

Seder Moed | Masechet Shabbat 93-99 | Shabbat Parashat Beha'alotcha | 15-21 Sivan (June 7-13)

– שנים שעשו מלאכה – Daf 93: A PAIR WHO PERFORMED PROHIBITED LABOR

Rabbi Yehudah and Rabbi Shimon interpreted *Vayikra* 4:27 to mean that under certain circumstances two people who perform a *melachah* (prohibited labor) on Shabbat are *p'turim* (exempt from punishment). Rabbi Yehudah taught: Two people who perform a *melachah* on Shabbat are only *patur* if they performed the *melachah* “*shelo kaderech*” (in an atypical manner).

What does this mean? For instance, if two strong people carried a small package together from *reshut harabim* (public domain) into *reshut hayachid* (private domain), that would be considered a *melachah* done *shelo kaderech* — because it is unnecessary for two people to carry a small package. However, in a case where two people perform a *melachah* together, in which both were needed, then both are *chayavim* (liable) for their actions. For example, if two people worked together to transfer a refrigerator from *reshut harabim* to *reshut hayachid*, they are deemed *chayavim*. Why? Because the verse teaches that two who perform a *melachah* together are only *p'turim* if they do not actually need the other to accomplish the task at hand. In order to move a refrigerator, both people are clearly required. Therefore, they are both *chayavim*.



– טומאת צרעת – Daf 94: RITUAL IMPURITY CAUSED BY TZA'RA'AT

A person who detected a sore on his or her skin was expected to go to the *kohen* for an examination to determine whether or not the sore possessed the signs described in the Torah that render it *tameh* (ritually impure). For example, one type of sore is a white lesion, which appears on skin and includes two white hairs inside. If there were two white hairs in a sore initially, and one hair fell out, then that person is no longer *tameh*.

A *metzora* (person afflicted with the skin disease *tza'ra'at*) is not permitted to detach either of the two white hairs in the sore. Rather, the *metzora* must wait patiently until one of the hairs falls out on its own, or until God heals him and the white sore disappears.



FROM THE TALMUD SEDER MOED MASECHET SHABBAT DAF 97

מן התלמוד:

סדר מועד, מסכת שבת דף צ"ז:

“ויבלע מטה אהרן את מטותם”
— אמר רבי אלעזר: נס בתוך נס

Translation

מפל... Va'yivlah ... And it swallowed
... Mateh ... Staff

Explanation

Rabbi Elazar teaches that the marvel manifested through Aharon's staff was a double miracle, or a “miracle within a miracle.” Only after turning from a serpent back into its original form as a staff, did Aharon's staff — not his serpent — then swallow the serpents of all the Egyptian magicians.

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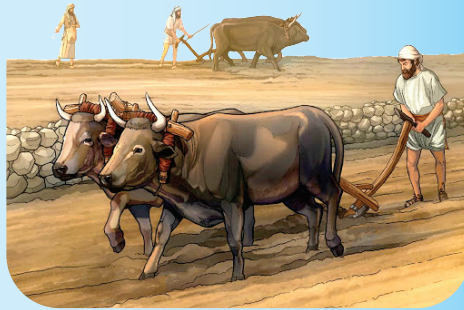
Daf 95: "אַבוֹת מְלָאכוֹת" ו"תּוֹלָדוֹת" – PROHIBITED ACTS OF LABOR AND SUBSIDIARY ACTS

Some Shabbat prohibitions are called *avot melachot* (primary categories of labor). Within each primary category there are *toladot*, or subsidiary acts of prohibited labor. Every significant action performed in the construction of the *mishkan* is considered an *av melachah* and every action similar to those *melachot* is considered a *toladah*.

The Torah prohibits performance of both *avot melachot* and *toladot* on Shabbat. For example, the *melachah* of *dash* (threshing) is an *av melachah*, of which *mefarek* (unloading, taking apart) is a *toladah*. Why is it prohibited to milk a cow or other animals on Shabbat? Because milking is the *toladah* of *mefarek*. The *melachah* of *dash* prohibits the separation of wheat kernels from their shells. From that case, we learn the *toladah* called "*mefarek*," that it is prohibited to deconstruct, or "unload" items on Shabbat.

