



Seder Nezikin | Masechet Avodah Zarah 69-75 | Shabbat Pesach | 9-15 Nissan (25-31 March)

חג פסח כפר ושמח



Daf 69: שִׁירַת הַגְּמָלִים וְהַיִּין – A Convoy Of Camels

A non-Jewish entrepreneur had a successful business transporting merchandise on camels and a Jewish merchant hired him to transport barrels of wine to another city. When the barrels arrived at their destination, the Jewish wine salesman tried to sell his merchandise in local stores. However, every shop owner told him that they do not bring any merchandise into their stores without approval from the rabbi.

The salesman approached the city's rabbi, who asked: "Did you continuously monitor the workers over the course of the journey, including throughout the night, to ensure they did not touch the wine?"

The salesman responded: "Certainly, rabbi, I accompanied the barrels personally, riding on one of the camels." The Rabbi replied: "If so, that is excellent! ... There is one more thing to clarify: Was your camel close or far from the camels carrying the wine barrels?" The salesman answered: "Very close." The Rabbi affirmed: "Then the wine is kosher. Had you supervised the transport from a distance, the wine would have been prohibited to drink."

Daf 70: הַמְלָה רַבָּתִי – Tremendous Commotion



A Jew and a non-Jew lived in a two-story home. The Jew resided on the upper floor and the non-Jew lived on the lower floor. One day, there was a commotion outside and they both ran out to see what was happening. After the Jew saw what had happened, he went home. When he tried to turn the door handle, he found the house was locked. He knocked lightly and his non-Jewish housemate immediately opened the door for him.



Though the non-Jew was smiling, the Jew was concerned since he had a barrel of wine on the lower floor. The wine barrel stood in a spot visible from the second floor, and so, he was not concerned that the non-Jew would touch the wine — since it was clear the Jew was able to see the barrel at all times.

Now that the door had been locked while the Jew was out of the house, was the temporarily- unsupervised wine still kosher? The Talmud states that the wine is still kosher since it is likely that during the chaotic situation, no one paid attention to whether the Jew had returned inside. The housemate probably thought his Jewish neighbor was upstairs in the apartment.

FROM THE TALMUD
SEDER NEZIKIN
MASECHET AVODAH ZARAH
daf 70

מִן הַתְּלֻמוֹד:
סדר נזיקין, מסכת עבודה זרה, דף ע':
"בולשת שנכנסה לעיר, בשעת שלום —
חביות פתוחות אסורות, סתומות
מותרות; בשעת מלחמה – אלו ואלו
מותרות, לפי שאין פנאי לנסך"

Translation

בולשת Boleshet ... Police force, Detective
פנאי P'nai ... Leisure, free time

Explanation

If an army or police force of non-Jews enters a city, in times of peace there is a fear they may touch the wine in the open barrels, making them forbidden to drink; however, there are no fears regarding the sealed barrels. In time of war, by contrast, all wine barrels are permitted because of an assumption that the non-Jewish soldiers did not have time to pour an idolatrous libation of wine.

NEXT WEEK ...



Stay tuned
for next week's
special Passover edition!
חג כשר ושמח
Chag Kasher V'Sameach!



Daf 71: אוצרות העריף הישן – Treasures Of The Old Shack

Chanoch was a seasoned salesman, with expertise in putting together special deals. For example, he would purchase the contents of an entire house, without haggling with the owners over individual items. One day, a non-Jew invited Chanoch to buy an old shack, neglected for many years, in which there were many “metzi’ot” (finds, bargains). Chanoch looked into the matter and he understood there to be many treasures hidden in the shack. So, he rushed to sign the sales contract with the non-Jewish broker. Chanoch received the key, entered the shack, and started to rummage through the cabinets and drawers. To his horror, he saw an idolatrous statue on one of the shelves.



Chanoch immediately called his rabbi, who said: “Relax and don’t worry! In the *Daf Yomi*, you will learn that you did not acquire an object of *Avodah Zarah*, as it was a “mekach ta’ut” (a mistaken purchase) — since it is obvious that a Jewish would not want to buy an object of *Avodah Zarah*. Furthermore, according to the Talmud, if the buyer already paid the seller, he is prohibited from returning the statue. Rather, he should take it and destroy it. Since if someone were to see him returning the *Avodah Zarah* statue; they might mistakenly think the Jew was selling an object of *Avodah Zarah* to the non-Jew.

