

Daf 105: כַּעַסוֹ שֶׁל הַקֶּבֶ"ה – God's Anger

The wicked *Bilaam* knew that if he wanted his curses to be effective he would need to pronounce them at the same moment that God was angry. When *Bilaam* tried to curse Israel, God had mercy on His children and did not become angry so that *Bilaam's* curses would be ineffective.



According to Chazal, there is an observable sign indicating the moment of God's anger. The red comb on the top of the rooster's head turns white. Rabbi *Yehoshua Ben Levi* had a wicked neighbor who tormented him endlessly. He wanted to punish the neighbor at the moment of God's anger. So, Rabbi *Yehoshua* took a rooster, tied it to his bedpost and waited for the comb on its head to turn white — only then would he curse the wicked neighbor. However, when the key moment arrived, Rabbi *Yehoshua* dozed off.

When he woke up, Rabbi *Yehoshua* said, "In all likelihood, it is inappropriate to behave this way and that is why the Heavens saw to it that I would fall asleep."

Daf 106: יָב טָהוֹר שֶׁל רַב יְהוּדָה — Rabbi Yehudah's Pure Heart



Rav *Yehudah* lived in *Bavel* (Babylonia), where he was a second generation *Amora* and a disciple of two of the greatest *Amoraim* — Rav and *Shmuel*. Initially, Rabbi *Yehudah* learned Torah in the *Sura Yeshivah* with Rav. When Rav died, Rav *Yehudah* spent a short period of time at the Babylonian *yeshivah* in *Huzal*, after which, he transferred to the *yeshivah* in *Nehardea*, headed by *Shmuel*.

This *daf* relates the story of a drought. In that era, it was customary on fasts proclaimed due to drought, for people to remove their shoes and pray for rain. Rav *Yehudah* would remove one shoe, and the rain would begin to fall because he was so esteemed in Heaven. Rava, who lived nearly two generations after Rabbi *Yehudah*, noted that in his own era,

despite fasting and praying, sometimes rain did not come and the prayers remain unanswered. Why? Even though in Rava's generation there were more accomplished Torah scholars, Rabbi *Yehudah* and his contemporaries possessed hearts purely devoted to God. Therefore, their prayers were answered immediately.



FROM THE TALMUD
SEDER NEZIKIN
MASECHET SANHEDRIN
daf 108

מן התלמוד:

סדר נזיקין, מסכת סנהדרין, דף ק"ח:

”וְאֵל זַעַם בְּכָל יוֹם - וְכִמָּה זַעֲמוֹ? רָגַע, שְׁנֵאמַר: כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ. אִיבְעִית אִימָא: יִלְךְ עִמִּי בֹא בְחֻדְרִי וְסָגֵר דְּלִתֵּךְ בְּעֵדֶךְ חֲבִי כְּמַעַט רָגַע עַד יַעֲבֹר זַעַם”

Translation

זַעַם Za'am Anger, fury

איבעית אימא ... E-ba-it ay'mah* ... If you wish, say ...

* Introduces the presentation of a solution in the Gemara.

Explanation

The Talmud learns from the Bible that although God may be angry at some point every day, His wrath lasts only one short moment.

ISRAEL @ 70

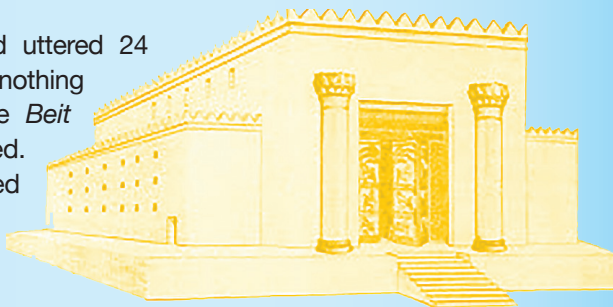
Talmud Israeli is an innovative educational program that began in Israel and quickly earned widespread support and approval from Israel's Ministry of Education. *Talmud Israeli* brings the teachings of our sages to learners of all ages. *Talmud Israeli* combines the study of Talmud with Torah, modern Jewish history and an exploration of Israel today. We strive to grant learners tools that strengthen Jewish identity and connections to Israel and the Jewish people. As we approach the 70th anniversary of Israel's independence, *Talmud Israeli* has added a featured section that gives readers a comprehensive picture of Israel's history. Please contact us to sign up for *Talmud Israeli* for your school or synagogue!



