

daf yomi summary

parashat Ha'azinu 5781

עירובין לט - מה

EDITION: 34

OUR KING AND OUR FATHER

THANKS TO RAV EFFIE KLEINBERG

During the Days of Teshuva between Rosh HaShana and Yom Kippur, one of the central additions to our daily prayer is Avinu Malkeinu immediately following the amidah.

The Avinu Malkeinu tefilla is a mirror to the requests of the amidah (e.g. Send us healing, sustenance).

Part of the tefilla is recited quietly and part outloud responsively, evoking the emotion and request for mercy during these elevated days, "My Father, My King, may this hour be one of mercy and appeasement before you".

The notion of addressing Hashem as both our Father and our King in the same utterance is striking. Hashem as King represents G-d's complete dominion, power and His attribute of judgment; Hashem as Father represents G-d's eternal compassion, mercy, and attribute of being slow to anger. In other words, Hashem as King is manifest as our yir'ah-feat relationship, while Hashem as Father is manifest as our ahava-love relationship.

It would seem then, that Avinu Malkeinu is there for us to address Hashem through both aspects of our relationship. We beseech Hashem as our Father to care for His children, and as our King to provide for His subjects.

We cannot have one part of the relationship without the other. I once heard someone say that when we shuckle in our amidah, our swaying bodies oscillate forward as we reach out to Hashem through love, but then recoil back out of fear- Our Father, Our King.

Yet, we might still wonder about how this all fits into the days of Rosh HaShana and Yom Kippur. On Rosh HaShana, we crowned the King through the singing of Hamelech, blowing the shofar and reciting the malchuyot passages in the mussaf amidah. In the analogy of an earthly king, the king rules over his subjects, and little changes in the nature of this relationship, but we know that children misbehave and that could jeopardize the love of parents for their children.

In our parsha we have the verse, "Children unworthy of Him— That crooked, perverse generation" (Devarim 32:5). In the Midrash, Rabbi

Meir notes that even though we, the Jewish people misbehaved vis-a-vis Hashem, we are still His "children".

Rabbi Yehuda takes it one step further by altering the reading of the verse to, "lo banav mumam", His children have no blemish.

One might have called into question our ability to address Hashem as our Father at all points of our relationship, given the fact that we are sometimes undeserving of being addressed as His children. Hashem's promise in this week's parasha is that He will always be our Father and we will always be His children.

We certainly should not act in a way that jeopardizes this love, but we must also be comforted by the fact that Hashem's love for his people is eternal, unchanging, and unbreakable.

Thus, with great confidence we turn to Hashem during these special, weighty days of prayer and supplication and speak to Hashem with the personal relationship of a child to a parent, Avinu-Our Father, we are your children, we have sinned, but You are still our Father, and we are still Your children.

Let us not miss this incredible opportunity to address Hashem not only as our King, but also as our Father. Shabbat Shalom and G'mar Chatima Tova!

THURSDAY 17 SEPTEMBER

THANKS TO HADRAN - ERICA SCHACTER SCHWARTZ

עירובין לט

The Mishna on Daf 39a mentions a very interesting statement by Rabbi Dosa ben Harekinas: "One who passes before the ark in the synagogue on the first day of the festival of Rosh Hashana says: Strengthen us, O Lord our God, on this day of the New Moon, whether it is today or tomorrow."

The statement connects to the previous parts of the Mishna analyzing how the final day of Elul impacts the eruvin one must establish for Rosh Hashana. Rabbi Dosa's statement itself is analyzed more carefully on Daf 40 for its conditional nature, "whether Rosh Hashana is today or tomorrow, whether it was today and yesterday," but what is raised here in the Mishna itself tells us a great deal about the relationship between Rosh Hashana and Rosh Chodesh.

In Rabbi Aryeh Lebowitz's shiur on the Daf he discusses the Netziv's understanding of Rabbi Dosa's prayer. Why use the word "hachalitzeinu," which is explained in the Koren as "grant us enthusiasm and strength"? This is not the typical language used on

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Rosh Chodesh. He answers that the normal Rosh Chodesh prayers speak of remembrance - "Zachreinu Hashem Elokeinu bo l'tovah," and so forth. On Rosh Hashana, remembrance is the very essence of the day. "Yom Hazikaron hazeh." Zichronot comprises an entire section of Mussaf.