Daf 72: טמאת השמן שבחבית – Ritual Impurity Of The Oil In The Barrel



Workers in the oil factory were working feverishly. A large shipment needed to go out to a distant city that day. In his hand, a devoted worker held the opener and opened the spigot of the giant barrel. Immediately they heard a rushing sound, indicating that oil was flowing from the barrel to the large container standing on the transport wagon located under the barrel. In the meantime, the wagon’s owner fed his horses for the last time before the long journey. Suddenly, the *mashgiach* (*kashrut* supervisor) came rushing over and instructed the worker: “Please close the spigot, as that container has not been inspected by me. What did you transport before this?” the *mashgiach* asked the wagon owner, who admitted he had transported impure oil in the wagon.

This incident took place during the time of the *Beit HaMikdash*, when many people scrupulously observed the laws of ritual purity and took pains to see that their food items were *tahor*. The worker was terrified. “Your honor, Mr. *Mashgiach*, I understand that the oil already in the container is *tamei* (ritually impure), as it mixed together with oil in the container that was *tamei*. But what is the status of the oil remaining in the barrel?” (Continued on p.3)

★ | Israeli History

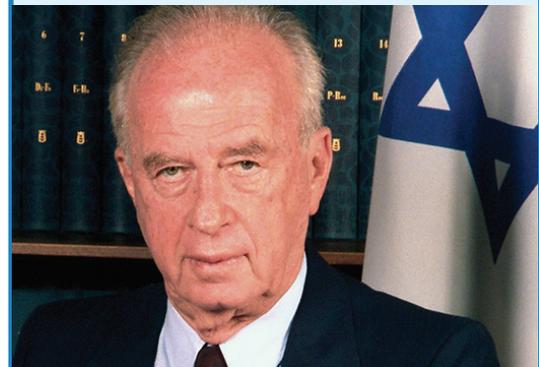
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תשנ"ה/1995 Yitzchak Rabin

Yitzhak Rabin (1922-1996) was a Chief of Staff of the IDF and a Prime Minister of Israel. Rabin was born in Jerusalem and was one of the first members of the *Palmach*. During the War of Independence he was appointed commander of the *Harel* Brigade, responsible for fighting in the Jerusalem area. In 1963, he was appointed Chief of Staff and served in this position during the 1967 Six Day War. In 1974, Rabin was first elected Prime Minister on behalf of the Labor Party, and in 1992 he was elected to serve as Prime Minister for a second time. On Saturday night, November 5, 1995 (12 *Cheshvan* 5756), at the end of a rally in support of the government that took place at *Malchei Yisrael* Square in Tel Aviv, Rabin was shot and murdered by Yigal Amir. *Malchei Yisrael* square has been renamed Rabin Square, in memory of the fallen Prime Minister.

תשנ"ה/1995



Israeli Prime Minister Yitzhak Rabin, z"l.
Photo Source: Government Press Office/
Yaakov Sa'ar





(Continued from p.2) “What is the problem?” the *Mashgiach* asked. The worker answered: “The oil in the barrel is connected to the oil in the container because there is an uninterrupted flow.” “You pose a good question,” the *Mashgiach* said, “but on this daf, the Talmud teaches us ‘a stream does not constitute a connection, not [for the transfer of] *tum’ah*, nor [for the transfer of] *taharah*.’”

Daf 73: רַבִּי יִרְמְיָהּ – Rabbi Yirmeya

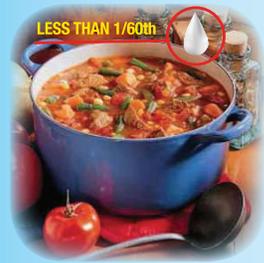


Rabbi *Yirmeya* was born in *Bavel* (Babylonia). In his youth, he went up to *Eretz Yisrael* to study Torah from Rabbi *Zeira*, Rabbi *Abahu*, and Rabbi *Hiyya Bar Abba*. After many years of diligent study, Rabbi *Yirmeya* became the *Rosh Yeshiva* in Tiberias. Even in far-away *Bavel* they had heard of Rabbi *Yirmeya*, the distinguished *Rosh Yeshiva*. Rabbi *Yirmeya* become so well-known that the Talmud stated that every *halacha* in the Babylonian Talmud where it is written “*Ma’arava*” in *Eretz Yisrael*, refers to a *halacha* attributed to Rabbi *Yirmeya*.

