

DAF YOMI SUMMARY

פרשת מטות-מסעי
שבת קכה-קלא

OUR SHEET IS DEDICATED TO THE REFUAH
SHLEIMAH OF ALL THOSE INFECTED BY THE CORONAVIRUS.
MAY HASHEM KEEP EVERYONE STAYING AT HOME, SAFE AND WELL!

SHABBAT SHALOM!!

AN EYIN TOV THANKS TO GREG NARUNSKY

The Gemara on 127a says in the name of R'Yochanan that there are six deeds for which a person enjoys the fruits in this world as well as in the world to come. The last item mentioned is somebody who judges his fellow favorably.

The Gemara continues by citing a fascinating story about the extent to which one individual judged his employer le-khaf zekhut and was then given the blessing that he too would be judged favorably by Hashem. This is an extension of the well known idea that Hashem acts Mida Keneged Mida i.e. if we judge others favourably then Hashem shall judge us favorably.

I once heard my Rosh Yeshiva, R' Avraham Goldfein, ask on the application of the principle of mida keneged mida in this context. In what circumstances are we required to judge people favorably? When we see somebody doing something and we are not sure whether what they are doing is good or bad, it is there that the Torah commands us (Vayikra 19:15, Shevuot 30a) to judge them favourably and say that what they are doing is something good.

If this is so then why does judging somebody favourably mean that Hashem should judge us favourably? Where is the mida Keneged mida? Hashem has no doubts, when He scrutinizes our actions He sees the truth - either the action was good or bad? R' Goldfein answered in the name of Rav Avigdor Miller that we need to understand what it means to judge somebody favorably in a new light.

To judge favorably means to look at people with an eyin tov, a "good eye", not to judge somebody on the basis of the action that we see right in front of us but to always search for the best in people, seeing them in totality as good people.

Therefore when a person comes to stand in front of Hashem on their day of judgement Hashem will look at them with an eyin tov and only focus on the best in them, mida Keneged mida.

This idea is very relevant to the period of the three weeks, the time of the year dedicated to the mourning of the beis hamikdash. Our sages teach us (Yoma 9b) that the second temple was destroyed due to sinas chinam, baseless hatred.

Before we can rebuild the beis hamikdash we need to rectify the sin of baseless hatred. Always judging people favorably, looking for the best in them and seeing them with an eyin tov is the antidote to baseless hatred.

ברכות (63) Jan 5 2020	שבת (156) Mar 8 2020	עירובין (104) Aug 11 2020	פסחים (120) Nov 23 2020	שקלים (21) Mar 23 2021	יומא (87) Apr 13 2021	סוכה (65) Jul 9 2021	ביצה (39) Sep 2 2021	ראש השנה (34) Oct 11 2021	תענית (30) Nov 14 2021	מגילה (31) Dec 14 2021	חטאת קטן (28) Jan 14 2022	הגיה (26) Feb 11 2022	יבמות (121) Mar 9 2020	כתובות (111) Jul 8 2022	נדרים (90) Oct 27 2022	ניזיר (65) Jan 25 2023	סוטה (48) Mar 31 2023	גיטין (89) May 18 2023	קידושין (81) Aug 15 2023	בבא קמא (118) Nov 4 2023	בבא מציעא (118) Mar 1 2024	בבא בתרא (175) Jun 27 2024	סנהדרין (112) Dec 19 2024	מכות (23) Apr 10 2025	שבועות (48) May 3 2025	עבודה זרה (75) Jun 20 2025	הוריות (13) Sep 3 2025	זבחים (119) Sep 16 2025	מנחות (109) Jan 13 2026	חולין (141) Mar 2 2026	במרות (61) Sep 20 2026	ערכין (33) Nov 19 2026	תמורה (33) Dec 26 2026	כריתות (27) Jan 24 2027	מעילה (36) Feb 20 2027	יורה דעה (72) Mar 28	SIYUM HASHAS Jun 7 2027
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GADOL OF THE WEEK - RAV THANKS TO AMI ELKUS

Rav (175-247 CE) אבא בר איבו

Rav was one of the first Amoraim, who was also counted as a Tanna and it was thus said: "Rav may differ in opinion even from a Tanna". Like his teacher Rav Yehudah Hanassi who was given the name 'Rebbi', Rav Abba Bar Ayvoh was honoured with the title of 'Rav', by which he is almost exclusively known in גמרא. Also called Abba Aricha due to his height. Rav set up a great yeshiva in Sura.

