

## **Daf 135: בְּשִׁבְתָּ בְּמִלָּה – CIRCUMCISION ON SHABBAT**



If the appropriate date for a child's circumcision is uncertain, then the circumcision may not be performed on Shabbat. The classic example is a boy born during twilight as Friday afternoon becomes Friday night. It would be improper to circumcise such a baby on the following Friday, because he might not yet have turned eight days old. The baby should not be circumcised on Shabbat either, because it is possible the baby might already be nine days old. In this instance, the baby's *brit milah* takes place on Sunday, i.e., after Shabbat.

## **Daf 136: "וְנִבְלָה" ו"טְרֵפָה" – NEVEILAH AND TREIFAH**

A Jew is only permitted to eat meat from ritually pure species of animals. However, it is possible for the meat of such animals to be nonetheless prohibited. For instance, if the animal did not undergo *shechitah* (e.g., an animal that dies of natural causes or is killed in some other manner), its meat is still not kosher. An animal that died and did not undergo *shechitah* is called a *neveilah* (an impure carcass). *Halachah* prohibits consumption of a *neveilah*. Moreover, anyone who comes in contact with a *neveilah* contracts ritual impurity.

In addition, even after an animal of a kosher species has undergone *shechitah*, in order to be considered kosher the animal must be examined to ensure it is not a *treifah* (an animal that possesses anatomical blemishes which render it non-kosher). An examination is performed to make sure the animal in question had no prior medical conditions that would render it a *treifah*. If an animal is found to be a *treifah*, it is prohibited to eat that animal, despite the fact that the animal underwent *shechitah*. However, because the animal underwent *shechitah*, a *treifah* does not transmit ritual impurity to those who touch it.

## **Daf 137: בְּרִכּוֹת בְּרִית מִלָּה – BLESSINGS RECITED OVER CIRCUMCISION**



Before fulfilling the mitzvah of *brit milah*, the *mohel* recites: "Baruch Atah Hashem ... asher kidshanu b'mitzvotav v'tzivanu *hl ha'milah*" (Blessed are You, God ... who has sanctified us with His mitzvot and commanded us on [carrying out] circumcision). This blessing is a conventional *birkat mitzvah*.

As the circumcision is taking place, the father of the baby recites: "Baruch Atah Hashem ... asher kidshanu b'mitzvotav v'tzivanu *l'hachneeso be'vrito shel Avraham Avinu*" (Blessed are You, God ... who has sanctified us with His mitzvot and commanded us to enter him [the baby boy] into the Covenant of our forefather Abraham).

Those gathered to celebrate the lifecycle event recite: "*ke'shem she'nichnas labrit, ken yikanes l'Torah, l'chuppah, u'l'ma'asim tovim*" (Just as he [the baby boy] has entered into the Covenant, so may he grow into Torah, to marriage, and to do good deeds).



### FROM THE TALMUD

SEDER MOED  
MASECHET SHABBAT  
DAF 138

מן התלמוד:

סדר מועד, מסכת שבת דף קל"ח:  
"הפלאה זו איני יודע מהו, כשהוא  
אומר 'לכן הנני יוסיף להפליא את  
העם הזה הפלא ופלא',  
הוא אומר הפלאה זו תורה."

### Translation

הפלאה... *hafla'ah* ... Astonishment  
הוא אומר... *havei omer* ... You must say

### Explanation

The Talmud derives from a verse that the Torah was, Heaven forbid, destined to be lost to the Jewish people, based on the prooftext, "and the wisdom of its sages shall fail" (Isaiah 29:14).



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## Daf 138: "כִּי לֹא תִשְׁכַּח מִפִּי זֵרַעוֹ" – "FOR IT SHALL NEVER BE LOST FROM THE MOUTHS OF THEIR OFFSPRING"

During the tannaitic period, there was a *yeshivah* known as *Kerem B'Yavneh* (lit., vineyard in Yavneh). This *yeshivah* was located in the city of Yavneh and was nicknamed "*kerem*," because its students and sages sat in straight rows, reminiscent of the rows of grapes planted in a vineyard.



