

Talmud Ha-Igud

edited by
Shamma Friedman

BT ERUVIN CHAPTER X

With Comprehensive Commentary

by
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The Society for the Interpretation of the Talmud
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This volume is lovingly dedicated to Leah and Harry Cabakoff, may they rest in peace, who lived quiet lives of simplicity, humility and dignity. Though their lives were marked by struggle and hard work, they managed to reserve significant portions for what they held most dear, Torah values and Talmudic scholarship.

These volumes, in which scholars immerse themselves in an ambitious project to apply the disciplines of academic scholarship to the Talmud Bavli, extend and perhaps deepen Talmudic inquiry begun more than 1,000 years ago. Yet, their work springs from the same source that informed the lives of the Cabakoffs: the love of learning.

Thus, it is fitting to dedicate such volumes to the Cabakoffs, born in Russia, who married and started a family there but were forced to flee its persecutions and pogroms. Forced to uproot their lives and seek refuge elsewhere, they arrived on American shores just after the turn of the 20th Century to settle in Columbus, Ohio. There they would remain and there raise their children. There they would join Agudas Achim Synagogue, the city's Orthodox *shul*, and remain active for a lifetime.

Herschel Cabakoff rarely let a day go by without immersing himself in Talmud study. Talmudic study was at the core of his life and his value system. Leah Cabakoff also liked to study about Torah, about Judaism and its practice and pass the lessons she learned to her children.

One of them, daughter Bella, married Harry Wexner, himself a Russian émigré. Late in life they embarked on a business venture, starting a small women's clothing store in Columbus, a family business that would eventually include their children. After years of devotion to their business, enormous perseverance and unrelenting hard work, they achieved late in life their dream of creating one of the major retail conglomerates in the world.

This success made possible the funding to perpetuate the legacies of scholarship, historical inquiry and research that meant so much to both of them and which they hoped to inspire in future generations. In order to carry forth their legacies, a foundation was established to continue the work they had begun in their lifetimes, the Legacy Heritage Fund of New York and Jerusalem. The generous support of Legacy Heritage Fund made this volume possible.

Eventually, these volumes exploring the teachings of ancient scholarship through the lens of modern scholarship, will do more than promote learning. In marrying the ancient and medieval to the modern they will reach farther than their forefathers ever dreamed possible – by arraying their scholarship on the Internet and giving access to it to all the world.

In this way, the old will inspire the young as the old inspires the new, breathing life into the words that drove the Cabakoffs, the Wexners and their forebearers and which drives Legacy Heritage Fund to carry forth their yearnings and aspirations: "The light of the past will illuminate the future."

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Editor's Preface

This volume is the fourth publication by the Society for the Interpretation of the Talmud. It was preceded by *Five Sugyot*, Jerusalem 2002, whose purpose was to introduce the work of the Society to the community at large, *Talmud Ha-Igud*, Berakhot Chapter One, with commentary by Moshe Benovitz, 2006, and *Talmud Ha-Igud*, Shabbat Chapter Seven, with commentary by Stephen G. Wald, 2007.

Five Sugyot presented samples of the work of five scholars by presenting commentary on one *sugya* from each of five chapters of the Talmud researched and explicated by these authors, in anticipation of the publication of these works in their entirety by the Society.

The current volume, chapter ten of Eruvin ("Ha-Motze Tefillin") with commentary composed by Aviad A. Stollman, continues this effort. It is hoped that this first series will be further augmented to include a total of twenty volumes, representing the first phase of the Society's work, namely, original commentary on chapters of the Babylonian Talmud devoted to the methodological goals formulated in the introduction to *Five Sugyot*. Scheduled to appear among these volumes are: *Pesahim* IV by Aaron Amit, *Sanhedrin* V by Netanel Ba'adani, *Makkot* III by Tamas Turan, *Gittin* V by David Zafrani, *Sukka* III by Avraham Schiff, *Sukka* IV by Moshe Benovitz, and *Gittin* IX by Shamma Friedman.

At the same time we intend to broaden our horizons to publication of commentary on entire tractates. Shabbat by Stephen G. Wald is scheduled for 2010, and the completion of Sukka hopefully shortly afterwards.

The Society for the Interpretation of the Talmud was founded in 1993 with the goal of composing and publishing Talmudic commentary fulfilling the demands of an historical-philological discipline and at the same time authentically integrated with traditional Talmud studies. This determination was a direct outgrowth of earlier work done by the founders of the Society, and their fervent devotion to an intellectual approach which combines academic textual and literary disciplines with their desire to elucidate halakhic institutions and rabbinic thought according to their simple meaning and historical development. Applying this method to each *sugya* consecutively we hope to produce the first attempt at a contemporary edition of the Talmud with commentary meeting scholarly standards and addressing the intellectual climate in which we function.

The Society's unique format includes separating the chapter into discreet *sugyot* which are numbered and named, and assigning distinguishable type-faces to each of the major formal building blocks of the *sugya*: dicta of Tannaim, Amoraim, and the anonymous editorial voice.

