

Seder Nezikin | Bava Batra 147-153 | Shabbat Parashat Korach | 24-30 Sivan (June 18-24)

Daf 147: נסים בבית המקדש – Miracles in the Beit HaMikdash

Chazal say there were a number of miracles that took place in the *Beit HaMikdash*, one of them being that the wind never dispersed the smoke that rose from the *mizbe'ach* (altar). The Talmud explains in *Masechet Yoma* that this does not mean the wind did not affect the smoke at all. Rather the wind moved, but did not disperse, the pillar of smoke.



The Talmud adds that when the *Beit HaMikdash* stood, everyone would look toward the *amud ashan* (pillar of smoke) on *motzei Shemini Atzeret*, since it was regarded as an omen concerning the amount of rainfall in the coming year. If a southern wind blew and the smoke pillar leaned to the north, they knew

that there would be abundant rain that year. If a northern wind blew and the smoke leaned to the south, they knew that little rain would fall. If a westerly wind blew and the pillar of smoke leaned to the east, it was known that a moderate amount of rain would fall. If the smoke pillar leaned to the west, they knew it would be a year of drought.

Daf 148: שכיב מרע שהבריא – Recovery from Nearly Fatal Illness

Chazal instituted that a person who is ill and dying is permitted to give all of their assets as a gift, even without a *ma'aseh kinyan* (a formal act of acquisition). Such a person is known as a "*Shechiv Me'Ra*" in Aramaic, meaning "lying on a deathbed." The law states: "The words of a *Shechiv Me'Ra* are considered as if they had been written down and as if they had been delivered (to the heirs)." That is, the words of a person near to death ordering that their assets be given as a gift, is considered as if that person performed a formal *kinyan* (acquisition) and wrote a *shtar* (document).



And what is the ruling if after the *Shechiv Me'Ra* gave the gift of all their assets and then his/her condition improved and s/he recovered? Can the *Shechiv Me'Ra* claim: "I gave everything as a gift because I thought I was about to die. Now that it's clear I remain alive, the gift is cancelled?" Indeed, in the Talmud we learn that the *Shechiv Me'Ra*'s claim is accepted.



FROM THE TALMUD
SEDER NEZIKIN
MASECHET BAVA BATRA
daf 147

מן התלמוד:
סדר נזיקין, מסכת בבא בתרא, דף קמ"ז:

”בַּיָּמִים הָהֵם חָלָה חִזְקִיָּהוּ לְמוֹת וַיָּבֵא
אֱלֹהֵי יִשְׂרָאֵל בֶּן אָמוּץ הַנְּבִיא וַיֹּאמֶר
אֱלֹהֵי כֹה אָמַר ה' צוּ לְבִיתְךָ כִּי מֵת אַתָּה
וְלֹא תִחְיֶה.” (מלכים ב', כ')

Translation

מרע ... *Shechiv Me'Ra* ... Person on deathbed
מדבר ... *Midkar* Remembered

Explanation

The Talmud relays the story of the meeting between King Hezekiah and the Prophet Isaiah to teach us that when a dying person orders something their instructions have validity and must be fulfilled.

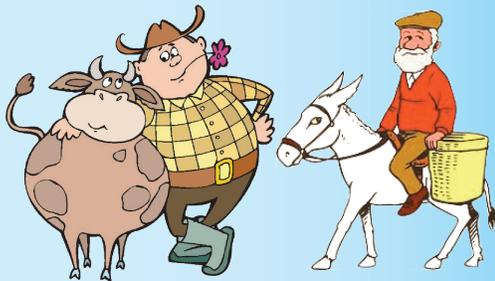
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is now available in North America in English! Tens of thousands of copies of Talmud Israeli are distributed weekly across Israel – in schools, synagogues, and communities – earning widespread support and approval from Israel's Ministry of Education. This hugely successful project combines Talmud study with Israel, modern Jewish history and Torah. Talmud Israeli brings the teachings of our sages, combined with a modern look at Jewish history to learners of all ages and levels. Over the past few months, Daf Yomi for US has been customized for an American audience and is thrilled to offer this program to educators. **Please contact us to sign up for Talmud Israeli!**



📌 Daf 149: "קנין חליפין" – Acquisition By Exchange

On this *daf* one of the various types of *kinyan* is mentioned: “*Kinyan Chalifin*” (acquisition by exchange). There are times when two people want to buy and sell an item from each other. For example, Gad has a cow and he walked to the market to find a buyer. In the *shuk* he met a cattle salesperson who said to him: “Sell your cow to me and I’ll sell my donkey to you. We will exchange them.” In such a case, the cattle salesperson does not need to make any formal *kinyan* of the cow. Gad acquires the donkey, and because they exchange the cow and donkey between them, the moment that Gad acquires the donkey, the cows immediately becomes property of the cattle salesperson.



