

Daf 84: פיקוח נפש – PIKUACH NEFESH, SAVING A LIFE



When a person's life is in danger, it is permissible to commit nearly all the *aveirot* (transgressions) in the Torah in order to save that person, with the exception of the three most severe *aveirot*.

The Talmud offers an example of an infant that fell into water on Shabbat, and no one was able to find the baby. In

such a case, they would bring fishermen's nets and spread them out across the water, so that perhaps the infant would be caught by the net and saved.

What happens when the nets are spread out in the water? Fish are caught in those nets. Although it is prohibited to capture fish on Shabbat, the effort to save a human life takes precedence over concerns of Sabbath desecration.

Even a case of "*sefek pikuach nefesh*" (uncertain life-threatening situation) overrides the prohibitions of the Torah. For instance, if the doctor says, "I'm not certain whether this patient is dangerously ill," it is nonetheless permissible to commit *aveirot* to save the patient's life in that case.

In the event it becomes necessary to save a life on Shabbat, one must not seek out a non-Jew to perform the *melacha* (Sabbath-prohibited labor). Rather, Jews themselves are instructed to perform whatever acts are necessary, even if those actions desecrate Shabbat. This was decreed so as to save the endangered person as quickly as possible.

Daf 85: עֲבֵרוֹת שֶׁבֵּין אָדָם לְחֵבֶרֶוּ וּבֵין אָדָם לְמָקוֹם – TRANSGRESSIONS BETWEEN PEOPLE AND THOSE BETWEEN HUMANS AND GOD

In this *mishnah*, the final *mishnah* of Masechet Yoma, Rabbi Elazar ben Azariah taught that *Yom Kippur* atones for *aveirot* (transgressions) committed by a person against God, but not for *aveirot* a person committed against their fellow human being. For example, a person who accidentally consumed a prohibited food item committed an *aveirah* against God. However, a Jew who insulted another human being needs to ask that person for *mechilah* (forgiveness). If the person did not ask for *mechilah* from the individual they insulted, then *Yom Kippur* does not atone for this *chet* (sin).

Then, the *Mishnah* quotes the words of Rabbi Akiva. "Fortunate are you, Israel." *Am Yisrael* rejoices that on *Yom Kippur* God Himself eliminates and atones for sins. For Jews who adhere to God's will and repent, their transgressions are cleared, and their sins disappear."



FROM THE TALMUD

**SEDER MOED
MASECHET YOMA
DAF 84**

מן התלמוד:

סדר מועד, מסכת יומא דף פ"ד:

"רב הונא בריה דרב יהושע חף ביה חד מינייהו בשוקא, שלחינהו למאניה ורהיט. אמר: קיימתי בעצמי החוכמה תחיה בעליה."

Translation

חף ... *Chaf* ... **Rub against, graze**
שלחינהו ... *Shal'chinhu l'ma'anei* ... **He took off**
למאניה **his clothing**
ורהיט ... *ve'Rahet* ... **He Ran**

Explanation

A mad dog, afflicted with rabies, rubbed up against Rav Huna son of Rabbi Yehoshua in the market. In order not to be infected by the dog, Rav Huna took off his clothes and ran away. Rav Huna then recited the verse: "Wisdom preserves the lives of those who possess it" (Ecclesiastes 7:12); by virtue of his wisdom, he knew how to act to be saved.

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Daf 86: מִצְוַת הַתְּשׁוּבָה – THE MITZVAH OF REPENTANCE

The Torah writes, several times, that every person needs to consider whether they are behaving in the manner God wants, and [if not], then that person needs to repent. Likewise, the *nevi'im* (prophets) reminded and empowered *Am Yisrael* to repent.

Chazarah b'teshuvah (repentance, return to faith) is a unique gift given to us by God. After all, God could have said: "A person who sinned has missed out, and has no opportunity to make amends." Meaning, just as it is impossible to repair a broken glass, a person who commits an *aveirah* (transgression) is unable to repair himself. However, in His tremendous mercy, God does not take that approach. Instead, God grants human beings the opportunity to repent and correct the error of their ways. Rambam wrote that all who fully repent are "beloved, agreeable, and close to God."