As seen during the last week of the דף regarding dreams, statements are often said in Rav's name. Discussions and machloket between Rav and his friend Shmuel make up a majority of the בבלי תלמוד. His high regard can be seen in מסכת חולין קלו: by Rav Yochanan: "I remember when I sat 17 rows behind Rav in Rabbi Yehudah's yeshiva, and sparks of fire passed from Rav's mouth to his master's mouth, and back to Rav's mouth, and I could not even understand their conversation!"

Rav was famous for his wide knowledge in different subjects such as medicine, nature (detailed knowledge of healthy/harmful foods) and geography to be able to posek accurately. He invested significant time to learn all about animals and birds. In fact תלמוד ירושלמי states that Rav spent 18 months learning from a shepherd how to differentiate between a permanent and temporary מום in animals, to be certain which "blemish" renders a first-born animal unfit.

Rav was very humble. He put a priority on living a moral life and always seeking peace between one another. He was uncompromising in כבוד התורה.

עלינו first appeared in the Rav's manuscript of the Rosh Hashana tefillah.

As we come towards the end of our first מסכתא this Daf cycle, take chizuk and energy to continue the Daf with one of Rav's famous quotes:

אמר רב לעולם יעסוק אדם בתורה ובמצוה
אפילו שלא לשמה שמתוך שלא לשמה בא לשמה

שבת קכה (Thursday 9 July)

Thanks to Hadran

Daf 125 continues the lengthy discussion of muktzah. One of the questions on today's Daf is whether you can use a broken utensil (for example, a shard of pottery) on shabbat or is it considered muktzah? When something breaks on shabbat is the broken utensil's use defined by the original use of the utensil?

Does the broken "piece" need to have the same use as the original utensil to be used on shabbat? The argument surrounds if the broken "piece" has a new function in contrast to its original use is it Muktzah? How much does function have to follow form? The Daf concludes with a conversation about using rocks that are set aside for a purpose before Shabbat. The debate's focus is how much intention and setting aside one needs to do before shabbat. How far do we need to go before תבש to designate a rock a utensil?

How much planning is necessary? Do you need an action /מעשה or because of the very fact that it receives a designated purpose it is sufficient? We seemingly conclude the answer based on a story from Rav Yehuda HaNasi. An action was not required to convert the rocks into benches as a seating place before shabbat for shabbat. A thoughtful intention was enough.

Rav Yochanan disagrees with the reliability of this story and claims Rav Yehuda Hanasi would have insisted on an action such as dusting/cleaning off the rocks. Throughout masechet Shabbat, the debate over intention (כוונה) is a leitmotif. In fact, the notion of תורה מלאכת מחשבת אסרה תורה highlights the significance of intention in the creation process. Does something have to be said? Can one just think it? Is wanting something enough?

Muktzah is a complicated area of Halacha and its parameters for setting things aside for use or NOT on shabbat can be better understood from the Rambam's explanation. Shabbat observance and marking the day as different from the other days of the week was largely measured and felt in laws related to carrying. Hence precautions were taken inside the home to protect the environment outside the home.

Shabbat could not be just rote practice of prohibitions. Rather, intentional behavior was required to elevate the day as holy and significant. Personal planning is required and will thereby foster a significant and special time.

שבת קכו (Friday 10 July)

Thanks to Rafi Cohen

The Mishna on 126b states as follows: "On Shabbat, one may move even four or five baskets of straw and baskets of produce, due to the guests, who require that place to sit, and due to suspension of Torah study in the study hall, where space is required to seat the students." Based on this statement, the Gemara on the upcoming daf (127) relates the deep spiritual significance of hosting guests (hachnasat orchim), based on the paradigm of Avraham who "hosted" Hashem at the beginning of Parashat Vayera. Citing our Mishna, the Shulchan Aruch states as follows: "Even though it is permitted to take supplies

from a storehouse of produce or wine barrels, it is forbidden to begin emptying it except for a mitzvah, like emptying it to host guests or to make a house of study inside."

Rema ad loc adds that "every abstention from work that was allowed for the sake of a mitzvah is also allowed for the sake of guests. They are not referred to as "guests" unless they are staying in his house or he has invited guests staying at another house, but if he just invites his friend to eat with him, he is not called a guest and the meal is not a seudat mitzvah but rather a seudat reshut."

Rema thus adds two elements to the ruling of the Shulchan Aruch: (1) a guest is defined as someone who is not lodging at that time at his or her own home, but rather at the home of someone else, and (2) that a meal with guests constitutes a seudat mitzvah.

