



Daf 22: – דִּינֵי מֵאֲכָלִים שְׁוֵתִים: Laws Concerning Various Foods

The Torah prohibits the consumption of various foods. Some of those foods are not permitted to eat but remain permissible sources from which to derive benefit. However, it is prohibited to derive benefit from other foods; for example, it would be prohibited to use them for kindling a fire to keep warm.

“*Chullin shenishchetu ba’azarah*” (non-sacred animals on which *shechitah* was performed in the *Beit HaMikdash* courtyard): In the *Beit HaMikdash*, *shechitah* was only performed on *korbanot* (offerings). It was prohibited to perform *shechitah* on any animal not designated as a *korban*. Rabbi Meir said: If *shechitah* was performed on a “*behaymat chullin ba’azarah*” (non-sacred animal in the *Beit HaMikdash* courtyard), it was prohibited to derive any benefit from the carcass.

“*Dahm shel ba’alei chayim*” (the blood of animals - domesticated animals, undomesticated animals, or fowl): are prohibited from being consumed but are permissible sources of benefit. For example, in ancient times, it was customary to pour out animal blood in the field (as animal blood aids plants to flourish and grow well).

“*Shor ha’niskal*” (an ox sentenced to stoning): The *beit din* (court) sentences an ox that killed a human to be punished by *sekilah* (stoning). It is prohibited to eat such an ox, and likewise, it is forbidden to derive benefit from that animal.

Daf 23: – הֵיטֵר הַנָּזֵא: Permission to Derive Benefit

One of the laws applied to a *nazir* (Nazirite, religious ascetic) is a prohibition against drinking wine. Is it permissible for a *nazir* to derive benefit from wine?

The *Gemarah* states that a *nazir* is permitted to derive benefit from wine. Therefore, if a *nazir* wishes to establish an *eruv techumim* using wine, he can do so. A *nazir* is also permitted to sell wine and receive money in exchange.

Benefit from *tameh* (ritually impure animals): When the Torah prohibited Jews from eating *tameh* animals, it prohibited their consumption but permitted deriving benefit from them. For example, the Torah prohibits eating snakes but permits wearing a snakeskin belt. Likewise, the Torah forbids eating horses but allows using a broom whose bristles are made from the hair of a horse’s tail.



FROM THE TALMUD SEDER MOED MASECHET PESACHIM DAF 28

מן התלמוד:

סדר מועד, מסכת פסחים דף כ"ח:

”אמר רבה: מסתברא,

עבודה זרה דלים המלח קא אזלא —

לא בעי שחיקה, חמץ דלשאר נהרות

קאזיל בעי פירור.”

Translation

Mistabra ... It stands to reason

Ka azla ... they are taken

Lah ba’ee ... [they] do not require

Explanation

Rabba explains it stands to reason that since idols are to be thrown into the Dead Sea, they do not require grinding, as no one is concerned those idols will be removed and used again. However, *chametz* (leavened bread) that may be thrown into other rivers needed to be crumbled before being cast away, so that no one could pick up the *chametz* and take it.



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Daf 24: אֲכִלָּה שְׂאִינָה רְגִילָה – EATING IN AN UNUSUAL MANNER

Some foods are only prohibited when eating them in the usual manner. However, if a person eats those foods in an unusual way, the prohibition is not violated.

What manner of eating would be considered out of the ordinary? Rambam gives an example: Suppose a prohibited food is eaten when it is so boiling hot that it burns the person's throat. That person would be exempt from the prohibition since the food was consumed "*she'lo kederech achilato*" (not in the manner it [that food] is ordinarily eaten).



As such, a person who is ill can take very bitter medicine on Yom Kippur because bitter foods are also considered "*achilah shelo kaderech*" (consumption in an unusual manner) since exceptionally bitter foods are not usually eaten.

Daf 25: פִּיקּוּחַ נֶפֶשׁ – PIKUACH NEFESH, SAVING A LIFE

A person is prohibited from knowingly endangering his/her own life, even in a case where another person says: "If you do not commit this *aveirah* (transgression), I will kill you." *Halachah* requires the threatened person to commit the *aveirah* and avoid being killed, because *pikuach nefesh* overrides the entire Torah.



For the same reason, if an individual becomes dangerously ill, we are obligated to transport that person to the hospital on Shabbat, to try to save that person's life — because it is a mitzvah to violate ritual law in the service of preserving life.