In this way Rosh Hashana is in a sense the highest form of Rosh Chodesh, a "Rosh Chodesh of Rosh Chodeshes" so to speak, much in the way Yom Kippur is known as "Shabbat Shabbaton." It would therefore be redundant to ask God to again "remember" us on Rosh Hashana, the climactic day of Remembrance.

This idea resonated with me over Rosh Hashana - the similarities between Rosh Chodesh and Rosh Hashana, the near redundancies, and the absence of the mention of Rosh Chodesh throughout the High Holy day liturgy. Almost like the absence of Moshe's name from the Haggadah - and in fact some argue that the rabbis who disagreed with Rabbi Dosa did so for exactly that reason - that it would somehow take away from the holiness of Rosh Hashana.

On the contrary though, I think that, like the Netziv pointed out, so much of Rosh Hashana encompasses the themes of Rosh Chodesh. Rosh Chodesh is thought of as a "women's" holiday, the waxing and waning of the moon mirroring the fertility cycles of every month. Fertility and infertility, birth, this is at the heart of the Rosh Hashana service. The birth of Isaac. The birth of Samuel. "Hayom harat olam." The birth of the world. No need to mention the moon and the month. We are witness to the moving stories of two mothers.

And of course Rosh Chodesh was the very first commandment given to the Children of Israel after they left Egypt. After years of slavery they were given the gift of time. Here again, Rosh Hashana and the ten days of repentance serve as our Rosh Chodesh par excellence. Like that very first Rosh Chodesh after the Exodus, Rosh Hashana is a wake up call that our time in this world is fleeting, and that every day, every month, every year is a gift.

FRIDAY 18 SEPTEMBER

עירובין מ

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

As many of you will know, I have a particular affinity with the Shehecheyanu bracha and that I am writing a book on the subject (which I'd love to complete and publish in the coming year!).

And one of the reasons why I have immersed myself into understanding the Shehecheyanu bracha is because - like so many other aspects of Jewish practice - it is profoundly misunderstood. We are taught in the Mishna (Brachot 9:3, 54a) that Shehecheyanu should be recited upon building a house or purchasing new items, and from here it seems clear that Shehecheyanu is a bracha which is recited on moments of 'simcha' (joy).

On this basis, it was also understood that Shehecheyanu should also be recited on the Shalosh Regalim (the three pilgrim festivals of Pesach, Shavuot and Sukkot) since these are joyous festivals. In today's daf (Eruvin 40b), the question is raised by Rabbah whether Shehecheyanu should be recited on Rosh Hashanah and Yom Kippur, and the reason for this is because while these are profoundly sacred days, at least on first glance they do not capture the same joyous spirit as the Shalosh Regalim.

Yet the response to this query is a seemingly cryptic reply from Rav

Yehuda who states that he recites Shehecheyanu on a new gourd (and therefore, by implication, it should be obvious that Shehecheyanu is recited on Rosh HaShanah and Yom Kippur).

To make sense of what is happening here, we need to understand that there are different categories of the Shehecheyanu bracha. In terms of Gemara Brachot, it speaks of the recitation of Shehecheyanu in moments of personal joy, and it is of significance that in that sugya the bracha is referred to with the actual words of the bracha 'ברוך... שהחיינו וכו' - 'Blessed [are You Lord our God, King of the Universe] who has given us life, sustained us, and brought us to this time'. However, today's daf speaks of Shehecheyanu in terms of the celebration of time and the blessing of natural events which occur in seasonal time. This is why, in response to the question of whether Shehecheyanu should be recited on Rosh HaShanah and Yom Kippur (which are annual days of sacred time), Rav Yehuda responds by explaining that he recites Shehecheyanu on seasonal vegetables - and this is because Shehecheyanu is recited on events that occur **מזמן לזמן** - on a regular, seasonal or annual basis.

