

Seder Moed | Masechet Shekalim 14-20 | Shabbat Parashat Shemini | 22-28 Nissan (April 4-10)

יום הזיכרון
לשואה ולגבורהDaf 14: מעשה ההצלה מהנהר –
A CASE OF RESCUE FROM THE RIVER

A man was nicknamed “Chassid” (righteous one) because he devoted all his energy to performing extraordinary acts of *chesed*. He dug large ditches that would fill with rainwater and provide drinking water for travelers. As the Chassid’s daughter walked to her wedding, she passed alongside a river. Suddenly, a rush of water washed the young woman into the river. Everyone was sad because they thought she had died.

Rabbi Pinchas Ben Yair heard about the incident and prayed: “Master of the Universe, this man works so hard to help other people and bring them water. Does he deserve to have his daughter die because of water?” It soon became clear that the Chassid’s daughter survived. How? Some say that an angel in Rabbi Pinchas Ben Yair’s image appeared within the water and rescued her.

Daf 15: לקיים מצות צדקה בכבוד – FULFILLING THE
MITZVAH OF TZEDAKAH RESPECTFULLYSCAN TO VIEW
VIDEO ABOUT
THIS DAF

The *mitzvah* of *tzedakah* needs to be fulfilled in a manner that does not embarrass the needy. There was a special room in the Beit HaMikdash nicknamed “Lishkat Ha’cha’sha’in” (the secretive chamber) where people would deposit money. A person who was embarrassed to receive *tzedakah* directly could go to this secluded place and take as much *tzedakah* as needed without being noticed.

The Gemarah also teaches about a *chesed* performed by Rabbi Eliezer Ben Ya’akov. When a blind man came to town, Rabbi Eliezer sat down on the ground next to his chair. The townspeople said: If Rabbi Eliezer Ben Ya’akov shows this man such great respect, he undoubtedly is a very important person. From then on, the man was respected and given ample sustenance in a dignified fashion.

FROM THE TALMUD
SEDER MOED
MASECHET SHEKALIM
DAF 14

מן התלמוד:

סדר מועד, מסכת שקלים דף י"ד:

”כתיב ”והביטו אחרי משה עד בואו האוהלה”. תרין אמוראי, חד אמר לגנאי וחד אמר לשבח. מאן דאמר לגנאי חמון שקין חמון כרעין חמון קופד אכיל מן דיהודאי ושתי מן דיהודאי כל מדליה מן דיהודאי. ומאן דאמר לשבח מחמי צדיקאי ומזכי טוביא דזכת למיחמי יתיה.”

Translation

תרין... T'rayn ... Two

חד... Chad ... One

לגנאי... L'g'nai ... To denigrate

לשבח... L'shevach ... To praise

Explanation

Two *amoraim* disagreed regarding *B'nei Yisrael's* intention when they stared at Moshe [walking into his tent]. One *amora* said they stared as a means of reproach, criticizing Moshe for eating and drinking and becoming fat at Israel's expense. And one [other *amora*] said *B'nei Yisrael* gazed at Moshe as a sign of praise. They wanted the honor of observing Moshe, because it is a great privilege to behold the righteous.

TALMUD ISRAELI
Daf Yomi For Us
on your smartphone –
EACH DAY!

Receive the daily *daf* in your inbox and/or your phone via WhatsApp and join the hundreds of thousands of Jews around the world who learn every day!

SIGN UP NOW

to receive our weekly publication,
Daf of the Day via e-mail and/or WhatsApp
WWW.TALMUDISRAELI.ORG/SIGNUP



Daf 16: שֶׁמֶן הַמִּשְׁחָה – ANOINTING OIL

Moshe Rabbeinu smeared all of the utensils of the *mishkan* (tabernacle) with *shemen ha'mish'chah* (anointing oil). He also anointed his brother Aharon and Aharon's sons with the special oil. Each time a new *Kohen Gadol* was appointed, or when a new king was named who was a descendant of the Davidic line, that individual was anointed with oil. However, if the appointee's father was king, that person was not anointed.

