



# OHR HAMERCAZ

ISSUE 1

NOVEMBER 5

EIRUVIN DAF 84-91

PARSHAS VAEIRA

## הדלקת נרות

|              |      |
|--------------|------|
| Antwerp      | 4:48 |
| Buenos Aires | 7:11 |
| Chicago      | 4:18 |
| Istanbul     | 5:35 |
| Johannesburg | 6:10 |
| Los Angeles  | 4:37 |
| Malaga       | 5:57 |
| Manchester   | 4:11 |
| Melbourne    | 7:42 |
| Mexico       | 5:42 |
| Milan        | 4:45 |
| New York     | 4:28 |
| Paris        | 5:03 |
| Pinsk        | 5:19 |
| RBS          | 4:09 |
| Sao Paulo    | 6:05 |
| Stockholm    | 3:23 |
| Toronto      | 4:43 |
| Zurich       | 4:42 |

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## DAF INSIGHTS

R' YAKOV SCHONBERG Early shiur member

### Asherah Trees

In the discussion (*Eruvin* 78b) about using an *Asherah* tree as a ladder, R' Eli posed the question that surely use of the tree should be *assur* on *Shabbos* just like any tree, where the prohibition is because he may break a branch as he climbs the tree.

He quoted *Rishonim* which say that the *Gemara* talks of a case of a detached tree, so that there would be no *issur Shabbos*, but R' Eli thought this strange.

Let us explore what an *Asherah* is.

The *Mishna* in *Avoda Zara* 3:7 lists three types of *Asherah* trees and also discusses situations where the *Asherah* itself was not worshiped, but it had an idol buried underneath it. The *pasuk* in *Yirmiyahu* 17:2 says; - מִזְבְּחֹתָם וְאֲשֵׁרֵיהֶם עַל עֵץ רַעְנָן (Their altar and their *Asherah* trees besides leafy trees.) *Radak* explains that an *Asherah* tree was planted to be worshiped, or alternatively the idol they were serving was placed underneath the tree and they would offer on an altar close by. Placing an idol underneath a tree implies that the tree was uprooted. Our *Gemara* at the top of *Eruvin* 80a refers to fruit of the *Asherah* tree, so it must have been still growing, but according to *Meiri*, it refers to a tree growing next to a temple where idols are worshiped and is considered part of the temple.

*Rashi* on our *Gemara* states that they served the tree, but that could mean that it was involved in idol worship.

Totem poles, tall detached trees carved with symbols, remain a relic of the old *Asherah*, and are still found in primitive communities. A totem is a spirit being, sacred object, or symbol that serves as an emblem of a group of people, such as a family, clan, lineage, or tribe and refers to a guardian or ancestral being, usually supernatural, that is revered and respected. The significance of the real or mythological animal carved on a totem pole is its identification with the lineage of the head of the household. Each animal or spirit carved on the pole has meaning and is thought to protect the owner. The carvings are on large tree trunks and these are detached from the ground. The early Christian missionaries in America tried to convert the natives and forbade their use and destroyed their old totem poles and nowadays the totem pole is not worshiped but still is regarded as a spiritual

protector. Thus, if a totem pole would be used in conjunction with their idol service, it may have the *din* of an *asherah*.

(Kollel Iyun Hadaf (Background to *Eruvin* 78b) suggests that *Asherah* was a popular fertility goddess in the Near East and she is identified with Astarte (*Ashtaros*) and Aphrodite. However, I believe that is a mistake and there is confusion between the word spelled with an *aleph* and with an *ayin*. The *pasuk* says (שופטים ב, יג) וַיַּעֲבֹדוּ לַבַּעַל וְלַעֲשָׂתָרוֹת (שופטים ב, יג). The word with an *ayin* refers to fertility icons but *Asherah* with an *aleph* was a different type of idol worship as described above.)

## KNOW THE DAF

RAV GAV FRIEDMAN Close friend of the shiur

Daf 84 to 88

1. Why did the *Gemara* have to teach us both בור and סלע?
2. What do you need to do in a case of חצירות שתי חצירות that is 4 טפחים away from each חצר?
3. What does the *Gemara* mean when it says שני בתים ושלוש חורבות ביניהם?
4. What's a חצובה?
5. To what is the *Gemara* referencing when it says במסובים בחצר כאן במסובים בבית כאן במסובים בחצר?
6. Who was wealthier? What am I talking about?
7. Give me two examples of תפיסת יד.
8. What's worse, the bark of a male dog or the bark of a female dog? Explain.
9. Is מחיצה תלויה מותרת אפילו ביבשה?
10. What was the ראייה that Rav Yehuda tried to bring for משום מחיצה?
11. Does R' Yochanan make a חילוק between דאורייתא and ודרבנן in reference to חילוף?
12. Describe the area of טבריה.
13. What can I do with a towel on *Shabbos* after I dip?
14. Can you steal on *Shabbos*? Explain.

