

## דף 61: איך מזדהים עוף טהור? – How To Identify A Ritually Clean Bird



The Torah provides a list of categories of *tameh* (ritually unclean) birds. How can a person, who is not familiar with the various birds cited in the Torah, be able to establish whether a particular bird is *tameh* or *kasher* (fit)?

*Chazal* set forth several criteria to determine if a bird is *tameh* (ritually unclean) or *kasher* (fit). First, a bird that preys on other animals and consumes them alive is *tameh*. Second, a bird that

eats food which has been tossed in the air is also a bird of prey.

Once a bird had been examined and confirmed not to possess either of these two traits, it is necessary to check whether it has all three signs of *tahara* (ritual cleanliness) to verify the bird is *kasher*: 1) An extra digit on each foot; 2) A crop (the body part where consumed items pass before being digested); and 3) A gizzard (the thick-walled part of a bird's stomach for grinding food) that can be peeled without using a knife.

## דף 62: תרנגול ותרגולת – Chickens and Roosters

Rav Pappa said: The lake rooster is *tameh* (ritually unclean) and *assur b'achila* (forbidden to eat). However, the lake chicken is *tahor* (ritually clean) and *muteret b'achila* (permissible to eat).

Some *Rishonim* (11th-15th century rabbinic commentators) explain that the differences between certain types of male and female chickens, render the male chickens *tameh*, while the female chicken of the same species remains *tahor* (ritually clean). Some female chickens possess particular attributes required in an *ohf tahor* (ritually clean bird) that the roosters lack. Since it is only permissible to eat a bird that is *tahor*, one is permitted to eat such chickens, but not such roosters.



## דף 63: ההבדל בין חלב לדבש – The Difference Between Milk and Honey

Food items that are produced inside an animal that is itself *assur b'achila* (prohibited to eat) are deemed *assur* by Torah law. For that reason, the egg of an eagle is prohibited, as is the milk of any animal that is *tameh*.

If so, why is it permissible to eat honey from bees? Isn't the bee *assur b'achila*? Answer: There is an appreciable difference between the production of milk and the creation of honey. The milk of a camel is produced inside its body and is thusly prohibited. However, bees collect nectar from several flowers and mix them together in order to make honey — i.e., honey is not truly created inside the body of the bee and is therefore permitted.



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET CHULLIN  
daf 62

מן התלמוד:  
סדר קודשים, מסכת חולין, דף ס"ב:

”דבר אחר: למינהו - להביא סנונית לבנה,  
דברי רבי אליעזר. אמרו לו: והלוא אנשי גליל  
העליון אוכלין אותו מפני שקורקבנו נקלף.  
אמר להם: אף הן עתידין ליתן את הדין”

### Translation

דבר אחר ... *Davar acher* ... “another thing” (an alternate interpretation of the text)

### Explanation

Rabbi Eliezer presents a *pasuk* (Torah verse) to teach that a white swallow bird is *tameh* (ritually unclean). When Rabbi Eliezer was later informed that the people of the Upper Galilee were accustomed to eating that bird, he replied that by so doing, the Upper Galileans had violated an *issur* (prohibition).

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## ◆ Daf 64: איך לזהות ביצה של עוף טמא – Identification of The Eggs of a Ritually Unclean Bird



How can one identify whether an egg was produced by a bird that is *tameh* or one that is *tahor*? Every egg has two ends. The eggs we are familiar with all have one pointed narrow end and one rounded wide end.

When purchasing eggs, it is necessary to examine them

closely to determine whether those eggs are *kasher* (fit). If both ends of the egg are pointed, or if both ends are wide and rounded, those are signs the egg came from a bird that is *tameh*. However, if one end of the egg is narrow and the other end is wide, then one can trust that the egg came from a *kasher* species of bird.

## ◆ Daf 65: פרק שירה – “Chapter of Song”



Midrash includes a collection known as “*Perek Shira*” (Chapter of Song) that records the various songs of praise recited to the glory of Hashem by every living creature, plant-life, an even inanimate entities such as mountains, rivers, and seas.

