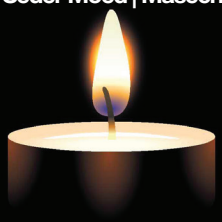
Seder Moed | Masechet Shabbat 44-50 | Shabbat Tzaria-Metzora | 25 Nisan- 1 Iyyar (April 19-25)



יום הזיכרון לשואה ולגבורה
Holocaust Martyrs' and Heroes' Remembrance Day

Daf 44: מִיגוֹ דְּאִתְקְצַאי – MIGO D'ITKETZAI

During Mishnaic times, *ner* (lamp) was the term for the utensil in which a flame was lit. A discussion on this *daf* questions whether a *ner* is *muktzeh* and therefore prohibited to transport on Shabbat.

According to the Talmud, if a lamp remained lit at the onset of Shabbat, it was prohibited to move that lamp — based on the principle of "*Migo d'itketzai l'vein ha'sh'ma'shot itketzai l'chulei yoma*)" (Because it was *muktzeh*, set aside, at the time Shabbat began, it [remains] set aside all of Shabbat). Meaning, the status of every vessel, i.e., whether or not it may be used on Shabbat, is determined at twilight on Friday.

Daf 45: הַשִּׁמּוּשׁ בָּעֵץ בְּשַׁבָּת וּבְיוֹם טוֹב – USE OF TREES ON SHABBAT

The *chachamim* prohibited use of trees still attached to the ground during Shabbat and *Yom Tov* (e.g., placing items on the tree, or climbing on them.) The reason behind this decree was the fear that a person who made use of a tree would not pay strict attention and might unintentionally tear off leaves or soft branches thereby violating an *issur* (prohibition); on Shabbat it is forbidden to harvest or tear off anything growing from the earth.

Daf 46: טִילְטוּל נֵר דּוֹלֵק – TRANSPORTING A LIT LAMP

Why is it prohibited to carry a lit lamp on Shabbat?

Option 1: The *chachamim* feared that while transporting a lamp, the candle's flame might get extinguished, thereby causing the person carrying the lamp to violate the *issur* against *mechabeh* (extinguishing), which is one of the ל"ט (39) *melachot*.

Option 2: A lit candle has the status of *basees l'davar ha'assur* (base of a prohibited item). There are various items a person is prohibited from carrying on Shabbat, because they are *muktzeh*. If a *muktzeh* object remains in or on a non-*muktzeh* object when Shabbat begins, the non-*muktzeh* object becomes *muktzeh* for the duration of Shabbat. Since flame is *muktzeh*, and the lamp contains the fire, the lamp becomes *muktzeh*, as it constitutes a *basees l'davar ha'assur.*

From the Talmud
Seder Moed
Masechet Shabbat
Daf 50

מן התלמוד:
סדר מועד, מסכת שבת דף נ':

"תנא רבה בר בר חנה קמיה דרב: חריות של דקל שגדרן לעצים ונמלך עליהן לישיבה - צריך לקשר, רבן שמעון בן גמליאל אומר: אין צריך לקשר"

Translation

דקל… *Dekel* ….. **Palm branches**
לקשר… *Lekasher* .. **To attach, bind together**
לישיבה… *L'yeshivah* … **For seating**

Explanation

The *tanna kamma* (anonymous first sage mentioned in the Mishnah) states: If someone wants to use palm branches as a seat on Shabbat, that person must tie the branches together before Shabbat begins, so as to designate the branches for seating purposes and thereby prevent their designation as *muktzeh* (lit., "set aside," refers to items that may not be moved or handled on Shabbat). However, Rabban Shimon Ben Gamliel ruled that tying together the palm branches in advance is unnecessary.

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Daf 47: בְּטוּל כְּלִי מֵהֵיכָנוֹ – A VESSEL'S READINESS FOR USE

Ha'mevatel k'li me'hay'cha'no (a person who revokes a vessel's readiness to be used) is an individual who, on Shabbat, causes a certain vessel to be prohibited for use. If a person places a vessel in a certain location with the intention that a *muktzeh* item would fall into it, that person violates a prohibition because once the *muktzeh* item falls into the utensil it is no longer be possible for that previously non-*muktzeh* vessel to be used or to be carried on Shabbat.

Why did the *chachamim* issue this decree? Rashi explains that because the vessel has been immobilized in the halachic sense, it is as if the item became attached to the new location in which it was placed — rendering the situation into a case of *boneh* (building), i.e., as if a person built an item and attached it to the ground. On Shabbat it is prohibited to build.

Daf 48: רֹאשׁ הַגּוֹלָה – THE EXILARCH

On this *daf*, the Talmud relates that one Shabbat Rabbah and Rabbi Zeira spent time at the home of the *Rosh Golah* (exilarch, leader of the diaspora Jewish community). *Rosh Golah* (in Aramaic, *Reish Galuta*) was a title established in Babylonia — the center of the Jewish world over the course of 600 years — to a leadership position granted, according to tradition, to an individual in the Davidic royal line. The *Rosh Golah* was the leader of the Jewish people, who managed all of the economic and judicial matters, appointed judges, *Roshei Yeshivah,* and set the tax rate.