Stay tuned for answers next week!

### DAF INSPIRATION

It's not about the outcome, it's about the process.

It's not about the destination, it's about the journey.

\*compiled by KALMAN OF THE FIVE TOWNS

## R' ELI CLASSICS

Compiled by

R' ARI BLUM Participant of the shiur

### Daf 77: The Power of One

Rav Yitzchok Zilberstien, *Rov* of the Ramat Elchanan neighborhood in Bnei Brak, would address the local *cheder* boys every *Shabbos*. One *Shabbos*, he treated the boys to the backstory behind one of the most iconic *Yeshivos* in pre-war Poland: Yeshivas Chachmei Lublin, founded by Rav Meir Shapiro.

Reb Meir once visited a class at the local *cheder* to test the boys. Sitting at the back of the room was young Meir Bystrick. One of the quieter boys in the class, Meir was usually one of the last boys to be asked anything by the teacher. But Rav Shapiro was here to test all the children, and eventually had a question for young Meir to answer.

And answer it he did, with a brilliant idea that one would expect from seasoned scholars decades older than him. It was so good that even Reb Meir was caught off-guard with its genius.

Reb Meir finished the class feeling puzzled. What was this child prodigy doing in a class of average nine-year-olds?

It didn't take too much research to get the answer. Meir came from an impoverished family and wasn't given the attention he deserved. Being the innovator he was, this did not sit well with the *Rov*. What Meir needed, the *Rov* realized, was a *Yeshiva* for boys like him. A place where they could learn and grow without worrying about their next meal. And from that idea came Yeshivas Chachmei Lublin, an institution that revolutionized the *Yeshiva* world.

'*Yesh koneh olamo besha'ah achas*'- 'there are those who acquire the World to Come in one hour'. One boy came up with an answer that changed the world. That, Rav Zilberstien told the boys, is what *Chazal* meant.

In fact, as Reb Eli adds, Rav Shapiro himself embodied that teaching. In his *zechus*, we are all united through *Limud HaTorah*, learning the *Daf Yomi* as he suggested, alongside millions of other Jews worldwide.

Never underestimate the power of one.

Told in honor of Rav Meir Shapiro's *yahrzeit*.

## LETTER FROM THE EDITOR

To the greater MDY Family,

It is with great excitement that we publish the first issue of Ohr HaMercaz.

The idea of the Ohr HaMercaz weekly is to strengthen the *achdus* of the *shiur*. Every week you can open YOUR paper and read insights on the *daf* from members of YOUR shiur. You'll get a quick review on the past week's *daf* by going over a couple short and simple questions put together by someone from YOUR *shiur*. Plus you can get a *chazara* of some R' Eli Classics!

### REFUAH SHELEIMA:

HaGaon HaRav Dovid ben Shima  
(Feinstein)

Simcha Nachum Ben Yehudis Dasi

### MAZAL TOV:

Yoel Bergman on the engagement of his  
sister Chanie to Naftoli Shkarofsky

To send in a name for Mazal Tov, Refuah  
Sheleima or BD"Z please send an email to  
ohrhamercazmdy@gmail.com

We do hope *Be'ezras Hashem* to add in many more parts.

If you can help with writing, tech or graphics it would be greatly appreciated.  
All feedback is welcome! We'd appreciate ideas and suggestions.  
Please email [ohrhamercazmdy@gmail.com](mailto:ohrhamercazmdy@gmail.com) or WhatsApp +972-53-486-5883

Have a great Shabbos!

The Ohr HaMercaz Team

## MDY RESOURCES:

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There are also WhatsApp groups for MDY updates, charts, questions on the daf, chessed, and the anything goes chat where we are all one big family.

For any questions about MDY please send an email to [dafbrama@gmail.com](mailto:dafbrama@gmail.com)

This publication contains words of *Torah*. Please treat with respect; do not discard.