

daf yomi summary

Succot 5781

עירובין מו - נב

EDITION: 35

BEING PREPARED FOR SHABBAT

THANKS TO RABBI DOVID HORWITZ

We learned in this past chapter of Eruvin that there are a few reasons why a person may feel the need to make an eruv techumin in order to expand his ability to walk from a regular 2000 amot from his boundary to 4000 amot beyond.

Often, a person will want to walk on Shabbat from the city where he lives to a nearby city to visit family, or to hear a Rabbi's lecture. When the destination city is farther than 2000 amot but not more than 4000 amot from the outskirts of his city, he can expand the distance he is allowed to walk by either placing bread at a focal point in between the two cities, or by actually being present at that focal point when Shabbat enters, at which time he then returns home for the Shabbat night.

Another situation whereby a person may need to make an eruv techumin is when he is racing home late Friday afternoon and realizes that he is unable to reach the 2000 amot marker from his home city by the time Shabbat arrives. In order not to be stranded away from home for Shabbat, he can verbally designate a clearly defined focal point, such as a tree or the like, that is midpoint between where he is now and where his city is. Of course, this only helps if he is within 4000 amot of his city by the time Shabbat arrives.

The Gemara asks why the Rabbis chose the number 2000 as the limit one can walk from his residence. Although the Gemara finds hints in verses that allude to the number 2000, seeing as the concept of eruv is a Rabbinic one, they could have declared a person's techum to be much larger than 2000 amot beyond their point of residence. 2000 amot is approximately the distance of one kilometer, which is not far at all.

The simple answer is that although eruv is rabbinic by nature, the Sages looked to the Tanach for guidance, and they found, by means of gezeira shava, a mandate for 2000 amot alone and not more. However, on a deeper level, perhaps Chazal wanted to impart in us the importance of not travelling too far away from home on Friday afternoon, in order that we will not find ourselves in these situations in the first place. For if we truly recognized the preciousness of

Shabbat for what it is, we would never place ourselves in situations where there is even the slightest chance that we may find ourselves racing home with not enough time to get back.

No one likes to board flights on Friday, especially long-haul flights that are scheduled to arrive two hours before Shabbat, but when push comes to shove, most of us are probably guilty of this.

I remember when I was newly married and my wife and I drove from New York to Connecticut on a Friday afternoon to join my in-laws at their summer resort. I took a wrong turn (pre-Waze and pre-smartphone), and, combined with heavy traffic, I had almost despaired of arriving at our destination before Shabbat. It was a terribly helpless feeling.

In the end we arrived 15 minutes before sundown. Of course, in hindsight I berated myself for playing such a high risk game so close to Shabbat, but it did not occur to me that I was also guilty of insulting the Shabbat! If I were to have a meeting with the King or president, would I have left so little time to arrive on schedule? Wouldn't I have taken every eventuality into account to ensure that I arrived early.

It is human nature, however, to think that we always have everything under control, even when it comes to something as precious and important as Shabbat. Our Sages know that we are not beyond mistake, and therefore, in order to help us to protect the value of Shabbat, they only allowed a mere 2000 amot discretion, and with eruv, a 4000 amot discretion to encourage us to avoid placing ourselves in these situations to begin with.

A Jew who truly values Shabbat should never have to make an eruv due to being stranded outside of his city as Shabbat approaches. He will have taken care of his business earlier in the day, and be home to greet the Shabbat Queen with preparedness and tranquility!

THURSDAY 24 SEPTEMBER

THANKS TO HADRAN

עירובין מו

Today's Daf begins with the idea of establishing residence, "shvita". For example, the Gemara asks whether rain water that fell before Yom Tov can be moved on Yom Tov. Perhaps the rain water resided in the clouds and has left its "place of residence", or the water in the clouds is in constant motion and therefore does not acquire residence.

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פסחים (120)	Nov 23 2020
שקלים (21)	Mar 23 2021
יומא (87)	Apr 13 2021
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ביצה (39)	Sep 2 2021
ראש השנה (34)	Oct 11 2021
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חגוע פסח (28)	Jan 14 2022
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יבמות (121)	Mar 9 2022
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נזיר (65)	Jan 25 2023
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The Talmud then tells us that we decide halachot of eruvin based on the most lenient opinion, and then seemingly repeats this by stating that Rabbi Yochanan Ben Nuri's opinion is the halacha.

