



Daf 9: מָה רָכְשׁוֹ בְּתְרוּמַת הַלִּשְׁכָּה? – WHAT WAS PURCHASED WITH FUNDS FROM “TERUMAT HALISHKAH”?

The fourth *perek* (chapter) of *Masechet Shekalim* is called “*HaTerumah*, (the donation, appropriation)” named for “*Terumat HaLishkah*” (monies collected for the public fund of the *Beit HaMikdash*), which would be taken from the funds to purchase animals for *Korbanot Tzibur* (Communal Sacrifices).

The *Mishnah* details some of the *Korbanot Tzibur* purchased with monies taken from the *Lishkah*:

Korbanot HaTamid: Two *korbanot* (offerings) were sacrificed every day in the *Beit HaMikdash*; one in the morning and another in the evening. That is why they were called “*Tamid*” (perpetual) because these offerings were always sacrificed, every day.

Korbanot HaMusaf: These were offered on *Shabbatot*, *Roshei Chodashim*, and *chagim*. This *korban* is referred to as “*Musaf*” (additional), because it is offered in addition to the *Korban Tamid*.

The *Mishnah* mentions three additional *Korbanot Tzibbur* offered from *t’vu’ah* (grain):

- 1) **Korban HaOmer** (a sacrifice consisting of an “omer” of barley) that was brought on the second day of Pesach;
- 2) **Korban Shtei HaLechem** (two-loaf sacrifice) offered on Shavuot;
- 3) **Lechem Ha’panim** (Shewbread), placed on the table in the *Beit HaMikdash* every Shabbat.

Daf 10: תְּרוּמַת עֵצִים לְבֵית הַמִּקְדָּשׁ – DONATION OF WOOD TO THE BEIT HAMIKDASH



There was a special chamber in the *Beit HaMikdash* called the “*Lishkat HaEtzim*” (Chamber of Wood), in which they placed the wooden logs used to burn *korbanot* (sacrifices) on the *miz’be’ach* (altar). Early in the Second Temple era, there was a shortage of wood, and there were insufficient funds in the Temple treasury to purchase wood. At that time, certain families within *Am Yisrael* volunteered to donate wood to the *Beit HaMikdash*.

When the Prophets Chaggai, Zechariah, and Malachi saw these actions, they decreed that these generous donors would have the privilege to bring their wood to the *Beit HaMikdash* every year, even if the *Beit HaMikdash* would later have a sufficient supply of wood. These families would celebrate their unique mitzvah opportunity by making a *yom tov* on the days they brought wood to the *Beit HaMikdash*.

Daf 11: גִּשְׁרֵי מִיחָד לְפָדָה הָאֲדוּמָה – A BRIDGE FOR THE RED HEIFER

In the *Beit HaMikdash*, a bridge was constructed from *Har HaBayit* (Temple Mount) to *Har HaZaytim* (Mount of Olives), specially designated for escorting the *parah adumah* (red heifer). Why was it necessary to build this bridge?



After *shechitah* was performed on the *parah adumah*, its meat was burned, and its ashes were mixed with spring water. These waters were sprinkled over people who became *tameh* (ritually impure) through contact with a corpse, and thus, as a result of the sprinkling, would become *tahor* (ritually pure). [cont’d on p.3]

Dvar Torah L’PESACH

The first two plagues — blood and frogs — could have also been accomplished by the *chartumim* (magicians) of Egypt. It was only in the face of the third plague, i.e., lice, that the *chartumim* stood helpless and said — “This is the finger of God.” Why then did God first produce two plagues that the *chartumim* were also able to create? Was it not in His power to find other plagues?

This contradiction can be resolved by explaining that God intentionally wanted to begin with the type of plagues that the *chartumim* were also able to produce, precisely because He knew that doing so would magnify His reputation throughout the land. If Egypt had been a simple nation, without magicians who possessed powerful abilities, it would be possible to think that the plagues that God brought on Egypt were not so impressive. However, once the world saw that even in Egypt, which was filled with magicians and people with powers, God produced plagues against which the Egyptian magicians stood powerless, they understood and acknowledged God’s grandeur and ability.



[cont'd from p. 2] Where would they burn the *parah adumah*? On *Har HaZaytim*, across from the *Beit HaMikdash*. Since the *parah adumah* was led from the *Beit HaMikdash* to *Har HaZaytim*, the *chachamim* feared that while accompanying the heifer, the *kohanim* might pass through a cemetery and thereby become *t'mai'im* (ritually impure), causing the *parah adumah* to become *pasul* (invalid). For this reason, they built a bridge from the *Beit HaMikdash* to *Har HaZaytim*, over which the *kohanim* would lead the *parah adumah*.

Daf 12: הקדש בְּדֵק הַבַּיִת – FUNDS CONSECRATED FOR BEIT HAMIKDASH MAINTENANCE



On this *daf*, we learn about *hekdesh* “*bedek habayit*”. What does “*bedek bayit*” mean? “*Bedek*” comes from the words “*sedek*” or “*beki'ah*” (a crack or breach), and refers to a crack or breach in a building. [Bayit means home??]

Every crack in the *Beit HaMikdash* was repaired immediately. After all, it was God’s house, and it needed to be magnificent at all times. The funds designated for the various needs of the *Beit HaMikdash* were called “*Hekdesh Bedek HaBayit*” -- money that was deemed holy and set aside solely to fix things in need of repair. In the name of “*Bedek HaBayit*,” those funds were used for any of the *Beit HaMikdash*’s needs.

