

Daf 107: שלוש עשרה הקופות – Thirteen Collection Chests

There were 13 *kupot* (contribution collection chests) stationed within the *Beit HaMikdash* and functioned as the Temple's treasury. Each *kupah* was labeled with according to its purpose:

1. "Tiklin Chaditin" — for new shekel coins, donated to fulfill the obligation of the current year's *machatzit hashekel* (half shekel) tax.
2. *Tiklin Atikin* — for old shekel coins, donated by individuals who did not succeed in donating the *machatzit hashekel* during the previous year;
3. "Kinin" — for the mature bird offering;
4. "Gozalei Olah" — for the young bird offering;
5. "Eitzim" — for logs that make up the array of wood set up on the *miz'be'ach* (altar);
6. "Levona" — for the frankincense offering;
7. "Zahav la'ka'poret" — for gold used to craft the service vessels;

There were six additional chests from which funds were drawn to supply voluntary communal offerings (*nedavot*).

Why was it necessary to have six separate *kupot* for *nedavot*?

Chezkiyah said that the six separate *kupot* corresponded to the six *Batei Av* (patrilineal families) of *kohanim* who served in the *Beit HaMikdash* each week; each *Beit Av* serving on a different day. To maintain the peace between the *kohanim*, a separate *kupah* was established for each *Beit Av* because the *kohanim* benefitted from the skins of the *korbanot*. In this way it was agreed upon in advance who would receive which *korban*.

Rabbi Yochanan maintained that since a large number of coins were donated to the *Beit HaMikdash* it was necessary to establish six *kupot*, because if all the money were to accumulate in one *kupah* those coins could become rusted and ruined.

Daf 108: השור הקדוש – The Sacred Ox



A man decided to consecrate a *korban* (offering) to the *Beit HaMikdash*. He stood and declared: "One of my oxen is designated as a *korban*." However, he did not specify which of his two oxen he intended to consecrate.

Which ox is now considered holy? The *Mishnah* determined that the larger of the two oxen is the

consecrated one — since we surmise that an individual who makes a dedication to the *Beit HaMikdash* intends to donate generously and would surely intend to allocate the better ox for his contribution.



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 110

מן התלמוד:
סדר קודשים, מסכת מנחות, דף ק"י:

”אמר רבי זירא: מאי קראה?
מתוקה שנת העובד
אם מעט ואם הרבה יאכל”

Translation

מהאי קראה? ... Mai kar'ah? ... **What is the pasuk (verse)?**

מתוקה ... Metukah **Sweet**
שנת העובד ... Shey'nat ha'oved ... **Sleep of the laborer**

Explanation

The *Mishnah* teaches that it is not important whether a person brings a large or small *korban* (offering), provided that the one making the *korban* directs his heart to Heaven. Rabbi Zeira brings evidence of this teaching from a verse in *Kohelet* (Ecclesiastes), according to which quantity is not significant, but the spiritual feeling is of true importance.

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Daf 109: שִׁמְעוֹן הַצַּדִּיק – Shimon the Righteous

Shimon *HaTzaddik* served as *Kohen Gadol* (High Priest), following the death of Alexander the Great who ruled over many lands — including *Eretz Yisrael*. This was during the time of the Second *Beit HaMikdash*, when Ptolemy, who served as commander of Alexander the Great's army, had conquered the region. Shimon worked hard, and out of public view, for the good of the nation; both toward its spiritual advancement and for its physical survival.

On this *daf* we learn that one year, Shimon *HaTzaddik* walked out from the *Kodesh HaKodashim* on Yom Kippur and said: "This year, I am going to die." The *kohanim* asked him: "On what basis do you know this?" Shimon *HaTzaddik* responded: "Every Yom Kippur an elder, completely dressed in white garments, accompanies me into the *Kodesh HaKodashim* and we would exit the *Kodesh HaKodashim* together. However, this year, the old man accompanying me entered dressed completely in black garments, as if he was in mourning, and he did not leave with me. I saw this as an indication that I would die this year." Indeed, after the *Sukkot* holiday, Shimon *HaTzaddik* passed away.



Daf 110: סֵימָן מַסַּכֶּת מְנַחֹת – The Conclusion of Tractate Menachot

On this *daf*, the final *daf* in *Masechet Menachot*, the Talmud praises *talmidei chachamim* for their dedicated study of Torah.

