



SPECIAL **SIYYUM HASHAS** EDITION

TALMUD ISRAELI IS COMPLETING THE SHAS FOR THE FIRST TIME!



Talmud Israeli is expanding
in honor of the 14th cycle
of Daf Yomi. We need your
help to reach more schools,
synagogues,
and communities.

BE IN THE KNOW
JOIN NOW
to begin learning
Masechet Berachot
NEXT WEEK!

Daf 67: מַר עֻקְבָּא – Mar Ukva



Mar Ukva lived during the first Amoraic generation and was a contemporary of Rav and Shmuel. Mar Ukva was an *Amora*, an exceptional Torah scholar, and served as the *Reish Galuta* (Exilarch, or leader of the Babylonian Jewish community). Mar Ukva came from Kafri, the same city as Rav, seat of a renowned *Beit Din* (court), whose power of judgement was considered supreme in the eyes of sages throughout Babylonia. On many occasions, the *Beit Din* in Kafri was chosen to provide the final determination in halachic deliberations between two *gedolim* (expert Torah scholars) such as Shmuel and Karna.

Mar Ukva maintained close contact with the *Nasi* (President) of the *Sanhedrin* in *Eretz Yisrael* and its sages. He would accept the *Sanhedrin's* decision on intercalation of the year (determining of the leap year, with its additional month of Adar) and regarding the setting of festivals.

Daf 68: מַר עֻקְבָּא וּמִצְוַת הַצְדָּקָה – Mar Ukva and the Mitzvah of Tzedakah

Mar Ukva was well known for his generous donations of *tzedakah*, which were usually contributed in private. Over the course of his life, he dispersed a considerable sum of money to *tzedakah* and invested great effort so that needy individuals would not find out the source of the *tzedakah* they received. For one needy man, Mar Ukva customarily slipped *tzedakah* under that person's door. Mar Ukva would then hide himself. On one occasion, the needy man wanted to see who had gifted him them money. When the recipient opened the door, Mar Ukva ran, so that the needy man would not be able to identify him.

Before his passing, Mar Ukva asked to review his financial ledgers. As he read his ledger, Mar Ukva saw that throughout his life he had donated a total of 7,000 golden dinars to *tzedakah*. Mar Ukva was not satisfied with this amount and immediately ordered that half of his remaining wealth also be donated to *tzedakah*.



MILESTONES IN JEWISH HISTORY

LAUNCH OF DAF YOMI

On the first day of the month of Tishrei, the first day of Rosh Hashanah, in 1923, the worldwide Daf Yomi cycle began with thousands of Jewish people around the world learning *Masechet Berachot*.

When the First World Congress of the World Agudath Israel took place in Vienna a month earlier, Rabbi Meir Shapiro, who became the rosh yeshiva of *Yeshivas Chochmei Lublin* in Poland, announced his innovative idea to initiate a new type of learning. Shapiro viewed learning the same *daf* of Talmud by Jewish people around the world as a way of uniting *Am Yisrael*, while at the same time, growing the number of tractates studied.

There are 2,711 pages in the Babylonian Talmud and it takes about seven years and five months to complete the entire cycle before commemorating with a *Siyum Ha'Shas* — the celebratory conclusion of Talmud study. Talmud Israeli – Daf Yomi for Us is honored and delighted to continue Rabbi Shapiro's legacy and engage learners of all ages in the study of Talmud.

On January 4, 2019, we will conclude the 13th Daf Yomi cycle, and on January 5, 2019, we will start the 14th cycle and the beginning of an exciting learning adventure!



Rabbi Meir Shapiro
1887-1933

Daf 69: עורות השורים – Oxen Skins

On this *daf*, the Talmud relates a story that took place in the city of “Gal’hi,” in the land of Sodom. One of the country’s laws required owners of an ox to shepherd the entire local herd for one whole day, while those who *did not* own any oxen were obliged to shepherd the local herd over the course of two full days. The intention of the Sodom lawmakers was to weaken the poor and strengthen the wealthy. The lawmakers wanted to present themselves as law-abiding citizens and they created a distorted system of laws to serve their own personal interests.

One day, an orphan arrived in Gal’hi. They immediately forced him to shepherd all of the cattle in the city. While shepherding, the orphan slaughtered all of the oxen. He later told the townspeople: “We will divide the skins of the oxen as follows: Whoever owned one ox will take one skin; whoever *did not* own any oxen will receive two skins.”

The people of the city asked the orphan: “Based on what do you reach that conclusion?” The orphan replied: “Just as you decided that those who do not own oxen must shepherd the local herd for two days, by that same logic, you are obligated to grant someone who did not own any oxen two ox skins.”