Significantly, this reading of our sugya is confirmed by the fact that the bracha is simply referenced with the word **זמן**, which literally means 'time'. What we learn from here is that there are two identities of Shehecheyanu which overlap to create three categories of Shehecheyanu - namely: Shehecheyanu recited on joyous events; Shehecheyanu recited on cyclical events, and Shehecheyanu recited on joyous cyclical events.

Tonight, on Rosh Hashanah, we celebrate a new year and a new **זמן**. Admittedly, given these strange and difficult times, some people may be feeling joyous about Rosh Hashanah, while some unfortunately might not be. But as we learn from today's daf, the kavanah (intentionality) of tonight's Shehecheyanu is less about joy, and more about the concept of seasonal time and how - through time - we encounter growth opportunities. At the same time, as numerous commentaries explain, there is an overarching message in all these different categories of Shehecheyanu - namely the celebration and appreciation of the gift of life.

And while life for many of us may be complex, we are nevertheless blessed by God to be alive. So while we pray that this new year brings us all more moments of joy so we can recite Shehecheyanu once again, tonight - just before we recite Shehecheyanu - we should take a moment to celebrate our **זמן** - meaning our time on this earth - which God has graciously given us, as well as our ability to grow from every moment of this precious gift called life.

SHABBAT 19 SEPTEMBER

THANKS GASTON GRAUSZ

עירובין מא

מתחילים בלימוד הפרק הרביעי במסכת עירובין, העוסק במקרים שונים שבהם אדם מצוי בשבת מחוץ לעירו - מחוץ למקום השביתת הרגיל. המשנה הפותחת את הפרק עוסקת באדם שיצא חוץ לתחום בעל כרחו, וקובעת שבניגוד לאדם רגיל, שיכול ללכת בשבת אלפים אמה לכל רוח - "מי שהוציאווה נכרים או רוח רעה אין לו אלא ארבע אמות". האחרונים נחלקו: א. הקרן אורה טען שזוהי מגבלה שקבעו חכמים, ומדאורייתא גם מי שיצא חוץ לתחום יכול להלך אלפים אמה

לכלל רוח. ב. המנחת חינוך טען שמדאורייתא אדם שיצא חוץ לתחום אינו יכול להלך אפילו אמה אחת נוספת, אך כאשר התחום שממנו יצא האדם הוא תחום דרבנן הקלו עליו חכמים והתירו לו להלך ארבע אמות במקומו, ובמקרים מסוימים (המפורטים במשנה להלן מד ע"ב) אף אלפים אמה. מחלוקת זו עשויה להיות קשורה לשתי הבנות בדיון תחום שבת, העולות מניסוחים שונים המופיעים בראשונים: א. הרמב"ם הסביר שתחום אלפים אמה הוא מקומו של האדם, ואסור לאדם לצאת ממקומו אפילו אמה אחת: "אל יצא איש ממקומו ביום השביעי" - מקום זה הוא תחום העיר... ומדברי סופרים שלא יצא אדם חוץ לעיר אלא עד אלפים אמה, אבל חוץ לאלפים אמה אסור, שאלפים אמה הוא מגרש העיר". ב. מדברי הטור נראה שתחום אלפים אמה אינו מקומו של האדם עצמו, אלא המרחק שהאדם יכול להתרחק ממקומו: "כל אדם יש לו אלפים אמה לכל רוח חוץ מד' אמותיו או מהמקום ששבת בו". מדבריו נראה שתחום שבת מורכב משני חלקים: מקומו של האדם, שבו מותר לו להלך כרצונו, והשטח שמחוץ למקום זה, שבו מותר לאדם להלך עד אלפים אמה. אם כן, יתכן שהמחלוקת בין האחרונים תלויה בשאלה זו: אם תחום שבת הוא המקום שבו מותר לאדם להלך, ואסור לו להלך חוצה לו כלל, הרי שאדם שיצא מן המקום המותר אינו יכול להוסיף וללכת אפילו אמה אחת. לעומת זאת, אם תחום שבת הוא השיעור שמותר לאדם ללכת בשבת, אלא שבתוך מקומו מותר לו להלך כרצונו, הרי שגם אדם שיצא ממקומו יכול ללכת אלפים אמה, אלא אם כן חכמים גזרו עליו שלא יעשה זאת.

