

In honor of Purim
TALMUD ISRAELI
 invites you to complete
MASECHET MEGILLAH
 Learn 3 dapim each week (See Inside)

Daf 40: אין אדם אוסר דבר שאינו שלו – A Person Cannot Deem an Item as Forbidden If It Does Not Belong to Them

One of the *dinim* (laws) we learn on this *daf* is: “*Ayn adam oh’sehr davar she’ayno shelo*” (a person cannot render an item forbidden if it does not belong to him or her).



An idol worshipper stood on the riverbank and bowed down to a puddle of water that had collected there. Even if the individual performed an act of *avodah zarah* (idol worship) that would not make the water *assur* (prohibited), since that water does not belong to the idol worshipper.

However, if the idol worshipper took some of the water into his hands (which constitutes acquisition of the water), and then bows down to the water, it would become prohibited to derive benefit from that water under the laws governing *avodah zarah*.

Furthermore, if an individual were to kill a friend’s animal for the sake of idolatry, it would remain permissible to eat the meat of that animal — because the animal did not belong to the idolater. However, if an individual killed one of his/her own animals for the sake of *avodah zarah*, that person’s actions would render the carcass utterly prohibited.

Daf 41: מדוע אסור לשחט מעל הים? – Why Is It Prohibited To Perform Shechita Over An Ocean?

The *Mishnah* states it is prohibited to perform *shechita* over an ocean or river because there were idol worshippers who worshipped water. These idol worshippers were accustomed to performing *shechita* of animals into the ocean and river — as if they were sacrificing the animal to these bodies of water. Therefore, *Chazal* decreed that Jews may not perform *shechita* over bodies of water, so they would not appear as if they too, Heaven forbid, had offered a sacrifice for the sake of *avodah zarah*.



FROM THE TALMUD
 SEDER KODASHIM
 MASECHET CHULLIN
daf 40

מן התלמוד:
 סדר קודשים, מסכת חולין, דף מ':
 ”השוחט לשום הרים,
 לשום גבעות, לשום נהרות,
 לשום מדברות ... הרי אלו זבחי מתים”

Translation

לשום *Leshum* ... For the sake of
 [worship for ...]

Explanation

If a person performs *shechita* on an animal with sacrificial intent to worship a place or creature, that slaughter is deemed *avodah zarah* (idolatry) and the resultant meat may not be eaten.

Talmud Israeli DAF YOMI FOR US

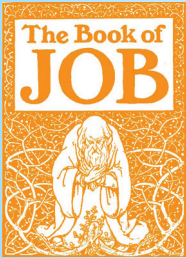
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Daf 42: "טריפה" – "Treifah"

A "Treifah" refers to a *ba'al chai* (animal, living creature) that does not have long to live due to a disease or anatomical defect. According to tradition, the list of diseases which cause an animal to be designated as a "treifah" was transmitted to Moshe at Sinai. In addition, proper *shechita* does not render the meat from a *treifah* permissible to eat. Furthermore, it is prohibited to drink the milk produced by a *beheymah* (animal) *treifah*.

Daf 43: מי היה איוב? – Who Was Job?



A man named Iyov (Job) is mentioned on this daf.

Who was Iyov? The Book of Iyov states that Iyov was a righteous man against whom God allowed *HaSatan* (Heavenly Prosecutor) to inflict severe suffering in order to test whether Iyov would continue to believe in God despite his life's difficulties. Iyov lost his sons and his property, and he contracted a disease that caused him tremendous suffering. Nevertheless, Iyov did not lose his faith. In the end, God revealed Himself to Iyov and gave him twice as much of everything he had lost.

Chazal say that Iyov continued to live by dint of a miracle (under normal circumstances, a patient with his malady would have died). God did not allow *HaSatan* to kill him. However, since Iyov was saved by miraculous means, one should not learn from his case that animals that suffer from similar diseases could continue to live; rather, they are considered *treifot*, whose meat is prohibited.

Daf 44: כָּךְ רָאוי לְהִתְנַהֵּג – Proper Behavior

There are certain acts that despite being technically permitted are nevertheless inappropriate. For example: A *dayan* (judge) was called upon to render judgment in a case between two people regarding a field. One person said: "This field is mine," and the other person said: "This field is mine." The *dayan* researched and ruled that the field belonged to Reuven. If Reuven wanted to sell the field, *me'ikar haDin* (according to the letter of the law) the *dayan* would be permitted to acquire the field from him. However, *Chazal* stated that, in such a case, it is improper for the *dayan* to acquire the property from Reuven, so that no one could claim the *dayan* ruled in favor of *Ploni* (so-and-so) so that he would subsequently sell the property cheaply to the *dayan*.

