



Seder Nezikin | Masechet Avodah Zarah 13-19 | Shabbat Yitro | 12-18 Shevat (28 Jan.-3 Feb.)

ט"ו בשבט שמח!



Daf 13: "חֲנוּיֹת מְעוֹטְרוֹת" – A Decorated Store



During the *Mishnaic* period, worshippers of *Avodah Zarah* (idolaters) were accustomed to organizing special market days and celebratory fairs. The *Mishnah* states that it is prohibited to make purchases in *chanuyot me'u'ta'rot* (stores adorned with decorations). *Chanuyot me'u'ta'rot* refer to stores that are decorated to honor the false deity. Taxes were collected in these stores to support the practice of *Avodah Zarah*. Thus, it was prohibited to shop in such stores.

What is the rule concerning a Jew who shopped in one of these stores? A Jew is prohibited from using whatever items were purchased in one of the *chanuyot me'u'ta'rot*. If clothes or fruits were purchased, they should be set them aside and go unused. If a metal utensil was purchased or if coin money was received as change, these items should be thrown into sea so the salt water will destroy the metal.

Daf 14: מְכִירַת סוּס לְנוֹכְרִי – Selling a Horse to a Non-Jew

Is it permissible to sell a horse to a non-Jew? In the Talmud *Masechet Gitin*, we learn it is prohibited to sell a *behayma gasa* (large animal, e.g., cattle) to a non-Jew because if sales were permitted then people would also come to rent cattle to non-Jews. The halakhic concern is that the animal of a Jew is not permitted to work on *Shabbat*, even if the animal is currently in the physical possession of a non-Jewish renter. And it is quite likely that a non-Jewish renter will use the work animal on Saturday, which is not his day of rest.



In contrast, there is a special *halacha* that permits selling horses to a non-Jew, as we learn on this *daf*: "*Ben Bateira* permits in the case of a horse." Why? Since a horse is intended to be used solely for riding and not for work. Riding is not a *melacha* (39 types of labor) prohibited on *Shabbat* by Torah law. Nevertheless, it is prohibited to rent a horse to a non-Jew, lest s/he ride that horse on *Shabbat*. Since the *issur*

(prohibition) of riding is only *mi'de'Rabbanan* (Rabbinic), it was decided not to legislate an additional safeguard of prohibiting sales.

FROM THE TALMUD
SEDER NEZIKIN
MASECHET AVODAH ZARAH
daf 19

מִן הַתְּלֻמוֹד:
סדר נזיקין, מסכת עבודה זרה, דף י"ט:
"עולא רמי: כתיב ישתה מים מבורך"
וכתיב ינזלים מתוך בארץ!
בתחילה שמה מבורך,
ולבסוף ונזולים מתוך בארץ."

Translation

רמי ... Ramei ... Objects, cites
contradictory textual sources
כתיב ... K'tiv ... It is written [in a
Biblical source]

Explanation

Ulla objects and cites the apparent contradiction in the *pasuk* (verse) from *Mishlei* (Proverbs), which first refers to a cistern and then later to a well. *Ulla* explains that at the beginning of a person's studies, it is as if he or she drinks from a cistern, in which all the water has gathered in one place. Later, he or she becomes more like a well, with water flowing; able to introduce novel teachings of his or her own.

Talmud Israeli – Daf Yomi for US

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Daf 15: הפרה השוכרה – The Rented Cow



The Talmud raises an interesting question on this *daf*: When an individual rents an object or an animal — does the rental acquire that item for the renter? Meaning, when the renter takes possession of the item, does s/he also actually acquire the item, in some regard? And is this acquisition considered a form of ownership?

Rav Yitzchak, son of *Rav Mesharshiyya* demonstrated that a renter does not acquire ownership of the item. The *Mishnah* says that a *kohen* who rented a cow from an Israelite is not permitted to feed that cow *terumah*, despite the fact he is permitted to feed his own cows from food designated as *terumah*. Given that the *kohen* is prohibited from feeding *terumah* to the cows he rented, we learn that a renter does not acquire ownership of the rented item.