There are *Amoraim* who contend that “*Kinyan Chalifin*” may be performed only in the case of an item— for example, a piece of clothing, or a utensil, but not for foodstuffs.

We learn an additional detail on this *daf*: One may not purchase coins using *Kinyan Chalifin*. If a person wants to sell a coin to his friend, the coin should be acquired though a different method of *kinyan*, e.g., *Hagba’ha* (lifting).

📌 Daf 150: מצות ראשית הקז – The Mitzvah of Sheep Shearing

Reisheet HaGez (first of the shearing) is one of 24 gifts given to the *kohanim*. The mitzvah of *Reisheet HaGez* mandates that a Jew who shears his/her sheep is required to give a portion of the wool to the kohen.

Is an individual who shears only one sheep obligated to give *Reisheet HaGez*? We learn in the Talmud that only a person who shears five or more sheep is obligated in the mitzvah *Reisheet HaGez*.

However, there is a situation in which someone who shears five sheep nonetheless can be exempt from *Reisheet HaGez*. For example, if the amount of wool sheared successfully is minimal. Only if someone is able to shear at least the weight of wool cited in the Talmud is that person obligated to give.

“*Sefer HaChinuch*” (mitzvah 508) writes that the Torah granted *trumot*, *ma’asrot* (tithes) and additional gifts to the *kohanim*, so that food and maintenance be provided to them. The mitzvah of *Reisheet HaGez* sees to it that the *kohanim* are provided with the materials needed to make clothing.



📌 | Made In Jerusalem

HotMat by Rolla RWT

Rafphael Gabbay & Yossi Tsuria
Founded: 2008

Jewish people around the world use the traditional warming tray, or “*plata*” in Hebrew, on Shabbat. It is usually a large heavy metal device that generally does not add to a kitchen’s beauty. In addition, a *plata* takes up valuable kitchen real estate when not in use.

When Jerusalem-born and bred Rafi Gabbay was in design school, he decided to invent a foldable *plata* that would be technologically advanced, safe and heat food well. HotMat is a revolutionary warming tray that uses mica, which is a soft substance able to withstand very high temperatures. It is ideal for evenly distributing warmth.

HotMat can be folded and stored in a kitchen drawer. It is divided into two parts – one part heats to a higher temperature than the other so that foods can be served at different temperatures. It is a visually appealing device and comes in multiple colors. Most importantly, Rolla RWT states it’s safe to leave HotMat on for the entire Shabbat.

Thank you Israeli designers for developing a gorgeous hotplate that is efficient and safe!



(On top) Folded HotMat hotplate. (On bottom) HotMat hotplate. Photo Source: hotmathotplate.com



Daf 151 - צוֹאֵת הָאֵם וּשְׁנֵי הַבָּנִים -
The Mother's Will and the Two Sons



The Talmud teaches about two *Amoraim* who were brothers — Rabbi Rami Bar Chama and Rav Ukva Bar Chama. The mother of these two *Amoraim* was about to die and she gave all of her assets — in a deathbed declaration — to just one of her sons. In the evening, she gifted all of her assets to Rami Bar Chama; but the following day, she declared all her assets should go to his brother, Rav Ukva Bar Chama.

After their mother passed, Rami Bar Chama went to Rav Sheshet to determine who is entitled to the assets. Rav Sheshet replied: “They belong to you, Rami.” But Rav Ukva Bar Chama went to Rav Nachman who ruled the assets belong to Ukva!

Rav Sheshet went to Rav Nachman and asked for clarification of his *p’sak halacha* (halachic ruling). Rav Sheshet asserted that the assets must belong to Rami Bar Chama, since Rami’s mother first instructed that he receive them and her subsequent retraction in favor of his brother is of no consequence. Rav Nachman overruled Rav Sheshet, noting that a deathly ill person can retract their statement and confer their assets onto someone else.

Daf 152: רַבִּי אֶלְעָזָר בֶּן פְּדָת – **Rabbi Elazar Ben Pedat**

A few of the Sages of Israel were named Elazar. Among them were the *Tannaim* Rabbi Elazar ben Rabbi Shimon and Rabbi Elazar ben Shamua and more.

