

Daf 16: רב המנונא – Rav Hamnuna



Rav Hamnuna, an *Amora* who lived in *Bavel* (Babylonia), was the *talmid muvhak* (chief disciple) of the *Amora* Rav. The relationship between Rav and Rav Hamnuna was so close that Rav referred to Hamnuna as “*b’nee*” (my son) and imparted to him many *halachic* teachings.

In the Talmud, many discussions are shared between Rav Hamnuna and Rav Hisda. Once Rav Hisda so rejoiced over a *D’var Torah* delivered by Rav Hamnuna that Hisda said: “Who will give us legs of iron [that would never wear out], so we may always follow you to hear your words.”

After Rav Hamnuna’s death, it was decided that he would be buried in *Eretz Yisrael*. His body was transported to *Eretz Yisrael* simultaneously with the body of the deceased Babylonian *Amora*, Rabbah Bar Rav Huna. When the camels carrying their coffins reached a narrow bridge, the camels refused to move forward. It was as if even after death, the *Amoraim* accorded each other great respect, with each seemingly wanting the coffin of the other to pass first over the bridge.”

Daf 17: אהבת תורה – Love of Torah

While discussing the topic of “*piggul*” (i.e., when the *kohen* thinks to perform an act of sacrificial consumption after the time frame designated by *halacha*), Rav Hamnuna said that Rabbi Chanina taught him a particular *halacha* regarding a factor involved in the *piggul* disqualification of a *korban* (offering). Rav Hamnuna said: “Rav Chanina helped me to internalize (literally, to taste) and fully understand this matter [concerning *piggul*], and for me, this epiphany is equivalent in importance to everything I have learned up until today.”

Rav Hamnuna employed an interesting choice of words. He said that Rabbi Chanina “*hit’eem*” (gave the *halacha* a quality of taste and flavor). This articulation expresses the love for learning and love of Torah that Rav Hamnuna felt while studying, as if consuming a tasty dish.



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 19

מן התלמוד:
סדר קודשים, מסכת מנחות, דף י"ט:
”אמר רב: כל מקום שנאמר תורה
וחוקה – אינו אלא לעכב”

Translation

אינו אלא ... *Ayno elah* ... Only refers
or applies [to]
לעכב ... *L'akev* To delay

Explanation

Rav said that instances in the Torah where the term “*Torah*” (law) or “*Chukah*” (statute) are used teach us that every detail of the particular mitzvah discussed must be performed in order to fulfill observance of that mitzvah — i.e., if a single rite is omitted, the mitzvah would not have been fulfilled.

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◆ Daf 18: אֲשֶׁרֵיכֶם תִּלְמִידֵי חֻכְמַיִם – Happiness of Torah Scholars

Rabbi Yehudah HaNasi said: Once, I went to Rabbi Elazar Ben Shammua and observed Yosef HaBavli (the Babylonian) sitting before him to clarify his knowledge of certain *halachot*. All of the *halachot* Rabbi Elazar Ben Shammua taught gave Yosef HaBavli cause for some joy, with the exception of one particular *halacha*. Yosef HaBavli asked: “What is the ruling regarding one who performs a particular action with a *korban* (offering)? Rabbi Elazar Ben Shammua replied: ‘I declare the *korban kasher* (fit) and Rabbi Eliezer deems that *korban pasul* (unfit).’ Yosef HaBavli’s face lit up with profound happiness.

Rabbi Elazar Ben Shammua asked Yosef HaBavli: Has everything I have taught you up until now not made you happy? Is it only in this instance you believe you have learned the correct *halacha* from me?

Yosef HaBavli replied: There is no doubt all you have taught me is correct and in keeping with the *halacha*. However, this time, you made me extremely happy because you cited Rabbi Eliezer’s ruling on this *halacha*. Once, I heard Rabbi Eliezer’s viewpoint on the matter. I then approached many of his students, seeking confirmation of Rabbi Eliezer’s opinion, but none could give me an answer. I thought I must have been mistaken.

For that reason, I am elated that you clarified this *halacha*. Rabbi Elazar Ben Shammua was so touched by Yosef HaBavli’s love of Torah, with tears streaming down his face, he said: “Happy are you, Torah scholars, for whom matters of Torah are most dear.”