Rabbi Shmuel Bar Nachmani said in the name of Rabbi Yonatan: The *Kadosh Baruch Hu* ascribes merit to dedicated Torah scholars, as if they had burned incense as offerings in His honor. Rabbi Yochanan said: The *Kadosh Baruch Hu* ascribes merit to *talmidei chachamim* who study the *halachot* of *Beit HaMikdash* service, as if the *Beit HaMikdash* had been built during their lifetime (and they had served in it). Reish Lakish said: One who engages in the study of Torah is considered as if he offered a *Korban Olah* (burnt offering), *Korban Mincha* (meal offering), *Korban Chatat* (sin offering), as well as a *Korban Asham* (guilt offering).



★ | Who's Who

Chana Senesh (1921-1944)

Chana Senesh was a poet who lived a short but incredibly noteworthy life. Born in Hungary, Senesh encountered anti-Semitism, which prompted her to learn more about the Zionist movement. She studied Hebrew and moved to *Eretz Yisrael* when she was 18 years old. Senesh studied at an agricultural school at Moshav Nahalal.

After finishing her studies, Senesh joined the *Haganah*, which was the pre-State Jewish army that became the core of the Israel Defense Forces.

In 1943, Senesh joined the British Army to become a paratrooper. In 1944, after training in Egypt, she parachuted into Yugoslavia with the intent of assisting Allied efforts and to help the Jewish communities there. Senesh later crossed into Hungary and was almost immediately caught and tortured by police. Despite the fact that her life was in danger, Senesh never revealed secrets about the mission and defended her activities. She was executed at only 23 years of age.

Senesh was courageous, heroic, and gifted - she lived and died for what she believed in: the Jewish people and *Eretz Yisrael*.



Hannah Senesh in a Hungarian army uniform as a Purim costume. Photo Source: Wikipedia.



מַסֶּכֶת חוּלִין
פֶּרֶק א' – הַבֵּל שׁוֹחֵטִין
TRACTATE CHULLIN:
Ch. 1 — ANYONE MAY PERFORM SHECHITA

Daf 2: מַסֶּכֶת חוּלִין – Tractate Chullin

Masechet Chullin is one of the longest in the Babylonian Talmud. *Masechet Chullin* deals with a number of subjects: laws governing *shechita* (ritual slaughter); attributes required to deem species of animal, bird, fish and insect kosher; ritual uncleanness of a dead animal; the *mitzvah* of covering the remaining blood following *shechita*; the ban on consuming the sciatic nerve; the ban on mixing *basar b'chalav* (meat and milk); prohibited and permitted mixtures; laws regarding (*eyver min ha'chai*) limbs torn from live animals; priestly gifts; and sending the mother bird away before taking her young or eggs from the nest (*shi'luach ha'ken*).

The *halachot* of *Masechet Chullin* are detailed in "Yoreh Deah", which is the second volume of the compendiums of Jewish law, entitled the "Tur" (*Ar'ba'ah Turim*) and of the later *Shulchan Arukh*, the 16th century code of Jewish law written in *Eretz Yisrael* by Rabbi Yosef Karo.

Daf 3: מִי רָאוּי לְהִיט שׁוֹחֵט? – Who is Fit to Become a Shochet?

The first *perek* (chapter) of *Masechet Chullin*, called: "*HaKol Shochatin*" (Everyone may [ritually] slaughter) specifies which individuals are fit to be a *shochet* whose *shechita* can be relied upon as valid.



In the first section of "Yoreh Deah" the RaM"A (Rabbi Moshe Isserles) listed the necessary qualifications for someone to be authorized as a *shochet*: He must have book knowledge of the *halachot* governing *shechita*; he must be expert in the physical act of *shechita*, having correctly performed the act of *shechita* three times in the presence of a *chacham*; he must be found by the authorizing sage to be quick as well as nimble with his work and not frightened by the sight of blood. For this reason, it is customary that a person receives written approval from an expert rabbi to qualify that individual as a *shochet*. A *shochet* is obligated to review the laws of *shechita* on a periodic basis lest he forget them.

Daf 4: שְׁלֵבֵי הַשְּׁחִיטָה – The Stages of Shechita

The next several *dapim* focus on the *shechita* process, which consists of three steps — 1) checking the knife; 2) the *shechita* itself; 3) examining the lung.

