

Daf 47: נתן הַבְּבִלִי – Nathan The Babylonian



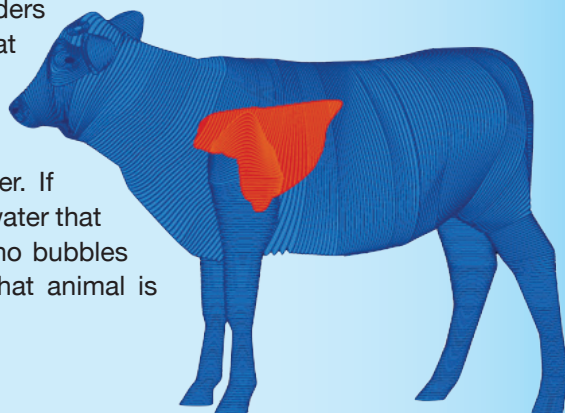
The Talmud relates how a woman approached Rabbi Natan with a medical

problem related to the *brit milah* of her son. Rabbi Natan informed the new mother of a sign to look for on the infant's body to determine whether his blood was flowing properly, such that performing the *brit milah* would not be dangerous for the baby. The mother waited for the sign and did just as Rabbi Natan's directed. When the time came, her son was circumcised and no harm came to him. They named the baby *Natan HaBavli*, after the righteous rabbi who helped make sure the baby remained safe and healthy.

Who was Rabbi Natan? Rabbi Natan served as the *Av Beit Din* (Chief Justice of the *Sanhedrin*/high court) in Usha, in the Galilee, where Judaism was rebuilt anew, after the failed Bar Kokhba Revolt. He was the son of the *Rosh HaGolah B'Bavel* (Exilarch, leader of the Jewish community in Babylonia). Rabbi Natan made *aliyah*, moving from *Bavel* to *Eretz Yisrael*, in order to assist the *Nasi* (President of the *Sanhedrin*), Rabban Shimon Ben Gamliel.

Daf 48: בְּדִיקַת הַרְּאָה – Examination of the Lung

If a nick or puncture is found on the lung of an animal during *shechita*, it is *assur* (prohibited) to eat the meat from that animal. A lung is similar to a balloon. Throughout life, air is inhaled into the lung and then exhaled. What is to be done in a case where an animal underwent *shechita* and afterward, when its lungs were inflated, the sound of leaking air was heard? If it is possible to determine the exact point from which the air escaped, then something is placed on that location – for example, water. If the water moves, that is proof of a puncture and that air is indeed escaping, which renders the animal a *treifah*, whose meat may not be eaten. If the location of the leaking air still needs to be identified, the lung should be submerged in lukewarm water. If bubbles are seen forming in the water that is a sign there is a puncture. If no bubbles are seen, then the meat from that animal is deemed kosher.



FROM THE TALMUD
SEDER KODASHIM
MASECHET CHULLIN
daf 49

מִן הַתְּלֻמוֹד:
סֵדֶר קוֹדָשִׁים, מִסַּכַּת חוֹלִין, דָּף מ"ט:

”רבי עקיבא אומר:
למדנו ברכה לישראל מפי כהנים,
מפי הגבורה לא למדנו; כשהוא אומר
ואני אברכם - הוי אומר כהנים מברכים
לישראל והקב"ה מסכים על ידם”

Translation

מִפִּי הַגְּבוּרָה ... *Mi pi HaG'vura* ... From the
mouth of the Almighty...

מִסַּכִּים ... *Mas'kim*... Affirms, agrees

Explanation

Rabbi Akiva learned that God joins the *Kohanim* in blessing *Am Yisrael* from the words “*V'Ani avar'chem*,” which were said after *Birkat HaKohanim* (the Priestly Blessing).

Talmud Israeli DAF YOMI FOR US

Talmud Israeli is an innovative educational curriculum developed in Israel. After its introduction in 2002, the program quickly gained the endorsement of Israel's Ministry of Education. **Talmud Israeli** combines the study of Talmud with Torah and modern Jewish history. We provide learners with the tools needed to strengthen Jewish identity as well as connections to Israel and Jewish communities around the world. **Talmud Israeli** brings the teachings of our sages to **LEARNERS OF ALL AGES.**

◆ Daf 49: שתיה ממים שהיו מגלים – Drinking Uncovered Water



Chazal prohibited drinking water that has been left open without any cover, due to the concern a snake might have drunk from the beverage and left some poisonous venom behind. Even if an individual drank from such water and nothing happened to him or her as a result, it is prohibited for another individual to drink that water, because there is a fear the venom may have settled at the bottom of the water and whoever drinks next will be harmed. The *Shulchan Arukh*, the 16th century code of Jewish law written in *Eretz Yisrael* by Rabbi Yosef Karo, states that in our time, when snakes do not wonder freely among us, it is permissible to drink an uncovered beverage.

