

Daf 5: טומאת מקדש – Ritual Impurity in The Beit HaMikdash

On this *daf*, the Talmud discusses various *halachot* regarding “*Tum’at HaMikdash*” (defiling of the Temple). The *Mishnah* tells us that if someone touches something *tamei* (ritually impure) and then enters the *Beit HaMikdash* (due to lack of knowledge of the laws of *tum’ah* and therefore, does not know s/he is *tamei*), that person is not required to bring a *korban* (offering) themselves, rather atonement happens due to the communal *korbanot* offered on *Yom Kippur*.



The Talmud questions: How is it possible there is a Jewish person who has no concept of the laws of *tum’ah*? Abaye suggested an answer: This refers to the case of a Jewish baby who was kidnapped and never had the opportunity to learn Torah and *halacha* — such a person would not know anything about the law of *tum’ah*.

Daf 6: קדושת מקום המקדש – Holiness of The Beit HaMikdash

In the *Mishnah*, *Rabbi Meir* states that goats offered in the *Beit HaMikdash* for *Korban Musaf* atone for any violation pertaining to *tum’ah* (ritual impurity) inside the *Beit HaMikdash*, or for the eating of a *korban* in a state of *tum’ah*, or the entrance of one who is *tamei* into the *Beit HaMikdash*.



In our time, everyone is considered *tamei*. However, the rabbis questioned, since the *Beit HaMikdash* has already been destroyed as a result of our transgressions, is it still prohibited for one to ascend to *Har HaBayit* (the Temple Mount) in a state of *tum’ah*? Different approaches exist among the *poskim* (*halakhic* authorities)

regarding the matter. Some *poskim* say it is forbidden to enter the location where the *Mikdash* (sanctuary) stood in a state of *tum’ah*. They maintain that, even today, one who enters violates a Torah prohibition that is punishable by *karet* (an untimely death or spiritual excision). In contrast, there are also *poskim* who permit going to *Har HaBayit*, under certain *halachic* conditions of partial ritual purity, and only to particular locations in the Temple Mount complex away from the most sacred spots.

What is a *tamei* person required to do after accidentally entering an off-limits, sanctified area? That individual is obligated to find the shortest path out of the complex, as every unnecessary step in a holy place is prohibited.



FROM THE TALMUD
SEDER NEZIKIN
MASECHET SHEVUOT
daf 10

מן התלמוד:

סדר נזיקין, מסכת שבועות, דף י'

”דאמר אביי:

תמוז דההיא שתא מלויי מליוהו,
דכתיב: 'קרא עלי מועד לשבר בְּחוּרֵי'.”

Translation

שטא ... Shata ... Year

מליוהו ... Mil'vay'hu Filled it

Explanation

Abaye said that, in the year Israel sinned by siding with the disillusioned spies who brought back negative reports of *Eretz Yisrael*, the month of *Tammuz* was a ‘full month’ with 30 days, which caused the sin of the spies and the crying of the people that followed to fall on *Tisha B’Av*, which was fixed as a day of weeping, for all generations.

ISRAEL @ 70

Talmud Israeli is an innovative educational program that began in Israel and quickly earned widespread support and approval from Israel's Ministry of Education. *Talmud Israeli* combines the study of Talmud with Torah, modern Jewish history and Israeli history. We strive to grant learners tools that strengthen Jewish identity and connections to Israel and the Jewish people. *Talmud Israeli* brings the teachings of our sages to learners of all ages. As we approach the 70th anniversary of Israel's independence, *Talmud Israeli* has added a featured section that gives readers a comprehensive picture of *Israel's history*. **Please contact us to sign up for Talmud Israeli for your school or synagogue!**



דף 7: קרבן עולה ויורד ומוסר ההשכל – The Sliding-Scale Offering and a Moral Lesson

What is the *Korban Oleh v'Yored* and who is obligated to bring this *korban* (offering)? There are *aveirot* (transgressions) for which the Torah instructs a wealthy person to provide a significant, praiseworthy *korban chatat* (sin offering), and a needy person to bring a simple *korban* that does not cost much money, to atone for the same transgression. For this reason, this *korban* was named "*Oleh v'Yored*," as the required value of the sacrifice increases or decreases, depending on the financial status of the person bringing the offering — i.e., a wealthy person is obligated to offer an animal; an average middle-class person would be obligated to offer a bird; and a needy person would bring flour and oil alone.