On this *daf*, the song of the *bat-ye’ay’na* (ostrich) is quoted. One of the *Rishonim* wrote that *Chazal* intended for a person who sees an animal or any part of God’s creation, to whisper what is written in *Perek Shira* in the name of that creation. For example, the song of the elephant is “*How great are Your works, God,*” since the elephant is enormous and everyone who sees that magnificent animal is impressed.

## ★ | Milestones In Jewish History

### Oskar Schindler’s List

During the period of World War II and the Holocaust, German industrialist Oskar Schindler (1908-1975) acquired an enamelware factory in Krakow. He wanted to make use of the cheap labor available in the Jewish ghetto. As he worked with the Jews in the factory, Schindler developed sympathy for their plight. He bribed Nazi officials to provide more laborers for his factory. Schindler knew that the Jews on his list could be saved from extermination by the Nazis.

With the help of his faithful assistant, Yitzhak Stern, Schindler prepared many lists of Jews. Some of the Jews included on Schindler’s list were not even fit to work, but he included them in order to save as many as possible from being sent to die in the camps. The lists prepared by Schindler and Stern, eventually totaled some 1,200 individuals. Thanks to Schindler’s insistence, he succeeded in saving the lives of the Polish Jews employed in his factory. Oskar Schindler was buried in Jerusalem in the Catholic cemetery on Mount Zion.

The story of “Schindler’s List” was largely unknown until Steven Spielberg produced a movie about the Holocaust by telling the story Oskar Schindler, his list, and those he saved.



Schindler’s grave in Jerusalem. The Hebrew inscription reads: “Righteous Among the Nations”; the German inscription reads: “The Unforgettable Lifesaver of 1200 Persecuted Jews”. Photo Source: Wikipedia.



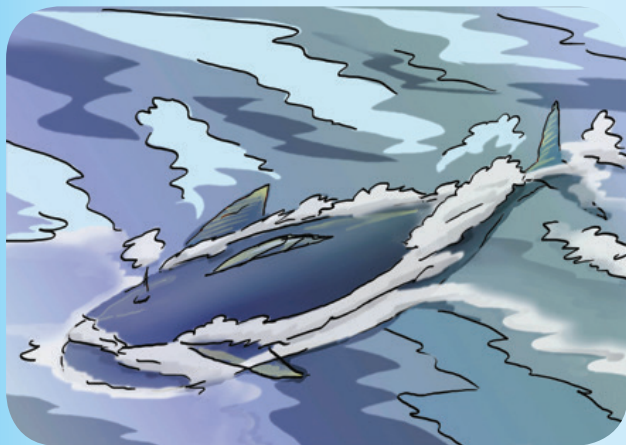
**Daf 66: סַנְפִּיר וְקַשְׁקָשִׁים – Fins and Scales**

The Torah stipulates that it is *mutar* (permissible) to eat any fish that possesses fins and scales. As such, a fish that has fins but no scales, or conversely, scales but no fins, is *assur b'achila* (forbidden to eat). *Sefer VaYikra* (Book of Leviticus) 11:6 states: "These you may eat, of all (the creatures) that live in the water — anything in the water, in the seas or streams that has fins and scales — these you may eat."

*Chazal* taught an important principle regarding fish: *Any fish that has scales, also has fins*. Therefore, if a person finds only a portion of a fish and is unable to determine whether it is a *tameh* (ritually unclean), or *tahor* (ritually clean) species, if the portion of fish they found has scales — it is permissible to eat, since the fish certainly once had fins. However, if one finds a portion of a fish with fins, but no scales, it is *assur* (forbidden) to eat until one can verify whether the fish is a type that is indeed *tahor* — because there are types of fish that though possessing fins, they lack scales.



**Daf 67: הַלְוִיָּתָן – The Leviathan**



According to tradition, God will arrange a feast for the *tzadikim* (righteous) in the World to Come and serve them meat from the Leviathan.

