words, many of the actions that are forbidden to carry out on *Shabbat* were not acts performed in the *Mishkan*. However, since those actions are similar to *melachot* performed in the *Mishkan*, they were prohibited as well. The specific *melachot* performed in the *Mishkan* are called "*avot*", while the similar subsidiary labors are called "*toladot*."

Daf 3: מְלָאכַת הַנִּזְעָה – THE LABOR OF "TRANSPORTING"

One of the *Avot Melachot* (39) is "*Hotza'ah*" (transporting). On *Shabbat*, it is prohibited to transport items from the *Reshut ha'Yachid* (private domain) into the *Reshut Ha'Rabim* (public domain), and vice versa, from the *Reshut Ha'Rabim* into the *Reshut Ha'Yachid*.

An example of *Reshut Ha'Rabim* is a public, central, inter-city road that is at least 16 *amot* (approximately 24 feet) wide, which is not enclosed by a wall or fence. A road traversed by 600,000 people daily is certainly considered a *Reshut Ha'Rabim*. *Reshut Ha'Yachid* refers to a private space or domain that is a minimum of 4x4 *tefachim* (16 inches x 16 inches), surrounded by four walls that are at least 10 *tefachim* (40 inches) high — e.g., a house, or a yard.



מִסְכַּת שַׁבָּת
מִתְחִילִים



FROM THE TALMUD
SEDER MOED
MASECHET SHABBAT
DAF 3

מִן הַתְּלִמּוּד:

סדר מועד, מסכת שבת דף ג':

"והאמר שמואל: כל פטורי
דשבת פטור אבל אסור, בר מהני
תלת דפטור ומותר - צידת צבי,
וצידת נחש ומפיס מורסא."

Explanation

Shmuel stated: Whenever it is said that a person is "*patur*" (exemption from punishment) in the realm of *Shabbat* observance, it means that the action under discussion is permitted under Torah law but nonetheless prohibited by rabbinic law. There are, however, three exceptional cases in which "*patur*" means that the action is entirely permissible.



**TALMUD
ISRAELI**
Daf Yomi For Us
on your smartphone –
EACH DAY!

Receive the daily *daf* in your inbox
and/or your phone via WhatsApp and
join the hundreds of thousands of Jews
around the world who learn every day!

SIGN UP NOW

to receive our weekly publication,
Daf of the Day via e-mail and/or WhatsApp
WWW.TALMUDISRAELI.ORG/SIGNUP



Daf 4: "הַעֲבֵרָה" – THE "TRANSFER" PROHIBITION

It is prohibited to transfer an item from *Reshut Ha'Rabim* into *Reshut Ha'Yachid* and vice versa. It is also prohibited to transport an item within the public domain more than 4 *amot* (6 feet) — i.e., to take an item, carry it 4 *amot* and set it down. Why?



Reshut Ha'Yachid is a single, distinct area regardless of its actual size. For example, a large yard enclosed with fences is considered a single location. In contrast, a *Reshut Ha'Rabim* is a large, open space, in which every 4 *amot* legally constitutes a separate location. As such, it is prohibited to carry an item more than 4 *amot* in a *Reshut Ha'Rabim* and set it down, because doing so would constitute a transfer from one domain to another.

What is required of a person who unintentionally violated an *issur melacha* on Shabbat? During the time of the *Beit HaMikdash*, the inadvertent Sabbath violator would bring a *Korban Chatat* (Sin-Offering) and confess the wrongdoing.

Daf 5: "הַנְּחִיָּה" – "PLACEMENT"

On *Shabbat*, it is prohibited to transfer objects from one domain to another domain. It is also *assur* (prohibited) to transport an item more than 4 *amot* within a *Reshut Ha'Rabim* (Public Domain). A person who transfers an object from one domain to another is *chayav* (deemed liable for penalty) only if that person performs the act of "*hanacha*" (setting the item down). However, if that person did not set down the item in a second, different *reshut*, s/he is *patur* (exempt).

Where would a person need to set down an item in order to be liable? The *chachamim* stated that the area of placement must have a minimum size of 4 *tefachim* by 4 *tefachim* (16 inches x 16 inches) in order to violate the Torah prohibition. If a person removes an item from one area, carries it 4 *amot* and places it on something small (e.g., a pillar), that person would *not* have violated Torah law but would nonetheless be guilty of a transgressing rabbinic law. Despite the fact that placing an item on a small surface (less than 4 *tefachim* square) does not constitute *hanacha*, a person who places an item into another person's hand is *chayav*, because a human hand is considered equal to the size of 4 *tefachim* square.