Daf 87: אֵיךְ שָׁבִים בַּתְּשׁוּבָה? – HOW DOES A PERSON REPENT?



Stage I: *Cha'ra'tah* — i.e., a person must regret the transgression.

Stage II: *Azivat ha'chet v'kalah la'Atid* (abandoning of the sin and acceptance to change for the future) — i.e., a person needs to stop doing the transgression in question, and affirm not to do it again.

Stage III: *Vidui* (Confession) — i.e., a person needs to confess the *aveirah* before God.

Daf 88: תְּפִלַּת נֵעִלָה – THE NEILAH ['LOCKING', CLOSING] PRAYER

What is "Tefillat Neilah" and what is the significance of the name of this prayer service? When the *Beit HaMikdash* stood, prayer services took place there. Shortly before the end of *Yom Kippur*, when everyone had gone back home, the *kohanim* would lock the gates of the *Beit HaMikdash*. Before they closed the gates, those present prayed a final set of prayers which became known as "Tefillat Neilah."

Another reason why the final service of *Yom Kippur* is called "Neilah" is because those prayers are offered right before *Yom Kippur* ends and the gates of Heaven are locked. Before the conclusion of the holy day, judgment of each person is finalized. For this reason, we pray: "Chatmaynu l'chayim tovim" (seal us for a good life).

We learn about those who meticulously observe *mitzvot*. Such people would begin to build their *Sukkah* immediately after the conclusion of *Yom Kippur*. In this manner, one *mitzvah* is followed directly by the fulfillment of another *mitzvah*.



Dvar Torah MATOT-MASEI

מִטּוֹת-מַסֵּי

Why is it so important to detail the journeys of *B'nei Yisrael* in the desert? After all, these experiences are in the past, and now the main goal is to look forward toward entering *Eretz Yisrael*. The Torah wants to emphasize the importance of the process, the value of the journey, the meaning of the "path to" — and not just the end result.

Generally accepted discourse focuses on results — e.g., what I achieved, or the milestones I reached and are now under my control. There is no doubt there is great importance to results. However, that must not blind us to the path and the process that led to where we stand today. The path matters, the path has an impact. Therefore, the process and path must be given their place of importance, alongside the results, and the destination to which they lead.



מִסְכֵּת סוּכָּה
פֶּרֶק א' – סוּכָּה שֶׁהִיא גְבוּהָה
TRACTATE SUKKAH:
Ch. 1 — A SUKKAH THAT IS TALL

Daf 2: מִסְכֵּת סוּכָּה – TRACTATE SUKKAH

Rabbi Yehudah HaNasi, editor of the *Mishnah*, arranged the order of the *masechtot* (tractates). Why did he place “*Masechet Sukkah*” after “*Masechet Yoma*”? Because *Sukkot* falls very shortly after *Yom Kippur*. In *Masechet Sukkah* we learn about special *mitzvot* associated with the *Sukkot* holiday. For example, how to build a *kosher* (valid) *sukkah*, what is required in a *kosher* etrog, what constitutes a *kosher* lulav, and much more.

A commemoration of the “*Ananei HaKavod*”: In general, performance of *mitzvot* does not require special, directed intention. For instance, when affixing a *mezuzah*, a person only aims to accomplish the mitzvah of *Mezuzah*. Regarding the mitzvah of *Sukkah*, there is a special requirement. When fulfilling this mitzvah, a person needs to remember why God gave us the mitzvah of *Sukkah*.

The Torah explains (*Vayikra* 23:43): “Seven days you shall sit in *sukkot* (booths*) ... so that future generations know I made *B'nei Yisrael* live in *sukkot* when I brought them out of the land of Egypt.” When *B'nei Yisrael* left Egypt, God surrounded them with *ananei kavod* (clouds of honor), in order to safeguard them from wild animals. To ensure that we remember those miracles and wondrous acts, God commanded us to sit in *sukkot* and remember to think about the *ananei kavod*.

* According to Rashi, “booths” refers to clouds of honor (*ananei kavod*).



