

## צידת בעלי חיים בשבת: Daf 107 – TRAPPING OF LIVING CREATURES ON SHABBAT

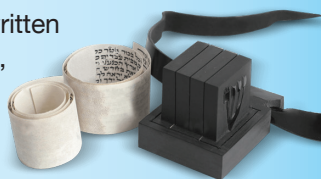


Although it is prohibited to capture *ba'alei chayim* (living creatures) on Shabbat, if a *ba'al chay* enters a person's house on its own and the door closes behind it, trapping the animal inside, there is no obligation to release the animal. Even if a bird flew into a person's shirt pocket and was unable to free itself, the person has no obligation to liberate the bird.

On this *daf*, we are also cautioned that snakes and scorpions are dangerous creatures. What should a person do if they see a snake or scorpion in their home on Shabbat? The Gemara rules that it is permissible to trap these types of *ba'alei chayim* on Shabbat, since the *melachah* (labor) of *tzidah* (trapping) is prohibited only in the case of the person who wants or needs the animal being trapped. For instance, a person who traps a bird generally wants that bird. However, in the case of snakes and scorpions, the trapper does not want them. Rather, the trapper captures dangerous creatures like snakes or scorpions only so that they do not cause harm to people. As such, the trapper does not violate the *melachah* of *tzidah*.

## פרשיות התפילין: Daf 108 – SCROLLS INSIDE TEFILLIN

The texts of *sifrei torah*, *tefillin*, and *mezuzot* must be written solely on the skin of a ritually pure animal — e.g., a sheep, cow, or deer. The skins of ritually impure animals — e.g., a camel, donkey, or horse — are unfit materials for use in writing a *sefer torah*, *tefillin*, or *mezuzah*.



How are *tefillin* fashioned? *Parshiyot* (scrolls of parchment with Torah verses written on them) are rolled, tied closed with hairs of a ritually pure animal, and then placed inside the *tefillin* box. Then the "*bayit*" (box, literally "house") of the *tefillin* is sewn together with animal sinew, which must also be taken from a ritually pure animal.

## נטילת ידים של שחרית: Daf 109 – RITUAL HANDWASHING OF THE MORNING

Upon waking up in the morning after a night's sleeping, a person should ritually wash their hands. Before *netilat yadayim* in the morning, it is customary to refrain from touching one's eyes, nose, mouth and ears. Aside from the spiritual concerns involved, *halakhah* is also cognizant of the need for good hygiene.



## FROM THE TALMUD SEDER MOED MASECHET SHABBAT DAF 111

מן התלמוד:

סדר מועד, מסכת שבת דף ק"א:  
"בני מלכים סכין שמן ורד על  
מכותיהן, שכן דרכן לסוך בחול.  
רבי שמעון אומה."

## Translation

סכין ... Sachin ... Anoint, smear  
שמן ורד ... Shemen vered ... Rose oil  
מכותיהן ... Makoteihen ... Their wounds

## Explanation

An ordinary person should not use rose oil on Shabbat because it is expensive and is generally used solely for medicinal purposes. However, royalty are permitted to do so because they use rose oil during the week as well, and not merely as medicine. And according to Rabbi Shimon, all of Israel are considered children of royalty and are therefore permitted to utilize rose oil on Shabbat.

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## Daf 110: הדסים וענפי דקל לחתונות – MYRTLE AND PALM BRANCHES FOR WEDDINGS



During the Talmudic era, it was customary in certain regions to walk to a wedding carrying myrtle and palm branches accompanied by musicians, all for the purpose of entertaining and bringing joy to the bride and groom. When Rav died, in light of the communal sorrow and mourning over the loss of one of the first *amoraim*, Rav Yitzchak bar Bisna ruled that musicians refrain from accompanying the parade of myrtle and palm-branch-carrying wedding revelers in the first year following Rav's death.