Sefer HaChinuch, in *Mitzvah* 123, states that the Torah mandated financial flexibility in the offering this *korban* because God had mercy on the needy and exempted them from bringing an expensive *korban*. From this *mitzvah*, the *Sefer HaChinuch* derives an important conclusion: "Because of this ruling, anyone who knows how to take



advice, will not take on expenses greater than he should, taking into account his financial ability, so as not to require stealing money from people." Meaning, every person needs to be careful not to incur expenses beyond his financial means for fear that, ultimately, he will be forced to steal in order to repay his obligations.

דף 8: תנזיר ושביל הדרך – The Nazirite & The Middle Road

The Talmud cites the statement of *Rabbi Elazar HaKappar*, declaring that a *nazir* (ascetic, nazirite) is a sinner. Why is a *nazir* considered a sinner according to the opinion of *Elazar HaKappar*? A *nazir* is a person who took upon himself the nazirite lifestyle — not to drink wine or shave his head, or become *tamei* (ritually impure) as a result of contact with a corpse. That being the case, what is his transgression? In a few places (e.g., *Masechet Ta'anit*), the Talmud explains that the *nazir's* sin is that he has caused himself sadness by denying himself various material comforts.



The *Meiri* (13th-14th century French Talmudic scholar) explained that the Torah allows one to take a *shevuat nazir* (nazirite oath) if one feels it necessary to set stricter personal limits as a means of overcoming the temptation to sin. But, whoever does not need such strict boundaries need not torment himself — that person can take the middle road, in service to the Creator.

Similarly, in *Hilchot De'ot*, *Rambam* writes that a person should not needlessly practice self-denial. Rather, one should behave as is customary in the world, while fulfilling the Torah and observing the *mitzvot*.

★ | Israeli History

ISRAEL@ שנה למדינת ישראל

70

תשכ"ו/1966 DEDICATION OF THE KNESSET BUILDING

In 1966, the permanent *Knesset* building in *Givat Ram* was dedicated. Until that point, the *Knesset* had convened at *Beit Froumine* (or *Frumin House*) in central Jerusalem. The inauguration of the *Knesset* building, beginning on August 29, 1966 (29th of Elul 5726), was accompanied by a long series of events, in which dozens of Presidents and Prime Ministers from around the world participated. Among other things, a ceremony was held in which the name of the street connecting the *Knesset* building to the

Government Building Complex was named after Baron Rothschild, who donated money to pay for the construction. In addition, there was a festive torch parade attended by some 1,500 youths. The following day, the dedication ceremony for the *Knesset* building took place. Some 5,000 guests attended the ceremony. The festive opening session included a speech delivered by the Speaker of the Icelandic Parliament. The Icelandic Parliament is considered the oldest parliament in the world.



Inside the Knesset Plenum
Photo source: Israel Government Archive



Daf 9: שְׁעֵיר עִזִּים וּסְדוּדוֹת קְבָלָה – The Goat Offering & The Secrets of Kabbalah



Every *Rosh Chodesh* (beginning of the new month) a goat is offered as a *korban chatat* (sin offering) to atone for certain transgressions. The Talmud adds: "God says, this goat being offered will atone for my diminishing the moon." As is known from the Midrashic tradition, at the time of the creation of the world, the sun and the moon were the same size and after the moon complained that it was not fitting for the two natural light sources to be the same exact size, God chose to decrease the size of the moon.

What does the Talmud mean by stating that the sacrifice helps God atone for His action? It seems like a theologically troubling concept. *Chazal* and many commentators dealt with this matter and gave a variety of different and beautiful interpretative answers. Beyond the answers to the above-stated question, our attention on this *daf* is drawn to the margins of the printed page where an explanatory note posits: "This is a secret, one of the secrets of *Kabbalah*, a mystifying puzzle that should not be understood literally."

Daf 10: תְּשֻׁעָה בְּאָב – מוֹעֵד – Commemoration of Tisha Be'Av

Tisha B'Av (9th day of the month of *Av*) is a day of mourning that is also called a "*Mo'ed*" (an appointed time, commemorative date). In *Megillat Eichah* (Lamentations) it is written: "*Kara alai mo'ed lish'bor bachu'rai*" ("He summoned an **appointed time** [to attack] against me to crush my young men"). When *B'nai Yisrael* were in the desert, they cried after the spies told them *Eretz Yisrael* was too dangerous, and on the night of the 9th of *Av*, God decreed that that night would be an annual night of weeping for generations. Indeed, both the First *Beit HaMikdash* and the Second *Beit HaMikdash* were destroyed on *Tisha B'Av*.

