

Daf 47: מְשַׁחֵק בְּקוּבִיָּה – A Dice Player



A *Mesachek B'kubiya* (dice player) is a gambler who plays games of chance in which each participant places money into a collective pot, with the game's winner receiving that full sum. *Chazal* ruled that this type of person is *pasul l'eidut* (disqualified from giving testimony).



Why is such an individual *pasul*? The *Amoraim* are divided on the matter. *Rami Bar Chama* maintains that every dice player is certain he will win, and when he loses, it is as if the winner is *gazlan* (thief) who takes away the money without the consent of the other players and therefore, these players are *pasul l'eidut*. *Rav Sheshet* contends that the *Mesachek B'kubiya* is *pasul l'eidut* because he makes his livelihood from gambling and he is not occupied in *yishuvo shel olam* (constructively developing the world). According to *Rav Sheshet*, only one who spends all day gambling is *pasul l'eidut*.

Daf 48: "אָטוּ בְּשׁוּפְטָנֵי עֵסְקִינָן?" – "Are We Dealing With Fools?"

The *Mishnah* states: "V'Elu ha'nishba'een she'lo b'te'annah: HaShutafin ..." (and these [categories of] people take an oath, even when there is no claim against them: The partners...). The Talmud questions – "Atu b'shuftanei as'ki'nan? (Are we dealing with fools?) How is it possible that *Shutafin* (partners) take a *shevuah* (oath) without either making any claim whatsoever against the other?"



The Talmud explains that the *Mishnah* intended to state – "And these [categories of] people take an oath, when there is no *definitive concrete* claim against them, but only an *uncertain claim*". Meaning, a partner is permitted to compel his fellow to take an oath that he did not withdraw money from their joint business even if he has only suspicions and is

not certain his partner took money. Why is this the case? It is natural for one partner to allow himself to take money out of a joint business without informing his partner. Perhaps his rationale could be, 'I work much harder than my partner works, so I deserve the money I took,' or something similar.

Daf 49: שְׁבוּעַת הַסֵּת – Oath of Inducement

The *perek* entitled, "*Araba'ah Shomrim*" (four [types of] guardians) begins on the last *daf* of *Masechet Shevuot* and details the various kinds of *shevuot* (oaths) that *Shomrim* (guardians) can be obligated to take.

To mark the completion of the *Masechet*, let's learn about "*Shevuat Ha'set*." (continued on p.2)



FROM THE TALMUD
SEDER NEZIKIN
MASECHET AVODAH ZARAH
daf 2

מן התלמוד:

סדר נזיקין, מסכת עבודה זרה, דף ב':
"אמר להם הקב"ה: במאי עסקתם?
אומרים לפניו: רבנו של עולם,
הרבה גשרים גשרנו, הרבה כרכים
כבשנו, הרבה מלחמות עשינו, וכולם
לא עשינו אלא בשביל ישראל כדי
שיתעסקו בתורה."

Translation

Gesharim Bridges
Milchamot Wars
She'yit'asku ... That they will
engage in

Explanation

In the world to come, the nations of the world will come before God and claim that all of their undertakings and wars were done for the benefit of *Am Yisrael*. But God will prove to them that their real purpose was chasing greed and glory.

Talmud Israeli – Daf Yomi for US



Mazal Tov to
Aaron Miller

from the
**Hillel Community Day School
in Rochester, New York!**

You answered the Talmud Israeli quiz
questions correctly and won an iPad.

Kol HaKavod

and keep up the great learning!

(continued from p.1) *Shevuat He'set* (oath of inducement): This *shevuah* was established in the period of the *Amoraim* (it has no basis in Torah or Mishnaic law) during the time of *Rav Nachman*, because of *yeridat hadorot* (decline of the generations). There are people who lie and say they do not owe money. In certain cases, the *Beit Din* would administer a *shevuah* to a defendant to verify the veracity of his claim. "*He'set*" comes from the word "*I'ha'seet*" (to allure or induce) the defendant to admit to the truth, by administering a *shevuah*. That means, even if according to Torah law there should be no reason for the defendant to take a *shevuah*, the *Beit Din* administers the *shevuah* to him anyway.



Daf 2: עַם יִשְׂרָאֵל יִקְבַּל שָׂכָר – Am Yisrael Will Be Rewarded

In ancient times there were many idol worshippers. *Masechet Avodah Zarah* deals with issues concerning idol worship, from which one must distance oneself. In the first *dapim* (pages) of this *Masechet* the Talmud recounts an assortment of *aggadot* (legends).