Daf 16: חיות רעות וכלי מלחמה – Wild Animals And Instruments Of War

The *Mishnah* on this *daf* prohibits selling anything to an *Oved Kochavim* (idol worshipper) that is capable of causing damage to many — e.g., wild animals — since it is possible that idol worshippers will not take proper care of the animals and unwittingly let the animals harm people.



antiquity), in order to protect themselves against arrows shot at them.

Likewise, it is prohibited to sell weapons to an *Oved Kochavim*, and it is even prohibited to repair weapons already in their possession. This ruling applies to instruments of war; however, it is permissible to sell weapons of defense to them — i.e., shields held by warriors on the battlefield (as was common in

★ | Israeli History

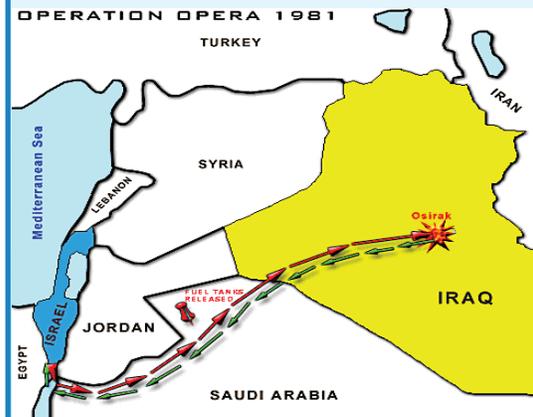
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70

תשמ"א/1981 BOMBING OF THE IRAQI NUCLEAR REACTOR

Pilots in the Israeli Air Force bombed the Osirak nuclear reactor in Iraq, in a mission known as "Operation Opera" or "Operation Tammuz," on June 7, 1981, the eve of Shavuot 5741. The nuclear reactor was built in Iraq with the help of French scientists, and Israel feared Iraq might be able to manufacture and use nuclear bombs. Prime Minister Menachem Begin ordered the military to develop a plan to destroy the reactor. The attack was carried out by eight F-16s and six F-15s, which traveled over Saudi Arabia to drop 16-ton bombs on the reactor. Some sixty additional aircraft took part in the operation. As a result of the bombing, the reactor was completely destroyed. Ten Iraqi soldiers and a French scientist were killed at the site. All the planes returned home safely to Israel.

תשמ"א/1981



Map of Operation Opera, the bombing of Iraqi Osirak Nuclear Power Plant. Photo Source: Wikipedia/Ideru

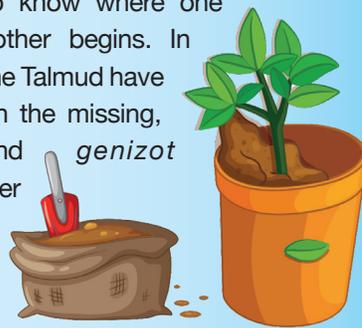


Daf 17: מעילי העמודה – Misdeeds Of The Censor

Over the centuries, the Jews suffered great distress from the actions of non-Jewish anti-Semites. This was true not only regarding their physical lives, but spiritual lives, as well. On more than one occasion, non-Jews gathered up sacred Jewish texts and set them on fire. Often, they did not permit the printing of *sifrei kodesh* (holy books) until they had reviewed and censored them, removing anything they found theologically objectionable or offensive to non-Jews.



Those who study this *daf* of Talmud learn about problems caused by censorship. The Talmud relates a few things about Christianity, yet the censors eliminated so much text that it is difficult to know where one sentence ends and another begins. In recent years, editions of the Talmud have been published that fill in the missing, once-censored sentences, using texts from archives and *genizot* (repositories of aged and damaged books) in which older complete editions of the Talmud had been preserved.



Daf 18: רבי חנינא בן תרדיון – Rabbi Haninah ben Teradyon

The *Tanna Rabbi Haninah Ben Teradyon* lived after the destruction of the *Beit HaMikdash*. He resided in the town of *Sakhnin* in the lower Galilee, where he headed the *Yeshivah* and *Beit Din* (court). This was a most difficult period. The Roman authorities intensified their oppression of the Jews, and *Rabbi Haninah Ben Teradyon* suffered the most. He was persecuted for his teaching of Torah. Nevertheless, he persisted. He did not give up, or give in, and with self-sacrifice and devotion, he continued to teach Torah to his students.