How could a day of mourning over profound destruction also be labelled a "*Mo'ed*", a term with festive connotations. Rabbi *Yeshaya HaLevi Horovitz* (one of the great Rabbinic scholars of 17th century Europe, known as *HaSh"la Hakodosh*, after his book "*Sh'nay Luchot HaBrit*"), said that in the world to come, when the Temple has been restored, *Tisha B'Av* will be celebrated as a *chag* (holiday). Accordingly, even now the day is referred to as a "*Mo'ed*." This point is manifested in the prayer service, as we skip *Tachanun* on *Tisha B'Av*.



♥ | Made In Israel

ProtextMe

Founder: Tomer Chen
Founded: 2012

Approximately nine people in the United States alone are killed each day and over 1,000 people are injured due to distracted driving. Accordingly, there are three main types of distraction: visual, manual and cognitive. Texting while driving involves all three types of distractions.

The *ProtextMe* app was developed in order to eliminate distractions caused as a result of cellphone use while driving. The app detects when a vehicle starts moving and automatically goes into safety mode. It then silences and hides all notifications so the driver can remain focused on the road instead of being distracted by incoming messages. If a passenger in the vehicle wants to the phone, passenger mode can be easily selected and the device will work in its regular manner. *ProtextMe* even saves battery life when placed in safety mode.

Thank you Israeli app developers for working so hard to help us save our own lives on a regular basis.



Photo source: ProtextMe.com

Daf 11: – הַקֹּדֶשׁ בְּדֶק הַבַּיִת וְקֹדְשֵׁי מִזְבֵּחַ – **Items Consecrated to the Temple for Maintenance** **& Items Consecrated to The Altar**

On this *daf*, we learn about “*Bedek HaBayit*” (Temple Maintenance) and “*Kodshei Miz’be’ach*” (items consecrated to the altar). What is the meaning of the phrase “*Bedek Bayit*”? “*Bedek*” comes from the words “*sedek*” or *beki’ah* (a crack or breach). *Bedek* refers to a crack or breach in a building. (based on Rashi’s commentary on *Melachim Bet* 12:6)

In the *Beit HaMikdash*, every crack was repaired immediately, since, after all, it was God’s house, and it needed to be beautiful and magnificent all the time. The funds designated for the various needs of the *Beit HaMikdash* were called “*Hekdesh Bedek HaBayit*,” meaning, the money was deemed holy and set aside solely for the purpose of fixing those things in need of repair. In the name of “*Bedek HaBayit*,” those funds were used for any need of *Beit HaMikdash*.

“*Kodshei Miz’be’ach*” referred to monies or animals set aside and consecrated to the *Beit HaMikdash* for *korbanot* (offerings). If money was consecrated, the cash was used to buy animals to be offered as *korbanot*. If animals were donated, and they were deemed fit for sacrifice, then those specific animals were offered on the *miz’be’ach*.



QUESTIONS OF THE WEEK *All answers can be found in this Daf Yomi booklet*

1. What explanation does the *Sh’la HaKadosh* provide as the reason why *Tisha Be’Avis* is referred to as a “*Mo’ed*”?
2. What is the difference between “*Bedek HaBayit*” and “*Kodshei Miz’be’ach*”?
3. From what source does the *Sefer HaChinuch* learn that the *Kadosh Baruch Hu* had mercy on the needy and exempted them from bringing an expensive *korban*?

Please email answers to questions to
answers@talmudisraeli.co.il
 for a chance to win an iPad mini!

Dvar Torah for the Shabbat Table

וַיֵּרְאוּ אֹתוֹ מֵרֶחֶק
 וּבִטְרָם יִקְרַב אֵלֵיהֶם
 וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ

Ya’akov Avinu sent his son Yosef to check on the welfare of his brothers who were in Shechem tending to their flock of sheep. The brothers despised Yosef, so much so, that when “*they saw him from afar ... and as he (Yosef) came toward them, they plotted against him, to kill him.*” Torah commentators draw our attention to the fact the brothers did not even allow Yosef to approach them or to give him a chance to explain himself and to think together with them about what could be done to restore brotherly harmony.

Twenty years went by before the distance and alienation between the brothers will was finally repaired. This came to pass when Yosef, who serves as the viceroy of Egypt, introduced himself to his surprised and embarrassed brothers, saying to them: “*Come toward me, please, and they approached him.*” The hatred between the brothers stemmed from the distance between them — ‘And they saw him from afar.’ Peace between the brothers would come from the fact that they would return, listen and approach each other — “*Come toward me, please, and they approached him.*”

וַיֹּאמֶר יוֹסֵף אֶל אָחָיו
 גִּשְׁוּ נָא אֵלַי
 וַיִּגְשְׁוּ