

Seder Moed | Masechet Shabbat 16-22 | Shabbat Parashat VaYikra | 26 Adar - 3 Nisan (March 22-28)

Daf 16: טומאת כליים – RITUAL IMPURITY OF UTENSILS

A utensil that comes into contact with a ritually impure item (for example, a corpse), itself becomes *tameh* (ritually impure). Today, as there is no longer a *Beit HaMikdash*, nor a *parah adumah* (red heifer), all are considered *t'may'im* (ritually impure), given that there is no mechanism through which a person is able to become cleansed of corpse impurity. However, during the time of the *Beit HaMikdash*, there was a rush to remove utensils from the home of any mortally ill individual, so that in case the person dies, the utensils would not become *tameh* (as a result of indirect exposure to a corpse).



In the discussion on this *daf*, we learn several differences between *kaylim regilim* (regular utensils) and *klei che'res* (earthenware utensils). The Mishnah states that all utensils are able to take on *tum'ah*, upon coming into contact, either internally or



externally, with a source of impurity. However, *klei che'res* only becomes *tameh* if the *tum'ah* is placed inside the airspace of the utensil. In cases where the *tum'ah* only came into contact with the outside of a utensil, *tum'ah* is not transmitted.

There are other differences between *klei che'res* and all other utensils, the most important of which is that once *klei che'res* becomes *tameh*, there is no remedy – that utensil must be broken in order to be rendered pure. In contrast, all other utensils that become *t'may'im* can be immersed in a *mikvah* (ritual bath) and become ritually pure once again.

Daf 17: טומאה באוהל – IMPURITY CONVEYED BY A COMMON ROOF

A *tahor* (ritually pure) object that comes into contact with a *tameh* (ritually impure) object, becomes *tameh*. While a *tahor* object located in the same house as an object that is *tameh* does not generally become *tameh*, the *halachah* is different regarding a corpse. A corpse located in a house transmits *tum'ah* to all of the people and utensils inside that house, even without any direct contact with the corpse.

A person who becomes *tameh* is not permitted to enter the *Beit HaMikdash* or eat meat from any *korbanot*.

Even if a corpse is located outside, not in a house, but is situated under a plank that is one *tefach* (4 inches) wide, *tum'at ha'meht* (ritual impurity transmitted by a corpse) is imparted upon all who pass under the plank. This concept is known as *Tum'at Ohel*, or Tent Impurity, as the corpse and other item(s) are located under the same roof.



FROM THE TALMUD
SEDER MOED
MASECHET SHABBAT
DAF 21

מין התלמוד:

סדר מועד, מסכת שבת דף כ"א:

”שכשנכנסו יוונים להיכל תמאו כל השמנים שבהיכל, וכשגברה מלכות בית חשמונאי ונצחום בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד, נעשה בו נס והדליקו ממנו שמונה ימים.”

Translation

תמאו ... *Tam'u* ... They defiled, made ritually unclean
כשגברה ... *K'she'gavra* ... When they defeated
נצחום ... *Nitz'chum* ... They [the Chasmona'im] defeated them [the Syrian Greeks]

Explanation

On this *daf*, the Talmud recounts the miracle performed during the Maccabean era, based on which the holiday of Chanukah was established.

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 18: הַנְּחַת סִידֵּר לֹא מְבוּשָׁל עַל הָאֵשׁ – PLACEMENT OF A POT CONTAINING RAW FOOD ONTO FIRE



“*Bishul*” (cooking) is one of the 39 *melachot* (labors) prohibited on Shabbat. As such, it is prohibited to place a pot containing uncooked food on top of a fire during Shabbat. However, if a person places a pot on the fire on *Erev Shabbat*, i.e., before Shabbat arrives (even if it is immediately before Shabbat), so that the food cooks over the course of Shabbat, that is not a violation of the *halachah* against *bishul* — since the human action, placement of the pot on the fire, took place before Shabbat began.

The *Gemara* continues and adds that even though the Torah does not prohibit placing a pot of uncooked food on the fire immediately prior to Shabbat, the *Chachamim* nevertheless ruled that doing so was not permitted. The *Chachamim* were concerned that if a person wanted to eat the food on Friday night and saw it was insufficiently cooked, that person might feel compelled to raise the flame during Shabbat to ensure that the food would cook through. Doing so violates the prohibition of *bishul*, because it speeds up the cooking of the dish.