Nevertheless, there are three severe *aveirot* (transgressions) that we may never violate, even to save a life: idol worship, forbidden relations, and murder.

Daf 26: הַשְּׂטִיחַ הַיָּפֶה שֶׁנִּמְצָא בְּרֶחוּב – A BEAUTIFUL CARPET LYING IN THE STREET

A person who found a carpet in the street is obligated to take the rug home, safeguard it, and announce that it had been found. Until the carpet is retrieved by its owners, the person who found it must spread it across the floor from time-to-time. If the carpet remains rolled up for an extended period, it is likely to become moldy and damaged.

However, a lost carpet should not be taken out when guests are present in the home. A guest may not be meticulous about observing all of the mitzvot in the Torah, and upon seeing such a beautiful carpet, might ultimately decide to steal it, heaven forbid. Therefore, a lost carpet being safeguarded should not be taken out in front of other people.



Dvar Torah MIKETZ

Yosef dreamed two dreams: one about sheaves of wheat, and another about the sun, moon, and stars. The sheaves are a symbol of material and economic success — as they are one of the basic resources to maintain a person's physical life. In contrast, the sun symbolizes enlightenment, a manifestation of spiritual greatness.

Yosef is a figure who unites two worlds, which can be perceived as contradictory. On the one hand, Yosef is a leader on the world stage, being the chief economist of Egypt, responsible for maintaining financial stability. On the other hand, Yosef is a man of integrity who maintained his morals and beliefs. He remained faithful to his father's house, to its sanctity and spiritual life.

Like Yosef, the *Chashmonaim* behaved the same way during the days of Hanukah. They were brave warriors and heroes, who with one hand, wielded the sword of combat, and at the same time, prioritized the religious tradition. They had the privilege of lighting the menorah in the *Beit HaMikdash*, which symbolizes the spiritual life of *Am Yisrael*.



Daf 27: שְׂרִפַּת חֵמֶץ – BURNING LEAVEN



and toss it into the wind. However, Rabbi Yehudah maintains that fulfillment of the mitzvah “*tasheebtu*” (you shall remove) is only possible through burning the *chametz*.

On *Erev Pesach*, all *chametz* should be removed and burned. The *chachamim* said there is no obligation specifically to burn the *chametz*. Rather, anyone who wishes is permitted to throw the *chametz* into the sea or break it into tiny crumbs

Daf 28: חֵמֶץ שֶׁעָבַר עָלָיו הַפֶּסַח – CHAMETZ OWNED DURING PASSOVER

How is it possible for there to be a *chametz* prohibition after Pesach?

If a Jew violated the Torah prohibition and left *chametz* in his/her home during Pesach, it remains prohibited to eat that food even after Pesach ends. Such *chametz* is designated as “*chametz she’avar alav haPesach*” (leaven over which Pesach has passed).



Why is it prohibited to eat this *chametz* after Pesach ends? The answer is that the *chachamim* penalized a Jew who committed this *aveirah* (violation) and said: Since you committed this *aveirah* and left *chametz* in your possession during Pesach, we penalize you by prohibiting you from ever eating this leftover *chametz*.

However, after the holiday, it is permissible to eat *chametz* that was owned by a non-Jew during Pesach because the non-Jew had no prohibition against owning *chametz*. After Pesach, it is only *prohibited to eat chametz* that had been owned by a Jew.



QUESTIONS FOR THE WEEK

1. In what circumstance is it prohibited to utilize the skin and bones of an ox after its death?
2. Is it permissible to throw away *chametz* in the bathroom instead of burning it?
3. In what circumstance is it prohibited to eat *chametz* even after Pesach?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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We have come to banish the darkness,
light and fire in our hands.
Every person is one small light,
and all of us together illuminate firm and bright.
Depart darkness, move on dark gloom!
Flee in the face of the light!

בָּאֵנוּ חֹשֶׁךְ לְגֵרֶשׁ
בְּיָדֵינוּ אֹרֶךְ וְאֵשׁ.
כָּל אֶחָד הוּא אֹרֶךְ קָטָן,
וְכָלֵנוּ — אֹרֶךְ אִתָּנוּ.
סִדְרָה חֹשֶׁךְ! הִלָּאָה שְׁחֹרָה!
סִדְרָה מִפְּנֵי הָאֹרֶךְ!





What Happened to Yehudah HaMaccabee?