Eventually, the Romans bound *Rabbi Haninah Ben Teradyon* and killed him, as one of the *Asarah Harugei Malchut* (Ten Martyrs), with a *Sefer Torah* wrapped about his body, allowing his soul to leave his body in a ritually pure state. The evil Romans also murdered *Rabbi Haninah Ben Teradyon's* wife. One of *Rabbi Haninah Ben Teradyon's* daughters was married to the famous *Rabbi Meir*, known by the nickname "*Rabbi Meir Ba'al HaNes*" (Rabbi Meir 'the master of miracles').



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Founded By: Simcha Blass (1965)

This week we celebrate Tu Bishvat, the new year of the trees. Despite Israel's arid climate, it boasts wonderful agriculture including of course, fruit trees. This is in large part due to the innovative Israeli drip technology that allows pipes to drip water directly where it is needed most, all while conserving water and guaranteeing that thirsty crops get what they need to successfully grow.

In 1965, Simcha Blass founded Netafim, which means 'droplets', in an effort to find a solution to Israel's lack of water. The company, which holds over 30% of the global drip irrigation market, currently has revenues in the hundreds of millions of dollars each year!

Drip irrigation is now used all over the world. Next time you bite into a delicious Jaffa orange, a juicy Israeli tomato – or any of dozens of agricultural products from Israel, think about the technology that contributed to Israel's amazing produce.

Thank you Israeli engineers for helping the desert bloom! Tu Bishvat Same'ach!



Drip Irrigation. Photo source: Israel21C.org

Daf 19: אֲשֶׁרִי הָאִישׁ – Blessed Is The Man

On this *daf*, the Talmud presents several moral lessons learned from the first *pasuk* (verse) of *Tehillim*. “*Ashrei ha’ish asher lo halach ba’atzat resha’im, u’bederech chata’im lo amad, u’v’moshav leitzim lo yashav*”. (Happy is the man who has not followed the advice of the wicked, or taken the path of sinners, or sat in the company of the arrogant.)



“Happy is the man who has not followed the advice of the wicked” refers to *Avraham Avinu*, who did not follow the generation who built the Tower of Babel; “or taken the path of sinners”— who did not stand together with the sinners of Sodom, but rather, remained righteous.

Rabbi Amram taught in the name of *Rav*: “Why does the *pasuk* (verse) say: “Happy is the man?” In order to teach us that happiness is delivered to those who merit doing *teshuva* (repenting) while they are still strong, heroic and young. In other words, a person who does *teshuva* while they are still young is praiseworthy — in contrast to a person who only remembers to do *teshuva* after becoming old with a weakened body.



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

1. How does the Talmud explain the first verse in *Tehilim*?
2. Where did *Rabbi Haninah* live and how did his life end?
3. What are “*Chanuyot Me’u’tarot*”?

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

Dvar Torah for the Shabbat Table

“ וַיִּשְׁמַע יִתְרוֹ
כִּהֵן מִדִּין חֵתָן מֹשֶׁה
אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים
לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי
הוֹצִיא ה' אֶת
יִשְׂרָאֵל מִמִּצְרַיִם

Regarding the opening verse of the *parasha*: “*And Yitro, Midianite Chieftain and Moshe’s father-in-law, heard all that God had done for Moshe and for Israel, His people, whom God had taken Israel out of Egypt.*” *Rashi* says: ‘What ‘tiding’ had *Yitro* heard? *Yitro* heard about the splitting of the Red Sea and the war against *Amalek*.”

Rabbi Samson Raphael Hirsch explained the significance of *Yitro*’s having heard about two distinct types of events. The splitting of the Red Sea — this is a miracle from Heaven; and the war against *Amalek* is a real military operation implemented by human beings. This combination — where on the one hand, *B’nai Yisrael* relied on God’s help, and on the other hand they did not sit idle and indifferent, but rather took concrete military action to defend themselves — that made *Yitro* realize there was something special here that he wanted to examine more closely.



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