



Seder Nezikin | Masechet Avodah Zarah 55-61 | Shabbat VaYikra | 24 Adar - 1 Nissan (11-17 March)

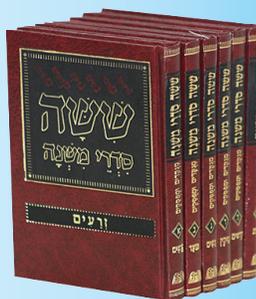
Daf 55: "מִשְׁנֵה רֵאשׁוֹנָה" – "The Initial Mishnah"



The *Mishnah* is the anthology of *halachot* collected by Rabbi *Yehudah HaNasi* and other sages. In the *Mishnah* and *Gemara* we find certain *halachot* said to be in accordance with the "*Mishnah Rishonah*" (the initial version of the *Mishnah*); while other *halachot* are said to be in accordance with the "*Mishnah Achronah*" (final or ultimate version of the *Mishnah*).



The "*Mishnah Rishonah*" is made up of *halachot* taught by the *Chachamim* of the earlier generations, regarding which later *Batei Din* (Jewish legal courts) had ruled differently. The later rulings are taught in the "*Mishnah Achronah*."



FROM THE TALMUD
SEDER NEZIKIN
MASECHET AVODAH ZARAH
daf 60

מִן הַתְּלֻמוֹד:
סדר נזיקין, מסכת עבודה זרה, דף ס':
"אֵיִתִּיבִיהָ רַב הוֹנָא לְרַב
אֲשֵׁי: נָטַל אֶת הַחֲבִית וְזָרְקָהּ
בַּחֲמָתוֹ לְבוֹר, זֶה הִיָּה מַעֲשֵׂה
בַּבַּיִת שֶׁאֵין וְהַכְּשִׁירוֹ"

Translation

אֵיִתִּיבִיהָ ... Ay'ti'vay ... Raised a question/
brought a textual challenge
חֲבִית ... Cha'veet Barrel
מַעֲשֵׂה ... Ma'aseh Incident, case

Explanation

The *Chachamim* were dealing here with the laws of *Yayn Nesech* (wine of non-Jews), and raised a question regarding a case in which a non-Jew threw a barrel of wine into a pit, out of anger. The rabbinic authorities in *Beit She'an* approved use of the wine in that case.

Daf 56: מִתִּי אֲסוּר לַעֲזוֹד לְזוּלָּתָּ? – When Is It Prohibited To Help Other People?

Despite the fact we are generally commanded to aid others, there are some circumstances in which it is forbidden to help a person. Moreover, in those cases, where one is prohibited from helping, the person who provides assistance is committing an *aveira* (transgression).

The name of this *aveira* is "*me'sa'ye'ah*" (enabler or provider of assistance). Under this prohibition it is forbidden to help a Jew to commit an *aveira* even if it would be possible for that Jew to commit the *aveira* without the assistance provided. For example, if a Jew wanted to purchase prohibited food items, with the intention of

eating them, it is forbidden to sell those items to him even if he could access those foodstuffs from a different source.

What is the reason for this *issur*? Jews are obligated to stop their fellows from sinning, and *kal v'homer* (all the more so) they are must avoid facilitating the transgressions of others.

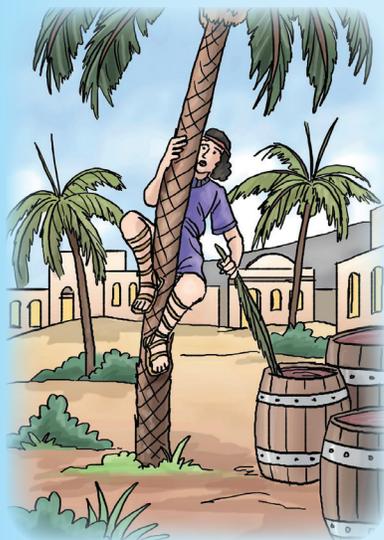


ISRAEL @ 70

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**Daf 57: האיש שטיפס על הדקל –
The Man Who Climbed A Palm Tree**



A non-Jew climbed up a palm tree to cut off one of its branches. As he was coming down from the tree, the tip of the palm branch he was holding unintentionally touched some wine in a barrel sitting below. This immediately sparked a *halachic* discussion over the status of the wine.