Daf 6: אַרְבַּעָה סוּגֵי רְשׁוּתוֹת – FOUR TYPES OF DOMAINS

In the realm of *Hilchot Shabbat*, the Gemara identifies four types of domains:

1) **Reshut Ha'Yachid**: A private space or domain that is a minimum of 4x4 *tefachim* (16 inches x 16 inches), surrounded by walls that are at least 10 *tefachim* (40 inches) high — e.g., a house. [Cont'd on p. 3]



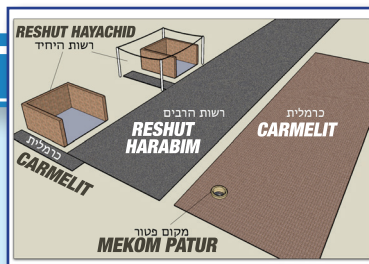
Dvar Torah KI TISSA

מוֹנֵה מִסְפָּר
לְכֹכְבִּים
לְכֹל שְׁמוֹת יְקָרָא

Parashat Ki Tissa opens with a census of *Bnei Yisrael*. Several times in Tanach, *Bnei Yisrael* are likened to the stars in the sky, connoting the difficulty or impossibility of counting them. As stated in *Tehillim* 147:4 "He counts the number of the stars; He calls them all by name."

Why precisely were *Bnei Yisrael* compared to the stars in the sky? When a person gazes up at the heavens, he sees the sky spread out above, and tens of thousands of stars crowded together, each similar to one another. At a superficial glance, from a distance, the stars all seem small and look alike. However, the truth is that each star is enormous and has very different characteristics compared to its companions. *Am Yisrael* is a sizeable and diverse people. From a distance, a person could mistakenly see *Am Yisrael* as insignificant, made up of people who are not special, or different from their fellow Jews. The comparison to the stars in the sky teaches us that each and every Jew is an entire universe, wonderful and distinct in character.





[Cont'd from p. 2] **2) Reshut Ha'Rabim:** A public, central, inter-city road that is at least 16 amot (approximately 24 feet) wide, which is not enclosed by a wall or fence, and is utilized by many people. Some say that 600,000 people must traverse the road daily in order for it to be considered a *Reshut Ha'Rabim*.

3) Carmelit: A place where the public is not expected walk, and which does not have a wall or a proper fence — for example, a forest, a field, or body of water. According to the Torah, it is not prohibited to transfer an item from a *Carmelit* to another domain, or to a *Carmelit* from one of the other types of domain. However, the *Chachamim* prohibited transfer of items to or from a *Carmelit*, so that people would not mistakenly think that since the Torah permitted the transfer of items in this *reshut* that it is also permissible to transfer items to and from a *Reshut Ha'Rabim*.

4) Mekom Patur: An area inside a *Reshut Ha'Rabim* that is more than 3 tefachim (11.5 inches) in height, but less than 4 tefachim (16 inches) wide. Such an area is *not* considered a “reshut” (domain), and is therefore deemed an exempt space.

Daf 7: “זורק” – “THROWING”



The Gemara explains that throwing an object violates the prohibition against “ho'tza'ah” (transporting) — albeit, not in every case. For example, a person who throws an object (e.g., a ball): If the ball strikes a wall, and rebounds back to the person who threw it, then no Torah prohibition was violated, since the ball was not set down a distance of 4 amot (approximately 6.5 feet) from the place it was thrown.

However, if the ball that was thrown was sticky (for instance, like molding clay), and that clay stuck to a wall in the *Reshut Ha'Rabim* (public domain), then the person who threw the clay would have violated an *Issur HaTorah*, since s/he would have transferred that clay ball a distance of 4 amot inside a *Reshut Ha'Rabim* and placed it on the wall. Rava said: But, if an object that was thrown lands inside a hole in the wall, the thrower did not transgress. As we learned above, a small place that is smaller than 4 tefachim is considered a *makom p'tor* (an exempt domain), where the placement of an object does not violate Torah law.