Daf 19: כְּבוֹד הַשַּׁבָּת – HONORING THE SHABBAT



The sages of the Talmud instituted various *halachot* and *minhagim* (laws and customs) meant to honor the sanctity of Shabbat. Their goal was to establish *minhagim* and *halachot* that would inspire Jews to respect and honor Shabbat and appreciate the need to rest the body and spirit. Shabbat was meant as a time to take advantage of quality family time, spiritual experiences, study, and enjoyment. *Chazal* sought to establish *halachot* that would assist individuals and families to carefully plan for Shabbat during the week, so that all preparations could be attended to before Shabbat begins, and Shabbat itself could serve as a source of blessing, providing a pleasant, spiritual, family experience.

Daf 20: הַדְּלִקַת מְדוּדָה בְּעֶרֶב שַׁבָּת – LIGHTING A BONFIRE BEFORE SHABBAT

A person who lights a fire on shortly before sundown, expecting it to remain lit throughout Shabbat and heat the house, must make sure the fire takes hold of all the wood placed into the bonfire while it is still day — and if not, the fire needs to be extinguished before the onset of Shabbat. Why? *Chazal* feared that if, on Shabbat, a person noticed the fire was not properly lit, that person would be tempted to tend to the unlit wood, and as a result violate the *issur* (prohibition) of *mav'eer* (kindling a fire).

The *Beit HaMikdash* had a chamber called the *Beit HaMoked* (Chamber of the Hearth), in which a large bonfire was kindled. The *kohanim*, who walked barefooted on the marble *Beit HaMikdash* floor, would gather around the bonfire to warm themselves. The *Gemara* states that it was permissible to kindle this bonfire on *Erev Shabbat* shortly before sundown even if not all of the wood was fully lit, without fear the *kohanim* will tend to the fire on Shabbat so that it would thoroughly burn. [Cont'd on page 3]

Dvar Torah VAYIKRA

קָרְבָּן
שְׁלָמִים

One of the types of *korbanot* (offerings) mentioned in *Parashat VaYikra* is called a “*korban shlamim*” (peace offering), a portion of which was placed on the *miz'be'ach* (altar) as a sacrifice to God, and the remainder of which was set aside for the person who brought the *korban*, and the *kohanim*, who ate that meat in a ritually clean state, while in the city of Jerusalem.

What does the name “*shlamim*” mean? Why was this particular *korban* given its name? The word “*shalom*” (peace) is hidden within the word “*shlamim*,” as this *korban* was offered to bring peace between *Yisrael* and *HaShem*. The division of sacrificial meat between humans and the Creator shows that true peace is actually accomplished in a partnership between us and God. It is precisely this joining of upper and lower realms, heaven and earth, or a portion to God and a portion to the person who brought the offering, that brings perfection and leads to peace.



[Cont'd from page 2] Why were Chazal not concerned? The *kohanim* were known to be righteous, God-fearing people, who were constantly alert to avoid committing an *aveirah* (transgression). Therefore, Chazal felt confident the *kohanim* would pay strict attention to their actions and would not inadvertently sin.

Daf 21: נְרוֹת חֲנוּכָה – CHANUKAH CANDLES

The sages instructed that the basic mitzvah of Chanukah was for each household to kindle one light each night of the holiday. If a person wants to be *mehadrin* (meticulously perform the mitzvah), that person would kindle one light for each household member, each night. The *mehadrin min ha'mehadrin* (painstakingly meticulous) would adjust the number of candles each day — Beit Shammai and Beit Hillel disagree regarding the nature of that adjustment.



Beit Shammai maintains that on the first day a person kindles eight lights and, from there on, gradually decreases the number of lights until, on the last day of Chanukah, a person kindles just one light. However, Beit Hillel teaches that on the first day one kindles one light, and from there on, gradually increases the number of lights until, on the last day, a person kindles eight lights.

The *chanukiah* is to be placed in the entrance of a person's home, facing the street. If the entrance does not face the street, the *chanukiah* should be placed in the window. A person who lives in a location where it is dangerous to place a *chanukiah* facing the street (e.g., where there is anti-Semitism and a Jew will likely be harassed if seen lighting Chanukah candles), the *chanukiah* should be placed on a table and the candles lit inside the home.