Daf 70: שאלות אנשי אלכסנדריה – Questions of the People of Alexandria

Rabbi Yehoshua visited the people of Alexandria, who posed to him a variety of questions. Some of their queries were wise while other questions were described by the Talmud as “matters of ignorance.”

One of their questions was about Lot’s wife, who was transformed into a pillar of salt when she looked back at the destruction of Sodom. They asked—would Lot’s wife transmit *tum’ah* (ritual impurity) just like a normal corpse? Rabbi Yehoshua replied to them: A corpse transmits *tum’ah*, and a pillar of salt does not transmit *tum’ah*. In other words, once she turned into salt, she transformed into something completely different that would not transmit *tum’ah*.

The second question was about the Shunammite woman whose son died and was brought back to life by Elisha. The Alexandrians sought to know whether that son would transmit *tum’at meht* (ritual impurity transmitted by a corpse) after Elisha brought the boy back to life? Rabbi Yehoshua responded that a corpse transmits *tum’ah* and a living person would not transmit *tum’ah*.



MILESTONES IN JEWISH HISTORY

FOUNDING OF YESHIVAT CHOCHMEI LUBLIN

Yeshivat Chochmei Lublin was founded by Rabbi Meir Shapira ztz”l, to serve as a significant institution of Torah study and to nurture the next generation of *Talmidei Chachamim*. The Yeshiva’s cornerstone was placed on *Lag BaOmer* in 1924, but the actual yeshiva opening happened six years later, on the 28th of Sivan, 1930.

Approximately 400 students studied in the yeshiva’s magnificent six-story building, using the unique *Daf Yomi* method of learning founded by Rabbi Meir Shapira. The yeshiva had more than a hundred rooms, halls, classrooms, housing, a *mikvah*, and more. There was a large library containing close to 22,000 books, as well as a large model of the *Beit HaMikdash*.

When the Nazis reached the city of Lublin in 1940, they destroyed the yeshiva building and burned all of its books in an enormous public bonfire, in Lublin’s market square, whose flames raged for 20 hours. This was the tragic end of the glorious *Yeshivat Chochmei Lublin*.



Front of former *Yeshivat Chochmei Lublin* building.
Photo Source: Wikipedia



דף 71: – איך זוכים לחוכמת התורה? How Does One Become Wise?

The sages of Alexandria asked Rabbi Yehoshua what an individual can do to acquire Torah wisdom? Rabbi Yehoshua replied: Increase one's time spent sitting in a *Beit Midrash* and minimize one's time spent on business dealings. The sages of Alexandria responded that many people had done just so, but it did not help them become wise. Then, Rabbi Yehoshua said that someone who wants to acquire Torah wisdom should pray for mercy to the One to Whom wisdom belongs (God). On this matter, Rabbi Hiyya taught a parable about a flesh-and-blood king who prepared a feast for his servants. While waiters began to distribute food to all the servants, the king served meals directly to those whom the king loved. Likewise, Torah wisdom is given directly from God. Therefore, one needs to pray to *HaShem* in order to merit that wisdom.

דף 72: – מובטח לו שהוא בן עולם הבא Destined For The World To Come

Masechet Niddah concludes on the next *daf*. The *Gemara* closes with the teaching: “*Tanna d’Bei Eliyahu* (School of Elijah) taught: Anyone who studies *halachot* every day is guaranteed entry into the World to Come.” Who is this Eliyahu? Some suggest it is a sage from the Tannaitic period. Others, notably the *Chid”a* (Rabbi Chaim Yosef David Azulai, 18th century) maintain that “*Tanna d’Bei Eliyahu*” refers to *Eliyahu HaNavi*.

What is the connection between the regular study of halachot and entry into the Next World? Chatam Sofer explained that the *Shechinah* (Divine Presence) rests only on those who are in a state of happiness derived from *mitzvah* performance. One who studies Torah can always find joy and avoid petty arguments with others. In other words, a person who studies Torah daily is guaranteed a place in *Olam Haba*, because that person lives in peace and harmony with everyone.

תנא דבי אליהו:
”כל השונה הלכות בכל יום
מובטח לו שהוא
בן העולם הבא”

Dvar Torah VAYIGASH

“וַתְּהִי הָאָרֶץ
לְפָרַעֲהוּ”

As part of his plan to manage the famine in Egypt, Yosef acquired all Egyptian wealth and nationalized it for the benefit of the kingdom: “And the land passed over to Pharaoh” (Genesis 47:20). The Torah extensively describes this economic-political maneuver. What was so important about it as to warrant being mentioned in the Torah?