The commentaries on the Shulchan Aruch debate whether or not Rema actually meant that a meal with guests constitutes a seudat mitzvah (Magen Avraham and Machatzit Hashekel take the opinion that this was not his actual intent, while the Drisha (Tur OC 515) holds that such a meal actually is a seudat mitzvah). Without getting into the halachic details of what is permissible on account of one's participation in a seudat mitzvah, it is sufficient to mention that many subscribe to the minhag to add celebratory additions to Birkat Hamazon recited at a seudat mitzvah (Shir Hama'alot, "migdol" in lieu of "magdil") on account, in the words of Kaf Hachayim (OC 189:11), of the fact that such a meal is blessed with the "enlightenment of mitzvah."

That a seuda at which guests are present may be considered such an event speaks volumes of the halachic and hashkafic approach to the hessed that is hachnasat orchim.

שבת קכז (Shabbat 11 July)

Thanks to Daniel Strauchler

The mishna on daf 126b discusses moving boxes for guests and for bitul beit midrash. This introduces the topic of tircha on Shabbat. Even though the boxes do not contain muktzah, it would be assur to clear away heavy items on shabbat due to the tircha involved, if not for the mitzva of welcoming guests or beit midrash.

The gemara on daf 127a learns from this that welcoming guests is either equal or greater than bitul beit midrash (as listed with and before in same context). The gemara then continues with the line made famous by Rashi in parshat Va'era: welcoming guests is greater than greeting the Shchina as we see from Avraham asking Hashem to wait while he goes to welcome the 3 angels.

Rav Yaacov Medan gave a shiur arguing that Hachnasat orchim is also fundamentally connected to am yisrael's ownership of eretz yisrael and for this reason comes soon after the promise of eretz yisrael in end of parshat lech lecha. The Maharal says each of the Avot opposes one of the three cardinal aveirot and Avraham is against gilui arayot.

How is Avraham against arayot specifically?

In many places in sefer Bereishit, we see that other people make claims on their guests in regards to arayot: e.g. Sodom to Lot's guests,

Avimelech and Pharaoh to Avraham in regards to Sarah, and Shechem to Dinah. Avraham uniquely welcomes guests without any self interest or expectation, thereby opposes the abuses or arayot, and therefore merits erez yisrael.

שבת קכח (Sunday 12 July)
Thanks to Jonathan Gellis

The end of the Mishna on Daf 128 b talk about having a baby and performing a Brit on Shabbat. The Mishna clearly states that one is allowed to break the Shabbat to help a woman giving birth.

The Mishna is also clear that a Brit may be performed on Shabbat. The question the Gemara will need to answer is the how and when may you Break Shabbat and if you break Shabbat is it broken by performing regular acts or must you include a Shinuy(a differentiator). The Gemara asks what are you including in being able to break the Shabbat and the Gemara mentions here that we are allowed to call in a midwife to help and light a lamp.

Why specifically indicated that lighting a lamp is ok?

So to include the fact that you can light a lamp even for a blind woman so she is comforted knowing that anyone who comes to help her can see. So we see the benefit doesn't have to be directly for the person giving birth but can also for anyone helping her. Then the Gemara talks about needing oil for the lamp and says it should be carried with a Shinuy, not in the normal manner.

The Gemara suggests pouring the oil into hair and wringing it when needed (which we learn is ok on shabbat regarding hair),or tying the jug of oil to your hair. Rav Yehuda and Rav Shmuel then say up until the time the woman gives birth you may break shabbat for her and the baby but after the baby is born, except for cutting the umbilical cord, you may no longer break Shabbat.

Finally the Gemara concludes that we paskan Halacha saying in a case where we are worried about someone's health as a matter of life and death we are more lenient and area allowed to break Shabbat for the mother and baby. Everyone should take a moment this Shabbat and Thank their local Hatzolah and MADA volunteers who are forced to confront these difficult situations weekly.

שבת קכט (Monday 13 July)
Thanks to Rachel Siegman

A Beacon of Light: Compassion in the Daf

Our daf begins by discussing whether or not you can desecrate shabbat for a woman after childbirth. The question boils down to, how long is a woman considered in childbirth right after birth? While I might argue 7 years, the gemara has a more logical, yet compassionate, view for this state.

Even after a 'woman's womb closes' (the gemara's view of childbirth) if a birthing mother says she needs something, we desecrate shabbat for her. This is because this time is considered very vulnerable for a woman.