Yehudah HaMaccabee was killed 161 BCE in the final battle of the revolt, called the "Battle of Elasa," located north of Jerusalem. The armies of Bacchides the Greek, with 20,000 soldiers plus 2,000 cavalry, were arrayed against Yehudah HaMaccabee and his 3,000 fighters. When some suggested to Yehudah that he should not go out to battle,

he answered: "I should not run away from them. If this is the battle of our lives and we die bravely on behalf of our brethren, our honor will not be shamed" (1 Maccabees 9:10). Yehudah's army attacked Bacchides's army but Yehudah was killed in battle. His brothers took his body and brought it to Modiin for burial. It is written about Yehudah in the Book of the Maccabees: "And they eulogized him and all of Israel wept over him with great lamentation and they mourned him for many days and said: 'How has this mighty man fallen, who was the savior of Israel!' But the rest of Judah's words, and his wars and the heroism he displayed, and his greatness are not written, for they are very many" (1 Maccabees 9:20-22).



מֵעֲלִיז בַּקֹּדֶשׁ
וְאִין מוֹדִידִין
[שבת כ"א:]

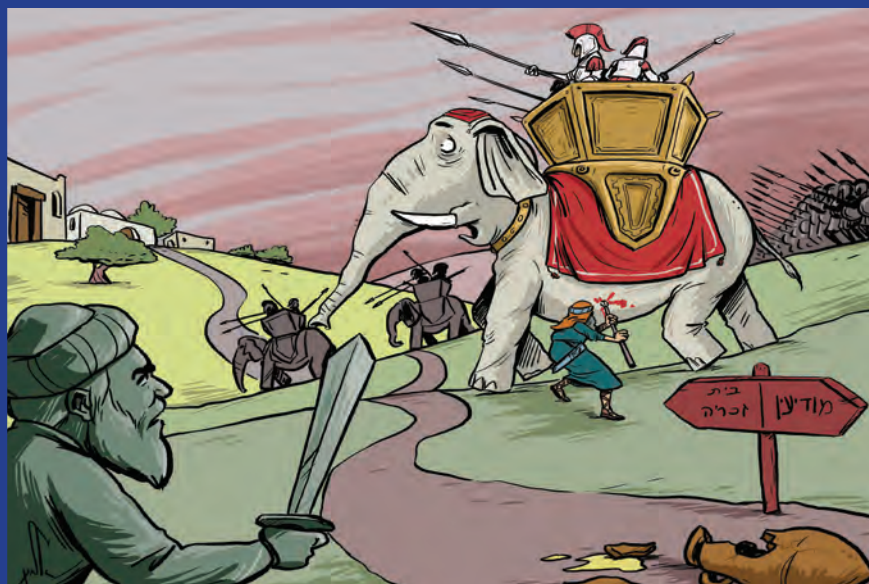
The Sages taught: The basic mitzvah of Hanukah is each day to have a light kindled by a person, the head of the household, for himself and his household. And the *mehadrin*, i.e., those who are meticulous in the performance of mitzvot, kindle a light for each and every one in the household.

... Beit Shammai say: On the first day one kindles eight lights and, from there on, gradually decreases the number of lights until, on the last day of Hanukah, he kindles one light. Beit Hillel say: On the first day one kindles one light, and from there on, gradually increases the number of lights until, on the last day, he kindles eight lights.

... (One *Amora* from *Eretz Yisrael* stated) the reason for Beit Shammai's opinion is that the number of lights corresponds to the bulls of the festival of *Sukkot*: Thirteen were sacrificed on the first day and each succeeding day one fewer was sacrificed (Numbers 29:12-31). And the reason for Beit Hillel's opinion is that the number of lights is based on the principle: "Ma'al in ba'kodosh, v'ayn moridim" (ONE RAISES UP TO A HIGHER LEVEL IN MATTERS OF SANCTITY AND ONE DOES NOT DOWNGRADE.) Therefore, if the objective is to have the number of lights correspond to the number of days, there is no alternative to increasing their number with the passing of each day. (Talmud, Masechet Shabbat 21b)

Look closely at the illustration and answer the following questions:

1. What event is depicted here?
2. When did the event in the illustration take place?
3. Where did the event in the illustration take place?
4. Who is the man fighting next to the legs of the elephant?



(1) The battle of the Hasmoneans against the Greeks; (2) This battle took place from 165-167 BCE; (3) The fighting took place in Beit Zechariah — between Jerusalem and Hebron; (4) The man is Elazar, brother of Judah the Maccabee, who was killed during that battle, by the elephant.

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