There was an exceptional miracle involving the *shemen ha'mishchah*. Moshe prepared the *shemen ha'mishchah* from twelve *log* of olive oil. He cooked boiled herbs in the oil, after which the oil was used to anoint *kohanim gedolim* and kings for many generations. Yet, tradition relates that the quantity of *shemen ha'mishchah* remained the same as when Moshe Rabbeinu first produced it.

Where can the *shemen ha'mishchah* be found today? According to the Talmud, King Yoshiyahu concealed it in a secret hiding place, together with the *aron* (Holy Ark) that stood in the *Kodesh HaKodashim* (Holy of Holies) and which housed the *Luchot HaBrit* (Tablets of the Covenant). He did this out of concern that other nations were about to conquer *Eretz Yisrael*, and he did not want them to take these sacred objects.



Daf 17: הַמַּעֵין שֶׁיֵּצֵא מִבֵּית הַמִּקְדָּשׁ – THE SPRING THAT FLOWED FROM THE BEIT HAMIKDASH



One of the gates at the *Beit HaMikdash* was called “*Sha’ar Ha’Mayim*” (Water Gate). Rabbi Eliezer Ben Ya’akov noted that the Prophets mention that a wondrous miracle will take in the *Beit HaMikdash* in the future. A very small spring of water will stream under the threshold of the door of the *Kodesh HaKodashim*. As the stream advances, the water will flow more abundantly and forcefully. These waters will flow out from the *Beit HaMikdash* through the “*sha’ar ha’mayim*,” hence the name of the gate.

After the water leaves the *Beit HaMikdash*, its flow will be so forceful that even an enormous ship would not be able to pass through. These will be blessed waters containing a multitude of fish, and on the banks of the stream, unique trees will grow whose leaves cure a variety of diseases.

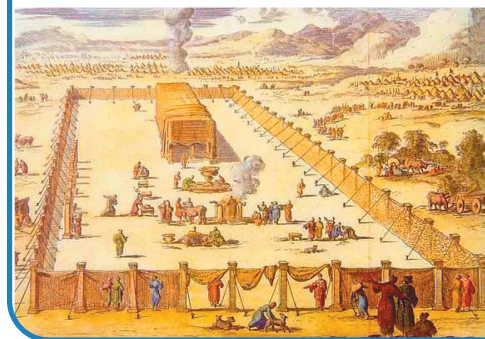
Dvar Torah SHEMINI

פרשת שמיני

Why did Aharon's sons, Nadav and Avihu, have to die on the first day of the functioning of the Tabernacle? That day was supposed to be a happy and glorious occasion for *B'nai Yisrael*. Instead, the event was marred by the deaths of two *kohanim* because they brought a foreign fire. Couldn't their punishments have been delayed by a few days so as not to ruin the *simcha*?

The Dubner Maggid offers an answer: God did not want *B'nai Yisrael* to develop the erroneous notion that the *Mishkan* will solve all of their problems or automatically atone for all their sins. Rather, it was necessary to teach that a person's behavior determines his/her fate. Accordingly, the best lesson was for the people to see Nadav and Avihu suffer the consequences of straying from the commands of Hashem.

The ultimate success of the Jewish people, and our people's ability to sustain the Divine Presence among us, will depend upon our own deeds and our compliance with God's will.



Daf 18: כַּמָּה מְנוֹרוֹת וְשֻׁלְחָנוֹת הָיוּ בְּבֵית הַמִּקְדָּשׁ? – HOW MANY LAMPS AND TABLES WERE IN THE BEIT HAMIKDASH?



Concerning the Tabernacle, the Torah mandates one golden *menorah* for candle lighting and one golden table for placement of the *lechem hapanim* (showbread). King Solomon added another ten golden lamps and ten golden tables to glorify and beautify the First *Beit HaMikdash*. To craft one gold lamp, King Solomon had to provide 1,000 measures of gold.

How is that possible? It is written in the Torah that the gold *menorah* weighed the equivalent of one measure of gold. If that was the case, why was there a need for 1,000 measures of gold? The Talmud explains that the gold of the *menorah* had to be highly refined, exceptionally clean, and pure. Therefore, they inserted 1,000 gold bars into the kiln (hot, fiery stove), in which they repeatedly purified and refined the gold, until a quantity of just one gold measure remained.