A *baraita* (non-Mishnaic *Tannaitic* teaching) presented on this *daf* cites five types of beverages that are permissible to drink, without concern that a snake might have drunk from them, even if they had been left uncovered: brine (salt water), vinegar, oil, honey, and fish oil.

◆ Daf 50: דיני אבלות – Laws of Mourning



Raphael came back home after a long stretch away on military service. To his great sorrow, upon his return he discovered his elderly father had died two days earlier. His brothers and sisters were sitting *shiva* to mourn their father's passing. Of course, Raphael was also obligated to sit *shiva* for his father. Beginning when should Raphael count the seven days of *shiva*? Does he join his siblings, who began to sit from the day of burial and complete the *shiva* with them — or is Raphael required to start counting

seven days from the day he actually began to mourn in practice and finish *shiva* two days after his brothers and sisters?

The *Chachamim* of the Mishnah state the answer depends on when and from what distance the person in question returned to his home. During the first three days of mourning, if the person came from a nearby location — then he or she joins relatives and counts the week of mourning together with them. However, if the mourner travelled from far away, then he or she counts the days on their own. The same is true if one returns after three days, in which case, even if the mourner returns from a nearby place, he or she would be obliged to observe the full seven days.

In our case, Rafael had indeed returned within three days. However, since he came back from a distant location, he must observe the full seven-day period of mourning.

★ | Who's Who?

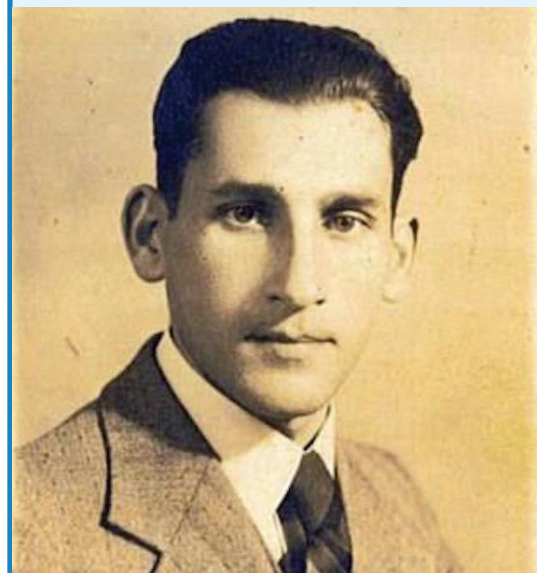
Avraham Yair Stern

1907-1942

Avraham Stern was born in Poland to a Zionist family and moved to *Eretz Yisrael* on his own at the age of 18. He joined the *Haganah*, the underground military organization, and devoted his life to fight for Jewish independence. In 1931, a new armed Jewish underground organization was founded called *Irgun Tzva'ee Leumi (Etzel)*. Stern joined *Etzel* and used the underground nickname *Yair*, as a tribute to the commander at ancient Masada named Eliezer Ben-Yair.

In 1937, *Etzel* split, which resulted in some members returning to the *Haganah*. Stern founded the radical opposition group called *Lehi* when *Etzel* members decided not to attack the British during World War II.

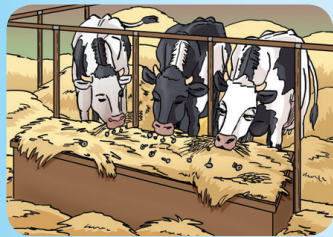
Stern's political views and some petty crimes resulted in the British killing him. While clearly a military figure, Avraham Stern is also remembered for his poetry which focused on his intense love of *Eretz Yisrael*.



Avraham Yair Stern. Photo Source: Wikipedia



Daf 51: "בית הכוסות" – "Reticulum" (Second Stomach)



Cattle and sheep do not inspect their food very carefully when they eat. Therefore, if small pieces of metal, nails, screws, and the like, get mixed into their food, the animals sometimes eat these items. When a foreign object passes through the intestines of an animal, its body separates the metal pieces from the food and sends the metal to the smaller stomach close to the diaphragm, called the "Beit HaKosot" (reticulum, or second stomach). If a needle or a nail, or any other foreign body becomes imbedded into the wall of the "Beit HaKosot" and punctures it, that animal becomes a *treifah*.

Daf 52: בעלי חיים דורסים – Animals of Prey



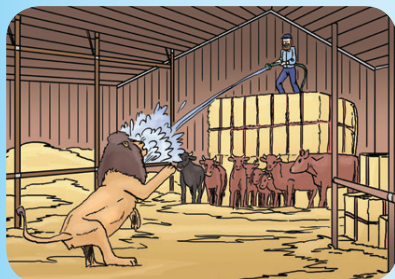
Having been "D'rusa" (clawed) renders an animal a "treifah." "D'rusa" refers to an animal that was attacked and punctured by the claws of an animal of prey. Does a small predatory animal that claws and punctures a large animal also render that large animal a *treifah*? The answer is no.

