

daf yomi summary

parashat Re'eh 5780

שבת קנג - קנז & עירובין ב - ג

EDITION: 28

MORE TO MAZAL TOV THAN MEETS THE EYE

THANKS TO RAV EFFIE KLEINBERG

The traditional greeting we offer when someone is celebrating a simcha is, "Mazal Tov!"

Have you ever considered what this phrase might actually mean? Does it just mean "Good Luck", or is there more to it?

On the second to last Daf in Masechet Shabbat (156a), we are presented with a debate between the Sages about whether the Jewish people are governed by the "system" known as Mazal.

This system is all about the connection between our lives and the constellations and stars up above. Hashem infused these solar bodies with the ability to infuse the world and our lives with energy and defining characteristics.

On a deep level, what this means is that, in a certain sense, our unique nature and character is fixed. This is called our "mazal", and it is based on the month and/or day of the week that a person was born. However, one opinion in the Gemara is that we are not bound by our mazal, we have the power to change the very reality of our lives through prayer.

The first person to show us that this is possible was Avraham Avinu, who was not able to have children until Hashem told him to break free from his mazal, telling him to "go outside". Through this experience, Avraham was able to release himself from the mazal that he had been dealt in life, and from there he was able to bear children.

We must realize what we are saying when we wish someone, "Mazal Tov!" Luck is random, mazal is the opposite; it is a gift from Hashem that is specifically directed at an individual or group.

Through blessing others, we have the ability to bring the blessings of Hashem into this world by wishing them "Mazal Tov!" We are also granted the ability to utilize the power of prayer in our own lives to unlock blessings, because we the Jewish people are beloved by Hashem we are able to rise above our mazal.

If you are looking for some sources to help with learning Eirubin you could check these out.

hamahor-hamevohar-erubin

https://drive.google.com/file/d/11ukd9ZjsJXlczbWRVa_zNucwZEkBi2X5/view?usp=sharing

WARNING -LARGE FILE 615M

Eruvin - pictures books or sites

<https://www.kolhalashon.com/New/ShasBavli.aspx?English=True&Lang=English>

Daf with pictures

<https://www.hebrewbooks.org/47535>

Perush Chai

https://dafhachaim.org/daf/erubin_2

pick the daf you want and on the righthand side click color PDF

GADOL OF THE WEEK: RAV YOSEF

THANKS TO DAVID LIPSHITZ

Rav Yosef - Knowledge before Wit

Rav Yosef (רב יוסף בר חייא) was a 3rd generation Amora who lived in Babylonia. He was one of the greatest Amoraim of his time, known as a "Sinai", being someone who had perfect knowledge of Torah.

Rav Yosef, together with his friend and colleague Rabbah, were talmidim of the leaders of the three main Yeshivot in Babylon at that time, Rav Judah, the dean of Yeshivat Pumbeditha, Rav Huna, the dean of Yeshivat Sura and Rav Nachman the dean of Yeshivat Nehardea.

Rav Yosef was known for his vast knowledge and Rabbah was known for his acute intelligence. Many Halahot and sayings in the Talmud are said in the name of both Rav Yosef and Rabbah, where we often find in the Gemara "Rabbah and Rav Joseph both said...".

Upon Rav Judah's death, the Sages, who undertook the task of finding a successor to Rav Judah, sent messengers to Eretz Yisrael to inquire what is more important, a "Sinai", being one with great knowledge or "an uprooter of mountains", being one with acute

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
הגילה(31)	Dec 14 2021
חג סוכה(28)	Jan 14 2022
הגהה(26)	Feb 11 2022
יבמות(121)	Mar 9 2020
כתובות(111)	Jul 8 2022
נדרים(90)	Oct 27 2022
נזיר(65)	Jan 25 2023
סוטה(48)	Mar 31 2023
גיטין(89)	May 18 2023
קידושין(81)	Aug 15 2023
בבא קמא(118)	Nov 4 2025
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
חוריות(13)	Sep 3 2025
זבחים(119)	Sep 16 2025
מכות(109)	Jan 13 2026
חז"ן(141)	May 2 2026
בביות(61)	Sep 20 2026
ערכין(33)	Nov 19 2026
תמורה(33)	Dec 26 2026
כריתות(27)	Jan 24 2027
תענית(36)	Feb 20 2027
גיטין(72)	Mar 28
SIYUM HASHAS	Jun 7 2027

intelligence. The Sages of Eretz Yisrael responded that a "Sinai" is more important. Rav Yosef declined the offer of being the Rosh Yeshiva of Yeshivat Pumbeditha and Rabbah was appointed instead. Upon Rabbah's death, Rav Yosef lead the Yeshiva for two and a half years until he passed away.