Some of the sages at *Kerem B'Yavneh* believed that it was our people's destiny that, at some future time, Torah would be forgotten throughout the Jewish people and there would no longer be anyone capable of ruling on matters of *halachah*. An opposing view was taught in another *baraita*. Rabbi Shimon ben Yochai said: Heaven forbid that Torah should ever be forgotten from the Jewish people, as it is stated: "For it shall never be lost from the mouths of their offspring" (*Devarim* 31:21). In this Torah verse, God promised that Torah would never be forgotten by the Jewish people.

## Daf 139: מְטִיל בְּרֶשֶׁת חַדָּשִׁים – CARRYING IN THE PUBLIC DOMAIN



*Halachah* prohibits carrying items in *reshut harabim* (public domain) on Shabbat. However, it is not prohibited to walk through *reshut harabim* with the garments a person is wearing — since clothing is not considered a *masa* (burden). In contrast to an object a person carries, clothes a person wears are regarded as a part of him/her.

Let's examine two cases:

- 1) It is *mutar* (permitted) to walk in *reshut harabim* with a garment that possesses strings or wires (e.g., shoelaces), even when those laces are not utilized, because they are viewed as a portion of the garment.
- 2) It is *assur* (prohibited) to walk in *reshut harabim* with a *tallit* (prayer shawl) that has *tzitzit* (ritual fringes) which are *pesulot* (invalid, not kosher).

What is the difference between laces on a garment and invalid *tzitzit* strings? The Talmud explains that strings attached to a garment have no significance per se, and therefore, are seen as just part of a garment, with which it is permissible to walk outside in public. However, the strings of the *tzitzit*, which are important, are not considered merely part of a garment, because they do possess significance on their own. Therefore, in the event that *tzitzit* strings are torn, it is prohibited to walk with them on Shabbat.

## Dvar Torah DEVARIM

“וַיְהִי”

בְּאַרְבַּעִים שָׁנָה

בְּעֶשְׂתֵּי-עָשָׂר חֹדֶשׁ

בְּאַחַד לַחֹדֶשׁ

דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל

כָּל אֲשֶׁר צִוָּה ה' אֹתוֹ אֵלֵהֶם

Moshe's glorious speech, known to us as *Sefer Devarim*, was delivered at the beginning of the month of Shvat, in the fortieth year of *B'nei Yisrael's* journey through the desert. The Torah states: "It was in the fortieth year, on the first day of the 11th month that Moshe addressed *B'nei Yisrael*, in accordance with the instructions God had given him for them." *Moshe Rabbeinu* died 37 days later, on 7th of Adar. That being the case, it turns out that the entire Book of *Devarim* describes an historical event that lasted just 37 days. This fact raises great astonishment, as the rest of the Five Books describe an historical sequence of events of significantly longer periods — and sometimes even periods of thousands of years. As such, the rationale for the asymmetrical division of the Five Books is not at all clear. In response, it can be said that while the Torah does indeed describe historical facts, it is, however, not a history book. The Torah text is terse or expansive, in any given chapter, based on the morals and values it wants to convey through its stories. And so, *Sefer Devarim*, which is full of valuable life lessons and moral values, receives extensive space, even though its narrative takes place in the span of only 37 days.





## Daf 140: תרופה מצמח החלתית – MEDICINE FROM THE ASAFOETIDA PLANT



During the Talmudic period, the Asafoetida plant (part of the celery family, a North African plant now believed to be extinct) was used for medicinal purposes. They would customarily soak the plant in lukewarm water, and then drink the brew. The *chachamim* prohibited medical treatment on Shabbat in non-life-threatening cases, lest a person forget it was Shabbat and grind together ingredients to prepare medication. Likewise, it was prohibited

to soak Asafoetida in lukewarm water on Shabbat — because that would be an act done to serve a medicinal purpose. However, a person who begins drinking a medicinal Asafoetida brew during the week is permitted to continue drinking the brew on Shabbat. Why? Because abruptly stopping the treatment midcourse was considered injurious to one's health. Accordingly, the rabbinic prohibition was relaxed in this case.