Many knew of Rabbi *Yirmeya*’s prayer practices. For example, while reciting the *Modim* prayer, Rabbi *Yirmeya* would bow with his entire body, to fulfill the *pasuk* (Tehillim/Psalms 35:10): “Let all my bones say...”

Rabbi *Yirmeya* directed that after his death, he should be dressed in a white robe, with shoes on his feet and a walking stick in his hand, so that when *Mashiach* arrives, he will be ready to get up from the grave and be on his way without delay.

Daf 74: מֵאֲכָלִים שְׂאִינָם בְּטָלִים בְּרֵב – Food Items That Do Not Disqualify The Major Ingredients



On this *daf*, the *Mishnah* identifies *issurim* (prohibitions) that have a special and different ruling from all other *issurim*. What is being referred to here?

As we learned earlier, when a forbidden food item accidentally gets mixed in with a kosher food, if the quantity of the kosher food is 60 times greater than the quantity of the non-kosher food then the mixture remains permitted.

However, the *Mishnah* lists a few *issurei ha’na’ah* (prohibition to derive benefit) that *Chazal* stipulated are not nullified — i.e., if any amount of one of these ingredients falls into a permitted food, that entire food item becomes prohibited. These fully prohibited items include: *Yayn Nesech* (wine used for idolatry); an object of idol worship; an animal not dedicated as a *korban* (offering) that was slaughtered in the Temple courtyard; etc.

This *chumra* (stringent technicality) exists only when the item that was mixed in is important. In the words of the Talmud, deriving benefit from foods that belong to the category of “*davar she’b’minyan*” (an item that is sold by number, and not by weight) is prohibited, regardless of how little of that item is contained in the food.

Made In Israel

**The Wonder Pot—
“Seer Peleh”**

In the early years of the State of Israel, economic times were very tough. Few people had access to modern stoves. What they did have, however, were cooktops and a desire to bake the kinds of foods usually prepared in ovens. That’s when the “Wonder Pot” (*Seer Peleh*) was born.

Even after stoves became standard, people often continued to use the Wonder Pot since it allowed people to cook and bake during the hot Israeli summers without heating up the kitchen!

The Wonder Pot is a simple invention – it has three parts: a pot that looked like a cake pan with a center funnel-like cone, a cover with a few holes to let steam escape, and a metal base that sat on top of the gas burner. This design allowed the heat to cook the food evenly. Cakes and other dishes that would otherwise be impossible to prepare came out beautifully.

Thank you Israeli manufacturers for developing a way to prepare delicious food, even when times are tough!



An open wonder pot with its cover.
Photo Source: Wikipedia/Shlomit Kedem





**דף 75: טבילת כלים –
Ritual Immersion Of Utensils**



On this *daf* we learn of the need to immerse utensils purchased from a non-Jew. This ruling does not refer to a utensil previously used to cook prohibited foodstuffs, rather it pertains to completely new utensils.

The *Rishonim* wrote that this *halacha* is “*Gezeirat Melekh*” (Royal decree); just as a non-Jew who wishes to convert and move from a non-Jewish nation to join *Am Yisrael* needs to immerse in a *mikveh* (ritual pool) with 40 *se’ah* of water, a utensil that is transferred from the ownership of a non-Jew to the possession of a Jew needs to be immersed in 40 *se’ah*.

The Talmud derives this *halacha* from a verse in *Bamidbar* concerning the war booty taken from Midian. “Whatever item is used in fire, you shall pass through fire and then it will be clean.” Aside from passing utensils through fire to purge them of forbidden flavor, the verse mandates some further action by including the seemingly extraneous word: “*v’taher*.” From the extra word, *Chazal* extrapolated an additional type of required purification — the immersion in a *mikveh* of those vessels purchased from non-Jews.



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

1. From what source do we learn that a utensil purchased from a non-Jew requires immersion?
2. What food items are not “*betaylim b’rov*”?
3. Every place in the Babylonian Talmud where a teaching is attributed to “*Ma’arava*” — to whom and to what does that term refer?

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

Dvar Torah for the Shabbat Table



In the *Haggadah* it says: “And this is that (promise) which sustained our ancestors and us, as not merely one (enemy) stood up against us to destroy us.” What does this mean? It refers to God’s promise to *Avraham* our forefather, that the people of Israel will continue to exist, despite the attempts of our enemies to destroy us. Alternatively, it is precisely because in every generation there have been those who desire to destroy that *Am Yisrael* continues to exist. Antisemitism reminds our people of our true identity and prevents us from assimilating.