## Daf 111: נטילת תרופה בשבת – ADMINISTERING MEDICATION ON SHABBAT



*Chazal* decreed that a person who becomes sick with a non-life-threatening illness, and is experiencing minor pain in some portion of his or her body, but who is nevertheless able to eat, walk, sit, and behave normally, should refrain from taking medication on Shabbat.

Why? Because in Talmudic times, many medications were produced by grinding several plants together with a variety of other ingredients. Every labor performed in the building of the *mishkan* is prohibited on Shabbat — and in the *mishkan* they would grind spices in order to create dyes. The *chachamim* were concerned that a person might go to take medication on Shabbat and mistakenly end up grinding ingredients to prepare the medication and violate the *issur* (prohibition). Therefore, the *chachamim* decreed that a patient with very minimal symptoms should refrain from taking medication on Shabbat.

## Daf 112: קשר של קימא – A PERMANENT KNOT

One of the 39 *melachot* (types of labor prohibited on Shabbat) is the *melachah* of “*ko’sher*” (tying). On Shabbat it is prohibited to make a “*kesher shel kayama*” — (*kayama* from *kiyyum*, or existence), referring to a knot meant to exist permanently, or for a long time. It is prohibited to tie a knot on Shabbat that is meant to remain intact, or to tie a knot intended not to be undone for some time. Why is it permissible to tie shoelaces on Shabbat? Since shoelaces are tied and untied on the same day, as such, a knot on a shoelace is considered merely a short-term knot.



## Dvar Torah KORACH

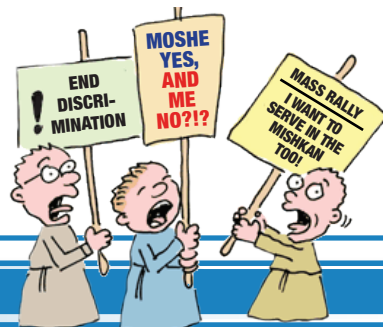
“בוקר וידע ה' את אשר לו”

In response to Korach's rebellion, the first words Moshe says are: “In the morning, God will make known who is His.” Moshe is not ready to address the matter of the rebellion immediately and defers the conversation until the following morning. Why doesn't Moshe respond right away to Korach's claims and instead postpones making a decision until the next day?

This can be answered in two ways: On one hand, Moshe did not want to respond immediately, as the claims made against him were harsh, and the natural, instinctive response would be to deny and reject the accusations. Moshe wanted to wait a while, to examine the matter in a calm and collected manner, and respond with a clear and thoughtful reply.

On the other hand, Moshe knew that sometimes people incited to bad behavior simply change their minds after a “good night's sleep.” At night, people return to their own homes and are not affected by the inciting influences of society.

For that reason, Moshe thought, that even from the viewpoint of the dissenters, it would be prudent to wait. And indeed, Moshe's choice to wait bore fruit — as On Ben Plat and the sons of Korach disappeared the next day and did not participate further in the rebellion.





## Daf 113: כבוד השַׁבָּת – RESPECT FOR THE SHABBAT

The Talmud cites a few things it is important to observe meticulously during Shabbat:



**Special clothing:** To honor Shabbat a person should wear fine-looking clothing designated for this special, sacred day.



**Walk leisurely:** On Shabbat a person should refrain from running, but rather should walk in a casual manner, with normal steps. Notably, for the purpose of performing a *mitzvah*, it is permissible to run on Shabbat.



**Attending to “weekday” affairs:** On Shabbat a person should refrain from dealing with issues that are prohibited to address on Shabbat — for example, walking in a yard to examine what might require repair.



**Refrain from discussion of “weekday” affairs:** On Shabbat a person should refrain from discussing everyday affairs — for example, it is prohibited to discuss the sale and purchase of items or financial dealings.



## QUESTIONS FOR THE WEEK

1. What actions mentioned in the Talmud are to be observed meticulously in honor of Shabbat?
2. What is a keshet shel kayama and what rules apply to it?
3. What type of parchment is suitable for writing tefillin texts, and how are tefillin fashioned?