The Talmud explains the redundancy, highlighting that despite principles and rules set up to determine halachik conclusions, Chazal were also sensitive in their understanding that rules are not always applicable. Therefore, even though Rabbi Yochanan Ben Nuri was a single authority, the halacha is in accordance with his opinion. Rav simply rejects these guidelines, reinforcing the idea that every case needs to be reviewed.

The notion that we always rule leniently finds a parallel in the laws of mourning. This resurfaces on Daf 50, when the Mishna discusses situations of eruv techumin where there may be leniencies for an **ינע** and **רישע**. Wealth is defined as rich in eruv. The Talmud focuses on the phrase "makom ploni", which is similar to the expression we use when comforting a mourner; "Hamakom yenachem."

A mourner feels unrooted from his comfort zone and is "traveling" on a new unrecognizable journey. He is searching for new security, new grounding, a new rhythm, new answers and perhaps a friend familiar with the terrain.

The common expression of "Hamakom yenachem" provides a sense that G-d is always at your side and you are never truly without a place. This is highlighted by the fact that we say "Hamakom" in the plural even if only an individual is sitting shiva. Similarly an **ינע** being defined as a traveler is afforded leniencies and can entrust his right to designate a residence to one who is familiar.

FRIDAY 25 SEPTEMBER

THANKS TO MARC ZEFFREN

עירובין מז

Buying items from nochrin during their fair Adapted from dafyomi.co.il The **ברייתא** teaches that one may buy animals, servants, houses, fields, and vineyards from nochrin during their fair, even though doing so might cause the nochrin to give praise to their idols for the sale.

Why did the **רבנן** permit such purchases?

1. **רש"י** explains that when one buys land or houses from nochrin, he diminishes their power. Moreover, if the property is in **ארץ ישראל**, then he fulfills the **מצוה** of **ישׁוב הארץ**. When one buys mobile property, such as animals and servants, he elevates them by granting them the **קדושה** of being owned by a Jew.

2. The **ריטב"א** writes that one is permitted to buy objects from nochrin during their fair because it is considered a "**דבר האבד**." If one waits until the fair is over, he will not have the opportunity to buy those items.

SHABBAT 26 SEPTEMBER

THANKS JULIE MENDELSON
AUTHOR OF THE BLOG WEAVING WISDOM

עירובין מח

Distance, Cooperation and Coronavirus On Erev Yom Kippur 2020, the Daf Yomi once more miraculously guides us in how to behave in normal times and during a pandemic. The Israeli government is now allowing people to venture 1 kilometer from their homes.

According to various rabbinic calculations, 1 kilometer is very close

to 2000 amot (cubits) so it's quite easy to feel the distances and limitations they were dealing with regarding the techum for Shabbat. In addition, everyone is being asked to stay 2 meters from each other. Amazingly, the measure of 4 amot (which is considered biblical personal space) (see Daf 51) is approximately 2 meters.

We also learned today that it is necessary for all houses in the courtyard to participate in the eruv in order to allow everyone to benefit. If someone does not participate, no one can carry in the shared space. Not only that, but when you participate in the eruv, you have to put your lot in with the rest of the participants, and really intend to share with them.

אפילו תימא בית הלל: עד כאן לא קאמרי בית הלל התם אלא דמליין
למנא ואייתר, אבל היכא דפלגיה מיפלג - לא

The Gemara answers: "Even if you say that Shmuel stated his opinion in accordance with the opinion of Beit Hillel, Beit Hillel stated their opinion only there, where the first utensil was filled and there was still some food left over, and therefore, some of the leftover food had to be placed in a second utensil.

But where they divided it from the outset, even Beit Hillel agree that the eruv is not valid" (sefaria.com). Where they divided it from the outset, the eruv is not valid. The rabbis use the Hebrew word **גולפי** "pilug" - division. This is a word we hear a lot on the news - that the nation is divided. Here is how I understand the rabbis' discussion above. If in the course of human events we have differences, that's fine. We certainly won't always agree. But to divide ourselves from the outset is not fine. It is not valid. We are all one nation.

You see, the root **ברע** also appears in another context. Shevuot 39a reads:

וכל עבירות שבתורה מכל העולם לא והכתיב וכשלו איש באחיו איש
בעון אחיו מלמד שכל ישראל ערבים זה בזה"

This verse is homiletically interpreted to mean that they shall stumble spiritually, one due to the iniquity of another, which teaches that the entire Jewish people are considered guarantors for one another. Apparently, any transgression makes the entire world liable to be punished (sefaria.com). ALL JEWS ARE GUARANTORS FOR EACH OTHER.