Rav Yosef was known for his modesty, always admitting when making a mistake. He was known for his Hesed, where he financially supported 400 of his talmidim. Though he became blind in his old age he continued to lead his Yeshiva, where under his short leadership the Yeshiva blossomed. His beloved talmidim Abeya and Rava respected him greatly. Upon his death he was replaced by Abeya.

Paradoxically, he is recorded responding to a tanna's claim than "Since Rabbi died, there is no more humility or fear of sin in the world". To this Rav Yosef responded "Do not teach this regarding humility, for there is still me".

THURSDAY 6 AUGUST
THANKS TO HADRAN

שבת קנג

The Mishna states that if one is en route when Shabbat begins and is carrying his/her wallet - something that is prohibited on Shabbat - the individual can give the wallet to a non-Jew to carry. This is a remarkable statement since generally it forbidden to have someone else do a prohibited act for one's benefit.

Our sages recognized that financial loss is particularly painful, and they were concerned that if no alternative was offered people might carry their money on Shabbat. If a non-Jew is not present, the Gemara suggests others who can carry. Rabbi Yitzhak brings another possibility which would allow for moving the wallet in four cubit increments. This was ruled out by Beit Shammai in his list of 18 chukim prohibited on Shabbat. Rabbi Eliezer lauds these 18 chukim and calls them a "fence" around the Torah to limit sin.

Rabbi Yehoshua is critical and worries that by adding prohibitions people will be more inclined to sin since observance becomes increasingly difficult. Rabbi Yehoshua hones into human nature and the challenge we have in overtaxing ourselves. Baumeister's (1996) breakthrough research has shown that people are limited in the amount of self-control they possess.

Self-control is a "finite" resource and it needs to be used wisely and only when it really counts. Rabbi Yehoshua was concerned that if too many additional prohibitions serving as "fences" were demanded, people would end up violating not only the extra prohibitions but also the basic Biblical prohibition as well. In providing practical solutions for the wallet to be carried, and in Rabbi Yehoshua's approach, we see the sensitivity so often portrayed in the Gemara towards human nature and to ensuring that the Torah is a Torat Chaim.

FRIDAY 7 AUGUST
THANKS TO GASTON GRAUSZ

שבת קנד

בעשרת הדברות נאמר "לא תעשה כל מלאכה ובהמתך אתה.... ובהמתך" מזה למדנו את איסור "מחמר". דהיינו שאסור לגרום לבהמה לבצע מלאכה בשבת. בגמרא (קנג-קנד) יש מחלוקת אמוראים בשאלת חומרת האיסור. הדעה לחומרא היא דעת רמי בר חמא