◆ Daf 19: בְּרִית מֶלַח – The Salt Covenant

In *Sefer VaYikra* 2:13 (Book of Leviticus) the Torah required all *korbanot* (offerings) to be salted: “And you shall season every meal offering with salt; and you should not omit the Brit Melach (salt of your covenant) with God from being placed on any of your meal offerings. All of your *korbanot* should be offered with salt.”



We are accustomed to salting our meats so as to remove all of the blood contained within the meat. However, salt was not placed on *korbanot* for that purpose. Rather, the *pasuk* (verse) above designates the placement of salt on all *korbanot* as a sign of the *brit* (covenant) between *Am Yisrael* and God.



★ | This Week in Jewish History

Nuremberg Laws (1935)

On the 17th of Elul in 1935, Nazi Germany instituted the infamous Nuremberg Laws. The Reichstag, the pseudo-parliament of the Third Reich, passed these anti-Semitic statutes, which excluded Jews from German citizenship, and limited their rights.

The first two laws were the Law of the Protection of German Blood and German Honour and the Reich Citizenship Law. Over the next few months, the Nuremberg laws were expanded to further limit Jewish life in Germany. And, by November 1935, the Laws included other minorities, such as the Roma people (known as ‘Gypsies’).

The Nazis defined who was a Jew, based on whether their parents or grandparents were Jewish. Thus, German-Jews were categorized as half-Jew, quarter-Jew and ‘mixed race’ and treated differently according to those classifications. In addition, Germans were prohibited from marrying Jews and those already married to Jews were considered inferior citizens.

The Nuremberg Laws were passed in order to control and dehumanize German-Jews in preparation of their expulsion from the country.



Israel's Department Store in Berlin on April 1, 1933 at the start of the Nazi boycott of Jewish-owned businesses. These are members of the SA (Sturmabteilung) holding placards that say: “Germans defend yourselves! Don't buy from Jews.” (“Deutsche! Wehrt Euch! Kauft nicht bei Juden!”)



**Daf 20: – מְדוּעַ מְנִיחִים מֶלֶח עַל הַשְּׁלֶחֶן? –
Why Do We Place Salt on the Table?**



Why is salt customarily set on the table at each meal and a small portion of bread dipped in salt as part of the ‘HaMotzi’ ritual? *Masechet Brachot* states that a small piece of bread is to be dipped in salt so that it will have an appealing taste as the ‘HaMotzi’ blessing is recited over it.

And for what reason is salt placed on the table? The RAMA (Rabbi Moshe Isserles) wrote: “It is a *mitzvah* to place salt on the table (prior to saying ‘HaMotzi’), because the table is likened to the *mizbe’ach* (altar), and the consumption of food is akin to partaking of the meat of a *korban* (sacrifice).”

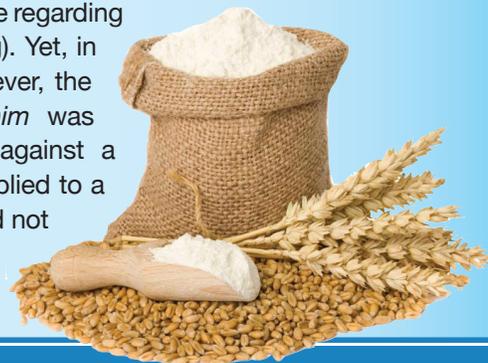
**Daf 21: – מְנַחָה שְׂמוּבָאָת עַל יְדֵי כֹהֵן –
Meal Offering Brought by the Kohen**

Rabbi Yochanan Ben Zakkai said that the *kohanim* mistakenly thought they were exempt from contributing the mandated annual half-shekel donation to the *Beit HaMikdash*. Their error was based on a misunderstanding of a related law. The Torah teaches that any *Mincha* brought by a *kohen* must be totally consumed by the large fire on the *miz’be’ach* (altar.) Unlike *Menachot* brought by non-kohanic Jews, *Menachot* brought by any *kohen* cannot be eaten by fellow *kohanim*.



Coins collected from the half-shekel donations were used to acquire *korbanot tzibur* (public sacrifices) offered on the *miz’be’ach*. The flour used for the *lechem hapnim* (shewbread), *Minchat HaOmer* (sheaf-flour offering), and the two loaves (brought from the new wheat on *Shavuot*) also came from these public coffers. The *kohanim* assumed, “If we

donate the half-shekel as well, with the rest of the community, these *korbanot* would be acquired using the money of *kohanim* and it would be prohibited for us to eat them, as is the case regarding the *Minchat Kohen* (Priestly meal offering). Yet, in fact, *Kohanim* do eat those items. However, the underlying assumption of those *kohanim* was incorrect, since the *issur* (prohibition) against a *kohen* eating the *Minchat Kohen* only applied to a *Mincha* brought by a single *kohen* and did not apply to the *Minchat Tzibur*.