How was *hekdesh* (consecrated item) designated? Suppose a person owned a beautiful watch, held it in his hand, and stated: “Behold, this [watch] is *hekdesh*.” The watch automatically becomes holy, and it is prohibited to use it in any manner. The watch must be brought to the *Beit HaMikdash*. What happened to the *hekdesh* items in the *Beit HaMikdash*? If there was a use for that particular item in the *Beit HaMikdash*, then it was utilized; and if there was no use for the consecrated item, then the Temple treasurer would sell the item (in this case, the watch) and use funds from the sale as *hekdesh*.

Daf 13: אֲתוֹנוֹ שֶׁל רַבִּי פִּנְחָס בֶּן יָאִיר – THE DONKEY OF RABBI PINCHAS BEN YAIR

Thieves stole the female donkey owned by the *tanna* Rabbi Pinchas Ben Yair. The donkey was held in the thieves’ home for three days but refused to eat anything.

The thieves said: “What kind of donkey is this? What will we do with her? She’s going to starve to death here with us! Let’s take her back to her owner.” The thieves set the donkey free and she returned to the entrance of Rabbi Pinchas Ben Yair’s home.

Members of Rabbi Pinchas Ben Yair’s household brought the donkey inside and gave her barley to eat. But the donkey remained unwilling to eat since the barley was “*dema*” (grains purchased from an *Am Ha’aretz*, or uneducated Jew, from which it is uncertain whether *ma’asrot* (tithes) have been taken). The *chachamim* decreed that *ma’asrot* needed to be taken from *dema*, but their decree applied only to human food, and not to animal fodder. Nevertheless, the donkey refused to eat from the grain until it was tithed.

The *Gemara* tells this story to teach us how righteous Rabbi Pinchas Ben Yair was, that even his donkey behaved in a virtuous manner.



QUESTIONS FOR THE WEEK

1. What could not have happened while *David HaMelekh* was still alive?
2. Which three prophets lived at the beginning of the Second *Beit HaMikdash* era?
3. Why did the donkey of Rabbi Pinchas ben Yair refuse to eat?

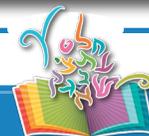
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ALIYAH

MAJOR WAVES OF JEWISH IMMIGRATION TO ERETZ YISRAEL



As one of our *shlosha regalim* (three pilgrimage festivals), when Jews went on *aliyah l'regel* to Jerusalem, *Pesach* is an appropriate time to commemorate the major modern *aliyot* (waves of Jewish immigration) to *Eretz Yisrael*.

The first 14 members of *Bilu** (the First Aliyah) arrived in *Eretz Yisrael* from Eastern Europe in July 1882. The initial '*Biluim*' settled as farmhands in Mikve Israel and Rishon L'Tzion. In 1884, members of *Bilu* formed Gedera, Rechovot, and Hadera.

Young immigrants from Russia and Poland made up the Second *Aliyah* (1904-1914). The Kishinev Pogrom spurred many to leave Europe. These immigrants were idealistic, and most were socialists. Members of the Second *Aliyah* believed in "*Avodah Ivrit*" (Jewish labor). The member of the second aliyah founded *kibbutzim*.



With the establishment of the British Mandate, the gates of *Eretz Yisrael* were officially open for Jewish immigration. Between 1920 and 1923, approximately 8,000 Jews took advantage of this opportunity annually. During this period, known as the Third *Aliyah*, the Jewish population of *Eretz Yisrael* grew from 56,000 to over 90,000.

1924 marked the beginning of the Fourth *Aliyah*, and that year, 12,000 olim arrived in *Eretz Yisrael*. In 1925, *aliyah* rose to 35,000. These immigrants were unlike the early settlers, who had been young and primarily single. These were usually married and middle class. Many had substantial means.



The rise of antisemitism that accompanied the Great Depression of 1929, resulted in a sustained gain in the number

of immigrants arriving in *Eretz Yisrael*. In 1932, 9,500 olim arrived. In 1933 (the year that Hitler rose to power in Germany), that number rose to 30,000. In 1934-5, 104,000 olim arrived. In 1936, government restrictions dropped the immigration limit to 30,000, and *aliyah* continued to drop due to the new, restrictive British policies. From 1929 to 1936 there were 188,000 olim, a number that more than doubled the Jewish population of *Eretz Yisrael*.



"Operation Magic Carpet" (1949-1950) brought 48,818 Yemenite Jews on 430 flights. The Operation also airlifted the small Jewish communities of Aden, Djibouti in French Somaliland, and Asmara in Eritrea.

From 1951 to 1952, "Operation Ezra and Nehemiah" airlifted 120,000-130,000 Iraqi Jews to Israel via Iran and Cyprus.

In December of 1989, 3,600 Soviet Jews arrived in Israel. This marked the beginning of what ultimately bought as many as 1,000,000 Soviet Jews to Israel.



In 1991, 14,000 Ethiopian Jews were airlifted to Israel in a massive one-day airlift. The Israeli Air Force and El Al sent most of their transport fleets to orchestrate this massive immigration. This operation, known as "Operation Solomon," brought nearly the entire remaining Ethiopian Jewish population to Israel.



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