

Seder Nezikin | Sanhedrin 98-104 | Shabbat Lech Lecha | 2-8 Cheshvan (22-28 October)

Daf 98: מֶלֶךְ הַמָּשִׁיחַ – King Messiah

Belief in the coming of the *Mashiach* (Messiah) is foundational aspect of Judaism. In every generation, Jews hoped for and anticipated the arrival of the Messiah. It is written in the Talmud that God set a time for the *geulah* (redemption), though should *Am Yisrael* merit its arrival sooner, God will hasten the coming of the *geulah*.

In *Hilchot Teshuvah*, Rambam writes that the Sages of Israel yearned for Messianic times, not so that they might rule over the other nations. Rather, so that the other nations who torment us and cause us to waste time that could be spent on Torah study, will leave us be. This will enable us to study Torah, perform *mitzvot* and good deeds all the more vigorously, and to merit *chayei olam habah* (life in the world to come).



Who will be *Mashiach*?

Rambam writes: "One from the offspring of David, possessing greater wisdom than Solomon, who is also a formidable prophet, close to the stature of *Moshe Rabbeinu*. For these reasons, the *Mashiach* will be equipped to teach the entire nation and instruct them in the path of *HaShem*, and all the nations will come to hear him."

Daf 99: זְכוּתָם הַגְּדוֹלָה שֶׁל לִוְמָדֵי הַתּוֹרָה — The Great Reward Due Students Of Torah



This *daf* of Talmud discusses the importance of Torah study and the contribution of Torah learning to *Am Yisrael*. Torah learners who immerse themselves seriously and faithfully in their study and devotion to Torah, contribute to the spirit and spiritual strength of the Jewish people — through which they become partners in sustaining the world.

Similarly, the Torah is a source of defense and protection, as is evidenced by the fact that even regarding

the evil sinners of Sodom, God said if a few righteous people were found, he would forgive the sinners and not punish the town harshly. From the Sodom narrative, the Sages of the Talmud extrapolated that the truly righteous and the Torah scholars help save and defend the world.



FROM THE TALMUD
SEDER NEZIKIN
MASECHET SANHEDRIN
daf 98

מִן הַתְּלִמּוּד:

סדר נזיקין, מסכת סנהדרין, דף צ"ח:

”אמרו לו: רבינו, תן לנו אות.

אמר להם: ולא כך אמרתם לי שאין אתם מבקשין ממני אות?

אמרו לו: ואף על פי כן.

אמר להם: אם כך - יהפכו מי

מערת פמייס לדם, ונהפכו לדם”

Translation

אות ... Oht A sign, indication

אף על פי כן ... Af al pi chen Nevertheless

מערת ... Me'arat Cave of

Explanation

The students of Rabbi Yossi Ben Kisma asked him to provide them with a sign of his prediction of when the *Mashiach* (Messiah) would come. The Rabbi said: If it is as I say, the water in the Pamyas Cave will be transformed into blood.

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Daf 100: "ספרים החיצוניים" – "Apocrypha" External, Outside Books



The *Chachamim* of the Talmud prohibited the reading of "*HaSefarim HaChitzonim*" ("outside" books which intentionally were excluded from the canon of the Jewish Bible). These are religiously themed books inconsistent with the teachings of Rabbinic Judaism.



The Talmud mentions the Book of "*Ben Sira*" several times. Who was *Ben Sira* and what was the book he wrote? There are those who say that *Ben Sira* was the son of the prophet *Yirmiyahu*. Others claim that he lived in the beginning of the 2nd century BCE. *Ben Sira* wrote a book of allegories, including stories with words of insight. The Talmud occasionally quotes from Ben Sira.

In our time, the entirety of the book of *Ben Sira* has been lost. We only have access to small portions that were translated from the original Hebrew into Greek by one of *Ben Sira*'s descendants.

Daf 101: טיפול רפואי בשבת – Medical Care On Shabbat

Chazal decreed that someone who is just slightly, though not seriously, ill should try not to take medication of Shabbat. The *Chachamim* were concerned that preparation of the medicine might require grinding of substances – one of the 39 forbidden labors – and therefore, they legislated that one who is slightly ill should not take medicine or undergo treatment on *Shabbat*. However, the Talmud specifically states that a person whose eye became swollen is permitted to place a cool metal vessel on it in order to ease the painful swelling – on *Shabbat*.

Why? Some explain this action was permitted because it is not recognized as medical treatment, since people who are healthy also do this sometimes – and any action that healthy people are accustomed to doing as well would not be considered medical treatment and is not prohibited. As a caveat, *Rabban Shimon Ben Gamliel* emphasizes that one still may not use an item that is *muktzeh* (generally off limits on Shabbat).



★ | Israeli History

ISRAEL@ שנה למדינת ישראל

70

תשי"ט/1959
ENDING OF THE PERIOD
OF AUSTERITY



The period of austerity in Israel, or the rationing policy, continued from 1949-1959, and was expressed mainly through restrictions on the purchase of food and consumer goods. Every citizen in Israel received a coupon book with points, in which s/he could receive a regular allowance of groceries from a specified grocery store. The purpose of this policy was to prevent a steep increase in food prices, in the wake of the demand created by the mass of poor immigrants who arrived in Israel, and to prevent the creation of social gaps.

Over time, the public became more and more resistant to the rationing measures, as both the need for it and its effectiveness diminished. As a result, the number of products requiring rationing was gradually reduced, and then finally canceled by Minister of Finance Pinchas Sapir in 1959. The term "Period of Austerity" has become a derogatory term for something outdated and not modern.



Standing in line for Foodstuffs during rationing era, Tel Aviv, 1954. Photo source: (Wikipedia/Hans Haim Fine).