Daf 96: מְלָאכַת "חֹרֵשׁ" – THE PROHIBITED LABOR OF PLOWING

The *melachah* of *choresh* (plowing) is an *av melachah*. The act of tidying up sand, or smoothing it out, is also a *toladah* of the *melachah* of *choresh*. Flattening soil is similar to the *melachah* of *choresh*, since that action prepares soil for planting. Therefore, it is prohibited to flatten sand in a location suitable for plowing.



Daf 97: מִי הָיָה הַמְּקוֹשֵׁשׁ וּמָה עָשָׂה? – WHO WAS "THE TWIG GATHERER" AND WHAT DID HE DO?

When *B'nei Yisrael* were in the desert, there was an unnamed man who desecrated Shabbat. The Torah identifies him by the title "*mekoshesh eitzim*" (wood gatherer). What exactly did he do to desecrate Shabbat? The Talmud raises three suggestions:

- He collected wood and violated the *melachah* of *me'amer* (gathering), as on Shabbat it is prohibited to gather trees into a stack — *me'amer* comes from the word *areimah* (pile).
- He trimmed, detached branches, which it is prohibited to do on Shabbat.
- He carried the wood more than 4 *amot* through the desert, which constitutes *reshut harabim* (public domain), and it is prohibited to carry in the *reshut harabim* on Shabbat.

Who was the *mekoshesh eitzim*? Rabbi Akiva theorized that it was Zelophehad, father of Machlah, Noa, Chaglah, Milkah, and Tirzah. Rabbi Yehudah ben Bateira disagreed and asserted that Zelophehad was not the *mekoshesh eitzim*.



Dvar Torah BEHA'ALOTCHA

“וַיְהִי בִּנְסוֹעַ הָאָרוֹן”

Parashat Beha'alotcha contains the verses recited whenever the Aron (ark) is opened to take out the Torah — "*Vayehi binso'ah ha'aron*" (when the ark traveled). A person who studies this text (*Bamidbar* 10:35) in a *chumash* or *sefer Torah* will see a pair of inverted letter NUNs — one at the beginning and the other at the end of this two-verse section. Why have these inverted letter NUNs been inserted into the Torah text at this point?

The event chronicled by "*Vayehi binso'ah*" takes place surrounding two serious calamities suffered by *B'nei Yisrael*. Before this verse is the episode in which *B'nei Yisrael* traveled from Mt. Horev, akin to "a child running away from school." The section is followed by the chapter in which *B'nei Yisrael* bitterly complain and grumble with greedy cravings.

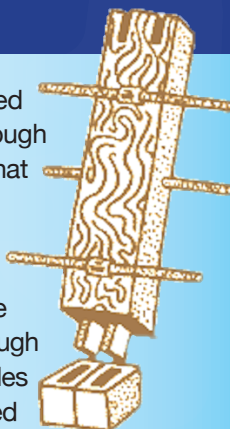
The inverted NUN letters serve as a separation between "*Vayehi binso'ah*" and the two calamities in the surrounding narrative. Moreover, the inverted letters call attention to the mistake that led to those formidable sins. In the Aramaic language, *nun* is the word for fish. When *B'nei Yisrael* tries to flee from the Torah they are like a fish attempting to escape from water, which is essential for the fish's survival. The inverted letter *nun* indicates that one of the things that led to those spiritual crises in our *parashah* was *B'nei Yisrael's* attempt to distance themselves from the Torah — much like the example of a fish that behaves contrary to its natural character and tries to escape from the water — its life source.



Daf 98: הַפְּרִיחַ בַּמִּשְׁכָּן – THE CENTER CROSSBAR IN THE TABERNACLE BEAMS

The walls of the *mishkan* (Tabernacle) were made of thick beams, positioned one next to the other, in a long row. Each *mishkan* beam had a hole through which a center crossbar was placed. The center crossbar was a long rod that passed through the holes of all the beams and connected them together.