## Daf 141: טלטול קש בשבת – MOVING STRAW ON SHABBAT

An item that has no use on Shabbat is *muktzeh* (lit., “set aside,” refers to items that may not be moved or handled on Shabbat). In antiquity, straw was used to fuel a fire in an oven. Since it is *assur* to kindle a fire on Shabbat, straw is an item that serves no purpose on Shabbat, and is, therefore, generally *muktzeh*.



If a person lies down on straw on Shabbat, using it like a mattress, it is *assur* to pick up the straw with one's hands because it is *muktzeh*. However, it is permissible to shuffle around in the straw, even though the straw would move thereby. The *chachamim* prohibited moving *muktzeh* items in a usual manner, and shifting straw while lying on it is an atypical manner of displacement. Straw remains specified as *muktzeh* if the owner did not sleep on it previously and the straw was not designated to be used prior to Shabbat. However, if the straw was prepared as a mattress prior to Shabbat, by placing a pillow or sheet on it, then the straw is not considered *muktzeh* at all.



## QUESTIONS FOR THE WEEK

1. When is it proper to circumcise a baby boy, if it is not known whether the child was born before or during Shabbat?
2. Is it permissible to wear a tallit with tzitzit pesulot in reshut harabim on Shabbat?
3. What can be done to prevent straw from being designated as *muktzeh* on Shabbat?

### \*NOTE

ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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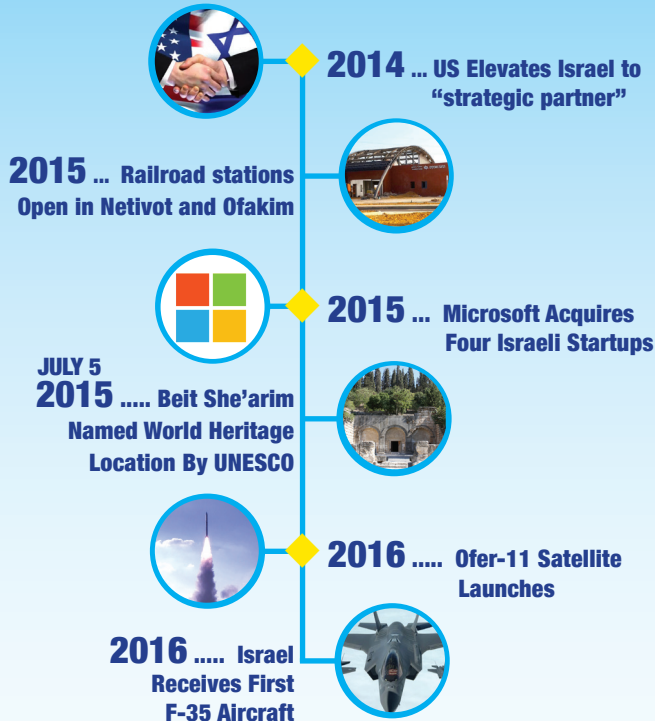
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# HISTORY OF ISRAEL

[2014 – 2016]



Nevertheless, this period will best be remembered for the continued growth of the Israeli economy and the exemplary performance of Israel's high-tech companies.



In 2015 alone, Microsoft purchased four Israeli companies, which together became the center of Microsoft's research and development operations in Israel.



The Israeli railroad was expanded during this period, opening new stations in the Negev towns of Netivot & Ofakim.

2016 was another year of robust economic growth for Israel. Yet, tragically, acts of terror continued. A number of individual attacks were perpetrated in 2016. Two of the most notable strikes included an attack along Dizengoff Street, and an attack at the Sarona market place, both located in Tel Aviv.

The Israeli Air Force also marked an important milestone in 2016, when the first F-35 Lightning aircraft ordered by Israel arrived at an Israeli Air Force Base.



Israel made it clear that it would not allow the establishment of any Iranian proxies near its Syrian border. However, it required repeated military action to ensure that no such proxy could take root.

Israelis were again reminded that the specter of terror is never far away, when a Palestinian terrorist attacked and killed two worshipers at a synagogue in Tel Aviv.

