



Seder Nezikin | Masechet Avodah Zarah 62-68 | Shabbat Tzav | 2-8 Nissan (18-24 March)

## חודש האביב חודש ניסן



FROM THE TALMUD  
SEDER NEZIKIN  
MASECHET AVODAH ZARAH  
daf 65

מן התלמוד:  
סדר נזיקין, מסכת עבודה זרה, דף ס"ה:  
"אמר רב פפי, איבעי ליה  
למימרא ליה מהאי קרא:  
בנות מלכים ביקרותיך נצבה  
ישגל לימינד בכתם אופיר"

### Daf 62: השוֹכֵר אֶת הַפּוֹעֵל – One Who Hires A Worker



The final perek of Masechet Avodah Zarah, entitled "HaSocher Et HaPoel" (A [non-Jew] who hires a [Jewish] worker) begins on this daf. As is customary, the title of the perek is based on the topic of the first Mishnah: "[If a gentile] hires a [Jewish] laborer to work with wine used for idolatrous purposes, [the Jew is] forbidden to receive a salary for that work." Likewise, if a non-Jew rents

a donkey from a Jew for the purpose of carrying wine used for idolatry, the Jew is prohibited from receiving a fee for that rental.

### Translation

ליה איבעי ליה .... E'ba'ee lay... He asked him  
מהאי קרא .... Me'hai K'ra ... From this  
Torah verse

### Explanation

Rabbi Pappi cites evidence from a pasuk (verse) that in the world to come, princesses will serve the Jewish people with great magnificence, as the queen, wearing gold from Ophir stands to the right of the king. (Tehillim/Psalms 45:10).

### Daf 63: קְבֻלַּת שְׂכָר עַל הַשְּׁמֵדַת עֲבוֹדַת זָרָה – Receiving A Fee For Eliminating Items Of Idol Worship



Chanoch was innocently walking down the street, when he suddenly heard cries from the wine store owned by a non-Jew: "Chanoch ... Would you come here for a minute?" Chanoch entered the store and the owner said: "I own a number of barrels of wine (i.e., yavn nesech) that I want to drag out to the yard and break open in order to spill out their contents. Would you be prepared to help me? Of course, I will pay you for your work." Chanoch worked together with the store owner for many hours, but when the owner wanted to pay him, Chanoch said: "Give me a moment. I would like to ask the Rabbi whether I am permitted to accept money from you for the work that I did."

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## Daf 64: עבֹדָה זָרָה שֶׁל שְׂתָפִים – Idols Owned By Partners

Ivan and Peter grew up in an Italian village where many residents were involved in making statues for idolatry. When Ivan and Peter became adults, they established a very successful business partnership. Among other things, they were involved in selling statues, the sale of apartments, rental of donkeys, and so forth. One day, Ivan converted to Judaism, and in the community of Israel he was called by the name Reb Avraham.

Reb Avraham approached his partner Peter, and said: “My good friend, I am leaving this village and moving the *Eretz Yisrael*, so we need to disband our partnership.” The partners were sad to part from one another, nevertheless, they quickly recovered and began to divide their business assets: one donkey for me, and one donkey for you; a house for me, and a house for you; they continued to divide all of the property equally, until they got to the statues.



Reb Avraham did not want to take any of them, since the statues were created for the sake of *Avodah Zarah*. Peter said to Reb Avraham: “What’s the difficulty? I will take all of the statues and give you two donkeys in their place.” Avraham objected and replied: “Please take the statues and do not give me anything in return.” As we learn on this *daf*, were Reb Avraham to take anything from Peter in exchange for the statues, he would be deriving benefit from *Avodah Zarah*, and that would be *assur* (prohibited).