In this *daf* we learn about the life and history of the *Amora* Rabbi Elazar ben Pedat. Anonymous statements of a Rabbi Elazar made in the Jerusalem and Babylonian Talmuds are attributed to Rabbi Elazar Ben Pedat, whose father was known to be a friend of Rabbi Yehudah HaNasi. Rabbi Elazar was born and educated in Babylonia. He was privileged to learn Torah directly from the great Babylonian Torah sages, notably Rav and Shmuel. At the age of 25, he went to Eretz Yisrael, where he built his home and married.

Initially, he studied Torah at the yeshiva in the city of Tzippori, located in the Galil. His love of Torah and diligence in his Torah learning were remarkable. Chazal tell us that because Elazar ben Pedat was so immersed in his learning, he would forget his coat in the last place he studied. The Talmud teaches that Elazar’s Torah study protected him, as no one would dare take his coat. When they checked the forgotten coat, a dangerous snake was found inside guarding it.



♥ | **On The Map
Of Jerusalem**

Mamilla

The Mamilla neighborhood of Jerusalem was first settled outside the Jaffa Gate in the late 19th century. As one of the first neighborhoods built outside the walls of the Old City, Mamilla was a tiny fashionable district filled with stores and lovely homes. When Theodore Herzl visited Jerusalem in 1898, he stayed in Mamilla.

After the Israeli War of Independence, Mamilla was on the dividing line between the Arab and Jewish parts of Jerusalem. The area became run down and was the home of new immigrants and small industrial workshops during the period. Following the Six-Day War and the reunification of the city, the area had become an eyesore. Multiple attempts at rebuilding were put forth.

After years of controversy, construction began on the neighborhood in 1997, and the Mamilla Mall, an upscale shopping center, opened in 2008. A large hotel and housing complex was also built in the area. Today, the area is one of Jerusalem's crown jewels, and enjoyed by tourists and locals alike.



Mamilla Alrov shopping center at night.



Daf 153: מלאכת הוצאה –
The Melacha of Transporting/Carrying



One of 39 *avot melachot* (primary categories of labor) forbidden on Shabbat is the *issur* (prohibition) on transporting. On Shabbat it is prohibited to transport items from the *Reshut haYachid* (private domain) to the *Reshut haRabim* (public domain,) as well as the reverse, from the *Reshut haRabim* to the *Reshut haYachid*.

Reshut haRabim is a large thoroughfare or public plaza, which many people walk through. One criterion for defining a street as *Reshut haRabim* is for the street to be a minimum of 16 *amah* wide (approximately 26 ft.) **Reshut haYachid** is an area surrounded by four partitions (walls), which are all at least 10 *tefachim* high (approximately one meter), for example a home or an enclosed yard.

There is an additional element to the *melacha* of *hotza'ah*: it is forbidden to transfer an object in the *Reshut haRabim* a distance of more than 4 *amot* (about 6 ft.) – i.e. taking an item and walking 4 *amot* with it and then putting it down.



חוכמת החכמים



בן זומא אומר: איזהו חכם?
הלומד מפל אדם, שנאמר: (תהלים קיט, צט)
מפל מלמדי השפלתני (אבות ד:א).
הסבר: מיהו אדם חכם? –
מי שלומד משהו מפל אדם.

I learned – השפלתני
Who is – איזהו
those who taught me – מלמדי



Dvar Torah for the Shabbat Table

When Korach and his followers criticized Moshe, he said to them: “Let each man take his fire pan and place incense upon it, and let each man present his fire pan before God...” Afterward, when God was angered and a plague broke out among *Bnei Yisrael*, Moshe said to Aharon: “Take the fire pan and put fire from the altar top into it and offer incense. Then take it quickly to the congregation and atone for them, for Divine wrath is coming forth from God and the plague has already begun.” Aharon hurried to do as Moshe said and succeeded in stopping the plague: “Aharon took it, just as Moses had said, and he ran into the middle of the assembled masses, where the plague had begun among the people. He placed the incense on it and atoned for the people. He stood between the dead and the living, and the plague ceased.”

Chazal asked: Why in fact were the plagues stopped with incense? Rashi's answer: The angel of death revealed a secret to Moshe in heaven, that incense is effective in stopping a plague.

Other commentators added that the Israelites had thought incense caused death, as it did in the cases of Nadav and Avihu who died when they burned incense, as well as in the cases of Korach's 250 followers. Therefore, God wanted to show them that the incense actually brings good to the world. So, Aaron showed everyone that the incense did not cause a plague, but just the opposite — here, it was the incense that stopped the plague.

QUESTIONS OF THE WEEK
All answers can be found in this Daf Yomi booklet

1. Over what issue did Rav Nachman and Rav Sheshet disagree?
2. What is *Reshut HaRabim*? What is *Reshut HaYachid*?

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