### \*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. What event is illustrated here and when did it take place?
2. What is the role of the man standing in the forefront of the illustration?
3. What is the man standing on the mountain in the distance doing and to which holiday are his actions connected?
4. What country flag is featured and how does it relate to the illustrated event?

1) Mirza Moshe (Operation Moses) took place from November 21, 1984 — January 5, 1985 and brought about the deliverance of Ethiopian Jews to Israel. 2) He is the “Kais”, e.g. the rabbi and leader of the Ethiopian community. 3) He is declaring love for and connection to Jerusalem, as was customary on the Ethiopian holiday of Sigd. 4) The flag of Sudan is featured. It is the country through which the Ethiopian community travelled to Israel.



## HISTORY OF ISRAEL

[EARLY 2000s – CONTINUED]



**AUGUST 2002 ... The Emek Train Line Begins Rebuilding**

**FEBRUARY 1 2003 ... Israeli Astronaut Ilan Ramon Dies in Shuttle Disaster**



**AUGUST 2004 ... First Olympic Gold Medal Earned by an Israeli**

**NOVEMBER 2004 ..... Ben Gurion 2000 Begins Operation**



On a completely different front, in January 2003, Israelis were thrilled as they watched the first Israeli astronaut, Ilan Ramon, rocket into space, carrying a miniature Torah. Sadly, that joy and pride were short-lived. On February 1st, the Space Shuttle Columbia burned up on re-entry to earth, killing Ramon and all of his fellow astronauts on board.

Israelis were understandably unable to truly rejoice after this shocking, tragic loss. However, the following year, in 2004, Israel won its first Gold medal at the Athens Olympics, which provided a great source of national pride.



In 2004, "Ben Gurion 2000" was finished, and Israelis and tourists alike were finally able to enjoy the completely new international airport terminal.

The success of Operation Defensive Shield, combined with the building of a security fence between Israel and the Palestinian areas, substantially decreased the number of terror attacks in Israel, but it did not stop them. Throughout 2002 and 2003, terror attacks continued to be perpetrated on buses and at bars in many parts of the country — Haifa, Afula, Tel Aviv, and Jerusalem — no part of the country was spared. In March 2002, Prime Minister Ariel Sharon led the Likud to an election victory. Sharon appointed his Likud rival, Benjamin Netanyahu, as the Finance Minister.

Shortly after taking office, Sharon concluded he needed to take substantial action to disengage from the Palestinians. However, he felt the Palestinians were not ready to make the concessions necessary to make peace. Given that Israeli soldiers were dying regularly in the Gaza Strip, Sharon decided that Israel should unilaterally pull out of Gaza and remove the Jewish settlements in that area. While Sharon was able to pass the law needed to enable the withdrawal, there were widespread protests over the decision. In August 2005, despite the strong opposition, the Jewish people of Gaza were forcibly removed from their homes, and Israeli troops pulled out of the Strip.



**ILAN RAMON ז"ר (1954-2003)** was the first Israeli astronaut. He was born in Ramat Gan and served in the Air Force, rising to the rank of Colonel. He participated in many combat operations, including the bombing of the nuclear reactor in Iraq, where he was the youngest pilot participating.

As part of an agreement between Israel and the US to send an Israeli astronaut into space, Ilan Ramon was selected for the position. Ramon trained for more than a year. The purpose of the flight was to investigate the impact of dust storms on the Middle East. Ilan took objects with him that represent Israeli society, including a small Torah scroll dating from the Holocaust and a dollar from the Lubavitcher Rebbe. He also made sure to find out how to keep Shabbat in space and how to make Kiddush. During the shuttle's return to Earth, it crashed and Ilan Ramon was tragically killed, along with his six fellow crewmembers. Ilan Ramon is buried in the Nahalal cemetery.