In *Masechet Sanhedrin*, the Talmud says that during the time of Alexander the Great, the Egyptians came and demanded all the property that the Jews took with them when they went out of Egypt. A Jew named Geviah Ben-Pesisa responded to the Egyptians that first *they* should remit all of the backpay that the Israelites never received while working all those years in bondage; and only then will there be something to talk about regarding the property. The Egyptians understood Geviah Ben-Pesisa and chose to flee.

“*Meshech Chochma*” explained that if Yosef had not “nationalized” all of the Egyptian property and gained title of it for Pharaoh, then Ben Pasisa’s claim would have been without merit. Otherwise, what would the connection be between the debt of the Egyptian kingdom, which enslaved the Israelites, and the property that Israel took from private Egyptians?

Therefore, the Torah emphasized that Yosef bought and nationalized all of the property in Egypt, so that in due course, it would be possible to claim that the property taken by *B’nai Yisrael* was the property of the wicked kingdom that owed Israel so much more.

**סיים המסכת וכל הש"ס -
Daf 73: Completion of the Masechet
AND the Entire Shas**

This *daf* is the concluding *daf* of *Masechet Niddah*, as well as the final *daf* in the entire *Shas*! When a Jew is privileged to complete learning an entire *perek* (chapter) of *Gemara*, a whole *masechet*, and all the more so, the entire *Shas*, that person says: “*Hadran alakh Perek Ploni*” or “*Hadran alakh Masechet Ploni*.”

“*Hadran*” means “return.” One who concludes the study of a full section of Torah or Torah *she’be’al peh*, recites the phrase above in hopes of returning, God-willing, to study that portion again. Likewise, it is customary to call out “*Chazak*” when completing one of the Five Books of the Torah, signaling the intention to return to that text and to not be satisfied with having only read the material once. It is a prayer that God should give one the strength to return for another round of study.

הָדְרוּן עַלְךָ תִּלְמוּד בְּבִלְי
 וְהִדְרֵךְ עֲלוֹךְ
 דַּעְתּוֹן עַלְךָ תִּלְמוּד בְּבִלְי
 וְדַעְתּוֹן עֲלוֹךְ
 לֹא נִתְנָשִׁי מִיְּנֵךְ תִּלְמוּד בְּבִלְי וְלֹא תִתְנָשִׁי מִיְּנֵךְ
 לֹא בַעֲלָמָא הָדִין וְלֹא בַעֲלָמָא דְאַתִּי:

 יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי
 כְּשֵׁם שְׁעִזְרַתְנִי לְסִיּוּם תִּלְמוּד בְּבִלְי
 (בְּהוֹצֵאת הַתִּלְמוּד הַיִּשְׂרָאֵלִי),
 כֵּן תִּעֲזָרְנִי לְהַתְחִיל מְסַכְתּוֹת
 וְסִפְרִים אֲחֵרִים וְלְסִיּוּמָם.

 אָמֵן

We will return to you, Babylonian Talmud, and you will return to us; our mind is on you, Babylonian Talmud, and your mind is on us; we will not forget you, Babylonian Talmud, and you will not forget us – not in this world and not in the world to come. May it be your will, HaShem my God, just as You have helped me to complete the Babylonian Talmud, so too may you help me to start other tractates and books, and to complete them, to learn and to teach, to observe and to enact and to fulfill all the words of the teaching of your Torah with love. **AMEN.**

מסכתות התלמוד הבבלי

**TRACTATES OF THE
BABYLONIAN TALMUD**



SEDER ZERAIM

- Berachot



SEDER MO'ED

- Shabbat Eruvin Pesachim Shekalim
- Yoma Sukkah Beitzah
- Rosh Hashanah Ta'anit Megillah
- Moed Katan Chagigah



SEDER NASHIM

- Yevamot Ketubot Nedarim Nazir
- Sotah Gitin Kiddushin



SEDER NEZIKIN

- Bava Kamma Bava Metzia
- Bava Batra Sanhedrin Makkot
- Shevuot Avodah Zarah Horayot