The Talmud also relates the story of Rav Chisda who would examine *bechorot beheymah* (first-born animals). If the *bechor* had no *moom* (blemish), it was holy and designated as a *korban* (offering). However, if the animal did possess a *moom*, it was labeled *chullin* (secular, non-holy). When Rav Chisda ruled that a certain *bechor* (first born) possessed a *moom* which rendered it *chullin*, he would never purchase that *bechor* from its owner. He wanted to avoid the accusation that, heaven forbid, he had ruled permissively so that he would be able to acquire the animal for a low price.



★ | Who's Who?

Rabbi Abraham Isaac Kook

(1865-1935)

Rabbi Abraham Isaac Kook, a philosopher and Talmudic genius, is considered one of the most important rabbis of the 20th century and one of the fathers of Religious Zionism.

Rav Kook was born in Latvia and was considered a prodigy in his youth. He moved to *Eretz Yisrael* in 1904 to become the Rabbi of Jaffa. Rav Kook became the Chief Rabbi of Jerusalem in 1919 and then assumed the position of the first Ashkenazi Chief Rabbi of *Eretz Yisrael*.

In 1924, Rav Kook founded *Yeshivat Mercaz HaRav*, located in Jerusalem's Kiryat Moshe neighborhood. The yeshiva is a center of Torah learning, created to educate leaders of Israel in Judaic studies and a love for the land. *Mercaz HaRav* is one of the most prominent Zionist *yeshivot*.

Rav Kook was buried in the Mount of Olives cemetery in Jerusalem. The religious moshav *Kfar HaRoeh*, which was founded by *HaPoel Mizרחי*, is named after Rav Kook, as *HaRoeh* is an acronym for *HaRav Avraham HaCohen*.



Rabbi Abraham Isaac Kook (1924). Photo Source: Wikipedia.



Daf 45: שוֹנֵא מִתְּנֹת יָחִידָה – “The Hater of Gifts Will Live”

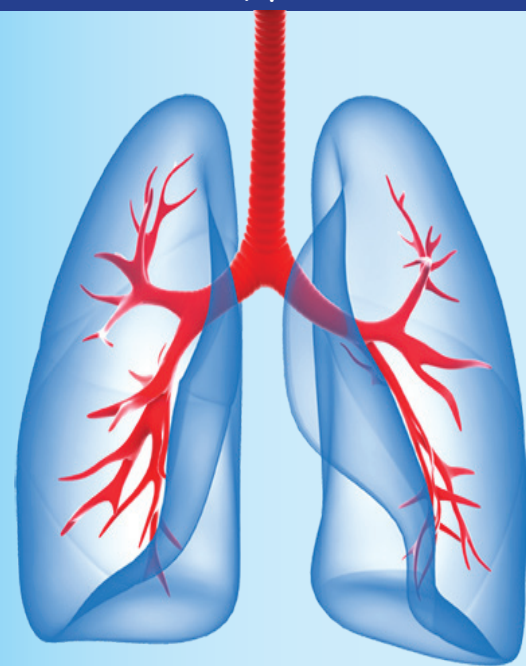


In *Mishlei* (Proverbs 15:27), King Shlomo wrote: “The hater of gifts will live”. Based on this verse, some *tzadikim* do not accept gifts from others. Rather, they trust in God to provide them with all they need.

The Talmud relates that when the House of the Patriarch (leader of *Eretz Yisrael* Jewry) would send over a gift to Rabbi Zeira he would refuse to accept it; he did not want to sustain himself from gifts given by human beings.



Daf 46: סִרְכָּא – *Sirkha*



The upcoming *dapim* deal with “*sirkha*,” the mucus firmly attached to the membrane that surrounds the lung. If one sees this mucus, there is reason to suspect the animal under examination might be *treifah* (possess a fatal illness or health defect), as it is likely the mucus came out of one of the animal’s lungs. How did the mucus become detached from the lung? Because there was a perforation in the lung through which the mucus leaked out. According to Rashi’s approach, if there is a perforation in an animal’s lung, that animal is a *treifah*.

Ba’alei HaTosafot contend the suspicion regarding *sirkha* is not that the mucus would leak out of the lung, rather the opposite: Sometime the *sirkha* is so firmly attached to the lung that detaching it from the lung creates a perforation at the site where it had previously been attached, and that puncture causes the animal to be a *treifah*.

