



Daf 12: חלב בהמה שהוקדשה – Consecrated Animal Milk

A Rabbi was asked: Is it permissible to drink the milk of an animal that had been consecrated to the *Beit HaMikdash*? The Rabbis responded: Someone who drank milk produced by an animal previously consecrated as a *korban* (offering) violated an *issur* (prohibition), though that individual is not required to bring a *Korban Meilah* (Misuse Offering). There is no *Din Meilah* (misappropriation) for use of milk from an animal consecrated to the *Beit HaMikdash* as a *korban* — since milk was not offered on the *miz'be'ach* and therefore it is not considered property of the *Beit HaMikdash*.

In contrast, if an individual were to drink milk from an animal consecrated for *Bedek Bayit* (Temple upkeep) — which was donated to the *Beit HaMikdash* to be either used or sold — that individual was obligated to offer a *Korban Meilah*, since the milk of an animal consecrated for *Bedek Bayit* is the property of the *Beit HaMikdash*.

Daf 13: הנאה מחפץ של הקדש – Benefit From Consecrated Property



An individual who benefits from *hekdesh* (consecrated property) violates a prohibition and is subject to the penalty of *Dinei Meilah* (laws governing misuse of consecrated property). The offender is obliged to pay the cost of the misused property, plus an additional one-fifth (actually 25%). Moreover, the offender must bring a *Korban Meilah* to the *Beit HaMikdash*.

Daf 14: כי מן האבנים האלה יבנה המקדש – For From These Stones the Beit HaMikdash Will Be Built

When building the *Beit HaMikdash*, stones that had already been designated as *hekdesh* (consecrated) were not used. The *Beit HaMikdash* was built from ordinary stones that were not yet sacred, but which were to be sanctified at the end of the construction process.

What was the reason? Answer: It is prohibited to benefit from *hekdesh*, and it was likely that workers would derive benefit from the stones and the building materials over the course of the construction. Had *hekdesh* stones been used, the workers would have been unnecessarily exposed to the possibility of a religious infraction. [Cont'ed on P. 2]



FROM THE TALMUD SEDER KODASHIM MASECHET MEILAH DAF 13

מן התלמוד:
סדר קודשים, מסכת מעילה דף י"ג:
"המקדיש את החורש —
מועלין בכולו"

Translation

המקדיש ... *HaMakdeesh* ... One who consecrates
החורש ... *HaChores* ... The forest
בכולו ... *Be'Kulo* ... In its entirety;
the whole thing

Explanation

An individual who consecrated a forest to the *Beit HaMikdash* causes that entire forest to be *assur be'hana'ah* (prohibited as a source of benefit). As a result, anyone who uses trees or branches from the forest violates the *Issur Meilah* (prohibition against misuse of consecrated property).

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[Cont. from P. 1] For example: During a construction project, a worker derives benefit from the shade created by the wall and its protection from the burning sun rays. Likewise, a worker might lean or sit on a stone, or perhaps on a pile of planks from the building. Therefore, the *Beit HaMikdash* was initially built with materials that were not sacred, and only after the structure was complete, the building was sanctified as the *Beit HaMikdash*.



Daf 15: נוֹתָר – “Notar”

The *mishnah* teaches that five components are combined with one another in a *Korban Olah* (burnt offering): *HaBasar* (flesh), *HaCheylev* (fat), *HaSolet* (fine flour), *HaYayin* (wine), and *HaShemen* (oil). This *halacha* relates to several matters, including “*notar*” (leftover sacrificial meat).

Each type of *korban* (offering) had its own fixed and limited timeframe for the consumption of its meat. For example, the *kohen* was permitted to eat the meat from a *Korban Chatat* (Sin Offering) “*yom va'laila*” (day and night) — i.e., the day during which shechita was performed on the animal through the following night. It was permissible to eat *Korban Shlamim* (Peace Offering) “*sh'nei yamim v'laila echad*” (two days and one night) — i.e., the day during which shechita was performed on the animal, the next night, and through the following day.

After the designated time has passed, any remaining meat is deemed “*notar*.” It is forbidden to eat such meat and there is a *mitzvah* to burn those remnants.

