

daf yomi summary

parashat Ki Tavo 5780

עירובין יח - כד

EDITION: 31

NETILAT YADAYIM MEETS EIRUV

THANKS TO RABBI ITAMAR GIBLI

THURSDAY 27 AUGUST

THANKS TO HADRAN

עירובין יח

On Daf 21b, we learn that when שלמה המלך instituted "עירובין ונטילת ידיים", a קול בת came out of heaven and praised his unbelievable wisdom.

What did the קול בת understand in these two laws that made her praise it so much?

The Kotsker Rebbe explains that these two laws represent two dimensions in עבודת ה'. On the one hand, a person has to be "מעורב עם הבריות"; integrated with people, speak their language, this way he will be able to interact with them, influence them, and be influenced by them.

On the other hand, he should be able to separate like "בטילת ידיים" separates between purity and impurity, this way he is going to be able to stay away from anything that could disturb his עבודת ה'.

Knowing how to balance the ability to connect and the ability to separate requires great wisdom. One example of this is the Gemara in מסכת חגיגה ב15 which says that רבי מאיר learned Torah from his rebbi אבישע אבויה בן אחר after he went "off the derech" and was called אחר.

רבי מאיר wasn't afraid of the wrong content he may have learned, because רמון מצא תוכו אכל וקליפתו זרק with his great wisdom he was able to make a distinction between the "fruit" (the good content) and the "peel" (the bad content).

In Masechet גיטין 68b, the Gemara brings down a pasuk that שלמה המלך said in קהלת, "זוהו היה חלקי מכל עמלי", which means "this was what was left over from all my work throughout the years".

The Gemara asks "מאי זוהו"? What was the thing that was left over? Rav and Shmuel argue whether it was his "stick" or his "cup". The Gaon of Vilna explains that the "walking stick" refers to the עירוב which enables a person to walk from one domain to another. The "cup" refers to the cup of בטילת ידיים. This was all שלמה המלך had left over; the ability to conduct his life with both unity and separation.

Daf 18 continues the discussion of the permissibility of drawing water from a well, reviewing the various permutations dependent on parameters like type of poles to be used, number of poles, distance of poles from well, size of the well, and even type of water structure (pit or well). Towards the middle of עמוד א, the Gemara returns to conjecture on a word brought in the Mishna, "דיומדין". Rabbi Yirmeya ben Elazar explains the etymology of the word: דיו meaning two and עמודי meaning poles. Then, in a classic Talmudic (non) sequitur, the Gemara shares other statements from Rabbi Yirmeya, all revolving around the prefix דיו. In one such statement, Rabbi Yirmeya suggests that "דיו פרצוף פנים היו לו לאדם": Adam was created with two (ויד) faces, one male and one female, as it says, "אחור וקדם צרתי" (You have formed me behind and before).

Rabbi Yirmeya continues with the creation story: "ויבן ה' א-לקים את הצלע" (and the tzela - rib? - which He made a woman), and wonders what is a צלע. Is it the female face (from the two-faced Adam) or is it a tail that is removed from Adam's original anatomy to create Hava? In support of the former opinion, the Gemara shares the verse "זכר ונקבה בראם" (male and female He created them), and explains that the original Adam had two faces, one for the female and one for the male.

The Gemara questions this approach, suggesting that the verse "ויבן ה' א-לקים את הצלע" seems to imply that Hashem had to "build" Hava. But why did Hava have to be built, if she were just a part of Adam? The Gemara explains that the word ויבן - built - was actually used idiomatically to refer to braiding hair. That is, Hashem braided Hava's hair as he presented her to Adam.

Continuing the romantic theme, the Gemara explains the verse "ויביאה אל האדם" to mean that Hashem Himself metaphorically served as Adam's best man. And the Gemara learns from this that even a great person should not feel belittled or humbled to serve as "best man" for someone presumably beneath them.