📌 Daf 107: שָׁאוּ שַׁעֲרֵים רָאשֵׁיהֶם – Gates, Lift Up Your Heads

Four hundred and eighty years after the exodus from Egypt, King Solomon built the first *Beit HaMikdash* in Jerusalem. Until that time, the *Mishkan* had been housed in several different locations. A story is told about King Solomon, who went to place the *Aron HaBrit* (Ark of the Covenant) into the *Kodesh HaKodashim* (Holy of Holies) and the gates of the *Beit HaMikdash* clung tightly to each other, making it impossible to bring in the *Aron*.

King Solomon stood and uttered 24 songs of praise, but nothing helped. The gates of the *Beit HaMikdash* remained closed. Then King Solomon recited the verses from *Tehillim* (Psalms): “O gates, lift up your heads! Up high, you everlasting doors, so the King of glory may come in! Who is the King of Glory? HaShem, the strong and mighty, God who is mighty in battle.” (*Tehillim*/Psalms 24:7-8). Still, the king’s prayers remained unanswered — until Solomon prayed for God to grant his request in the merit of his father, King David. A miracle immediately occurred and the gates opened.



📌 Daf 108: מָה אָכְלָה הַזִּיקִיתָא? – What Did The ‘Zikita’ Eat?

Noah and his sons spent about a year inside the ark. How did they feed all the animals? The Talmud says that many years after the flood, Noah’s son Shem explained, “Indeed we suffered tremendously, feeding all the animals. Some animals typically eat during the day, while others typically eat at night. So we had no rest, neither during the day, nor the night. On one occasion, I said to my father, “we do not know what to feed the “*zikita*” (chameleon). Then, my father cut open a pomegranate, from which a worm appeared. The *zikita* swiftly ate the worm, which is how we discovered that its diet consists of worms. From that day onward, father would soak bran and oats in water until it generated worms, which he would then use to feed the *zikita*.”



★ | Israeli History

ISRAEL@ שנה למדינת ישראל

70

תש"ר/1960
ADOLF EICHMANN CAPTURED



Adolf Eichmann was one of the senior Nazi war criminals and was responsible for the planning of the “Final Solution,” the mass murder of Jews of Europe. Following the war, he fled to Argentina, where he lived under the pseudonym Ricardo Clement. After many searches, the Mossad finally managed to locate Eichmann. After verifying his identity, Mossad agents kidnapped Eichmann near his residence and took him to a hiding place. Eventually they brought him to Israel as part of a secret operation. On May 23, 1960, Prime Minister Ben-Gurion announced the capture and arrest of Adolf Eichmann. Eichmann was tried in a Jerusalem court, charged with crimes against the Jewish people and against humanity, and sentenced to death. He was later executed by hanging. The Eichmann trial was a crucially important moment in Jewish history, as it served as the first ever public platform for Holocaust survivors to bear witness and share their stories.

תש"ר/1960



The trial of Nazi war criminal Adolf Eichmann, held at “Beit Ha’am” in Jerusalem. Eichmann sitting in his glass cell, surrounded by guards. Photo source: (Israel Government Press Office Photo Archive).



Daf 109: נַחֻם אִישׁ גַּם זֶה – Nachum Of Gamzu

There was a *Tanna* whom everyone referred to as “*Nachum, Ish Gam Zo*” (man of ‘this too’). Nahum was given this nickname because regardless of what happened to him, he would say — “*Gam zo l’tova*” (this too is for the best). *Nachum* believed in God and trusted that everything He does is in our best interest. Even if things looked bad, they are actually good, since they were meant to be for our benefit.

Once, *Nachum* was sent to bring a box of diamonds as a gift for the king. But, on the way, the diamonds were stolen and replaced with dirt, so no one would feel that the box had been emptied. *Nachum* went before the king. When the king discovered that the Jews had presented him with a carton of dirt, he got angry and wanted to have *Nachum* executed. But *Nachum* still said: “*Gam zo l’tova*.”

Eliyahu HaNavi disguised himself as one of the king’s servants and said to the king: “Sire, perhaps this is special dirt, like that of *Avraham Avinu*. When one throws it in battle and it transforms into arrows” The king’s servants went out and tested the dirt and a miracle happened ... the dirt turned into arrows. The king was very happy and everyone understood that the robbery was for the best, for now the king loved the Jews.



Daf 110: לֹא לְהַחֲזִיק בַּמַּחְלֹקֶת – Do Not Perpetuate A Dispute

Dathan and *Aviram* participated in the *machloket* (dispute) of *Korach* and his clan, who instigated a disagreement with *Moshe Rabbeinu*. Initially, *Moshe Rabbeinu* called them to come to him, but they refused, even though *Moshe* had done nothing to them. *Moshe* set aside his honor and went to visit them, to see if they would repent and were willing to end the *machloket*. From the *p’sukim* (verses) that deal with this matter, *Chazal* learned that a person must try and invest much effort in quieting an argument, even when s/he is not the guilty party.