SEDER KODASHIM

- Zevachim Menachot Chulin
- Bechorot Arachin Temurah
- Keritot Meilah

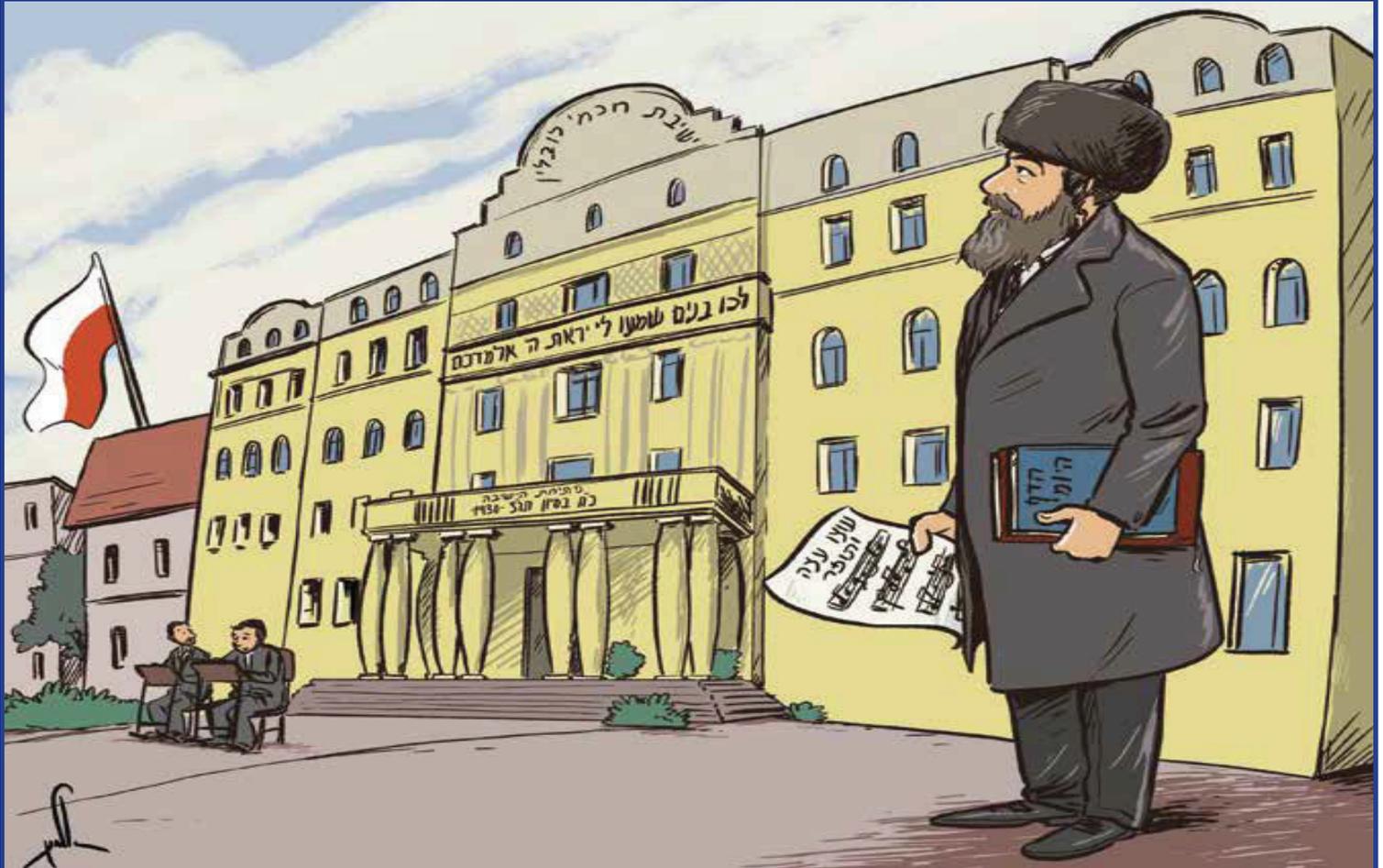


SEDER TAHAROT

- Niddah

Look closely at the illustration and answer the following questions:

1. What building appears in the illustration?
2. Who is the man standing in front of the building?
3. What items is the man holding in his hand and how are they related to him?
4. Which country's flag hangs on the building and how is it related to the illustration?
5. What Torah verse is written above the building's entrance?
6. When did classes begin in this building?



1) The building of Yeshivat Chachamel Lublin; 2) Rabbi Meir Shapira of Lublin, zt"l; 3) Rabbi Shapira is holding a Daf Yomi page, the daily Talmudic study program which he established, as well as the sheet music for the song "Utzu eitzah ve'turaf," composed by Rabbi Shapira; 4) The flag of Poland, the country in which Yeshivat Chachamel Lublin was located; 5) "Lechu banim shim'u li, yirat Hashem ahlam de'chem"; (Go out children and heed me; fear of God I will teach you); 6) 28 Nissan 5690 (1930).

QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Who was Mar Ukba and which mitzvah was he know to meticulously observe?
2. What was Rabbi Yehoshua's advice on how to acquire Torah wisdom?
3. Who was "Tanna d'Bei Eliyahu"?
4. What does the word "Hadran" mean? What is the intention behind saying it when one completes a masechet?

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

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