What struck me on this Daf, in the midst of the intricacies of wells and pits, is how the Talmudic scholars digress to discuss the equality of women and the importance of grand, romantic gestures. The

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SUNDAY 30 AUGUST

THANKS TO BENNY LAST

Towards the end of Daf 21b, the Gemara tells us that Shlomo Hamelech introduced two concepts. One was "Eruvin", in that the Torah forbids carrying in a reshut harabim, but Shlomo Hamelech added that one cannot carry from one reshut to another reshut, unless one constructs an eruv. The second concept was that of "Netilat Yadayim", washing one's hands before eating bread. As we have already analysed many details of various eruvim, I thought I would focus for a moment on Netilat Yadayim. There are different opinions as to why we wash our hands before eating bread:

- Because the Kohanim had to wash their hands before touching Korbanot
- Because the Kohanim had to wash their hands before touching Terumah
- Because one should wash one's hands in case they touch something tamei
- For the sake of cleanliness
- For the sake of extra kedusha, in that our table is like a Mizbe'ach
- To be familiar with this action for when the Kohanim will again eat Terumah

And as if that's not enough food for thought, the Baal Sham Tov adds a Kabbalistic angle to Netilat Yadayim. There's a Gemara in Yoma 39a, which tells us about the holy Kohen Gadol called Shimon Hatzadik, who immediately followed Ezra. He was Kohen Gadol for 40 years, and during that time, everything in the Beit Hamikdash worked perfectly. The Gemara adds that during his time as Kohen Gadol, the "Ner Ma'aravi dolek", the western light was always lit, ie a light in the Menorah was never extinguished.

Now let's move to the Ukraine, and the town of Medzubizh. The year is 1743 and it's the 15th of Tammuz, (Parshat Pinchas). The Baal Shem Tov was living in this town, which is actually where he passed away and is buried. He was about to wash for Seudat Shlishit when he turned around and exclaimed, "Kava Ner Ma'aravi," - the western light had been extinguished. Once they sat down to eat, his chasidim asked him what he meant, and he explained that the Ohr Hachayim Hakodosh had just passed away, and he was known as the "Ner Ma'aravi", "the western light", having lived mainly in Morocco. They asked, "But how do you know? After all, we're in the middle of Ukraine, and it's Shabbat afternoon." Said the Baal Shem Tov, "We all know how important washing our hands before bread is, but why is that? It seems to be linked to the Kohanim washing their hands before the Avodah, but," continued the Baal Shem Tov, "the Zohar explains that there is more to it.

There is a special kavana, an understanding of the true intentions behind the concept of washing one's hands for Hamotzi, but it is kept secret, and is only made known to one person in each generation. The Ohr Hachayim Hakodosh was that person, (he was born a few years before the Baal Shem Tov), but now as I washed my hands, I suddenly understood the secret, so I knew the Ohr Hachayim Hakodosh had left this world." Shavua Tov

FRIDAY 28 AUGUST

THANKS TO JOSH SAMAD

עירובין יט

The Gemara quotes the statement of Reish Lakish that the posh'ei Yisrael, the sinners of Yisrael, will not be burned by the fire of Gehinom, just as the thin layer of gold upon the Mizbe'ach was not burned by the fire that burned there each day.

This statement is difficult to understand. The Gemara in Chagigah (27a) says that Talmidei Chachamim will not be burned by the fire of Gehinom. This is derived from a Kal v'Chomer from the Salamandra. Just as the Salamandra comes from fire and its oil is fire-proof and protects a person's skin from fire, certainly Talmidei Chachamim, whose entire bodies are fire (because they learn Torah) will be protected from the fire of Gehinom. How can the Gemara place Talmidei Chachamim and posh'ei Yisrael together in the same category and say that neither will be affected by the fire of Gehinom?

This implies that Talmidei Chachamim have no benefit over sinners! The Tosafot Yeshanim here answers that although the posh'ei Yisrael will not be burned by the fire of Gehinom, nevertheless their faces will become blackened from it. Talmidei Chachamim, on the other hand, will not be harmed at all by the fire. With the Yamim Noraim fast approaching, this provides an incentive for Talmidei Chachamim to continue in their ways, but also gives hope to posh'ei Yisrael that all is not lost.