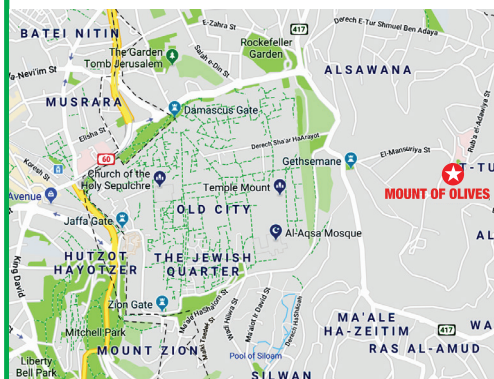
On The Map of Israel

Mount of Olives

Mount of Olives, known in Hebrew as *Har HaZeitim*, is located outside the walls of the Old City of Jerusalem. The site has been a Jewish burial place since ancient times. It is considered a great honor to be buried on the Mount of Olives.

After Israel’s War of Independence, Jerusalem was divided and the Mount of Olives fell into Jordanian hands. Jews did not have access to the cemetery, and the Jordanians destroyed thousands of graves. Following the Six Day War in 1967, Jerusalem in its entirety was finally under Israeli control and the cemetery was rehabilitated.

Some of those buried in the cemetery include the prophets Haggai, Zachariah and Malachi, Rabbi Obadiah of Bartanura, Rabbi Haim ben Atar and Rabbi Shalom Sharabi (the Rashash). Contemporary figures buried there include author Shmuel Yosef Agnon; renowned poet Uri Zvi Greenberg; the founder of Hadassah, Henrietta Szold; Chief Rabbi Abraham HaCohen Kook; Prime Minister Menachem Begin and Eliezer Ben Yehuda, the man who revived the Hebrew language.



Mount of Olives. Photo Source: Google Maps.

Look closely at the illustration and answer the following questions:

1. Who are the three figures in the illustration?
2. What structure is seen through the window?
3. How do the words "Yad Achim Lecha Shlucha" relate to the illustration?
4. What is the connection between the "Zera'im" booklet sitting on the windowsill and the illustration?
5. Who is the figure in the painting on the wall and how does it relate to the other people in the illustration?



1) Rabbi Avraham Zuckerman, Rabbi Moshe Tzvi Neria, and Rebbeitzin Rachel Neria; 2) B'nei Akiava Yeshiva in Kfar HaRo'eh; 3) The words are taken from the B'nei Akiava anthem, written by Rabbi Neria; 4) Rabbi Neria was the editor of the B'nei Akiava newspaper, titled "Zera'im"; 5) It is the image of Rabbi Avraham Yitzchak HaCohen Kook zt"l, who was Rabbi Neria's teacher.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the *pasuk* from which we learn that *tzadikim* not to accept gifts from people?
2. What is "*treifah*" and what is "*sirkha*"?
3. What is the meaning of the expression "*ayn adam oh'sehr davar she'ayno shelo*"?

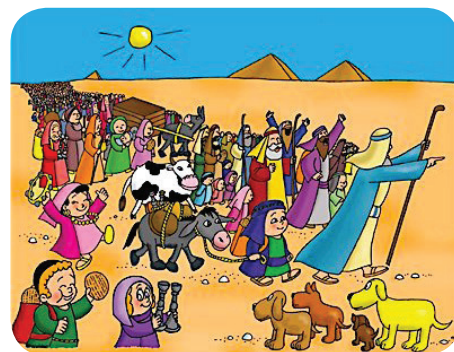
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Dvar Torah for the Shabbat Table

בְּנֵעֲרֵינוּ וּבִזְקָנֵינוּ נִלְדָּה
בְּבָנֵינוּ וּבְבָנוֹתֵינוּ
בְּצִאֲנֵנוּ וּבְבִקְרָנוּ נִלְדָּה
כִּי חַג ה' לָנוּ

There are religions and worldviews that believe loneliness to be the best way, or the only way, to worship God. For that reason, many idol worshippers flee to caves, forests, and deserts to worship their deities. This was also the view held by Pharaoh in our *parasha*. When Moshe asked Pharaoh permission to serve *HaShem* in the wilderness, Pharaoh said, "Let the men go and serve God" because Pharaoh believed the way to worship God was without children and infants who could cause confusion and disrupt concentration.

But Moshe Rabbeinu taught Pharaoh and the entire world that worship of God is not a practice of devotion meant only for adult men. Rather, Divine worship is for all segments of the population, and to be done together as a community. "And Moshe said [to Pharaoh] — 'with our youth and with our elders we will go, with our sons and with our daughters ... for this is *HaShem*'s festival for us.'"