In this context, it is clear that we must stop each other from doing wrong. We also hear this phrase in the positive sense of responsibility for each other: **כל ישראל ערבים זה לזה**. Yes, we are all responsible for each other, and yes, we must all prevent each other from doing wrong.

Reuven Rudman summarized the responsibilities that Jews have toward each other, especially in contrast to the norms of the Western world: The phrase, "kol yisrael areivim zeh ba-zeh" is more than a simple aphorism. It is a dictum that represents fundamental religious, halachic, hashkafic and historic concepts that describe the ideological basis for the formation and maintenance of the community of Israel (Klal Yisrael).

The significance of an interpersonal responsibility, and the concept that each individual is personally responsible for the well-being, physical and spiritual, of every other member of Klal Yisrael, whether born to it or joined to it, presents a unique view of society on the world stage...when the feeling that each person is responsible primarily, and often only, for himself dominates the patterns of so

many lives, areivut stands out in stark contrast to the typical self-centered life of indulgence and self-centeredness. Rudman, Reuben M. "Kol Yisrael Areivim Zeh Ba-Zeh." Tradition: A Journal of Orthodox Jewish Thought 42, no. 2 (2009): 35-49. Accessed September 30, 2020. <http://www.jstor.org/stable/23263722>. By now it has become obvious we are all in this together.

We all need to wear masks, practice hygiene and cooperate with the isolation restrictions. Failure to do so puts our lives and the lives of others in danger, resulting in illness and death. Our actions have physical and spiritual consequences. These messages about distance and cooperation from the Talmud are so relevant to our fight against the coronavirus today, and they will serve us well later on. If we can rely on this ancient wisdom, with a modern public health twist, maybe we can really send this virus back to the dark cave from which it emerged, while lifting humanity to greater heights than ever before.

SUNDAY 27 SEPTEMBER

THANKS TO BENNY LAST

עירובין מט

The Mishna on 49b adds a new (potential) leniency to the laws of eruv techumin. A person is approaching home on Erev Shabbat, but he's not going to make it in time. As long as he is less than 4,000 amot from home, if he knows of a tree or a fence halfway to his home, he can designate that as his makom shevita (place of residence) for Shabbat, as long as the tree is not more than 2,000 amot from where he is now, and not more than 2,000 amot from his home.

This only works if he is specific, and says for example, right next to the trunk will be my makom shevita. However, if he just says "that tree", that is not considered specific enough, as a large tree can have an area of perhaps 25 amot, and one has to specify his 4 x 4 amot makom shevita. In this case, says the Mishna, "he hasn't said anything".

The Gemora begins with the question, "What does 'he hasn't said anything' mean exactly?" Rav says he is in serious trouble, he designated the tree as his eruv, but that didn't work (as he wasn't specific), but at the same time, by designating the tree as his makom shevita he implied that the place where he is now is NOT his makom shevita, so he is left with no techum at all, and basically can't go anywhere.

However, there is another Mishna on 35a that doesn't seem to agree with Rav. (I don't normally remember every Mishna, but it so happens that I wrote a Daf Summary on Daf 35). If you make an eruv 2,000 amot from your home, and before Shabbat comes in, the food you placed rolls further away so that it's over 2,000 amot, the eruv is not valid. BUT, you still have the techum of the city in which you're living. If we follow Rav's logic, by designating the new eruv (which failed) you implicitly give up on your current location as your makom shevita, and yet this Mishna says this techum still works.

Happily, Tosefot on 49b (V'Aphilu) supplies an answer. In the Mishna on 35a, the person is in his home, in his city. In his mind, he knows that if the eruv he tries to make fails, his makom shevita will revert to his home, and he still has the techum of his city. However, in our Mishnah on 49b, the person is in the middle of nowhere, and when tries to designate the distant tree as his makom shevita, he has

no thoughts that if it fails, the spot where he is standing will automatically revert to be his makom shevita because, unlike his home, he has no prior connection to this place.

MONDAY 28 SEPTEMBER

THANKS JOEL GOLDSTEIN

עירובין נ

Eruvin 50 (from the Mesivtah) The Gemora discusses Rava's principle that if two activities are not permitted consecutively then it follows that they are not permitted simultaneously either. For example, one cannot acquire a resting place for an eruv in two different places - if you were to do so in two places at once then neither would be valid.

The Achronim question whether the reason one can't do so is a matter of practicality. Reb Chaim explains that the reason one cannot annul a wife's vow after it has already been accepted is because it is technically too late, and therefore if one were to accept and annul simultaneously (one breath), then the acceptance would count. The Maharal, however, disagrees.