SHABBAT 29 AUGUST

THANKS TO STEVE WIND

עירובין כ

Abaye and Rabba debate about the open end of a courtyard that extends into the area of boards surrounding a well. It is permitted to carry between the courtyard and the area surrounded by the well. However, if there are two such courtyards, then it is prohibited because of a decree lest people come to say that an eruv is effective using upright boards, which is only a dispensation for those making the pilgrimage to Yerushalayim for Yom Tov.

If the two courtyards have a valid eruv between each other so that people can clearly see the valid eruv with no misconception, then carrying between the two courtyards and the boards surrounding the well is permitted.

A similar case is that of a trough for animals to drink from that extends into the domain created by the well boards. Without a trough, if the person fills a bucket from the well for an animal to drink from and the animal is not mostly inside the domain created by the well boards, he must hold the animal and the bucket because animals are prone to move their heads around and will likely carry from the well area into the public domain.

However, if there is a trough extending into the well area, there is a decree to pour the contents directly into the trough because maybe the person will see a problem with the other side of the trough and by accident carry the bucket out of the domain of the well.

MONDAY 31 AUGUST

THANKS

עירובין כב

As we approach Rosh Hashana, it is always appropriate to see a remez (hint) to the idea of Teshuva in a Daf Gemara On Eruvin Daf 22b, the Gemara asks in the name of Rachba, "Are you chayav for carrying in the narrow incline of BEIS MARON," where it is only possible to ascend in single file? The Gemara answers that you are... but there is a much deeper message to learn from this place, BEIS MARON, and the real answer to the question of whether you are chayav in BEIS MARON is... maybe.

On Rosh Hashana we recite the poem "Un'saneh Tokenf", which quotes a Mishna in Rosh Hashana 18a that states, "On Rosh Hashana the whole of mankind pass in front of Gd, Kivnei Maron." What exactly does "passing in front of Gd, Kivnei Maron" mean? The Gemara gives three answers that amount to the same thing, because there are three elements required to remove an evil decree from heaven, known as "Ma'avirin Es Ro'a Ha'Gzeira". These three elements are Teshuva, Tefilla and Tzedaka. Now we will be able to understand what "passing in front of Gd, Kivnei Maron" on Rosh Hashana means, and how it relates to the three answers of the Gemara. The answer is that we have to pass in front of Gd in three categories. The Gemara gives its three definitions of "passing in front of Gd, Kivnei Maron" as follows:

1. Like a single sheep who stares up at the shepherd almost begging to be let through the gate = TESHUVA
2. Like a man on his own trying to climb BEIS MARON (the spiritual heights) in front of Gd = TEFILLAH
3. Like a lonely Jewish soldier going out to war; only Jewish soldiers without sin go out to war - they are the Tzaddikim, and there are those that stay behind and learn and pray on their behalf - they are doing Chesed, so the total picture of the Israeli army going out to war is a symbiotic relationship between those who fight to defend those who are praying for them = PERFECT TZEDAKA.

Back to our Gemara in Eruvin and the question raised by Rachba, "Are you chayav for carrying in the narrow incline of BEIS MARON?" The real answer is maybe, as it depends on whether your intention is to raise yourself in Tefilla or not as you climb - if you are, you are a third of the way to being patur, not chayav.

TUESDAY 1 SEPTEMBER

THANKS TO RAV JONNY SOLOMON -
[HTTPS://RABBIJOHNNYSOLOMON.COM/](https://RABBIJOHNNYSOLOMON.COM/)

עירובין כג

The Mishna in today's Daf (2:5, Eruvin 23a) discusses a garden or what is known as a קרפף - an enclosed non-residential space which, despite being enclosed and therefore a private domain according to biblical law, was categorized by the Rabbis as being a כרמלית (a semi public/private area), thereby forbidding carrying in that area due to its lack of use and its large size.