המחמר אחר בהמתו בשבת, בשוגג - חייב חטאת, במזיד - חייב סקילה. מאי טעמא? אמר רבא: דאמר קרא 'לא תעשה כל מלאכה אתה ובהמתך' - בהמתו דומיא דידיה, מה הוא - בשוגג חייב חטאת, במזיד חייב סקילה, אף בהמתו נמי - בשוגג חייב חטאת, במזיד חייב סקילה". מאידך, הדעה המקלה ביותר היא דעת רבי יוחנן "המחמר אחר בהמתו בשבת - פטור מכלום... ליכתוב רחמנא 'לא תעשה כל מלאכה ובהמתך', 'אתה' למה לי? הוא ניהו דמיחייב, בהמתו לא מיחייב". המחלוקת היא כיצד לדרוש את הפסוקים - האם להשוות בין "אתה" ל"בהמתך" או לחלק ביניהם, וההשכלה לכך היא חומרת עונשו של המחמר - סקילה או לאו בעלמא. נראה שמחלוקת זו מבטאת שתי דרכים עקרוניות בהבנת איסור מחמר: א. רמי בר חמא מבין שדין מחמר הוא מלאכה שאותה האדם מבצע בעזרת הבהמה, ולכן אין הבדל מהותי בינה ובין מלאכות אחרות שמחייבות סקילה. ב. רבי יוחנן מבין שאיסור מחמר עניינו שאסור לגרום לכך שהבהמה תעשה מלאכה, אך זה לא נחשב שמלאכת הבהמה הינו מעשה של האדם. ממילא יש מקום רב לחלק בין מלאכה שעושה האדם עצמו ובין דין מחמר, שהוא דין נוסף שאינו מלאכה כלל. השאלה תלויה במחלוקת יסודית אחרת בדין מחמר: האם יש איסור לחמר בבהמת חברו? הרמב"ן בתחילת סוגייתנו הקשה מדוע דנה הגמרא דווקא באיסור מחמר ולא באיסור שביתת בהמתו, ותירץ שהגמרא רצתה לדון בבעיה שקיימת גם בבהמת חברו, שבה אין איסור שביתת בהמתו. מדברי הרמב"ן מוכח שהניח בפשטות שאיסור מחמר שייך גם בבהמת חברו. מאידך, המנחת חינוך דן בשאלה זו, ונטה לומר דווקא שאין איסור מחמר בבהמת חברו. נראה ששאלה זו תלויה בחקירתנו הנ"ל: אם דין מחמר מגדיר את השימוש בבהמה כמלאכה של האדם (שנעשית בסיוע הבהמה) - אין כל משמעות לשאלת הבעלות על הבהמה, אך אם האיסור הוא משום שהאדם גורם לבהמה לעבוד - ייתכן שהאיסור נאמר דווקא ב"בהמתך" ולא בבהמות של אחרים.

SHABBAT 8 AUGUST
THANKS TO MIKE GORDON

שבת קנה

Feeding Stray Dogs on Shabbat

Inspired by the Daf Yomi Digest of the Chicago Center

The Gemara discusses topics regarding feeding various animals on Shabbat. On Daf 155b, R' Yona brings a pasuk in Mishlei (29:7) which says, "The Righteous One knows the suffering of the poor". R' Yona says this refers to Hashem's compassion for dogs. It is difficult for dogs to find their own food, and so, being compassionate, Hashem created a dog's digestive tract in such a way that the food they do find remains in their digestive system for three days.

Based on this observation, Rav Hamnuna adds that since Hashem went out of His way, so to speak, to ensure that dogs have enough food, it is proper for a person to toss a piece of meat to a stray dog. Magen Avraham (O.C. 324:#7) writes that it is indeed a mitzvah to do to do so. Machatzit HaShekel explains that Magen Avraham based this on the pasuk in Parashat Ki Tavo (Devarim 28:9), "And you should go in His ways".

Eliyahu Rabbah disagrees, saying that this is possibly not an actual mitzvah, but simply a proper way to behave. Mahrasha explains that this Gemara is specifically coming to teach us that one should try to feed a stray dog, because the Baraita earlier on the Daf already stated that one is obliged to feed one's own dog, even on Shabbat. Magen Avraham says that because it is a mitzvah to feed a stray dog, it would be permitted on Shabbat.

However, according to those opinions that do not consider this to be a mitzvah per sé, it would not be permitted to feed a stray dog on Shabbat.

SUNDAY 9 AUGUST

שבת קנו

THANKS TO JONATHAN GELLIS

As we approach the end of Masechet Shabbat, we are introduced to the concept of Mazel, including Star Alignment among other ideas relating to the topic of Mazel.

It's all very nice, but what does this have to do with Shabbat, and why might it be here at the end of the Masechta? We like to view time as something that happened in the past, and we view creation as something that happened even longer ago. The idea of the Mazelot, in particular mentioning the time and day you were born, seems to show us how we view time and creation.