Someone who ate a portion of “*notar*” the size of a “*kezayit*” (olive bulk) was liable for *malkot* (lashes). Our *Mishnah* meant to teach that any of the components connected to a *korban* can be combined together to constitute the quantity of a *kezayit*. For instance: if someone ate a little *basar* from a *Korban Olah*, a tiny bit of *cheylev*, a pinch of the *solet*, a sip of *yayin*, with a touch of *shemen* — if together these components make up the quantity of a *kezayit*, this individual is liable for *malkot* (lashes).

Daf 16: חֹמֶט וְעֶרְשָׁה – The Sand Lizard and the Lentil

The Torah records a list of eight *sheratzim* (crawling creatures) that transmit *tum'ah* (ritual impurity) to those with whom they come in contact. As discussed in *Masechet Chagigah*, the sages found Biblical support for the rule that contact with a portion of a *sheretz* transmits *tum'ah*, even if that portion is the size of the smallest existing *sheretz*.

After a search, the *Chachamim* found there was a *sheretz* called a “*chomet*,” (sand lizard) which has the volume of an *adasha* (lentil) when it is born. From this discovery, the *Chachamim* instituted a *halacha*: “A person who touches a portion of a *sheretz* the size of a lentil becomes *tameh*. In this regard, *sheratzim* are different from all other animals that transmit *tum'ah*. Regarding all other animals, a person must touch more than a *kezayit* (olive-bulk) in order to become *tameh*.

The laws regarding eating *sheratzim* are different as well. A person who eats prohibited food is only liable for *malkot* (lashes) if he were to consume more than a *kezayit*. However, someone who eats a *sheretz* is liable for *malkot* for eating the volume of a lentil.

WHO'S WHO?

THE VILNA GAON

(1720 – 1797)

Elijah Ben Solomon Zalman, “The Vilna Gaon” (also known as *HaGra* (*HaGaon* Rabbeinu Eliyahu), was born in 1720 in Sialiec (modern-day Ukraine). The word “*gaon*” means genius, a name so appropriate for this influential Jewish leader.

The Vilna Gaon became known for his dedication to studying Torah and was quickly recognized as the leading scholar of his time. Beyond studying Torah, the Vilna Gaon also spent time learning about science, which he thought was particularly important to know in order to understand the cycle of the Jewish calendar.

During his lifetime, the Vilna Gaon wrote over 70 works and commentaries on the Torah and the *Mishnah*. He was known for his strict interpretation of *halacha* and disapproved of any violation of the law. The Vilna Gaon was also a “*mitnaged*” (strong opponent of Hasidism) but despite this, he was widely recognized by all groups as the leading Torah authority of his time.



The Vilna Gaon. Photo Source: Wikipedia



Daf 17: הַשֵּׁד שֶׁעֶזַר לְהַסִּיד אֶת הַגְּזֵרָה – The Demon That Helped Lift The Harsh Decree



The Romans once issued a series of harsh decrees forbidding the Jews to observe Shabbat, fulfill the *mitzvah* of *Brit Milah*, or utilize *mikvaot* (ritual baths). The *Chachamim* of Israel sent Rabbi Shimon Bar Yochai to approach the Roman authorities and persuade them to cancel the disturbing decrees, because Rabbi Shimon Bar Yochai had acquired a reputation as a miracle worker. Elazar Bar Rabbi Yossi accompanied him.

According to legend, while the pair were on their journey, a demon possessed the emperor's daughter in order to assist Rabbi Shimon Ben Yochai. When the demon first arrived, the daughter screamed out: "Bring me Rabbi Shimon Ben Yochai." Precisely at that moment, Rabbi Shimon Ben Yochai entered, greeted the emperor, and ordered the demon to exit the young girl — and the demon indeed departed.

The emperor said: Whatever you request of me, I will give you as a reward for your help in healing my daughter. The pair were promptly taken to the emperor's stash of hidden treasures and told to take whatever they desired. Rabbi Shimon Ben Yochai and Rabbi Elazar Bar Rabbi Yossi found the royal letter which contained the severe decrees. They took the letter, tore it up. By so doing they nullified the dreadful decrees. According to legend, while Rabbi Shimon Ben Yochai was in the emperor's treasury, he also saw the *parochet* (curtain of the *Beit HaMikdash*) that had been captured and taken as bounty by the Romans.

Daf 18: שִׁימוּשׁ בְּחֶפְצֵי הַקֹּדֶשׁ – Use of Consecrated Items

The fifth *perek* (chapter) of *Masechet Meilah*, titled: "*Ha'Neheneh min ha'hekdeshe*" (One who derives benefit from a consecrated item) begins on this *daf*. The first *mishnah* of the *perek* lists cases in which a person is subject to *Dinei Meilah* (Laws of Misuse).