Daf 19: קָנִיתָ בֶּשֶׁר מִנוֹכְרִי – PURCHASE OF MEAT FROM A NON-JEW



According to the Talmud, one should not purchase meat from a non-Jewish butcher, even if most of the meat sold in that city is kosher. Why? The Talmud relates that Rabbi Manna was once walking with his student, Rabbi Elazar, when they saw a non-Jew cutting a piece of meat from his horse. After that, they were horrified to see the person go to the Jewish market with the *treif* (non-kosher) meat. Rabbi Manna saw this and said: "It is prohibited to buy meat from a non-Jew because it may be *treif*. Only if it is certain the non-Jew received the meat from a Jew, is it then permissible to purchase meat from him.

Daf 20: בֶּשֶׁר שֶׁנִּתְעַלַּם מִן הָעֵין – MEAT HIDDEN FROM SIGHT



A Jew walked in the street, carrying a package of meat on his shoulder. Suddenly, a bird of prey called "*daya*" (Milvus, a medium-sized hawk) pounced on him and grabbed the meat. With its powerful force, the bird lifted the package from the man's shoulders and disappeared with the meat. After some time, the man was informed that a package of meat discarded by a bird was found. Thinking this was the piece of meat the bird snatched from him, he took it back.

However, after consultation, his Rav ruled it prohibited to take back and use the meat because the bird could have snatched meat from other people. Perhaps the found package was taken from a non-Jew who carried the meat of a *neveilah* (an animal that did not undergo *shechitah*), and it was, in fact, the *neveilah* meat that was found. This *halachah* is called "*basar sh'nitalemin min ha'ayin*" (literally, meat that was disappeared from the eye). Meaning, meat that disappeared and was not seen [for a period of time] is prohibited to eat, lest it turns out to be a different piece of meat, one that is not kosher.



QUESTIONS FOR THE WEEK

1. How did King Solomon turn 1,000 measures of gold into one measure of gold?
2. What will come out of the *Beit HaMikdash's* entrance in the future?
3. What was placed in the *Lishkat ha'Cha'sha'in*?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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



Check out our TALMUD ISRAELI YouTube Channel

View Talmud Israeli's engaging YouTube videos on a wide variety of *sugiyot* — in Hebrew with English subtitles



BE A GUARDIAN OF THE LEGACY

Yad Vashem

Yad Vashem is Israel's official memorial of the *Shoah* – the Holocaust. It is dedicated to those who perished, those who fought back against the Nazis and those non-Jews who endangered their own lives to save Jews.

Though the idea to establish Yad Vashem – The World Holocaust Remembrance Center, emerged even before World War II ended, it was not until 1953 that the Knesset passed the *Yad Vashem* law, establishing the Martyrs' and Heroes' Remembrance Authority. The first building was built on the Western side of Mount Herzl. The museum opened its doors to the public in 1957. *Yad Vashem's* main focuses are education, research and documentation, and, of course, commemoration of the Holocaust.

A completely new museum, designed by Moshe Safdie, opened in 2005. Leaders from 40 countries were present at the museum's dedication. Over 1 million people visit *Yad Vashem* each year.



Look closely at the illustration and answer the following questions:

- 1 Who is the woman driving the car in the illustration?
- 2 What was this woman doing?
- 3 What honor did she receive, in light of this act?

1) Irena Sendler
2) Saving Jewish children from the Ghetto.
3) Righteous Among the Nations

Righteous Among The Nations



"Righteous Among the Nations" are people who worked to save Jews during the Holocaust, risking their lives and receiving no financial compensation. Over the years, this distinction has been awarded to approximately 26,000 people from various nationalities and religions; the common denominator being their heroism in rescuing Jews in life-threatening danger. In honor of every Righteous Among the Nations, a tree has been planted at the *Yad Vashem* Museum, on a special boulevard, named "Boulevard of the Righteous".



Yad Vashem Hall of Names.
Photo Source: Wikipedia/David Shankbone 2007

FOUNDER & EDITOR-IN-CHIEF: **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

GAL NAOR: CHAIR, DAF YOMI FOR US
Yael SCHULMAN: DIR., DAF YOMI FOR US
www.talmudisraeli.org • yael@talmudisraeli.co.il
TEL. 914/413-3128