The Society's website www.talmudha-igud.org.il presents updates on progress, purchase information, together with synopses of variant readings and background material associated with present and future volumes.

Our indebtedness to learned scholars of past generations will be expressed in this volume and those to follow through a page in memory of scholars who perished in the holocaust. May their memory be for a blessing.

Publication of this volume has been made possible through the generous assistance of Legacy Heritage Fund (Keren Morasha) of New York and Jerusalem. By lending its crucial support, and especially through its expression of confidence in our work, the Legacy Heritage Fund has given immeasurable encouragement in our striving to fulfill this historic mission.

The creation of the Igud, and the initial realization of its mission would also not have become a reality without the dedicated friendship and support extended by individuals and institutions, whose participation and partnership in this great vision we hold dear. Full expression of our indebtedness and gratitude are beyond what I can express here. None the less, the publication of this significant volume is a most pleasant opportunity to express a small part of our appreciation to the following:

Ethan and Tamar Benovitz

David and Susan Goldsmith

Michael and Suzy Hochstein

Alex and Vera Hornstein

The Jeselsohn family: "In memory of Shimon (Sigmund) and Lina Jeselsohn ז"ל who lovingly trained us in the heritage of German Jewry, and instilled in us the spiritual values of 'Torah and Derech Eretz'".

Rich Foundation

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Samuel and Evelyn Shechter

David and Ina Tropper

Anonymous

Keren Keshet, and its Director, Arthur W. Fried, Esq., have extended to the Society much appreciated support and understanding.

It is a distinct pleasure to express my gratitude and admiration to Golda Koschitzky's grandchildren for the way they chose to honor her in supporting the publication of this volume: Sarena and David Koschitzky, Riva and Joel Koschitzky, Tamar and Eric Goldstein, Faye and Hartley Koschitzky, Tamar and Jonathan Koschitzky, Leelah and Joseph Gitler.

May they all enjoy the fruits of our combined labors.

S.F.

Jerusalem

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Acknowledgments

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I would also like to thank my teacher and mentor Professor Shamma Friedman, who introduced me to Talmudic research. The current work is the product of his encouragement and inspiration, his research and tutelage: "He who has a bountiful eye will be blessed, for he shares his bread with the poor." I hope he will see this book as one step closer to fulfilling his dream of a scholarly commentary of the entire Babylonian Talmud.

I would like to take this opportunity to thank my teachers at the Horev schools in Jerusalem, the Birkat Moshe Yeshiva in Maaleh Adumim, the beit midrash of Beit Morasha in Jerusalem, and Bar Ilan University from whom I learned to enquire into the words of the sages of the Talmud and their interpreters. It is also my pleasure to thank my friends and colleagues who graciously shared their time with me and discussed various aspects of this research: Zohar Amar, Rabbi Yehudah Brandes, Gedalia Haber, Leib Moscovitz, Asaf Pink, Pinchas Roth, Dov Samet, Joshua Schwartz, Sam Shechter, Rabbi Daniel Sperber and Joseph Witztum.

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I began my research of *Hamotzei Tefillin* some twelve years ago while studying the text with my wife, Elisheva. It is with her support that I succeeded in completing this endeavor. Our children Yehonatan Yitzhak, Daniel Ephraim, Na'ama Rivka and Yael Hava were born over the course of those years, and they, too, contributed in their own ways to this work. I hope and pray that as our parents – the grandparents of our children – Rabbi Shafer and Sara Stollman and Professor Moshe and Lynne Rosman raised us, so shall we be worthy "that we with our offspring... may all know Thy name and study Thy Torah" (*Berakhoth* 11b).

In honor of our grandmother

Golda Koschitzky

Her humility, wisdom and resourcefulness

over the past century

have been a source of strength

for her children, grandchildren and great-grandchildren.

May she continue to be an inspiration to us all

for many years to come.

Shoah Memorial

טוב איש חונן ומלֵוה יכלֵל דְּבָרָיו בְּמִשְׁפָּט
כִּי לְעוֹלָם לֹא יָמוּט לְזֵכֶר עוֹלָם יִהְיֶה צַדִּיק

The virtual annihilation of Eastern European Jewry during the holocaust put an end to its flourishing cultural creativity, which, since the work of the Vilna Gaon, included harbingers of critical Talmud scholarship. This loss can never be recovered, but those who take up their task will ever cherish their memory.

This volume recalls Rabbi Szaja Zlotnik, born in 1893, and served as rabbi in Radom in central Poland, son of Rabbi Meir Zlotnik, the rabbi of Glowaczow near Radom and Bela. Szaja Zlotnik, an active Zionist, was a prestigious scholar, dealing with talmudic and historical themes, and composed works on Jewish folklore. He perished in the aktzia in the Szydlowiec Ghetto, 1942.

יהי זכרו ברוך