Daf 102: פיצול המלכות בישראל – Splitting Of The Kingdom Of Israel

After King Solomon died, his son *Rechavam* succeeded him on the throne. *Am Yisrael* asked *Rechavam* to ease their tax burden. However, *Rechavam* followed bad advice and did not agree to decrease taxes. Rather, he told the people, "On the contrary, I will worsen your tax burden all the more so." Around that time the tribes of Israel gathered in *Shechem* and ten tribes decided to establish a new kingdom, "The Kingdom of Israel," ruled by *Yeravam Ben Nevat*. From then on, there were two kings – a King of Judah and a King of Israel.

However, *Yeravam Ben Nevat* feared that if *Am Yisrael* would go on pilgrimage to Jerusalem, might have regrets and choose to accept *Rechavam*, son of Solomon as their king. Therefore, *Yeravam* prohibited pilgrimage to Jerusalem. Moreover, he built golden calves and ordered sacrifices be offered to them in place of offerings at the *Beit HaMikdash*. This is how *Yeravam* caused many to go astray – so much so that the Talmud says *Yeravam* has no place in *olam habah* (the world to come).



Daf 103: מוסר השכל מעמון ומואב – The Moral Lesson From Ammon & Moav

On this *daf*, the Talmud cites the prohibition on the women of Israel from marrying Ammonite or Moabite converts. Justification for the ban appears in *Sefer Devarim*: "Because they did not meet you with food and water on your journey after you left Egypt, and because they hired *Balaam*, son of *Beor*, from *Petor* of *Aram-Naharayim* to curse you."

Sefer HaChinuch (Mitzvah #561) states that in these *p'sukim* (verses) the Torah teaches us about the virtue of *gemilut chasadim* (acts of kindness) and the obligation to distance oneself from bad character traits. God commanded us to distance ourselves and not to become connected to these nations who were so corrupt and wicked that they refused to give bread and water to masses of men, women, and children wandering in the wilderness. Worse yet, they also hired *Balaam* to curse the wandering people of Israel.



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Just a few weeks ago, as we do every year, Jews around the world began praying for rainfall in Israel. Our dear homeland is approximately two-thirds desert and water is critical for life. Israel has had many technological advances having to do with water such as large-scale desalination and repurposing of water. An Israeli even invented drip irrigation, a water-conserving method to water crops.

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Photo source: Mekorot Group

Daf 104: חידת הגמל העיוור – The Riddle Of The Blind Camel

Our Sages taught in a *baraita* (Tannaitic teaching not included in the *Mishnah*) about two clever Jews taken captive by a non-Jew, whom they encountered during their desert journey. The kidnapper heard one of the captives say to his fellow, "Some distance ahead of us, there is a camel strolling who is blind in one eye and is carrying two wineskin sacks — one filled with wine and the other filled with oil. There are two people riding the camel, one is Jewish and the other is a non-Jew." The kidnapper was surprised and asked them how they knew these things? The captives replied: We can tell the camel is blind in one eye from seeing the grass he has left behind on the trail — eating from only one side, as it appears he does not detect the grass on the other side. We know he is carrying one sack of wine and another sack of oil, because the sacks are dripping. Some drops have been absorbed into the sand, while other drops sit on the surface. The wine is absorbed immediately, while the thicker oil remains on top a bit longer before sinking into the sand.

The Talmud continues ... Based on what did the captives think that one of the camel drivers was a Jew and the other a non-Jew? They saw that one behaved modestly and the other was immodest.



Dvar Torah for the Shabbat Table

"And God said to Avram: 'Go forth from your country, and from your homeland, and from your father's house, to the land which I see you,' God also promises Avraham: 'And I will make you a great nation, and I will bless you, and I will magnify your name, and you will be a blessing.'"

The *Chachamim* asked: What is the meaning of the promise "and you will be a blessing"? Does it mean you will be blessed, or that you will bless others? Rashi answers: "'And you will be a blessing' means that the blessings are in your hands. Until now, I have blessed Adam and Noah. From now on, you will bless whomever you choose." In other words, the promise to Avraham is that he will be the source of blessings.

Accordingly, Rashi continues and explains the entire verse: "And I will make you a great nation" — this is the basis for our saying, 'God of Abraham' in the first blessing of the *Shmoneh Esrei* prayer. "And I will bless you" is the basis for our including 'God of Yitzchak.' "And your name will be magnified" — is the basis for our adding "the God of Ya'akov." You might think the first blessing of the *Shmoneh Esrei* should conclude by naming all three Avot (Patriarchs), therefore, the Torah says: "and you will be a blessing," it is with you (Avraham) they conclude, and not with them. [The first blessing of the *Shmoneh Esrei* concludes with "Magen (shield) of Avraham" and not "Magen Avraham, Yitzchak v'Ya'akov"].



חוכמת החכמים | 💡

לא המדרש הוא העיקר, אלא המעשה: (אבות א:ח)

הסבר: חשוב מאוד ללמוד תורה ולדעת דברים רבים, אולם חשוב יותר לתרגם את הערכים והרעיונות למעשים טובים ולחסד, ולחיי אמונה ומעשה ערכיים ומוסריים.

מלון



To translate - לתרגם

Values - ערכים

Ideas - רעיונות

Kindness - חסד

Life of faith - חיי אמונה

Ethics and Morals - ערכים ומוסריים

Study (of Torah) - מדרש

Essence, most important - עיקר

But rather - אלא

Action/actions - מעשה/מעשים

Important (very) - חשוב (מאד)

To know - לדעת

QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. According to Rambam, who is worthy to be the Mashiach?
2. Why did the Torah specifically prohibit marrying male converts from Ammon and Moav?
3. What idea did Rechavam refuse to accept from the people? What was the consequence of his actions?

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