But, if we're discussing when labor ends, when exactly does it begin

in the first place? The shulchan aruch identifies three cases which, as explained by Shira Mirvis of Hadran, relates to different women or perhaps even the same woman in different births.

SOME FACTS ABOUT BLOODLETTING

- 1 It is essential that one obtain proper nourishment after bloodletting. For this reason, one should even sell his shoes to provide food for himself after he blood-lets.
- 2 Rav says one should eat meat (in place of life) after bloodletting, while Shmuel says one should drink red wine (in place of the red blood).
- 3 In order to warm oneself after bloodletting, one can eat seven black dates, rub oil into his temples, and sleep in the sun.
- 4 One who undergoes bloodletting should not sit in a place where the wind swirls, for it may draw the remainder of his blood from him.
- 5 One who undergoes bloodletting should not stand up immediately afterwards.

STYLE-A-DAF by RABBI NATAN FARBER | SHABBOS 129

The start of birth could be from the point in which a woman can no longer walk on her own, or it may begin from when she begins to bleed or, in modern terms, when she is sitting on the labor bed in the hospital. One of these three instances signifies the beginning of childbirth, and shabbat may be desecrated for her. It is clear that the physical comfort of a woman in childbirth is of our utmost concern.

So, when's the end of labor? The magic number is 30 days, with great distinction between the first 3 days after birth and the following 7. After 3 days we for sure allow any desecration of shabbat, whether or not the birthing mother asks for it, as long as she needs it and it's completed with a shinuyi.

7 days we only desecrate shabbat if she asks for it and at 30 days we allow a gentile to desecrate for her. But, is the physical comfort all that the gemara was concerned with? In the previous daf we saw:

אמר מר: אם הייתה צריכה לנר - חבירתה מדליקה את הנר.
פשיטא! לא צריכה בסומא. מהו דתימא: כיון דלא חזיא-אסור,
קא משמע לן: איתובי מיתבא דעתה, סברא: אי איכא מידי - חזיא חבירתה

The master said in the baraita: if a woman giving birth were to need a lamp, her friend would light the lamp for her on shabbat. Says the gemara, this is obvious, why are we being told this? Ah, the gemara concludes, It is necessary to teach this halacha in the case of a blind woman giving birth, lest you say: since she cannot see even with the light, it is prohibited to bring a lamp for her.

It teaches us that lighting the lamp is permitted to settle her mind. The blind woman thinks: if there is something that needs to be done in the course of childbirth, the lamp will enable my friend to see and she will do it for me. This concept is simply beautiful. Lighting a candle on shabbat is desecrating a Torah commandment. And yet, we do so, even for a woman without sight, as we wish to reconcile not just her physical health but her emotional and mental well-being too. Moving back to our daf, the gemara emphasizes that we must desecrate shabbat for an ill person.

הוקדש לרפואת כלל חולי ישראל ונפגעי מגפת הקורונה
הוקדש לעילוי נשמת אריאל בן מרדכי

Bringing in a story of kindling a fire on shabbat, Abaye turns to Rabba and asks "what about the commandment of not destroying." Rabba's response, in my mind, perfectly summarizes the point our gemara is highlighting through these halachot:

בל תשחית דגופאי-עדיף לי

Do not destroy is also in regards to the destruction of my body. Preventing illness and danger is preferable to me. Through this daf, we see that a person's well-being, both physical and mental are of the utmost importance to our sages and should be considered carefully, even when it comes to Torah commandments.

שבת קל (Tuesday 14 July)