According to the Talmud, in the world to come, God brings a Torah scroll, places it on His lap and says: "Whoever was engaged in Torah, come here and collect your reward." Immediately, the nations of the world gathered and each demanded a reward. The members of the Roman Empire came to receive their reward. God says to them: With what did you occupy yourselves? And they responded: Master of the Universe, we have established marketplaces, we have built many bathhouses, and we caused there to be economic abundance. And we did all of this only for the sake of the Jewish people, so that they would be free to engage in the study of Torah. Therefore, we deserve a reward, as we aided the study of Torah. God responded to them: Are you trying to deceive me? Everything you did, you did for your own benefit and not for the benefit of *Am Yisrael*.

And so was the case when other ancient nations of the world passed in front of God. Each would claim they had helped *Am Yisrael* and He turned them down. It was only *Am Yisrael* who received a reward for its devotion to the holy Torah over the course of thousands of years.



★ | Israeli History

ISRAEL@ שנה למדינת ישראל

70

תשל"ז/1977

**MENACHEM BEGIN ELECTED
PRIME MINISTER**



Menachem Begin (1913-1992) was the commander of the *Irgun*, Chairman of the *Herut* and the *Likud* parties, and Israel's sixth Prime Minister. Begin was born in Belarus and was active in the *Betar* movement. During World War II, Begin enlisted in the Polish army, arrived in Israel and established ties with the *Irgun* underground. In 1943, Begin became commander of the organization. In 1948, Begin founded the *Herut* movement, and in 1977, was elected Prime Minister in an election that came to be known as "The Upheaval," because *Likud* came to power for the first time since the establishment of Israel. As Prime Minister, Begin signed the peace treaty with Egypt, for which he received the Nobel Peace Prize, and embarked on *Operation Peace for the Galilee*, which became the first Lebanon war. In 1983, for reasons he refused to elaborate upon, Begin resigned and retired. Menachem Begin died in 1992. His final wish was to be buried on the Mount of Olives next to the grave of fellow underground leaders, Meir Feinstein and Moshe Barazani.

תשל"ז/1977



Menachem and Aliza Begin cast their votes
May 17, 1977. Photo: Begin Heritage Center.



Daf 3: מִבְּחֵן שֶׁל אוֹמוֹת הָעוֹלָם – Test Of The Nations Of The World



When the nations of the world saw that *Am Yisrael* was about to receive its reward, they responded jealously: “Who says that *Am Yisrael* properly fulfilled the commandments?” God responded to the nations: You will testify that *Am Yisrael* fulfilled the Torah in its entirety. Let the wicked *Nimrod* come and testify that *Avraham* did not engage in idol worship and agreed to be thrown into the fiery furnace instead; let *Potiphar’s* wife testify against *Yosef*, who did not want to commit a sin; let *Nebuchadnezzar* (king of Babylon) come and testify that *Hananiah*, *Mishael*, and *Azariah* would not agree to bow down before a graven image of king — and in this manner, there will be many more witnesses.

After the nations of the world saw all these testimonies, they said to God: We too want to receive the Torah. God replied: “The opportunity has already come and gone.

Daf 4: אֶתוֹנוֹ שֶׁל בִּלְעָם – Bilaam’s She-Donkey



We are familiar with the famous story in Sefer BaMidbar of *Bilaam’s* speaking donkey. Among other things, the donkey said: “Am I not your she-donkey, on which you have ridden since you first started [your journey] until now?” (22:30) The Talmud teaches us that these sentences allude to the disgrace and humiliation endured by the wicked *Bilaam*.

The wicked *Bilaam* was riding his donkey on his way to curse B’nai Yisrael. When people saw that it was a female donkey they asked him: Why are you riding on a donkey and not a horse, which would be more fitting for you? Indeed, a horse is able to gallop more quickly. *Bilaam*, the liar replied: I left my horse to graze in the meadow. I needed to leave quickly, that is why I took this she-donkey.

The donkey immediately opened her mouth, and embarrassed *Bilaam* in front of everyone, saying: “Aren’t I your she-donkey? Why are you lying? I serve you, as you have no horse.” *Bilaam* tried to defend himself before all the people gathered, claiming that he used the donkey to carry bundles and not for riding. The donkey said to the liar: “You were riding me. You use me for riding and not for carrying bundles.” *Bilaam* again attempted to explain himself, arguing that the riding was not a regular occurrence. The donkey responded to the liar: “For your entire life long, until this very day, you have ridden on me, now and always.”

