

Seder Moed | Masechet Shabbat 156-157 & Masechet Eruvin 2-6 | Shabbat Re'eh | 19-25 Av (August 9-15)

Daf 156: מְלֹאכֶת לִישָׁה – KNEADING



The Talmud presents a *machloket* (debate) between “Rabbi” (Rabbi Yehudah HaNasi) and Rabbi Yosei bar Yehudah regarding cases in which a person might be liable for performing the *melachah* of *lishah* on Shabbat.

What is *lishah*? On Shabbat, it is prohibited to create dough, the product of kneading flour and water together. Rabbi maintains that a person who places water into a bowl that contains flour immediately violates the *issur* of *lishah*, even before the two ingredients mix together. However, Rabbi Yosei bar Yehudah disagrees with Rabbi and contends that *lishah* only takes place once the water and flour have been fully blended together.

Daf 157: עֲרִיכַת מְדִידוֹת בְּשַׁבַּת – TAKING OF MEASUREMENTS ON SHABBAT

The *chachamim* prohibited the taking of measurements on Shabbat — e.g., measuring the size (i.e., length and/or width) of a room. This *issur* (prohibition) is based on the fact that measuring is considered a mundane, weekday activity, not befitting Shabbat.

However, measurements taken on Shabbat to facilitate the performance of a *mitzvah* are permitted. For example, suppose there is a functioning *mikvah* (ritual bath) in which people immerse themselves to be rid of ritual impurity. It is uncertain whether that *mikvah* is filled with the requisite 40 *seah* of water (or perhaps some water is lacking). In that case, it is permissible to measure the volume of water inside that *mikvah* on Shabbat.

Measurements for medicinal reasons are also permissible on Shabbat, as providing necessary medical treatment is a *mitzvah*.



**FROM THE TALMUD
SEDER MOED
MASECHET SHABBAT
DAF 156**

מן התלמוד:
סדר מועד, מסכת שבת דף קמ"ו:
"איתמר, רבי חנינא אומר:
מזל מחכים, מזל מעשיר,
ויש מזל לישראל.
רבי יוחנן אומר: אין מזל לישראל."

Translation

Itmar ... It was stated...
Mazal ... Constellation, astrology

Explanation

The *chachamim* debated whether or not the fate of the *B'nai Yisrael* is subject to the influence of astrology.



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מִסְכֵּת עֲרוּבִין
פֶּרֶק א' - מְבוּי
TRACTATE ERUVIN: Ch. 1 — ALLEYWAY

Daf 2: מִסְכֵּת עֲרוּבִין – MASECHET ERUVIN



Here, we begin our study of *Masechet Eruvin*. What is the meaning of the word *erubin*? *Eruvin* comes from the word *eruv*, or *erbu*v (mixture).

The *chachamim* decreed it is permissible to perform various preparatory actions before Shabbat. These actions merge together, connect and create a common bond between locations and/or people, as we will learn in the course of our study of the Tractate.

For example, the *chachamim* prohibited carrying items from one house to another on Shabbat – even when both of the houses are in a *reshut hayachid*. However, if a person wants to carry something from one house to another, they can create an *eruv chatzerot* (a merger of different areas into a common domain). By doing so, the people who live in the two houses are then considered one group, merged one with the other.

Daf 3: סוּכָה גְבוּהָהּ יוֹתֵר מֵעֲשָׂרִים אַמָּה – A SUKKAH TALLER THAN 20 CUBITS



The *chachamim* maintained that a *sukkah* whose *s'chach* (rooftop covering) is more than 20 *amot* (20 cubits; approximately 35 feet) is *p'sulah* (invalid, not kosher). Why is such a *sukkah* invalid? Rabbah explains that when a Jew sits in the *sukkah*, s/he needs to see and feel the fact that s/he is sitting under *s'chach*. If the *s'chach* is too high up, i.e., over 20 *amot*, a person will not perceive the presence of the *s'chach*. The Talmud clarifies that the 20 *amot* limitation refers to a *sukkah* whose walls do not reach the *s'chach*. However, if the *sukkah* walls reach the *s'chach*, then the *sukkah*

is kosher (valid, fit), even if the *s'chach* is incredibly high up. Why? When a person sits in the *sukkah* and looks around, s/he sees the *sukkah* walls and continues to look a bit higher, and higher. Eventually, s/he sees the upper edge of the wall and immediately sees the *s'chach*, and feels s/he is sitting under it. Nevertheless, the *halachah* does not follow Rabbah's opinion. Accordingly, *s'chach* must never be placed higher than 20 *amot* under any circumstance.