According to Rabbi Yehuda Ben Bava, in order for a פפרק to avoid being categorised as a כרמלית, it cannot exceed 5,000 square amot which, as the Gemara proceeds to explain (see Eruvin 23b), is the equivalent size of the courtyard of the משכן (Tabernacle), which was a non-residential area where carrying was permitted. Moreover, it

must have, either in the פפרק or nearby, signs of human activity such as a watchman's booth in the פפרק, or a city in the close vicinity to the פפרק. A different position is held by Rabbi Yehuda who agrees with the maximum 5,000 square amot area, but rather than requiring signs of human activity, he rules that in order for a פפרק to avoid being categorised as a תילמרכ it need only contain resources needed by humans - such as a water hole, a ditch or a cave. And we are then told of Rabbi Akiva's position who simply rules that as long as the פפרק does not exceed 5,000 square amot, carrying is permitted in that space.

As mentioned above, 5,000 square amot is the equivalent size of the courtyard of the נכשמ, and with this in mind, the Mishna proceeds to present a debate between Rabbi Eliezer and Rabbi Yossi about the extent to which a פפרק of 5,000 square amot must mirror the specific shape of the courtyard of the נכשמ in order to permit carrying.

Yet, while some people may find all of the above to be a highly complex series of technical debates about physical measures and uses of space, what I learn from all this is the power of the rabbinic imagination to transform the perception of a seemingly purposeless space into one that is comparable to the courtyard of the נכשמ. For Rabbi Yehuda Ben Bava, human presence is needed in order for a פפרק to be comparable to the נכשמ courtyard, while Rabbi Yehuda requires the presence of a human need. But then we come to the position of Rabbi Akiva, and once we think about his approach it becomes clear that a פפרק can be comparable to the נכשמ courtyard simply if we wish it to be so.

Unlike Rabbi Yehuda Ben Bava or Rabbi Yehuda, Rabbi Akiva does not require human presence or human need to transform a space. Instead, what Rabbi Akiva teaches - not just here but also in countless other teachings as well - is that all we need in order to change the way we see spaces, places, others, and even ourselves, is to harness our imagination and to look beyond what is - to imagine what could be.

WEDNESDAY 2 SEPTEMBER

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD
PODCAST

עירובין כד

The Gemara continues its discussion on this Daf of the case of a karpaf. A karpaf was an area usually used for storing wood, or had vegetation, but what distinguishes this type of area is that it is not usually used as a residence. Chazal do not allow carrying within a karpaf even if it is in a reshut hayachid, because it is not used for habitation and therefore resembles a reshut harabim.

Chazal were concerned if people were allowed to carry in a karpaf then they may mistakenly carry in a reshut harabim. The Gemara explores the requirements for allowing carrying within a karpaf. One requirement is that its size cannot be larger than the Mishkan (see Eruvin Daf 23) or "yoter miBeit Seataim" (which is around 1650 square feet). This Daf offers a solution if the karpaf is larger than Beit Seataim and was not built for residence, hukaf l'dirah. One is allowed to breach the wall larger than ten cubits, amot, and then rebuild the fence and make an opening less than ten cubits.

The Gemara asks what if this was done in stages - a person breaches the wall and rebuilds it one cubit at a time until he reaches ten cubits? The Gemara compares this to a keli which is tamei and

keeps getting holes the size of olives which are patched one at a time: One hole the size of an olive develops and is patched, then another hole the size of an olive develops and is patched. If there are enough patched holes that all together are the size of a Rimon the keli loses the status of the original keli and is no longer tamei but now tahor. The conclusion reached is that the work to make the karpef yoter miBeit Seatim usable on Shabbat may be done in stages. It is always interesting to see how the Gemara tries to find parallels from other halachic scenarios to solve a problem. Here the principle seems to be that an object can be transformed and move to a different status even if the work required to transform it occurs at different points of time. This type of reasoning demonstrates how Chazal try to build a halachic system based on shared rules.