Thanks to Amichai Goldstein

דף קל - אלישע בעל כנפיים עמיחי גולדשטיין

בדף קל ע"א אנו קוראים על דמות מיוחדת בשם אלישע בעל כנפיים. מדוע הוא נקרא כך? מסופר שהוא חי בתקופה של גזרות שמד (של אדריאנוס) כאשר הייתה גזרה האוסרת להניח תפילין, וכל העושה כן - יוצא להורג. למרות הגזרה, אלישע המשיך להניח תפילין, ואף יצא איתם החוצה לשוק. פעם אחת ראה אותו חייל רומי והתחיל לרדוף אחריו. כאשר הצליח לתפוש אותו שאל מה יש לו בידו, ואלישע ענה לו "כנפי יונה". כאשר פתח את ידיו ראה החייל למרבה הפלא שבאמת לא היו שם תפילין אלא כנפי יונה. מאז אותו הנס כינו אותו "אלישע בעל כנפיים". ישנו מחלוקת האם אלישע פעל כהוגן כאשר הסיר את התפילין מפני החייל הרומאי. רש"י הבין את מעשיו של אלישע לשבח, שכן היה יוצא דופן בדורו שהקפיד על מצוות תפילין ואף היה מוכן למסור את נפשו עליה. לעומתו התוס' והרשב"ם טוענים שאם באמת היה מוכן למסור את נפשו על מצוות תפילין - מדוע הסיר אותן, ולא נשאר עם התפילין עליו? בין כך ובין כך, אין ספק שאלישע היה מסור למצוות תפילין ולא היה מוכן לוותר עליה בקלות. ייתכן לומר שהגמרא עצמה מרמזת שהסיפור מובא לשבח. הגמרא שואלת מדוע בחר אלישע דווקא בכנפי יונה, ולא ענפי עוף אחר? ועונה שהיונה דומה לכנסת ישראל, כפי שכנפי היונה מגינות על עליה, כך המצוות מגינות על כנסת ישראל. הגמרא רוצה שנלמד מהסיפור הזה שני דברים; ראשית, התמסרות למצוות עד היכן היא מגעת. אך אל לנו לחכות לזמן של גזרות ושמד כדי להתמסר, אלא גם בזמנים של "שגרה רגילה". המסר השני הוא של תקווה ואמונה - ההתמסרות של עם ישראל לקיום המצוות לאורך כל הדורות - זה מה שהביא את עם ישראל עד לכאן, ורק כך ימשיך להתקיים. בתקופה זו, אנו שוב חיים בשגרה לא רגילה ועלינו להתחזק ולהתמסר לקיום המצוות ככל שנוכל.

שבת קלא (Wednesday 15 July)

Thanks to Dr Yardeana Osband - Talking Talmud Podcast

Daf 131 contains a lengthy discussion explaining Rabbi Eliezer's position that מצוה דוחין את השבת

That actions needed to be completed so that a mitzvah may be performed in certain circumstances override Shabbat. Meaning if one of the 39 prohibitions need to be broken so that a mitzvah can be performed one of those 39 melachot can be done.

מצוה	שתי הלחם	לולב	סוכה	מצה	שופר
מקור	נאמרה 'הבאה' בעומר	אמר קרא 'ביום' -	גמר 'שבעת ימים' מלולב	גמר 'זמשה עשר' 'זמשה עשר' מוזג	אמר קרא 'יום תרעה' יהיה לכם
	ונאמרה 'הבאה' בשתי הלחם	אפילו בשבת	מה לולב דוחין שבת, אף כאן זמי	מה להכין דוחין שבת, אף כאן זמי	ביום אפילו בשבת

MITZVOS THAT R' ELIEZER ALLOWS PRELIMINARY PREPARATIONS FOR ON SHABBOS

STYLE-A-DAF by RABBI NATAN FARBER | SHABBOS 131

The gemara explains that Rabbi Eliezer learns this principal from a Geizarah Shava which compares the context of the word הָאֵלֶּיךָ הַיּוֹם "bringing" in Vayikra chapter 23 verses 15 and 17.

The Geizarah Shava teaches us the following: Just as for preparing the Korban Omer one may override Shabbat the same is true of the 2 loaves given on Shavuot.

As the Gemara continues its discussion it states:

מופני דאי לא מופני איכא למיפרך

This teaches us one of the underlying principles of Geizarah Shava. The Geizarah Shava is one of the Talmudic Hermeneutics developed to link the Torah S'Bal Peah to the Torah S'Bektav.

These Hermeneutics are often called מידות שהתורה נדרשת בהן, the rules by which the Torah can be explained. There are three different sets of these rules.

The earliest is 7 rules of Hillel, the most famous collection are the 13 rules of Rabbi Yishmael (which Rabbi Akiva often had a more expansive viewpoint), and the most expansive are the 32 rules of Rabbi Eliezer ben Rabbi Yossi Hagalili.

This daf demonstrates at length how Geizarah Shava is implemented but what does the Gemara mean by "free, As it is not free it can be refuted"?

Even within the category of Geizarah Shava there are different types and a free Geizarah Shava is one where the linked word is superfluous in both verses. Meaning that the words appearance needs to be explained because it is superfluous.

A Geizarah Shava that is free on both sides, meaning it is superfluous in both verses, cannot be refuted and is accepted by all. Seeing how Geizarah Shava is used on the Daf helps deepen our appreciation of Chazal's understanding of Torah S'Bektav and their ability to understand and reflect on each and every word used in the Torah.