The knife used for *shechita* must be straight and smooth, without any defect or scratches, whatsoever. In the past, the task of examining the knife was the responsibility of a *chacham* or rabbi. However, later on, specific people were appointed to the position of knife-examiner, with the consent and approval of the rabbi.

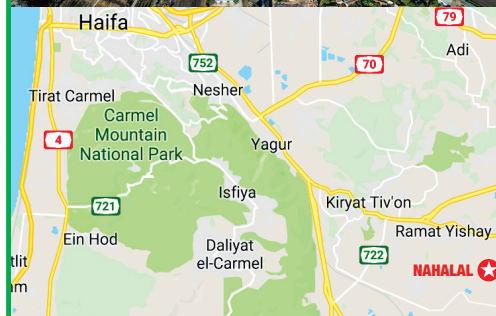
On The Map of Israel

Nahalal

Nahalal, the first moshav, is located in the Jezreel Valley and was founded in 1921. A moshav is a cooperative farm. Unlike a kibbutz, moshav members own their own homes, but work together in common fields with shared equipment. *Nahalal* was founded by 80 families, many of which had arrived in Israel from Eastern Europe as part of the Second and Third *Aliyot*. Some of those who settled in *Nahalal* were originally from *Degania*, the first kibbutz.

Richard Kauffmann, a German architect who made *aliyah* to *Eretz Yisrael* in 1920, designed *Nahalal*. Set up in concentric circles, with its public buildings located in the center and houses located in the outer ring, *Nahalal's* unique design was copied by other moshavim. Kauffmann also designed parts of Jerusalem, Tel Aviv, Afula, Haifa and Herzliya!

Within a year of its founding, there were already 437 people living in *Nahalal*. Today, the moshav covers about 3 square miles and has a population of 845 people.



Look closely at the illustration and answer the following questions:

1. What event is depicted here?
2. When did the depicted event take place?
3. What is the structure on the left side of the image?
4. Who received the Medal of Valor for his actions in this event?



(1) The battle featured in the illustration is on Givat HaTachmoshet (Ammunition Hill); (2) The battle on Givat HaTachmoshet took place during the Six Day War; (3) The structure on the left of the image is the Jordanian Police Academy; (4) Eitan Naveh received the Medal of Valor for his bravery during the battle on Givat HaTachmoshet.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. Why were six separate collection treasuries required in the Beit HaMikdash for voluntary offerings?
2. How did Shimon HaTzaddik know his fate for the coming year?
3. What are the three steps of shechita?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 AMAZON GIFT CERTIFICATE!

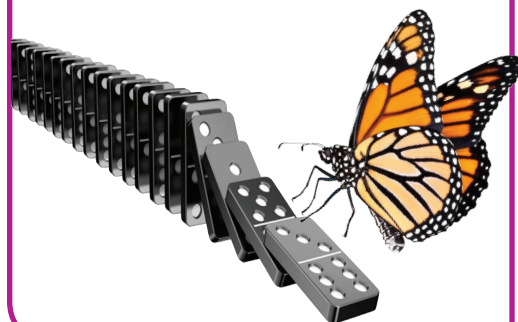
Dvar Torah for the Shabbat Table

פֶּרֶשֶׁת וַיֵּשֶׁב

Sometimes we are not aware of the great importance of our seemingly minor deeds. Our *parasha* mentions Ya'akov's intense love for his young son Yosef and the special striped tunic he made exclusively for him — and not for any of his other sons.

Our sages say in *Masechet Shabbat*: "It is due to two sela (coins) worth of *milat* (fine wool) which he [Ya'akov] gave to Yosef that *B'nai Yisrael* went down to Egypt." This is to say that because of the simple striped tunic Ya'akov gave solely to one of his sons, our ancestors descended to Egypt and were enslaved there for hundreds of years in oppressive bondage.

This phenomenon is known as the "butterfly effect," which means that a small thing happening now can lead to unimaginably great consequences over time. The fluttering of a butterfly in one part of the world can unleash winds causing a hurricane on the other side of the world several weeks later. The story of Ya'akov's love for his son Yosef comes, among other things, to teach us how our simple, everyday actions carry greater significance and power, far more than we usually attribute to them.



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