Made in Israel

SoftWheel

Founded by: Gilad Wolf (2011)

Wouldn't it be wonderful to make flat tires a thing of the past while also having a smoother ride? Gilad Wolf founded SmartWheel, based in Tel Aviv, after being wheelchair-bound following an accident. He found the traditional wheelchair to be painful and wanted to find a solution. The company strives to develop a most energy efficient wheel that uses a rigid tire not filled with air.

According to CEO Daniel Barel, “The best way to revolutionize the world is to revolutionize transportation.” Innovation in transportation has changed the way we live; from high-speed trains, to planes to environmentally friendly automobiles, the world has become boundless.

SoftWheel developed wheelchair wheels that allow the chair to descend stairs smoothly and bicycle tires that cannot go flat. Just recently in July 2018, the US Department of Veteran Affairs signed a deal to purchase wheels for 2,000 wheelchairs from SoftWheel.

Thank you Israeli developers for making a smoother ride available to everyone!



SoftWheel Wheel Chair and Bicycle. PhotoSource: Israel 21C.org

Daf 22: תְּרוּמַת אֲרָוְנָה הַיְבוּסִי – The Donation of Araunah, the Jebusite

When *Am Yisrael* entered *Eretz Yisrael*, they did not immediately build the *Beit HaMikdash*. They initially offered *korbanot* in the *Mishkan* (Tabernacle) located at *Gilgal*, after which, the *Mishkan* migrated to several other locations.

King David began to work toward the building of the *Beit HaMikdash*. He gathered silver and gold, acquired Mount Moriah from Araunah the Jebusite, and also built the foundation of the *Mikdash*. It was King Solomon, King David's son, who ultimately built the *Beit HaMikdash*. The construction of the *Beit HaMikdash* took several years and was completed in the month of *Tishrei*, 480 years ago after *B'nai Yisrael* left Egypt. Araunah the Jebusite also donated trees to kindle the fire on the *miz'be'ach*.



Look closely at the illustration and answer the following questions:

1. What event is illustrated here and when did it take place?
2. What is the role of the man standing in the forefront of the illustration?
3. What is the man standing on the mountain in the distance doing and to which holiday are his actions connected?
4. What country flag is featured and how does it relate to the illustrated event?

1) Mirza Moshe (Operation Moses) took place from November 21, 1984 – January 5, 1985 and brought about the deliverance of Ethiopian Jews to Israel. 2) He is the 'Kais', e.g. the rabbi and leader of the Ethiopian community. 3) He is declaring love for and connection to Jerusalem, as was customary on the Ethiopian holiday of Sigd. 4) The flag of Sudan is featured. It is the country through which the Ethiopian community travelled to Israel.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is "Brit Melach"?
2. Who referred to whom as "B'nee" and why?
3. What is the reason for placement of salt on the table during a meal?

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

Dvar Torah for the Shabbat Table

וְשִׂמְחָתָּ בְּכֹל הַטּוֹב
אֲשֶׁר נָתַן לָךְ
ה' אֱלֹהֶיךָ

At the beginning of our *parasha*, there is a beautiful description of how the Israelite farmer brings his First Fruits to the Holy Temple. The Torah says – “*V’samach’ta bakol* (and you shall rejoice in all the good) that He, *HaShem* your God has given *lecha* (to you).” Later in the *parasha*, a list of curses is presented. The Torah states these rebukes would be applied as punishment for failing to serve *HaShem* with joy and an appreciation of *bakol* (all) the good He has given.”

How is it that some people could, in the observance of *Bikkurim*, be filled with joy and recognize the kindnesses bestowed by God, while other people are subject to the rigors of the curses because of failure to adequately rejoice in the goodness of life?

An answer can be found in the word *lecha* (“to you”), which is a reversal of letters of the word *bakol* (“in all”). In the first verse, the person is happy with his or her lot, and therefore all that s/he has provides great joy. In that first case, the Torah emphasizes the word “in all that He has given to you [*lecha*].” However, the second verse, where the word “*lecha*” does not appear, refers to a person who is unhappy with his or her lot because they are preoccupied with what their friend has. In such a situation, all of that person’s assets still are not enough to make them happy.