

BH. Sicha Beshalach: Walking past Shabbos limit

Sick person requiring meat on Shabbos:
Slaughter kosher animal

Feed him available non-kosher meat

Sick person requiring warm wine on Shabbos:
A Jew should prepare it

A non-Jew should prepare it

GREATER VIOLATION "QUALITY"

GREATER VIOLATION "QUANTITY"

FINAL MISHNA TRACTATE EIRUVIN:

Case #1: One arrived at "Shabbos limit" at sunset
R' Shimon: He should enter city

Others: He should not enter city

Case #2: Levite had broken string on harp on Shabbos
Others: Knot it

R' Shimon: Bow it

Case #3: Impure rodent found in Temple:
Kohen removes it with his sash
Not to prolong impurity

Kohen removes it with wooden tongs
Not to increase impurity

Centrality of "carrying" to Shabbos & Judaism
Value of EIRUV: Expansion of private domain

Categories of spaces on Shabbos:

Private Domain (reshut hayachid)

private home or property

No need for Eiruv

Holy objects & activities

Public Domain (reshut harabim)

public property (600,000 passersby daily)

Eiruv not possible

Sinful objects & activities

Difference between prohibitions of:

Carrying between domains

Protecting holy domain from unholiness

Walking beyond "Shabbos limit"

Keeping holy from wandering outside holiness

Takeaway lessons:

Behavior during worldly pursuits (e.g. business)

Protect mind & heart (inner "Shabbos") from worldly obsession & doubts of G-d's providence

Behavior during holy pursuits (e.g. Torah study & prayer)

Be totally "inside" & involved when busy with Shabbos-type pursuits such as Torah study & Prayer

Both Biblical

Biblical vs Rabbinic

Both Rabbinic

Biblical vs Rabbinic

Semi-Private Domain (karmelit)

shared property e.g. courtyard
(or less populated public space)

Eiruv encouraged

Neutral objects & activities