Time and creation aren't things that just happened in the past; they should be looked at as things that are always happening. One of the reasons we keep Shabbat isn't to just remember that the world was created in six days and Hashem rested on the seventh. Shabbat is not just to remember what happened but to relive creation on a weekly basis.

Shabbat allows us to change our mindset and gives us the ability to refocus weekly. Shabbat is here to show us that we are participants in the weekly recreation of the world which is achieved both by our physical and spiritual actions. Shabbat Shalom

MONDAY 10 AUGUST

שבת קנז

THANKS TO MARC ZEFFREN

Muktzah on Shabbat (adapted from dafyomi.co.il)

The Gemara discusses the final ruling with regard to Muktzah, and it teaches the Halachah with regard to several basic categories of Muktzah.

- Muktzah Machmat Mi'us (the item is disgusting): The Halachah follows the view of Rabbi Shimon that such objects are permitted and are not Muktzah.
- Muktzah Machmat Isur (the item could not be touched during Bein ha'Shemashot without the person transgressing a prohibition of Shabbat): Tosfot say that we are again lenient like Rabbi Shimon with regard to this type of object, unless the person actively put the object in a situation in which it could not be handled during Bein ha'Shemashot. The Rosh and Tur, however, do not mention such a condition, and they rule that Muktzah Machmat Isur is prohibited in accordance with the view of Rabbi Yehudah.
- Muktzah Machmat Chisaron Kis, and Grogerot v'Tzimukin (items that a person actively put into a situation where they would be unfit to be used for Shabbat): Even Rabbi Shimon agrees that these objects are Muktzah, and this is the Halachah.

TUESDAY 11 AUGUST

עירובין ב

THANKS TO RAFI COHEN

Eruvin 2: The Gemara on Eruvin 67b tells of a baby who was to have a brit performed on Shabbat. In Talmudic times it was customary



to wash the baby in warm water post-brit, and this was considered a medical procedure necessary to preserve the health of the baby.

Unfortunately, in the case related in the Gemara, the warm water spilled before it could be used. Rabba, who resided in close proximity to the family in question, suggested bringing warm water from his house, and the Gemara proceeds to relate a discussion led by Abaye addressing how exactly the warm water could be brought to the place of the brit without an eruv in place.

In response to this discussion, the Gemara relates the following comment: "Rabba bar Rav Hanan said to Abaye: In an alleyway that



contains two such great people as the Sages Rabba and Abaye, is it possible that there could be neither an eruv nor a merging of alleyways?" The Gemara here makes a simple observation: wherever there are Jews, there should always be an eruv!

This observation is not readily obvious, especially in our day where there are still many communities around the world who live without an eruv, and also many people who are machmir "not to hold by the eruv."

The Gemara, however, holds an eruv to be of supreme importance to Jewish communal life. On Daf 21b, the Gemara tells of the institution of the ordinance concerning eruv: "Rav Yehuda said that Shmuel said: At the time that Shlomo HaMelech instituted the

ordinances of erubin of courtyards and of washing hands to purify them from their impurity, which are added safeguards to the words of the Torah, a Bat Kol emerged and said in his praise: My son, if your heart is wise, My heart will be glad, even Mine."

No less than the Divine voice endorses Shlomo for instituting erubin. Our Gemara, which begins Masechet Eruvin, should be read through this lens. Our Daf, as well as Daf 3, delves deeply into the technical specifications of how to place a kora (a beam across an alleyway) and draws heavily from comparisons to the Bet HaMikdash. While the comparison appears to be very technical, there is deeper meaning here as well.

By comparing a rabbinic ordinance designed to allow for free-flowing and socially interactive communal life on Shabbat to the epicenter of Jewish religious worship, the rabbis are making a very powerful statement, mirroring the Divine voice. There are certain tenets of religious life that are necessary to preserve ongoing observance and adherence to mitzvot, some of which have become indispensable to communities around the world.