For instance, any individual who uses *hekdeshe* (consecrated property) and derives benefit equal to the value of one *perutah* (coin) is liable for *meilah*, even if the usage caused no damage to the *hekdeshe* item. For example, a person chops a piece of wood using a consecrated ax, and that ax was not damaged in any way, the person did benefit from using *hekdeshe*. Such was Rabbi Akiva's position.

However, the *Chachamim* disagreed and taught that no liability for *meilah* exists until one *perutah* of damage is done to the consecrated item. For instance, using the example of the ax — it is known that if an ax is used continually, it becomes dull, less effective, and eventually, not fit to be used. However, it is also widely known that if an ax is used to cut down a very thin branch, the wear and tear on the ax is nearly unnoticeable. Only in a case in which the depreciation of the illegally-used consecrated item can be measured at a minimum of a *perutah* will the user be liable for *meilah*.

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The *Magen La'Choleh* (Shield for the Sick) Association is an Israel-based non-profit organization that has revolutionized the concept of medical referrals and counseling. With the urging of *Hagaon Harav Shlomo Zalman Auerbach, zt"l*, *Magen La'Choleh* was established in 1991, by Rabbi Binyamin Fisher, with the aim of granting direct assistance and support to patients and their families in and out of hospitals.

Magen La'Choleh provides counseling to patients through an open phone line, where Rabbi Fisher answers more than 450 calls daily from families and patients in distress, offering them up-to-date information about physicians and treatment plans. *Magen La'Choleh* maintains a special department for support and guidance and attempts to overcome any obstacles experienced by these patients and their families in the area of mental health. *Magen La'Choleh* helps with transporting patients for tests and treatments, locating and purchasing expensive medical equipment, assisting with the coordination of surgeries abroad and managing all accompanying arrangements, until the patient is able to return to Israel.

Thank you, Rabbi Fisher, giving your heart and soul, days and nights, to Klal Yisrael.



Look closely at the illustration and answer the following questions:

1. Who was the figure at the center of the illustration?
2. What is the connection between the sign “mitnagdim” and the man in the illustration?
3. What books did the man in the illustration write?
4. Who is the second man in the background of the illustration and how is he connected to the central figure?



1) Rabbi Eliyahu of Vilna — The Vilna Gaon; 2) The Vilna Gaon and his disciples opposed the Hasidic movement and were therefore called “Mitnagdim.” 3) “Aderet Eliyahu,” “A Commentary to Sefer Hayetzira,” and more; 4) Rabbi Chaim of Volozhin, one of the leading disciples of the Gaon of Vilna.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the dispute between Rabbi Akiva and the Chachamim regarding the obligation for Dinei Meilah?
2. What stones were prohibited to be used in the construction of the Beit HaMikdash?
3. What is the judgement against an individual who benefited from hekdeshe?

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Dvar Torah VAYEILECH

“הַקְהֵל”
אֶת־הָעָם
הָאֲנָשִׁים וְהַנָּשִׁים וְהַטָּף
וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ
לְמַעַן יִשְׁמְעוּ
וְלְמַעַן יִלְמְדוּ וַיֵּדְאוּ אֶת ה'

The commandment of the “Hak’hel” (Gathering), recorded in Parashat VaYelech, mandates that all of Israel — men, women, and small children — go up to Jerusalem to hear the king read verses from the Torah.

The Talmud asks a simple and necessary question. It is understandable why both the women and men participated -- in order to learn and hear the reading of the Torah. But as for the little children, why bring them? Would it not be more fitting to leave them at home with a babysitter to prevent noise and confusion at this event that will be attended by huge crowds of people? Answer: the purpose of bringing children to Hak’hel was not so they would hear the king read the Torah, which would likely be impossible for children amidst the masses of attendees. The goal was to create a lasting impression on the children of Israel, so that they would share the tremendous experience of the Torah being read and heard together by all of Israel. The overall experience will move their hearts much more so than merely hearing the verses read.

FOUNDER & EDITOR-IN-CHIEF: **MEIR JAKOBSON**
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www.talmudisraeli.org • yael@talmudisraeli.co.il
TEL. 914/413-3128