## Daf 65: נְגִינַי הַמִּשְׁנָה – The Melody Of The Mishnah

There are various places in the Talmud where it appears that a word or a sentence is missing from a *Mishnah*. It is necessary to fill in those lacunae in order to understand the text. Given that Rabbi *Yehudah HaNasi* compiled the *Mishnah* together with the other Sages of Israel, how is it possible that there is material missing, and without which the text is almost unintelligible? In his *Mishnah* commentary, the author of “*Tiferet Yisrael*,” Rabbi *Israel Lifschitz*, suggests an interesting potential explanation:

In *Masechet Beitza*, the Talmud explains that in Tannaitic times, people customarily studied Mishnah with an accompanying melody. Each *Mishnah* had its own special tune. They used this method, because in those days, *Mishnayot* were studied orally and memorized, not by reading a printed text. To reinforce what was studied, students would sing the *mishnayot*, as it was easier to remember the *Mishnah* text with the help of a melody. Consequently, if there was a sentence that was too difficult to include in the melody, Rabbi *Yehudah HaNasi* would remove sentence from the *Mishnah* text. Still, Rabbi *Yehudah HaNasi* was certain that the scholars of future generations would figure out where it was necessary to reinsert missing words or sentences.



## ★ | Israeli History

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### תשנ"ד/1994 Peace Treaty With Jordan



The peace treaty between Israel and Jordan was signed on October 26, 1994, after decades of fighting and tension. The treaty normalized the relationship, set up borders and agreed to a division of resources between Israel and Jordan. Prior to its signing, a number of secret meetings took place between Israeli leaders and King Hussein of Jordan, who initially refused open gatherings. US President Bill Clinton pressed Jordan to sign onto the agreement and promised to wipe out Jordan’s debts to the United States. The Treaty ceremony was held at the new border crossing north of Eilat, and was signed by Israeli Prime Minister Yitzhak Rabin and Jordanian Prime Minister Al-Majali.

תשנ"ד/1994



Yitzhak Rabin alongside King Hussein and US President Bill Clinton on the White House lawn, the signing of the peace treaty between Israel and Jordan, July 1994. Photo Source: Government Press Office.



**Daf 66: "כְּלִי בֶּן יוֹמוֹ" – "A Utensil [Used] Within The Previous 24 Hours"**



The upcoming pages of Gemara address the kashrut of utensils. In this section, we will learn about "ben yomo" status for utensils. Every cooked food releases some flavor that gets absorbed into the walls of the pot. Later, when a different dish is cooked in the same pot, the flavor that previously had been absorbed into the pot is released into the new food being cooked. If *treif* (non-kosher) meat was cooked in a pot, it is forbidden to later cook kosher meat in that same pot, because remnants from the *treif* meat would then get absorbed into the kosher meat and thereby render the food forbidden.

A "K'li Ben Yomo" is a pot in which food was cooked during the previous 24-hour period. The flavor of a dish that has been absorbed into a pot remains detectable for a 24-hour period. After 24 hours have passed, the pot's status changes to "Sh'ei'no ben yomo" (i.e., not used that day); meaning that any flavors that might have been absorbed are degraded or have disappeared.

For that reason, the Torah permits cooking in a pot that has remained unused for a full day. But *Chazal* later prohibited cooking in such pots. However, it remains permissible to use the pot to cook kosher food if only smell had been imparted. Furthermore, if baking was done in an oven using prohibited seasonings but no seasoning touched the oven walls (that is, just the scent of seasoning spread throughout the oven), use of the oven remains permitted.



**Daf 67: "נֹתֵן טַעַם לְפָגָם" – Detrimental Effect On Taste**

On the previous *daf*, we learned that the taste of a food is absorbed into the walls of the pot in which it was cooked — and that is why it is prohibited to cook kosher food in a pot in which prohibited food had previously been cooked. On this *daf*, we learn about another important food related *halacha*: "Noten Ta'am Lifgam" (the taste has a detrimental effect on the dish being cooked).

*Chazal* learned from a *pasuk* (verse) in the Torah that if the taste imparted from a prohibited food is damaged, then it remains permissible to cook in that pot. For example, if defective non-kosher meat was placed in a pot and then cooked, the pot may later be used to cook kosher meat — as the flavor imparted by that defective meat does not prohibit future use of the pot.