He questions the custom on Seder night of eating the top and middle matzot together ie simultaneously (the top matza is for the brocho of Hamotzi, and the middle is for mitzva of matza). We eat them together since one is already yotzi **לחם עוני** with the first **כזית** of matza one eats, and we want to ensure we fulfil it with the half **מצה** ie the actual **לחם עוני**. The Maharal asks, how does that work? If you cannot eat them consecutively (because one has already fulfilled the obligation), then how does eating them at the same time help? The **גמרא** brings a case of **מעשר בהמות**, where two sheep were both assigned as the "tenth".

They are now both offered as a korban, because the tenth and eleventh have been mixed up. Rashi says that one cannot make a **ברכה** on the semicha and tenufah as there is a potential break between the brocho and the semicha on the correct sheep. The Achronim discuss a similar case involving two etrogim; one is a safelek whether it is **מהודר** or 100% pasul, and the other is 100% kosher but not **מהודר**. Which should one take first? Reb Chaim says one should take the **מהודר** etrog, because if one had taken the non-**מהודר** etrog already then there would be no point in taking the **מהודר** one, and he's not worried about there being a break between the brocho and the actual mitzva.

א סלבר showed the Rogechever this answer from Reb Chaim, and asked from our **רשי**, "Surely there is a potential break here, so one should take the 100% kosher but not **מהודר** etrog first?" The Rogochever agreed. The **מקראי קדש** brings the Brisker Rav, who resolves the problem.

He says the **ד מינים** are different because technically you can take all four together: at the same time as taking the **מהודר-but-ספק** etrog you are also taking the **לולב**, so there is not really a break between the brocho and mitzva as you are taking the Lulav straight after the brocho.

TUESDAY 29 SEPTEMBER

THANKS TO DAVID GROSS

עירובין נא

The Gemara on this daf is concerned if finding the source for the concept of the boundary of a city being 2000 amot. In the first instance, the way it goes about it in a five step גזירה שווה with words which are similar in meaning but are not the same is unique.

This is reiterated in the Gemara in Masechet Sotah that Rabbi Akiva says that the Shabbat boundary is 2000 amot. On the face of it, all of this points to the conclusion that the concept of תחום שבת is a Torah (as opposed to a Rabbinic law).

When one looks to see the opinions of the Rishonim, one is surprised that many of them are reticent in their approach to confirm this and even say explicitly that the concept of a Shabbat boundary is only Rabbinic. On inspection one sees that this derives from a parallel gemara in the Yerushalmi that says that the Shabbat boundary is based on the size of the Camp in the desert that the Jewish People which we have a tradition was 12 מיל - approximately 19 kilometres.

The Rambam refers to this concept as דברי סופרים - that is to say, on a higher level than a normally accepted Rabbinic law. Obviously, it is highly unusual for the Rishonim to hold like the Yerushalmi over the Bavli, and this provides us a wonderful avenue to explore further as to why that is.

WEDNESDAY 30 SEPTEMBER

THANKS TO DR YARDAENA OSBAND - TALKING TALMUD
PODCAST

עירובין נב

The fourth perek of Eruvin ends with the following Mishna:

מי שהחשיך חוץ לתחום אפילו אמה אחת לא יכנס. רבי שמעון אומר:
אפילו חמש עשרה אמות יכנס, שאין המשוחות ממצין את המדות מפני
הטועין

Previously the perek discussed the different methods that may be used to establish an eruv techumim - pat, regel, or even starting to walk in the direction in the desired new location. Finally, in the very last Mishna, there is a discussion about what would happen if someone was traveling on Erev Shabbat outside the techum and did not establish an eruv techumim: may they enter the town they wish to enter when they arrive at that town on Shabbat?

The Mishna answers that even if this person is one amah outside of the techum he may not enter the town. Rabbi Shimon comes and shares a different opinion - that travelers who did not make an eruv techumim actually have leeway of 15 amot because the surveyors of the towns are not exact in their measurements of the borders. The Gemara on this Mishna is exactly 4 words - the shortest Gemara on any Mishnah in the Talmud. It quotes a three word baraita that helps explain why Rabbi Shimon allows a margin of 15 amot:
מפני טועי המדה.

The baraita explains that the surveyors are concerned that they may have made a mistake in their measurements and therefore are machmir in placing the edge of the techum, marking the boundary a few amot in from the actual techum. This allows Rabbi Shimon to state that the traveler has 15 amot because there is room for error built into the system of the techumim because the boundaries are not precise.