Daf 76: גוֹדֵל הַסוּכָּה – SIZE OF THE SUKKAH

On the first pages of *Masechet Sukkah*, we learn the size requirements for a *sukkah*. Is it possible to build a *sukkah* that is very tall, or a *sukkah* that is extremely short? Is it permissible to build a *sukkah* that is tiny, in which it is barely possible to enter? How many *d'fanot* (walls) are required to constitute a *sukkah* -- one? or perhaps, two, three, or four?

We know that we are required to affix a *mezuzah* to the entrance of a room. However, if a room is less than four *amot* (cubits) by four *amot* (equivalent to approximately 8 feet) it is *patur* (exempt) and does not require placement of a *mezuzah*.



Is a *sukkah* required to be larger than four *amot* by four *amot*? The answer is no. In fact, it is permissible to construct a *sukkah* that is considerably smaller. It is even acceptable to build a *sukkah* that is seven *tefachim* (handbreadths) by seven *tefachim* (approximately 2.5 feet). In such a *sukkah* there is room for one person and a table.



**QUESTIONS
FOR THE WEEK**

1. When a patient must be taken to the hospital on Shabbat, is it necessary to ask a non-Jew to transport him?
2. What are the three stages of *chazarah b'teshuvah*?
3. What should a person think about when sitting in the *sukkah*?

***NOTE**

ALL ANSWERS CAN BE FOUND
IN THIS DAF YOMI PUBLICATION

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כל־דפיה השגוה בין המצרים



The Second Jewish Temple. Model in the Israel Museum (Wikipedia/Ariely)



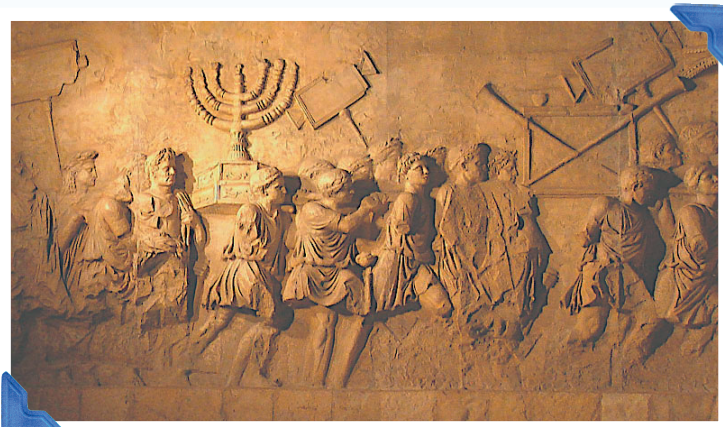
The three-week period between 17 *Tammuz* and 9 *Av* is the time when we mourn the destruction of the First and Second *Beit HaMikdash*. This period on the calendar is known as “*Bein HaMitzarim*” (between the straits), in keeping with the description of Jerusalem in *Megillat Eichah*

(Lamentations 1:3): “*Kol rodfeha hisigu’ha bein ha’mitzarim*” (all her oppressors have overtaken her within the straits).

The Haftorah readings for Sabbath mornings during the “Three Weeks” are taken from the books of Jeremiah and Isaiah and tell of God’s disappointment with Israel’s faithlessness, and the impending doom that would befall them if they would not mend their ways. These *Haftarot* are known as *Gimel d’Puranuta* (Three Readings of Retribution). They include: “*Divrei Yirmiyahu*” — Jeremiah 1:1-2:3; “*Shimu d’var Hashem*” — Jeremiah 2:4-28; and “*Chazon Yishayahu* — Isaiah 1:1-27).



According to tradition, over the course of history there were several catastrophes that befell the Jewish people during the *Bein Hamitzarim* period. It is a time of sadness for the Jewish people, during which celebrations and joy are minimized. For example, weddings, parties, and public celebrations are not held. Some refrain from shaving and hair cutting. It is also customary to refrain on weekdays from any activity over which a person would recite the *shehechayanu* blessing — e.g., eating a new fruit, or wearing a significant and new article of clothing.



Making an effort to limit joy during the weeks leading up to Tisha b’Av, when we commemorate the destruction of the Holy Temples, awakens our sense of communal loss.