We learn from the Book of Job that the Leviathan has scales. *Iyov* 41:7 states: "There is pride in his protective shield, locked with a narrow seal." The Leviathan is proud of its

of its strong defenses, i.e., its scales that serve as its protective shield, as if it is locked inside the armor of its scales.

*Iyov* 41:22 says: "Its underbelly is jagged silence." Wherever the Leviathan is found, the sparkling gleam of sunlight is seen, because the Leviathan's fins are lit up by the rays of the sun. From this verse we learn the Leviathan had fins.

**On The Map of Israel**

**The Chamber of the Holocaust**

Mount Zion, Jerusalem

Israel's official memorial to the Holocaust is *Yad Vashem*, which was established in 1953. There, people who are considering "Righteous Among the Nations", such as Oskar Schindler, are honored for their work to save Jews during the Holocaust. But The Chamber of the Holocaust, the first Holocaust memorial in Israel, was established in the late 1940s, mainly as a place where survivors could mourn the dead.

The Chamber of the Holocaust is located on Mount Zion, which was the location closest to the *Kotel* that Israelis could get to during the Jordanian rule of the Old City of Jerusalem from 1948-1967. It is housed inside the building of the Diaspora Yeshiva, and while it is now presented as a museum, the Chamber of the Holocaust was intended on being a religious memorial and has religious elements.

The walls of the Chamber are covered with over 1,000 tablets, each representing a Jewish town or community that was destroyed during the Holocaust. In the middle of the museum, there is a large structure that represents a symbolic grave for those who perished and whose bodies were never found. The Chamber prides itself on telling the story of the survivors as they wanted it to be told.



Chamber of the Holocaust, Museum entrance. Photo Source: Wikipedia

Look closely at the illustration and answer the following questions:

1. Who is the man in the suit and where is he standing?
2. What does the tree on his desk symbolize?
3. How does the number 1,200 relate to the man in the illustration?



1) Oskar Schindler, a Righteous Gentile, in his enamel factory; 2) A tree has been planted in *Yad Vashem* in honor of every Righteous Among The Nations; 3) This refers to the 1,200 people Schindler saved.



## QUESTIONS OF THE WEEK

All answers can be found in this *Daf Yomi* publication

1. How does one identify an *ohf tahor*?
2. How does one identify whether an egg is *tahor* or *tameh*?
3. If one finds a slice of fish, and does not know what species of fish it is, how can one determine whether it is *tahor* or *tameh*?

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

## Dvar Torah for the Shabbat Table

### פְּרֶשֶׁת מִשְׁפָּטִים

In *Parashat Mishpatim*, we learn how important it is for us to be considerate and show respect for all people. The Torah sets forth the law concerning a person who steals either a bull or a small sheep and then kills the animal. The punishment is more severe in the case of the bull than in the case of the sheep. Restitution for an ox requires payment of five times its value, while compensation for a sheep necessitates payment of four times its value. Why is that so?

The *Gemara* explains that a person who steals a sheep is more embarrassed than a person who steals an ox. An ox is pulled away by a rope and it walks on its own. In contrast, a sheep must be carried on the thief's shoulders, which is both more difficult and more humiliating. Therefore, the Torah chose to show greater leniency while punishing someone who stole and killed a sheep. From that lesson, the sages understood the great importance of showing respect for others. In the eyes of the Torah, respecting the dignity of others is paramount. The thief has no concern for others, as evidenced by stealing and destroying their property. Nevertheless, we are instructed to exhibit concern for the dignity of that thief. In light of his anguish and shame, the Torah's judgment against him is more lenient, and requires him to pay less.



# COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

## מסכת מגילה MASECHET MEGILLAH

### פרק א: המגילה נקראת CHAPTER 1: THE MEGILLAH IS READ



## מדוע אין קוראים את ההלל בפורים?

### DAF 14: WHY HALLEL IS NOT RECITED ON PURIM

Why, unlike nearly all other holidays, is *Hallel* not recited on Purim? The *Gemara* presents three answers:

- 1) *Hallel* is not recited over any miracle that took place outside of *Eretz Yisrael*, and the Purim miracle happened in Persia, the kingdom of Achashverosh.
- 2) Rav Nachman theorized that the reading of the *Megillah* itself is an act of reciting *hallel*.
- 3) Rava explained that at the beginning of *Hallel* we recite Psalm 113, which starts: “*Hallelu-yah, hallelu avdei HaShem,*” meaning, that we, servants of *HaShem*, praise Him. Therefore, on *Pesach*, for example, we recite “*Hallelu avdei HaShem,*” because we were saved from enslavement under the Egyptian Pharaoh and became servants of *HaShem*. However, with the Purim miracle, although the Jews were saved from death, they remained under the rule of Achashverosh. As such, *Hallel* is not read on Purim.

## השרביט שנהיה ארוך

### DAF 15: THE SCEPTER WAS EXTENDED



Haman prepared *iggerot* (letters) in which it was written that the Jews were to be killed. These *iggerot* were written on 13 Nisan. Mordechai the *tzaddik* immediately went and warned Queen Esther that she had to go to see the king and convince him to cancel the evil decree.

Esther sent a message to Mordechai — “Please, gather all of the Jews in the city of Shushan to fast and pray for me to be successful in my mission to persuade King Achashverosh to call off the decree.” Mordechai immediately declared a three-day fast. From 14 Nisan through 16 Nisan, the Jews of Shushan fasted. They did not eat on *Erev Pesach*, nor on the first or second days of the *Pesach* holiday.

Then, Esther entered the royal palace to see the King, even though she had not been invited to see him. Esther was very concerned because anyone who entered to see the King without permission was liable to be killed — unless the King extended his royal scepter toward that person, on the spot, as a sign of his approval of the visit. Rabbi Yochanan said that when Esther entered the King’s royal chamber, three angels came to assist her. An angel extended the King’s scepter to where Esther stood. Esther was able to touch the scepter and she was spared from possible death.





## מִרְדֵּכַי הַצְּדִיק חָשַׁב שְׁבָאִים לְהַרְג אֹתוֹ

### DAF 16: MORDECHAI THOUGHT THEY WERE COMING TO KILL HIM

On a previous *daf* we learned about the miracle that happened to Queen Esther on 16 Nisan. Despite the fact she had entered the palace of King Achashverosh without first receiving permission, she was not killed. On this *daf* we learn about the events that took place later that same day.

Achashverosh commanded Haman to have Mordechai dress in royal garments and parade him around Shushan on one of the king's horses. Haman went out to look for Mordechai and found him studying the *halachot* of *Minchat Ha'Omer* (First Barley Offering) with his students — since the *Minchat Ha'Omer* was offered on 16 Nisan. The *Korban Minchat Ha'Omer* was fulfilled by sacrificing a "*kometz*" (handful). The *kohen* would take a *kometz* of flour in the palm of his hand and offer it on the *miz'be'ach* (altar).

But when Mordechai saw Haman approaching on a horse, instead of expecting a reward, he thought: "Haman is surely coming to kill me!" Mordechai instructed his students to escape, so that they would not be killed too, and he prayed to God that he be spared. Courageously, Mordechai's students chose to remain. When Haman arrived, he asked Mordechai's students what they were learning. They told Haman they were learning about the *Minchat Ha'Omer* that was offered on that date when the *Beit HaMikdash* stood.

On the following day, toward evening on 16 Nisan, on the second day in *sefirat ha'omer* (counting of the *omer*), Haman was hanged on a tree.

## QUESTIONS OF THE WEEK

1. What are three reasons why we don't say *Hallel* on Purim?

2. On what days did Esther and Mordechai decree that all the Jews should fast on?

3. Which *halachot* was Mordechai learning when Haman came to see him?

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[www.talmudisraeli.com](http://www.talmudisraeli.com) • [yael@talmudisraeli.co.il](mailto:yael@talmudisraeli.co.il)  
**TEL. 914/413-3128**