According to our Gemara, one of these is the eruv. In a famous responsa addressing the question of whether or not to construct an eruv, Chatam Sofer (Orach Chayim 99) states strongly the necessity of an eruv for maintaining ongoing communal religious life: "This issue (constructing an eruv) needs no proof-text and is obvious and clear from the words of Chazal, since preservation of Shabbat is of paramount importance to us, and anyone who does not keep Shabbat is considered a heretic and a denier of the Torah And, therefore, anyone with reasonable intelligence can understand that it is impossible for a Jewish community to keep all its children, mothers and sickly members from carrying small items, pieces of clothing or children holding bits of food, and how great would the challenge and distress level be for the adults who attempt to take care, and particularly with respect to going to shul with siddurim and tallitot ..."

As we dive into the world of Eruvin, it is imperative to remember the supreme importance placed by Chazal upon the construction and maintenance of an eruv, as a safeguard against chillul Shabbat and as a tool to preserving active Jewish communal and religious lifestyle.

WEDNESDAY 12 AUGUST

עירובין ג

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD PODCAST

The Gemara discusses what happens in a situation when a koreh, a crossbeam, or Sukkah (sechach) is partly at 20 amot and part of the crossbeam or Succah is higher than 20 amot.

Is the part of the koreh or the Sukkah that is at the 20 amot still valid, and can we simply disregard the part that is above 20 amot? Two versions are presented of Rabah's answer to this question. The first is that the koreh can still be considered kosher but the Sukkah is pasul.

Rav Ada bar Masna has a different version of Rabah's statement and reverses what Rabah says: The Sukkah is kosher but the koreh is pasul. The Gemara spends some time evaluating both versions of Rabah's statement and tries to understand why the Halacha is different for a koreh versus a Sukkah.

Rava of Parzakya commented on the second version. He explains that the Sukkah is built and maintained by an individual, therefore an

individual would notice if part of the Sukkah was removed. With a Mavui it is used by many people, and if part of the koreh was missing people may not notice.

They naturally assume that someone else is maintaining the koreh

מקצת קורה בתוך עשרים ומקצת קורה למעלה מעשרים... VERSION TWO

Schach which are partially above 20 amos, and partially below 20 amos is considered valid	A kora which is partially above 20 amos, and partially below 20 amos is invalid
RAVA M'PARZAKYA: Since a Sukkah is used by an individual, he realizes his responsibility, and takes care of it	RAVINA: Since the Mitzvah of Sukkah is a Biblical precept, it does not need reinforcement
RAVA M'PARZAKYA: Since a Mavoi is used by the public, they rely on one another, and are not mindful of the condition of the kora	RAVINA: Since the institution of Mavoi is a Rabbinical precept, it requires more reinforcement

STYLE-A-DAF by RABBI NATAN FARBER | ERUVIN 3

of the Mavui. The Gemara then quotes the following saying: "דאמרי אינשי קדרא דבי שותפי לא חמימא ולא קרירא". As people say: "A pot belonging to partners is neither hot nor cold." This is an interesting observation for the beginning of Eruvin.

Essentially, the Gemara notes that when multiple people have ownership over something no one ends up taking responsibility for it. In the context of an Eruv, essentially a group of people take equal ownership over a space so that everyone can mutually benefit from that space on Shabbat. It is interesting that the word used is "shutafei", which is exactly what is being discussed in this perek, Shutaf Mava'ot.

The whole purpose of an Eruv, or shutaf, is to bring people who share a living space to take equal ownership together. This is what makes Eruv unique.

It is not a given that people would want to share their space or responsibility. This is why the partnership around an Eruv or a shutaf is special because it creates a space of shared responsibility.

מקצת קורה בתוך עשרים ומקצת קורה למעלה מעשרים... VERSION ONE

Schach which are partially above 20 amos, and partially below 20 amos is considered invalid	A kora which is partially above 20 amos, and partially below 20 amos is valid
RAVA M'PARZAKYA: Since a Sukkah is used by an individual, he will not be mindful of its condition if some of the Schach disintegrate	RAVINA: Since the Mitzvah of Sukkah is a Biblical precept, the Rabbis were more stringent
RAVA M'PARZAKYA: Since a Mavoi is used by the public, they will remind each other of the condition of the kora	RAVINA: Since the institution of Mavoi is a Rabbinical precept, the Rabbis were more lenient

STYLE-A-DAF by RABBI NATAN FARBER | ERUVIN 3