Daf 8: ערב תחומין – ERUV TECHUMIN

A person who found themselves in the desert on Shabbat is permitted to walk 2,000 amot (approximately 1 kilometer or .62 miles) in every direction from the location that person stood at the start of Shabbat. However, when visiting a city for Shabbat, that entire city is considered the visitor's place of dwelling. As such, that visitor is permitted to walk 2,000 amot in every direction from the outskirts of that city.

What should a person who wishes to visit a friend or relative on Shabbat in another city, which is located more than 2,000 amot away? That person should establish an “*eruv techumin*” (mixing of domains). If a person has plans to walk to a destination outside of their *Techum Shabbat* (Shabbat boundary) during Shabbat, that individual should take a food item and place it at the edge of their *Techum Shabbat* in the direction of the intended destination shortly before Shabbat begins. By doing so, that individual declares their intention to establish a temporary home at the location of the food. This enables that person to travel as much as 4,000 amot — 2,000 amot from the outskirts of the city, and another 2,000 amot beyond the spot of the food, as that spot is also considered that person's home.



QUESTIONS FOR THE WEEK

1. Why are the *melachot* prohibited on Shabbat called “*Avot Melachot*”?
2. What characteristics define a “*Reshut haRabim*”? What characteristics define a “*Reshut haYachid*”?
3. What should a person do who wishes to pay a Shabbat visit to a relative who lives in another city, more than 2,000 amot away?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to:
answers@talmudisraeli.co.il
 for a chance to win a \$50 Amazon Gift Card!



Check out our TALMUD ISRAELI YouTube Channel

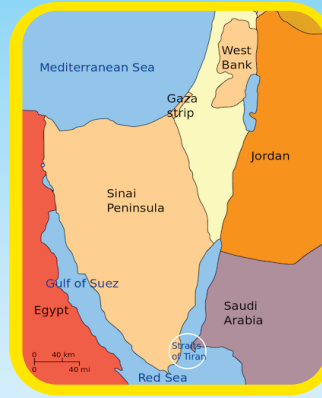
View Talmud Israeli's engaging YouTube videos on a wide variety of *sugiyot* — in Hebrew with English subtitles



HISTORY OF ISRAEL

[1967: WAR CLOUDS]

SCAN HERE
TO WATCH A
SHORT VIDEO



On May 15th, 1967, Egypt began to move forces into the Sinai. On May 18th, Egypt requested the U.N. forces stationed on the Egyptian-Israeli border since the 1956 Sinai Campaign be withdrawn from the area. U.N. Secretary U Thant complied immediately. The Egyptians then blockaded the Straits of Tiran, thus cutting off Israeli shipping access to the Port of Eilat.

On May 30th, 1967, mutual defense agreements were signed between Egypt, Syria, Jordan, and Iraq, designed to facilitate their combined attack on Israel. Israel and Jews worldwide prepared for the worst. Many feared a second Holocaust.

Israel first attempted to allow international diplomacy to diffuse the problem. After the United Nations efforts failed, and the United States could not assemble a multinational force to reopen shipping in the Strait of Tiran, it became clear Israel would be forced to take matters into her own hands.

In October and November 1966, terrorist activity originating in Syria and Jordan began to rise. There were also constant Syrian artillery attacks on *kibbutzim* (collective settlements) located below the Golan Heights. In April 1967, Israel decided to respond by arial attack of Syrian emplacements on the Golan Heights.

On April 7, 1967, an air-battle took place during which Israel downed six Syrian aircrafts. Following the April attack, the Israeli government warned it would be forced to take further action, unless Syrian terrorism ended. The Soviets then passed false intelligence information to the Egyptians, claiming Israel was massing troops to strike at Syria. Israel denied those claims. U.N. ground observers confirmed Israeli assertions.



1965
Shalom
Tower
Opens



1965
Israel
Museum
Opens



1966
Coca Cola
Comes To
Israel



1966
Educational
Television
Established



1966
New Knesset
Building
Dedicated



1966
Shai Agnon
Wins
Nobel

“The battle against Israel will be total and its object will be the destruction of Israel. We can do this. I could not hve spoken like that five years ago or three years ago ... Today, eleven years after 1956, I say these words because I know what we have in Egypt. And what Syria has, I know the other countries too ... This is Arab power; this is the true rebirth of the Arab nation, which had previously been feeling rather hopeless — Gamal Abdel Nasser Hussein [May 1967]