If the non-Jew intentionally touched the wine with the palm branch, then it would be *assur* (prohibited) to drink or enjoy benefit from it (e.g., taking money from a sale), as *Chazal* decreed. However, the question of the wine's status arose in this case because the non-Jew touched the wine unintentionally. *Rav* ruled that this wine would remain *assur* to drink, but *mutar* (permissible) as a source of *ha'na'ah* (benefit) — so, it was possible to sell to non-Jews. Regarding the *halacha*, the *Shulchan Arukh*, stipulates in *Yoreh De'ah* that it is even *mutar* to drink the wine in such a case.

**Daf 58: המים שנמצאים במאגר בעיר בצרה –
The Water Found In The Bozrah City Reservoir**



The *Amora Reish Lakish* arrived in the city of *Bozrah* and noticed that the non-Jewish residents practiced idol worship using the water found in the city reservoir. This belonged to the general public — and Jews would later draw and drink water from that reservoir.

Reish Lakish told them: It is prohibited to drink the water since there is an *issur d'Oraita* (Torah prohibition) against deriving benefit from items used for the practice of *Avodah Zarah* (idol worship). Later, *Reish Lakish* repeated the story of what happened in *Bozrah* to his teacher *Rabbi Yochanan*. *Rabbi Yochanan* told him — “While your coat is still on, go back to *Bozrah* immediately. Tell them that you were mistaken and that they are permitted to drink the water. A person cannot render prohibited at item that does not belong to him and the water in the reservoir belongs to the general public.”

★ | **Israeli History**

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תשנ"א/1991
THE GULF WAR



The Gulf War broke out following the occupation of Kuwait by Iraq. In response to this aggression, a coalition of countries was formed to attack Iraq and to liberate Kuwait. Iraqi President Saddam Hussein announced that if his country came under attack, he would, in turn, attack Israel. For fear of chemical weapons, Israeli residents were given protective gear. Each family was asked to prepare a sealed room and enter it during any missile attacks. During the war, Iraq indeed launched SCUD missiles at Israel. More than three-dozen rockets fell in Israel's territory, during the course of 19 attacks, causing extensive property damage and three fatalities. Israel debated whether to respond to these attacks, but ultimately agreed to the United States' request and refrained from any response. The war began on August 2, 1990, and ended with the surrender of Saddam Hussein, on February 28, 1991 (near the time of that year's Purim celebration).

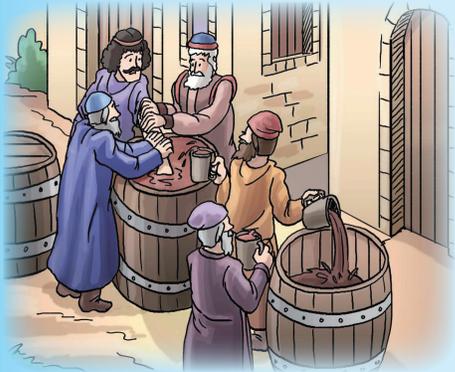
תשנ"א/1991



Patriot missiles intercept Scud missiles in the skies of Tel Aviv. Photo Source: Government Press Office.



Daf 59: המים שנמצאים במאגר בעיד בצהרה – An Etrog That Fell Into A Wine Barrel

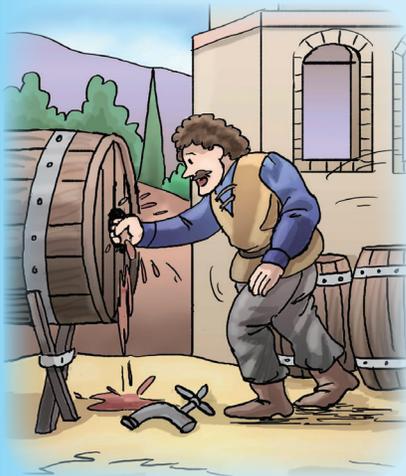


An *etrog* fell into a barrel of wine. An alert non-Jew quickly jumped to catch the *etrog* before it could sink to the bottom of the barrel. As a result, a question was raised — when a non-Jew stirs wine belonging to a Jew, there is suspicion he did so intentionally in order to make that wine into prohibited *ayn nesech*. Perhaps when the man pulls out the *etrog*, he might intentionally swish around the wine just a little bit and render it *ayn nesech*.

Rav Ashi suggested: The wine owner should hold onto the man's hand, so that he is unable to twist it around and at the same time, pour the wine out into another barrel — enabling the man to retrieve the *etrog* without shaking the wine.