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COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

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

מתי קוראים את המגילה בעיר טבריה?

DAF 5: WHEN SHOULD MEGILLAT ESTHER BE READ IN THE CITY OF TIBERIAS?

Chizkiyah, the son of Rabbi Yehudah HaNasi, lived in the city of Tiberias. His custom was to read *Megillat Esther* on both 14 and 15 Adar. Why did he read on both days? After all, the city of Tiberias was surrounded by a wall during the time of Yehoshua Bin Nun. The appropriate day for Purim in Tiberias would be 15 Adar and not 14 Adar!

The Gemara says that Chizkiyah was not sure if Tiberias was really considered an “*ir mukefet chomah*” (city surrounded by a wall). Why was Chizkiyah unsure? Because one side of the city bordered on Lake Kinneret! It is true that three sides of the city were indeed surrounded by walls since the days of Yehoshua Bin Nun. However, on the fourth side, there is no wall. There is a lake. You might say that Tiberias is still considered an “*ir mukefet chomah*,” because the enemy cannot enter into it. Or, you might say that since in reality, there is no wall on the fourth side, the city is not considered “*mukefet chomah*.” For this reason, Chizkiyah read *Megillat Esther* on both the 14 and 15 Adar.

מדוע ישב רבי זירא בפתח בית המדרש?

DAF 6: WHY DID RABBI ZEIRA SIT AT THE ENTRANCE TO THE BEIT MIDRASH?

Rabbi Zeira was an Amora born in Bavel (Babylonia) to a family of *Kohanim*. Sadly, Rabbi Zeira's father and mother both died when he was still a young boy. Rabbi Zeira long regretted that he did not have the chance to fulfill the *mitzvah* of *Kibbud Av v'Em* (honoring your father and mother).

As a boy, Rabbi Zeira learned Torah all the time and with great enthusiasm. Rabbi Zeira rose to become one of the great Torah scholars of Israel. Years later, Zeira made *aliyah* to *Eretz Yisrael* where he was ordained and earned his title of “Rabbi.” He learned Torah in the city of Tiberias for many years. He was rewarded with a very long life and was known to be an extremely righteous person. When Rabbi Zeira became too weak to learn Torah, he was accustomed to sitting at the entrance of the Beit Midrash. He did so to give himself the opportunity to stand up in front of the *talmidei chachamim* who entered and exited, thereby fulfilling the *mitzvah* of honoring Torah scholars. When Rabbi Zeira died, all of Israel remembered him and was saddened to lose such a great Torah scholar.





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☆ Daf Yomi For US



שלוש מצוות של פורים

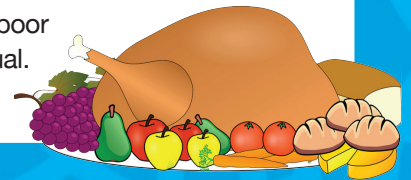
DAF 7: THE THREE MITZVOT OF PURIM

In addition to the reading of the Megillah, there are three *mitzvot* of Purim. *Megillat Esther* 9:19 lists the three other *mitzvot*. The verse reads: "Make them [the days of Purim] *yemai mishteh v'simcha* (days of celebration and joy), and [deliver] *Mishloach Manot* from a person to their friend, and [give] *Matanot L'Evyonim* (gifts to the needy)."

1) Seudat Purim (Purim meal)— The festive Purim holiday meal should be conducted during the day and *not* in the evening, because the *pasuk* says: "**days** of celebration." When one of the *Amoraim* heard this rule, he quickly reviewed it forty times so that he would not forget it.

2) Mishloach Manot— A person should send food items to a friend. How many food items is one required to send? One should send two food items, for example, chicken and potatoes, or cake and berries. Why two food items to one person? Because the verse mandates sending *Mishloach Manot* "*ish l'ray'ay'hu*." *Manot*, portions, is written in the plural and thus indicating a minimum of two sent items. *Ray'ay'hu*, one's friend, is written in the singular and thus indicating that it is sufficient to send food gifts to one friend.

3) Matanot L'Evyonim — The verse mandates the giving of two gifts to a total of two poor people; meaning; one gift to one needy person and another gift to a different needy individual.



QUESTIONS OF THE WEEK

1. What would be a reason to observe two days of Purim?
2. What did Rebbe Zeira do when he was too old and weak learn Torah anymore?
3. In total, how many *Mishloach Manot* and *Matanot L'Evyonim* do we have to give on Purim?

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