This *halacha* is derived from *Sefer Devarim* 14:21: "You shall not eat any *neveilah* (animal carcass); you may give it to the resident alien [*la'ger*] who is within your gates, that he may eat it." The Torah states that Jews are prohibited from eating meat which comes from an animal carcass, however, they are permitted to give over such meat to be eaten by someone who is not a Jew. *Chazal* interpreted "*basar neveilah*" (meat from a carcass) to mean meat that is possible for a non-Jew to eat. But, meat from a carcass that is not suitable for eating does not render prohibited the pot in which it was cooked.

**On The Map Of Israel**

**Tel Megiddo**

Israel is the site of many important archeological treasures, many of which are recognized by UNESCO as part of the world's heritage. One of the most interesting locations is a place known in Hebrew as Tel Megiddo (the Hill of Megiddo), which strategically overlooks the Jezreel Valley.

Researchers have actually identified twenty-six separate layers of ruins at Tel Megiddo, representing areas where people lived from the Bronze Age to the Iron Age and beyond. Many battles were fought at Megiddo, as early as the 15th century BCE!

We have learned about Megiddo from both the Torah and from the archeological digs that have taken place there for well over a century under the direction of both Israeli and international scholars. One of the most famous findings at Megiddo were the remains of what researchers think were stables that housed as many as 500 horses! Amazing ancient history in Israel today!



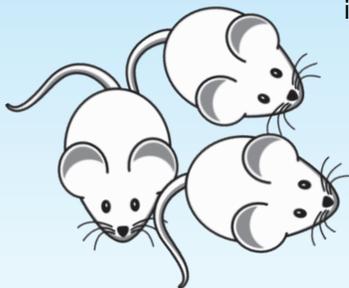
Tel Megiddo Preservation. Northern Stable.  
Photo Source: Wikipedia/Hanay



📌 Daf 68: עֵבֶר בְּחֵבֵית הַשֶּׁכֶר –  
A Mouse In The Barrel Of Beer

What is the ruling in a case where a mouse fell into a barrel of beer? Is it permissible to drink the beer? At first, one might ask, why this is any problem? Simply remove the mouse from the barrel and drink the beer.

The ROSH, *Rabbeinu Asher* dismissed this understanding of the question, as it is seemed too obvious. He suggested that the question raised by the *Gemara* actually referred to a case in which the mouse was discovered the day after it had fallen into the barrel and had soaked in the beer. Just as a pickle that soaked in water imparts its taste into that water, so too, maybe, the mouse impacted the flavor of the beer. Rav ruled the beer was indeed forbidden.



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

1. What is a "K'li Ben Yomo" and what is the ruling ruling it?
2. What is the meaning of the phrase "Noten Ta'am Lif'gam" and what is its connection to the laws of *kashrut*?

Please email answers to questions to  
[answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il)  
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📖 | Dvar Torah for the Shabbat Table

”וְהָאֵשׁ עַל-הַמִּזְבֵּחַ  
תִּקְדָּ-בוֹ  
לֹא תִכָּבֵה...  
אֵשׁ תָּמִיד  
תִּקְדָּ עַל-הַמִּזְבֵּחַ  
לֹא תִכָּבֵה...“

In this *parasha*, the Torah repeatedly highlights the fire burning on the altar: “And the fire on the altar shall burn on it; it shall not go out.” “... A continuous fire shall burn upon the altar; it shall not go out...” The Torah’s repetition regarding the fire on the altar, emphasizes the need to make sure that fire is always lit and does not burn out. *Chazal* explained this emphasis as an indication of the way in which a person should observe the *mitzvot* of the Torah. It is possible to observe *mitzvot* with indifference, without passion and enthusiasm. In repeating the command to maintain a perpetual fire on the altar, the Torah suggests this that a person needs to ensure that the fire of joy and enthusiasm in fulfilling the *mitzvot* does not get extinguished. Even if a person has fulfilled the same *mitzvah* for many years, one must endeavor to fulfill the *mitzvah* with the same degree of warmth and enthusiasm, just as the eternal flame always glows and burns on the altar.