Gamliel returned to his position and shared the mantle of leadership with Rabbi Elazar ben Azarya. I would like to suggest that the reason Rabban Gamliel and Rabbi Elazar ben Azarya specifically were lenient in our case of techum is because the role of a Jewish leader is not to add burdens on his constituents but to look for ways to lighten existing burdens (albeit within the realm of acceptable Halachic practice and protocol).

This pairing, therefore, went out of their way to make a potentially difficult situation easier! Rabbi Yehoshua and Rabbi Akiva, however, did not hold official leadership positions per se, and thus it was entirely acceptable for them to act stringently because they were cognisant of the fact that their stringency was imposed solely on "themselves" and not on others!

MONDAY 21 SEPTEMBER

THANKS RAFI COHEN

עירובין מג

Regarding the issue of techum Shabbat, or the geographic limits of how far a person is permitted to walk on Shabbat, Rav Ḥananya on Daf 43a raises the following question: Does techum Shabbat apply above ten tefachim (handbreadths) from the ground, or only within ten tefachim of the ground? In other words, does techum Shabbat apply only close to the ground, in which case walking more than ten tefachim above the ground would be permitted?

The Gemara attempts to resolve this dilemma with a variety of sources and anecdotes, including the following: "Come and hear a resolution from the incident involving the seven teachings that were first said on Shabbat morning before Rav Ḥisda in Sura, and then repeated toward the conclusion of [that] Shabbat before Rava in Pumbedita [despite the fact that the distance between them is too great for someone to have traversed it on Shabbat because of the restrictions of techum Shabbat]."

The Gemara suggests that the only way the teachings could have been related in two different places on the same day is if Eliyahu took them from Sura to Pumbedita. If Eliyahu, who is not limited by gravity, was the messenger who brought the teachings to Pumbedita, it follows that techum Shabbat does not apply over ten tefachim above the ground. The Gemara follows up this eruv-related discussion with a discussion concerning when Eliyahu and Mashiach will come, and what rules apply as a result of the uncertainty of the time of their arrival.

Among other things, the Gemara states that Eliyahu will not arrive on erev Shabbat or erev Yom Tov, because of the "torach" (trouble) that such timing would cause. Rashi ad loc explains "torach" as relating to the need to go out and welcome Eliyahu, which would require that we abandon our Shabbat preparations on a Friday. Rashi here provides us with two insights. First, we must be prepared to drop everything in order to welcome Eliyahu, the harbinger of Mashiach, at a moment's notice. This may be the source for the custom related in Sefer Hamanhig (siman B) to leave one's door to their house unlocked during Pesach, just in case Eliyahu arrives and they must leave immediately to go welcome him. Transforming the anticipation for redemption into material action in this way has a powerful effect.

Second, even the arrival of Eliyahu does not detract from our obligation to prepare for, and properly welcome, Shabbat Kodesh.

SUNDAY 20 SEPTEMBER

THANKS TO RABBI BRENDAN STERN

עירובין מב

The Mishna (41b) cites a disagreement between Rabban Gamliel and Rabbi Elazar ben Azarya on the one hand, and Rabbi Yehoshua and Rabbi Akiva on the other, about the permissibility for one to walk beyond his immediate four cubits when forcibly moved beyond his original techum on Shabbat.

The Mishna relates that the four Sages were once on a boat on Shabbat which went beyond their techum limit. Rabban Gamliel and Rabbi Elazar ben Azarya permitted walking throughout the entire boat, whereas Rabbi Yehoshua and Rabbi Akiva did not move beyond four cubits as they sought to be stringent with themselves.