The *Shulchan Arukh* states that there are degrees in this matter: An attack by a lion on any animal makes that other animal a *treifah*. A wolf that claws cattle does not make the cattle *treifah*, even if the victim is a young calf. However, if a wolf claws a flock animal, even a large sheep, the animal does become a *treifah*.

A cat, a mongoose, and a weasel do not render large sheep a *treifah*. However, if any of those three animals were to claw a young goat, lamb, or bird, the victim does become a *treifah*.



Daf 53: "ספק דרוסה" – "Uncertainty as to Whether an Animal was Clawed"



Gedalya woke up in the middle of the night and discovered that a lion was in his barn and was scaring the bulls. Gedalya was able to drive away the lion, but while he stroked the back of one of the bulls, his finger brushed over something sharp. Gedalya pulled the sharp object out of the bull's skin and discovered it to be a lion's fingernail.

In such a case, the bull is considered a "Safek D'rusa." It has an uncertain status, because we are concerned the lion might have stuck its claw in the bull's back. Until it can be verified whether or not the bull had been clawed the bull is treated stringently as if it had been clawed.

Made in Israel

The TROPHY

Developed by: Rafael Advanced Defense Systems & Elta (2009)

Israel is always exploring innovative ways to keep its military safe from enemy attack. The TROPHY system, known in Hebrew as *me'il ruach*, which means windbreaker, is an active defense system designed to protect tanks and other armored vehicles from missiles and rockets. The system was developed by Rafael, which is Israel's defense technology company, together with Elta, a subsidiary of Israel Aircraft Industries. TROPHY is designed to provide active defense for Israeli tanks and armored personnel carriers from any type of weaponry.

TROPHY consists of radar systems that track incoming missiles and then fires metal pellets directly at the missile forcing it to explode before it makes contact with the tank. Rafael recently signed a contract to begin to supply the system to the United States Army. This contract was awarded after extensive evaluation of TROPHY's worth.

Thank you Israeli weaponry experts for developing innovative methods to keep soldiers safe!



(Top) Trophy's AESA radar and sample launcher. (Bottom) Rafael's "Trophy" on Namer AFV. Photo Source: Wikipedia.

Look closely at the illustration and answer the following questions:

1. Who is the main character in the illustration and what was his position?
2. Which organization's emblem is hanging on the wall?
3. At what address did this character hide and with which family?
4. What is written on the paper on the table next to the main character?
5. Whose silhouette is seen through the window, carrying a weapon?



1) Avraham Yair Stern, Commander of the Lehi organization; 2) The emblem of the Lehi organization; 3) The Savorai family, at 6 Mizrachti Street in Tel Aviv; 4) The Lehi anthem, titled: "Unknown soldiers"; 5) The British officers who were looking for Stern.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Who was "Natan HaBavli"?
2. What is a "d'rusa" and what is a "safek d'rusa"?
3. If an animal has been slaughtered according to halacha, but a puncture is found in its lungs — is it prohibited or permissible to eat?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah for the Shabbat Table

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל
בְּתוֹךְ הַיָּם בַּיַּבֵּשָׁה

In our *parasha* we are told about the great miracle of the splitting of the Red Sea. At first the Torah says: "And *B'nai Yisrael* came on the sea into the land." A later verse says the opposite— "And *B'nai Yisrael* went on land into the sea." Why was "the sea" written once before "the land" whereas the second time "the land" was written before "the sea"?

The Vilna Gaon explains there were some people of great faith among *B'nai Yisrael* who, out of their profound trust in God, dared to jump straight to the sea — even though it had not yet split. It was regarding these people that the Torah said, "And *B'nai Yisrael* went into the sea," and only afterwards did it become "land."

However, there were others whose faith was weak. They did not dare enter the sea, until they saw with their own eyes that it had indeed become land. Regarding these people, the Torah wrote "the land" first, saying: "they went on the land within the sea."

Regarding the strong believers, the Torah said — "And the water served as a wall [חומה] for them" to protect them from any misfortune. Regarding those of lesser faith, however, the Torah said "and the water was hot [חמה] for them" — (in *k'tiv cha'sehr*) — i.e. without the letter "ו". Spelled thusly, the word connoted God's *ka'as* (anger) and *chey'mah* (fury) at their lack of belief in His powers of salvation.

COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

פרק א: המגילה נקראת CHAPTER 1: THE MEGILLAH IS READ

קָרְבַּן נֶדֶר וְקָרְבַּן נְדָבָה

DAF 8: COMMITMENT TO MAKE AN OFFERING AND A GIFT OFFERING

What is the difference between a *Korban* “*Neder*” and a *Korban* “*Nedavah*”? The essential difference is in how the donor states his binding commitment to bring a sacrifice.