It is prohibited to make use of the light that emanates from Chanukah candles. If a person lights Chanukah candles and the flame goes out immediately, that person has nevertheless fulfilled the mitzvah and there is no need to rekindle those candles.

Daf 22: קִישוּט לְסוּכָה וְנְרוֹת הַחֲנוּכָה – SUKKAH DECORATIONS AND CHANUKAH CANDLES



1) A person who places attractive fruit in a Sukkah as decoration is not permitted to remove that fruit to eat during the Sukkot holiday — since while the fruit served to fulfill the mitzvah of decorating the Sukkah, eating that fruit would detract from the mitzvah of Sukkah.

2) Chanukah candles are to be situated in a place where people are able to see them. Therefore, a person

who places Chanukah candles at a height of more than 20 *amot* (approximately 30 feet) has not fulfilled the mitzvah (unless a person's apartment is higher than 20 *amot*), because the *Chachamim* ruled that a person walking in the street would not pay attention to a *chanukiah* in a location that high up.



QUESTIONS FOR THE WEEK

1. What is the difference between *kaylim regilim* and *k'lei cheres*?
2. What is the difference between how Chanukah candles are lit according to the *mehadrin* ruling and the *mehadrin min ha'mehadrin* ruling?
3. What was *Beit HaMoked* and what would take place in and around it?

***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





HISTORY OF ISRAEL

[THE WAR OF ATTRITION]

NO NO NO

SEPTEMBER 1967 ... "Three NO's of Khartoum"

OCTOBER 1967 ... Destroyer "Eilat" Attacked

JANUARY 1968 ... The Submarine "Dakar" Disappears; Crew Lost

APRIL 12 1968 Group of Jews Move into Park Hotel in Hebron

JULY 1968 El Al Plane Hijacked

NOVEMBER 1968 Bomb Kills 12; Machaneh Yehudah, Jerusalem

DECEMBER 1969 Israel Smuggles Gunboat From France

AUGUST 1970 Ceasefire with Egypt

MAY 1972 Israel Frees Sabena Airline Passengers

MAY 1972 Japanese Terrorist Kills 25 at Ben Gurion Airport

SEPTEMBER 1972 Israeli Athletes Murdered at Munich Olympics

This period was defined by what became known as the "War of Attrition," which began on October 21, 1967, when the Israeli destroyer "Eilat" was destroyed by an Egyptian surface-to-surface missile. Forty-seven Israeli sailors were killed. Israel retaliated by shelling Egyptian refineries along the Suez Canal. The War of Attrition lasted for almost three years, until August 1970.

Israel's War of Attrition was characterized by escalating artillery duels, aircraft attacks, and commando raids. Over 500 Israelis were killed. The war only came to end after a direct confrontation between Israeli and Soviet forces, in which Israel downed six Soviet aircraft. Terms of the agreement called for the Egyptians to refrain from installation of any new Surface-to-Air Missile (SAM) sites close to the Suez Canal. Within weeks of the ceasefire, the Egyptians had violated this agreement.

The period was also marked by terrorism, both inside and outside Israel. Formed in 1963, the Palestine Liberation Organization (PLO), whose goal was to wipe Israel out, began implementing terror attacks. When they failed to create a base of operations in the West Bank, the PLO turned to international terrorism. First, the PLO hijacked an El Al plane in 1968 (the first and last time an El Al plane was hijacked). Then, in 1972, the PLO launched an attack at the Munich Olympics, in which 11 Israeli athletes were killed. These brutal acts brought home to the world the true nature of Palestinian terrorism.

Following the end of the Six Day War, the central question became what to do with the recently conquered territory. The Israeli government was hopeful the newly acquired land could be traded for peace. Sadly, that hope was dashed when the September 1967 Arab League meeting in Khartoum issued a statement that became known as the "3 NO's of Khartoum"—i.e. "No peace with Israel, no recognition of Israel, no negotiations with it."



1968
Israeli TV Begins Transmission



1969
Golda Meir Elected Prime Minister



1969
Rally for Soviet Jews



1970
Tel Aviv eliminates parking meters; Replaces with parking stickers



1971
Russian Immigrants Bring Population to 3 Million



1971
1st EL AL 747 Arrives in Israel



1971
New Tel Aviv Museum Opens



1972
Satellite Station Opens