The Gemara (42b) rules that the Halacha in this case follows the view of Rabban Gamliel and Rabbi Elazar ben Azarya. Is there any significance to the groups of pairings in this incident, and specifically to the fact that the Mishna doesn't quote the episode as an explicit debate but rather says that Rabbi Yehoshua and Rabbi Akiva were "stringent with themselves"?

The Gemara (Brachot 27b-28a) relates an episode where Rabban Gamliel was deposed from his position as Nasi. Rabbi Yehoshua and Rabbi Akiva were both suggested as potential replacements but were not accepted for specific reasons. Rabbi Elazar ben Azarya was eventually appointed as the replacement Nasi. Ultimately Rabban

Rabbi Elazar Rokeach, in his work Ma'ase Rokeach on the Mishna in Avodah Zarah (Chapter 8), questions the "torach" caused by Eliyahu, pointing out that there is no greater oneg (pleasure) on Shabbat than knowing Eliyahu has come, so therefore welcoming him in fact represents a wonderful way to prepare for Shabbat.

Why, then, does the Gemara negate this? Says the Ma'ase Rokeach, Bnei Yisrael will only perform a full teshuva (repentance) after the arrival of Eliyahu, with said teshuva being a prerequisite for the arrival of the Mashiach. This is based on the sequence of pesukim in Malachi 3: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the L-rd. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Since the teshuva process requires fasting and introspection, it cannot be performed on Friday, since it is inappropriate to enter Shabbat in such a state of mind. Therefore, despite the joy he brings with him, Eliyahu will not arrive on erev Shabbat, in order to preserve the positive and joyful state of mind with which we must enter Shabbat on a weekly basis.

As we approach Shabbat Shuva, the balance between joyfulness and introspection becomes real and material. We are charged with performing teshuva to our maximum capability, without jeopardizing the holiness created by Shabbat and the state of mind that must accompany it.

Once his mission to testify was fulfilled, travel was no longer needed and therefore not permitted. The Gemara explains that Rabban Gamliel HaZaken (see Mishnah Rosh Hashanah 2:5) came and instituted that a person could travel 2000 amot when his testimony was completed.

Rabban Gamliel was concerned that people would stop traveling on Shabbat to testify about the New Moon if it meant they would get stuck for the remainder of Shabbat if a person was only permitted to stay within the four amot. With this Takana, Rabban Gamliel HaZaken fixes a potential crisis, where one Halacha (to stay within four amot) would prevent people from fulfilling a mitzvah (declaring the New Moon). The Gemara does not give a reason for why the exception was allowed, or if this was based on a previous tradition. The language used is "v'hitkin" - he instituted. This is not the only place where Rabban Gamliel takes such a bold action.

The Mishna in Gitin 4:2 and 4:6

TUESDAY 22 SEPTEMBER

THANKS TO DAVID GROSS

עירובין מד

It is always nice when there is overlap with the Daf and either the parasha or the time of year. Our case in point: The Gemara, in discussing whether structures like paddock fences have any significance to one's Shabbat location, pivots to defining the scope of a temporary tent and the ability to put one up or add to it on Shabbat or Yom Tov. The underlying goal here is to understand the nature/scope of a halachic wall.

After a number of potential resolutions, the Gemara brings a case of using a cow as a Sukkah wall to prove that either constructing or adding to a temporary tent is forbidden on Yom Tov (and obviously therefore on Shabbat too).

Rebbi Meir forbids the use of a cow as a wall as it may move away, rendering the Sukkah invalid. Rebbi Yehuda, on the other hand, permits such an arrangement, because, as Rashi explains, the cow's presence does not constitute a "repair", which would be problematic as no action has been actually performed.

Ultimately, the dispute is resolved by determining whether the wall in question is the third or the fourth wall: it would be permitted if it were the fourth wall, as the tent is already constructed, and the minimum amount of walls for a tent is three.

WEDNESDAY 23 SEPTEMBER

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD
PODCAST

עירובין מה

The Daf describes that initially, a person traveling to Yerushalayim on Shabbat (outside his techum) to serve as an eid for Rosh Chodesh, upon completion of his testimony could not leave the area of the Beit Din and only had four amot to move around.