If Reuven pointed to an animal and said: “This animal will be a *korban*,” then he is obligated to offer that particular animal in the *Beit HaMikdash*. However, if that animal dies, is stolen, or it gets a blemish making it unfit for the *Beit HaMikdash*, Reuven is not required to bring a replacement offering. Why? Because Reuven promised to offer a specific animal, and that animal can no longer be offered. That animal is referred to as a “*Nedavah*.”

However, if Reuven said “I commit to bring an animal to the *Beit HaMikdash*,” and did not specify which animal he will offer, his obligation is quite different. If later on, after Reuven designates an animal to satisfy his vow, that animal suddenly dies, Reuven is obligated bring a replacement animal. This type of *Korban* is called a “*Neder*.”

αλήθεια
Torá

תַּרְגוּם הַתּוֹרָה לְשׂוֹפָהּ הַיּוֹנִית

DAF 9: TRANSLATION OF THE TORAH INTO THE GREEK LANGUAGE

The Talmud recounts an incident from the days of Ptolemy, King of Egypt. King Ptolemy summoned 72 *chachamim* to his palace. The king ordered them each to be put in separate rooms and instructed them to translate the Torah into the Greek language. Why did the king separate them? He was concerned that they might conspire to intentionally mistranslate parts of Torah and conceal some elements of Jewish wisdom. With each *chacham* in a separate room, however, they would be afraid not to translate the entire Torah text correctly. Any inconsistency between the various translations would be exposed and the falsifiers subject to punishment.

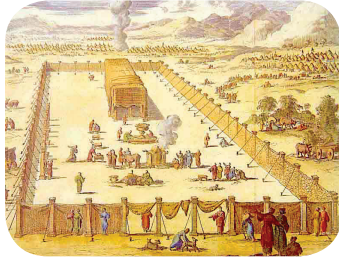
However, God put it into the hearts of all the *chachamim* to translate certain sensitive passages in precisely the same alternative manner. For instance, the Torah states that the “*arnevet*” (female rabbit) is *tameh* (ritually unclean) and forbidden to eat. The *chachamim* did not write “*arnevet*,” lest the king get insulted, as his wife was named Arnevet.



הַמִּשְׁכָּנוֹת וּבֵית הַמִּקְדָּשׁ שֶׁל עַם יִשְׂרָאֵל

DAF 10: THE TABERNACLES AND TEMPLES OF ISRAEL

The Gemara records the location and longevity of the various places of sacrificial worship in Jewish history.



Mishkan Midbar: The original desert *Mishkan* (Tabernacle) was constructed by Moshe during the second year of the Israelites' sojourn in the wilderness. That *Mishkan* functioned for 39 years, until *Am Yisrael* entered *Eretz Yisrael*.

Mishkan Gilgal: In *Eretz Yisrael*, the *Mishkan* was built in the city of Gilgal, which stood for 14 years, during the time the Israelites conquered the land and divided territorial portions between the *shvatim* (tribes).

Mishkan Shiloh: Next, a permanent stone structure was built at Shiloh. Though the walls were made of stone, the roof was fashioned from the *yeriot* (cloth) woven by Moshe Rabbeinu for the *Mishkan Midbar*. God's Presence rested in the *Mishkan* at Shiloh for 369 years. This was the era of the *Shoftim* (Judges). God punished *Am Yisrael* for their misdeeds by having the Philistines destroy this *Mishkan*.

Another Mishkan: Later, the *Mishkan* was temporarily based in Nov and then Gibeon. This era lasted for 57 years, through the tenures of Shmuel, King Shaul, King David, and the first few years of King Shlomo's reign.

First Beit Hamikdash: Then, King Shlomo built the First *Beit HaMikdash* on Mount Moriah in Jerusalem, after which no other location would ever function as the earthly seat of God's Presence. This took place 480 years after the exodus from Egypt.

QUESTIONS OF THE WEEK

1. What is the difference between a *Nedavah* and a *Neder*?
2. What miracle occurred when the 72 *chachamim* were forced to translate the Torah?
3. In total, how many years did the *Mishkan* stand and in how many different places?

PLEASE E-MAIL ANSWERS TO: purim@talmudisraeli.co.il
A TALMUD ISRAELI Siyyum Certificate will be awarded to devoted learners who answer the questions each week.

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

TALMUD ISRAELI—DAF YOMI FOR US
 112 W. 34TH ST., 18TH FL. • NY, NY 10120

SPONSORED BY:
 MEDISON

CHAIRMAN, DAF YOMI FOR US: GAL NAOR
 DIRECTOR, DAF YOMI FOR US: YAEL SCHULMAN
www.talmudisraeli.com • yael@talmudisraeli.co.il
 TEL. 914/413-3128