♥ | Made In Israel

IsraAID

Co-CEOs: Navoneli Glick & Yotam Polizer

Founded: 2001

Whenever there is a natural disaster in the world, Israel is always one of the first countries to respond with aid. IsraAID, the non-profit Israeli humanitarian organization, is committed to providing life-saving relief during disasters and also long term support. People around the world have been following the deadly fires in Northern California. At least 8,400 homes and other buildings have been destroyed and 42 people have died as a result of these extensive fires.

IsraAID sent a team of emergency personnel to the raging fires in California, just as they flew in to help with hurricane relief in Texas and Puerto Rico, earthquake relief in Mexico, and continue to aid in so many other disasters around the world.

It is truly incredible that IsraAID is able to take on projects all over the world – in Asia, Africa, Europe, North America & South America – to provide medical response with over 300 medical professionals worldwide, disaster relief, community development and more.

Thank you Israeli aid workers for helping the global community with professionalism, innovation and partnerships.



Aid workers from Israeli nonprofit IsraAID offer help to victims of the deadly fires in California.
Photo source: courtesy IsraAID



Daf 111: אָמֵן – Amen!

On this *daf*, we learn about the importance of answering “amen”. When one hears a *bracha* (blessing) or *Kaddish*, one answers “amen”. The word “amen” is similar in meaning to the word “nachon” (correct) — i.e., I agree that the words said by the person reciting the *bracha* are correct.

Rabbi Meir posited that when a Jewish child answers “amen” that child already has secured a place in *olam haba*. The word amen is an acronym (*rashei teivot*) for: “*El Melech Ne’eman*” (God, the trustworthy King), and when saying “amen,” it is necessary to direct one’s thoughts toward the true meaning of those words. For this reason, the *Rama*, Rabbi Moses Isserles (16th century Halakhist) said that every father should teach his young children to answer ‘amen’, to ensure their place in *olam haba* (the world to come).



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What are the interpretation and the meaning of the word “Amen”?
2. What was the most notable character trait of Nachum Ish Gam Zo?
3. What ultimately caused the gates of the Beit HaMikdash to open?

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

Dvar Torah for the Shabbat Table

The verses that describe *Avraham* bringing guests into his home, depict *Avraham*’s conduct as such: “And *Avraham* rushed to the tent to *Sarah*, and he said, ‘Hurry’ ... and *Avraham* ran to the cattle and he took a calf, tender and good, and he gave it to the youth, and he prepared it swiftly.” There is quite a bit of speed, running and agility described in these *p’sukim*, so much so, that we forget for a moment that we are talking about a man who is 100 years old and has just undergone a *brit milah*.

Chazal asked: “Why did *Avraham* need to run so fast? What would have happened if he fulfilled the mitzvah at a leisurely pace? Moreover, why did he bother to do the work himself rather than calling an assistant or servant to do the job for him?”

Ramban answers these questions and sets out a profound explanation regarding the observance of *mitzvot* in general: “And the reason *Avraham* ran to the cattle was to express his deep desire to act generously. This great old man had 318 able men in his household and he was very weak from his circumcision. Nevertheless, he went himself to *Sarah*’s tent to hasten the making of the bread. After that he ran to the cattle shed to choose tender cattle to prepare for his guests. He did not see it as fitting that one of his servants do all this in his stead.”

It is possible to receive guests and fulfill *mitzvot* in the routine way — or it can be done with great gusto. Through his behavior, *Avraham Avinu* wanted to provide an exemplary model for how one can observe *mitzvot* and entertain guests, not just in a routine way, but rather, with speed, enthusiasm, and love of the *mitzvah*.



FOUNDER & EDITOR: MEIR JAKOBSON | EDUCATIONAL DIRECTOR & EDITOR: RABBI AVI RATH | BOARD CHAIRMAN: HAIM FREILICMAN, C.P.A.

תלמוד ישראלי SPONSORED BY: MEDISON

TALMUD ISRAELI—DAF YOMI FOR US: 112 W. 34th Street, 18th floor • New York, N.Y. 10120 • www.talmudisraeli.com
CHAIRMAN, DAF YOMI FOR US: GAL NAOR | DIRECTOR, DAF YOMI FOR US: Yael SCHULMAN • yael@talmudisraeli.co.il • T: 914-413-3128