In this case, why do we not suspect the man intended to turn the wine into *ayn nesech* when he initially thrust his hand into the barrel to retrieve the *etrog*? Answer: At that moment he was occupied with saving the *etrog* and there was no suspicion that he intended to stir or pour the wine for religious purposes.

Daf 60: הברז שנשבר – A Spigot That Broke



Many barrels have spigots which allow for the wine to be easily poured from the barrel. Once, the spigot on a barrel broke and the wine began to pour out of the barrel all over the floor. A non-Jew who was present, quickly jumped and placed his hand over the hole to stop the wine from flowing out of the barrel.

What is the ruling regarding usage of this wine? *Rav Pappa* said: the wine close to the spigot is *assur* (prohibited) for drinking, but *mutar* (permitted) for deriving benefit. Furthermore, the rest of the wine in the barrel is *mutar* both to drink and as a source of benefit.

Why did *Rav Pappa* make this ruling? To teach us that wine does not become *ayn nesech* unless a non-Jew stirred it, or swished his hand around in it so as to intentionally render the wine prohibited. Only the wine near the spigot is *assur* for drinking since it was actually touched.

Made In Israel

The Merkava

Israel's entire history as a State has been marked by the need to defend itself from hostile surrounding countries. In order to meet this need most effectively, the country has created an industry devoted to the development of weaponry that would serve the country and not be subject to the whims of outside governments who might decide to stop supplying Israel with arms.

The Merkava (Hebrew for chariot, a word that comes from the Torah) Tank has been the crown jewel of Israel's armored corps for many years. First designed in the aftermath of the Yom Kippur War in 1973, it went into service about five years later.

By the 1982 Lebanon War, it was used extensively. The design of this tank is especially effective for battle, which is why it has been so successful. New models continue to be developed to help keep Israel and her soldiers safe.

Thank you Israeli weaponry experts for working hard to keep our country safe!



IDF Merkava Mk 4M main battle tank.
Photo Source: Wikipedia/Zachi Evenor

Daf 61: – הַתָּנָא רַבִּי יִשְׁמָעֵאל
The Tanna, Rabbi Yishmael



The fourth *perek* (chapter) of *Masechet Avodah Zarah* concludes on this *daf*. The *perek* is titled “Rabbi Yishmael,” as it begins with a *halacha* taught in his name.

Rabbi Yishmael was a colleague of Rabbi Akiva, and was among the greatest *Tannaim* of his generation. Rabbi Yishmael was the grandson of *Yishmael kohen gadol*, who was killed during the destruction of the Second *Beit HaMikdash*. In his youth, Rabbi Yishmael was held captive by the Romans and redeemed from prison by Rabbi Yehoshua, who also taught him Torah. In time, Rabbi Yishmael also studied with Rabbi Eliezer and Rabbi Nechuniah Ben HaKaneh.

When he became a distinguished *talmid chacham*, Rabbi Yishmael founded a *yeshiva*. In that same era, Rabbi Akiva headed a different *yeshiva*. As such, we find *halachot* in the *Gemara* from each of these two institutions – sometimes the Talmud relates a *halacha* “*d’bei* (from the *Beit Midrash* of) *Rabbi Yishmael*” and other *halachot* “*d’bei* (from the *Beit Midrash* of) *Rabbi Akiva*”.

The “*Mechilta*” halakhic midrash on *Sefer Shemot* was a product of Rabbi Yishmael’s *Beit Midrash*, as was the “*Sifri*” on *Bamidbar* and *Devarim*.

Rabbi Yishmael lived in *K’far Aziz*, in close proximity to *Edom* (today’s southwest Jordan).



QUESTIONS OF THE WEEK

All answers can be found in this *Daf Yomi* booklet

1. What is the “*Mishnah Rishonah*”?
2. In what cases is it forbidden to help others?
3. Who was the good friend of Rabbi Yishmael and who was Rabbi Yishmael’s grandfather?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win an iPad mini!

Dvar Torah for the Shabbat Table



The book of “*VaYikra*” begins with the words: “*Vayikra el-moshe*”. In this opening phrase, the letter “*aleph*” at the end of the word *VaYikra* is written in a significantly smaller type size. One of the explanations given by *Chazal* for this diminutive final letter is that when the letter “*aleph*” is removed from the word “*Vayikra*,” it becomes “*Vayikar*,” referring to a random event. There are people who treat everything that happens in the world as a matter of happenstance or meaningless luck. But when we add to the word the letter “*aleph*,” which symbolizes God, we see that a life’s episode is no meaningless “*incident*,” but rather a “*keri’ah*” (calling) from God.



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