Sefer Shemot (26:28) states: “And the middle bar in the midst of the beam shall pass through from end to end.” According to tradition, a great miracle occurred. The *mishkan* had three walls, and just one crossbar extended through all the walls. How was that possible? The crossbar was placed through the holes in the first wall, and when it came to the end, the crossbar bent and continued through the holes in the adjacent wall. When the crossbar reached the end of the second wall, it bent again and continued through the third wall, so that one single rod ran along the entire length of all three sides of the *mishkan*.



Daf 99: יְרִיעוֹת הָעִזִּים – GOAT HAIR CURTAINS

The *mishkan* that *B'nei Yisrael* built had no hard ceiling. Rather, it was covered by *yeriot* (curtains). While the lower *yeriot* were woven from a variety of thread types, the upper *yeriot* were made from goat hair. It required wisdom and great skill to spin goat hair into yarn. Throughout the world, Goat wool is sheared and then spun into yarn. However, the wool for the *yeriot* in the *mishkan* was spun while still on the goat. Expert female weavers undertook this highly skilled work. The *yeriot* in the *mishkan* were linked together with *t'chelet* (blue) loops and hooks. The hooks of the lower *yeriot* were made of gold. It seemed to those who stood inside the *mishkan* and looked upward at the golden hooks and *t'chelet* loops as if they were gazing at stars in the sky.



QUESTIONS FOR THE WEEK

1. What special knowledge was necessary for the preparation of the *yeriot* of the *mishkan*?
2. What is the central crossbar of the *mishkan* and what miracle took place involving this crossbar?
3. What are “*avot melachot*” and what are “*toladot*”?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to:
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CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. Who is depicted in the illustration?
2. What was this person's title?
3. In which organizations was he active?
4. Which institution is named after this man?

1) Yitzhak Ben-Zvi; 2) President of the State of Israel; 3) Poalei Zion, Ha-Shomer, Histadrut Workers Union, Jewish National Council; 4) Yad Ben-Zvi Institute in Jerusalem.





HISTORY OF ISRAEL

[LATE 1990's — 2000]

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**MAY 24
1999 ... A Joint U.S.-Israeli
Team Finds The Dakar**



**SEPTEMBER
1996 ... Kotel Tunnels
Opened**



**APRIL
1998... Azrieli Center Complex
Opens with Tallest
Building in Israel**

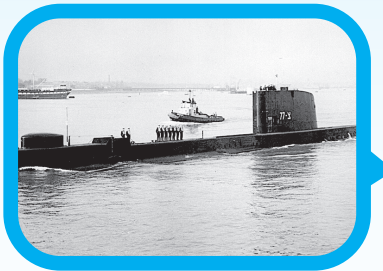


**OCTOBER 7
2000 ... Hezbollah Abducts
Three Israeli Soldiers**



Ehud Barak's first goal was to extract Israel from the ten-mile security zone it had been controlling in Southern Lebanon because Israeli troops were regularly being killed and wounded by bombs placed by Hezbollah in the area. Barak decided to withdraw from Lebanon unilaterally. The withdrawal took place throughout the night of May 24, 2000. It was completed without even one Israeli soldier being wounded or killed.

President Clinton invited Barak and Arafat to Camp David in July 2000. There, David Barak offered a final peace deal to the Palestinians that offered them 92% of the West Bank and parts of Jerusalem. Arafat turned down that offer as well as a subsequent plan put forward by President Clinton that offered them even more.



On October 7, 2000, IDF soldiers Benny Avraham, Adi Avitan and Omar Sawaid, were kidnapped and killed by Hezbollah forces while patrolling the security fence along the border with Lebanon. The bodies of the three soldiers were returned to Israel in a prisoner exchange in 2004.



ADI AVITAN
אדי



BENNY AVRAHAM
בני



OMAR SOUAD
אמר

The Dakar was a submarine in the Israeli Navy, which went missing in 1968. Despite extensive searches, the wreckage of the submarine was only found in 1999 by a joint US-Israeli search team. It was located between Crete and Cyprus, at a depth of approximately 10,000 feet.

In 1998 Prime Minister Netanyahu signed the Wye Agreements in Washington with the PLO. In May 1999, Ehud Barak defeated Benjamin Netanyahu to become the next Prime Minister of Israel.

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