Daf 4: הִלְכָה לְמֹשֶׁה מִסִּינַי – “MEASUREMENTS”: A LAW GIVEN TO MOSHE AT SINAI

In order to fulfill the *mitzvot* of the Torah, a person needs to know the correct *shiurim* (measures), as dictated by *halachah*. The most common example is the *shiur k'zayit* (measure of an olive's bulk). The Torah commands us to eat matzah on the *seder* night in the amount of a *k'zayit* (which is approximately 2/3 of a standard square matzah). The *shiurim* (measurements) pertaining to the observance Torah law were given to Moshe at Sinai, directly from God. Moshe taught those measures to *B'nai Yisrael*, and the sages of Israel passed down those *shiurim*, given as *halachah to Moshe m'Sinai*, from generation-to-generation.

Dvar Torah RE'EH

“נָתַתּוֹן תִּתֵּן לוֹ”
וְלֹא יֵרַע לְבַבְךָ בְּתַתֵּךְ לוֹ”

There is a famous question about *zedakah*: For a person to develop the attribute of generosity, is it preferable to give a large sum of money all at once or apportion the money and donate small sums in multiple installments? In his commentary on *Masechet Avot*, Rambam answers this question and maintains it is preferable for a person to divide their *zedakah* into a number of donations, giving a little each time. In this manner, a person will more easily acquire the attribute of generosity.

The author of “*Kli Chemdah*,” (Rabbi Meir Dan Plotsky, early 20th century Polish Talmudic scholar), found a hint to Rambam's understanding in *Parashat Re'eh*. The Torah says, “Give, give (*naton, teeten*) to the needy individual readily, and let your heart be not troubled (that is, have no regrets) when you do so.” Meaning: If you have difficulty giving *zedakah*, the Torah teaches you to give a little at a time: “*Naton, teeten*” – i.e., give once, and give again, until you reach a point where “your heart is not troubled” by your giving. In other words, give until you are no longer concerned about doing so and are able to wholeheartedly donate more.

No one has ever become poor by giving.

— Anne Frank —

Daf 5: מְבוּי וְקוֹרֵה – ALLEYWAY AND CROSSBEAM



The *mavui* (alleyway) is a street through which you enter into courtyards. From the *mavui*, people enter into courtyards, and from the courtyards, there are entrances into the houses. Suppose there are *mechitzot* (partitions) on three sides of the *mavui*. In that case, that *mavui* is considered a *reshut hayachid* (private domain), and it is accordingly *mutar* (permissible) to carry objects through that *mavui* on Shabbat according to Torah law — even if the fourth side has no *mechitzah* (closure).

However, the *chachamim* ruled that if the fourth side of a *mavui* remains open to a *reshut harabim* (public domain), or to a *karmelit* (quasi-public area as defined by rabbinic law), it remains forbidden to carry objects in the unenclosed *mavui* on Shabbat. In order to carry items in a *mavui* on Shabbat it is necessary to place a crossbeam (e.g., a plank or iron rod) at the entrance of the *mavui* to act as a *mashkof* (doorpost) that separates the *mavui* from the *reshut harabim*.

Daf 6: דְּלָתוֹת לְרֵשׁוֹת הָרַבִּים – DOORS INTO THE PUBLIC DOMAIN

Items are not carried in the *reshut harabim* (public domain) on Shabbat. However, when a *reshut harabim* is surrounded by *mechitzot* (partitions), it ceases to be a *reshut harabim* in the halachic sense; therefore, it is permissible to carry items within that space.