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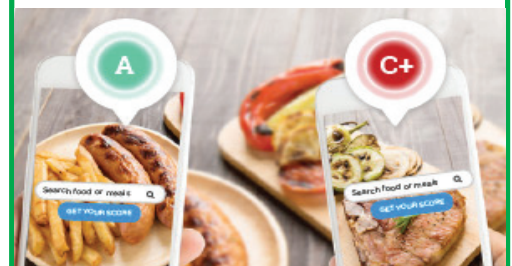
DayTwo

Founders: Marius Nacht, Yuval Ofek, Lihi Segal, Yair Schindel (2015)

According to the National Institute of Health, there are over 80 million people in North America who have impaired glucose tolerance or frank diabetes. Scientists have determined that sugar is a main culprit for many diseases and it is therefore important to make conscience food choices and to maintain normal blood sugar levels throughout the day.

A five-year study called *The Personalized Nutrition Project* conducted by Israeli scientists at the Weizmann Institute of Science found that everyone’s body reacts differently to foods that potentially might raise blood sugar levels. DayTwo developers used the findings of the study to make an algorithm that determines the specific foods considered better or worse for each individual participant. The DayTwo app uses lifestyle parameters, medical background, and actual specimens to predict how different foods affect blood sugar. The app is simple to use and offers personalized nutritional suggestions.

Thank you Israeli scientists for finding yet another easy way to make us healthier!



DayTwo personalized nutritional insight screens.
Photo source: DayTwo.com

Daf 5: שְׁבִיחַהּ שֶׁל הַתּוֹרָה – Glorifying The Torah



Rabbi Shimon Ben Lakish said: When God created the world, He did so on one condition — i.e., that *Am Yisrael* would agree to accept the Torah. However, if *Am Yisrael* chose not to accept the Torah, the world would then revert to *to'hu va'vo'hu* (emptiness and chaos). The reason the entire world was created was so

that the Torah and its *mitzvot* would be fulfilled.

Rabbi Yochanan said in the name of Rabbi Benaya that while *Am Yisrael* is occupied learning Torah and doing *Gemilut Hasadim* (acts of loving kindness), they have the power to overcome their *yetzer hara* (evil inclination). It does not, then, have control over them.

The Talmud relates what is written in the book *Tanna D'vei Eliyahu*: “A person should always hold himself close to the words of the Torah, as closely as an ox holds on to its burden and a donkey bears its load.” In other words, those who wish to succeed in their studies and become *Talmidim Chachamim* must dedicate themselves to study zealously, like the ox and the donkey who do not do anything else but toil during their work time. They work with all their might.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What are the two opinions in the Talmud regarding why a *Mesachek Bekubiya* is ineligible to testify as a witness?
2. What are the three types of *Shevuot*?
3. What will God say to the nations of the world when they come to Him to seek a reward?

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Dvar Torah for the Shabbat Table

“וַיֵּט מֹשֶׁה אֶת יָדוֹ עַל הַשָּׁמַיִם

וַיְהִי חֹשֶׁךְ אֲפֹלָה בְּכָל אֶרֶץ

מִצְרַיִם שְׁלֹשֶׁת יָמִים. לֹא רָאוּ

אִישׁ אֶת אָחִיו וְלֹא קָמוּ אִישׁ

מִתַּחַת יָדוֹ שְׁלֹשֶׁת יָמִים וְלֹכַל בְּנֵי

יִשְׂרָאֵל הָיָה אֹר בְּמוֹשְׁבֵתָם

The plague of darkness is described in the *parasha* as follows: “So Moses stretched out his hand toward the heavens, and a thick darkness covered over the entire land of Egypt for three days. A man could not see his fellow, and no one rose from his place for three days, but the children of Israel had light in all of their dwellings.”

The plain explanation of this verse is that the murky darkness was so strong and substantial to the point that one could not see anything, nor do anything — it was impossible to get up or move.

The *Gur Rebbe*, Rabbi Yitzchak Meir, author of *Chidushei HaRim*, explained this verse from a moral and social perspective: “A man could not see his fellow.” Darkness in the life of man or society sets in when each person lives life keeping to himself, without any sensitivity and care for others, and without recognizing the needs of his fellow. Thus, no one was able to rise from up from underneath [the darkness] — no one stood up to help the other. People should always see to each other's needs, get up and do something to increase the light and goodness in the world.