Rabbi Yochanan said that it is possible to affix gates with doors at the entrance of a *reshut harabim*, which though open during the day to serve as a public thoroughfare, are then locked at night. On the one hand, it would be possible to exit and enter the street, and on the other hand, the street would not be considered a *reshut harabim* because it possesses doors.

Why would the affixing of doors cause a location to no longer be considered a *reshut harabim*? Rashi explains that we learn the *dinim* (laws) governing *reshut harabim* from the experience of *B'nai Yisrael* in the Sinai desert. They wandered about completely open surroundings. There were no *mechitzot*. A person was able to walk wherever they pleased day or night. Accordingly, when doors are placed at the entrance of a *reshut harabim*, that location is no longer fully open; the space is no longer akin to a desert. Therefore, from a halachic standpoint, it ceases to be a *reshut harabim*.



QUESTIONS FOR THE WEEK

1. What is the basis of the disagreement between Rabbi and Rabbi Yosei Bar Yehudah regarding the *melachah* of “*lisha*”?
2. According to Rashi, why does the installation of doors at a location alter its halachic status as a *reshut harabim*?
- 3) Which measurements are allowed to be done on Shabbat and which are prohibited?

***NOTE**

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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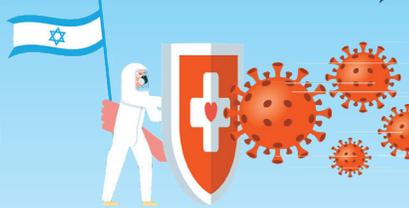
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ISRAEL'S BATTLE AGAINST COVID-19

כל המציל נפש אחת כאילו הציל עולם ומלואו - מפסנת פנהודרין



All four techniques could revolutionize testing and provide powerful tools to stop the spread of the disease.



The Talmud, in *Masechet Sanhedrin*, famously states that whoever saves a single life, it is as if that person saved an entire world. Since the outbreak of the Coronavirus epidemic, many Israeli

companies — both startups and more established companies — have been working non-stop to develop products to stop the COVID-19 virus, or at least mitigate its harmful effects.

Israeli companies have also been at the forefront of developing medical management software to allow hospitals to better care for the caseload of COVID-19 patients. **Elbit Systems**, best known for its military systems, has worked with Ramban hospital to manage patient care better. **Datos Health** has developed a method to monitor patients who are convalescing at home with COVID-19. **The Datos system has been deployed by Israeli insurance companies and by several health networks in the United States.**



Israeli companies are currently testing several innovative techniques to test for COVID-19. The Israeli army just conducted a large-scale test of the four testing techniques in India, where the size of the outbreak provides an extensive sample.

In the treatment arena, Israel's Ministry of Health has been working with hospitals throughout Israel to ensure all facilities are employing the best practices and protocols. Several treatments have been developed. One treatment stands out — a drug named RLF-100, developed by NeuroRX that has been successfully treating patients in Israel with severe respiratory distress caused by COVID-19.

The following methods were used to test for COVID-19:



1) **VOICEPRINT** developed by Vocalis, uses Artificial Intelligence to detect COVID-19 from subtle changes in a person's voice;



2) **BREATHALYZER** test created by the Terra Group, analyzes breath on-site and provides immediate results;



3) **NAOR ISOTHERMAL TEST** by Rapid Diagnostic Systems, detects the virus in heated saliva within 30 minutes;



4) **POLYAMINO ACID TEST** Polyamino acid developed by Kidod, detects COVID-19 in saliva within a few minutes.



Finally, several Israeli companies have joined the worldwide ranks racing to develop and produce a COVID-19 vaccine. One lab that had been making a vaccine for chickens is now working to apply their research to humans. A second lab had been developing a universal flu vaccine has redirected some of their efforts to create a shot to protect against COVID-19.

At least at the moment, it seems like the most promising effort is a vaccine designed by the Israeli Biological Institute, a division of the Ministry of Defense responsible for developing Israel's defense strategies and resources against biological attack. This week, the Biological Institute announced that it had developed a vaccine that has been successfully tested on animals. They expect to begin human trials on their version of a COVID-19 vaccine in a little over a month. The hope is to have a vaccine ready by early 2021.