Daf 49: אֱלִישָׁע בַּעַל כְּנָפַיִם – ELISHA, MAN OF WINGS

The Roman Empire decreed every Jew who puts on *tefillin* (phylacteries) would be severely punished. There was a righteous man named Elisha who refused to listen to the wicked Romans and defiantly continued to don *tefillin* even when he walked out in the street.

One day, a Roman police officer saw Elisha and began to run after him. Righteous Elisha swiftly ran away. However, the officer eventually caught him. At the last second, Elisha quickly removed the *tefillin* from his head and hid them in the palm of his hand.

According to legend, when the officer apprehended Elisha, the officer asked: "What is in your hand"? Elisha replied: "The wings of a dove." Then, a tremendous miracle occurred. The *tefillin* transformed into dove's wings. The Roman officer was dumbfounded. He left Elisha alone and did not punish him. From that time onward, Elisha was known as "Elisha, Man of Wings."

Why was a miracle performed for Elisha displayed in the form of dove's wings? Because *Am Yisrael* is likened to a dove. The dove defends itself against its foes using only its wings, just as *Am Yisrael* is protected from its enemies by observance of Torah and *mitzvot.*

Dvar Torah
TAZRIA-METZORA

מצורע

הוציא שם רע

It was known that *tza'ra'at* (skin disease) was the punishment for speaking *lashon hara* (evil speech). Our sages homiletically interpreted the word *metzorah* to mean *ho'tzi shem ra* (speaks slander). Why was *tza'ra'at* chosen as the punishment for evil speech?

The power of speech is misleading and confusing. Speech is not visible to the eye, and the damage it causes cannot be easily identified or measured. When one person strikes another, the damage is clear to recognize. However, the pain inflicted on the victim of malicious speech is not always apparent to others. This is precisely the reason the Torah chose one of the most external and distinct punishments — *tza'ra'at* — as punishment for evil speech. The Torah seeks to teach us that although you cannot see the damage of evil speech with your eyes, it is just as hurtful and painful as a severe physical beating.

Daf 50: מֻקְצֶה מֵחֲמַת גּוּפוֹ – MUKTZEH MACHMAT GU'FO

Muktzeh machmat gu'fo (set aside because of its inherent nature) is one type of *muktzeh* item that is prohibited to move on Shabbat because of the inherent uselessness of such items. *Muktzeh machmat gu'fo* refers to items that generally have no use on Shabbat, like rocks.

A cut-off tree branch is *muktzeh* because there is generally no use for it on Shabbat. However, if prior to Shabbat a person planned to sit on the branch then it becomes designated for seating and is no longer *muktzeh*. However, some say it is not enough for a person to merely think about a desire to sit on a particular cut-off branch before Shabbat. Rather, that person needs to take action in order for the branch to cease being deemed *muktzeh.*

QUESTIONS FOR THE WEEK

1. Who was "Elisha, Man of Wings"? What happened to him? Why was a miracle performed on his behalf in the form of dove's wings?
2) What is *muktzeh machmat gu'fo*?
3) Who was the *Rosh Golah* and what was his role?

***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!

CAN YOU GUESS WHO?

Look closely at the illustration and answer the following questions:

1. Who is the man in the illustration and who is the woman next to him?
2. Who are the children in the painting?
3. What book was written by this man (hint: the boy with the crown on the left by the train)?
4. Where did the train in the illustration lead them?

1) Dr. Henryk Goldszmit, a.k.a. Janusz Korczak, stands next to Stefania Wilczyńska, director of the orphanage founded by Korczak; 2) The children Korczak cared for in his orphanage in Warsaw; 3) Korczak wrote King Matt the First; 4) Treblinka extermination camp.

https://youtu.be/OVXjv8rwzjQ

SCAN HERE TO WATCH A SHORT VIDEO

HISTORY OF ISRAEL

[ISRAELI-EGYPTIAN PEACE AGREEMENT]

The election of Menachem Begin and the Likud brought a new era to Israel. After 30 years of Labor party rule, Likud took the reins of government, together with its partners. Moshe Dayan became the new foreign Minister. The Likud took immediate action to reform the economy, removing many of the restrictions that had previously existed, but also raising taxes, removing subsidies, and increasing the prices of many goods.

However, the most important event of Begin's tenure as Prime Minister was the arrival in Israel of Egyptian President Anwar Sadat. The visit, which came almost as a surprise, changed the dynamics of the Israeli-Arab conflict forever. Sadat addressed the Knesset, giving a speech whose most memorable line was — "No more war, no more bloodshed".

Sadat's visit alone could not bring about peace. A summit at Camp David hosted by US President Carter was also required in order to reach an agreement. The Accord between Israel and Egypt called for Israel's complete withdrawal from the Sinai. It also called for full peace between the nations, including full diplomatic relations, which despite challenges remain in place to this day.

This was also a period of many "firsts". In 1977, Maccabi Tel Aviv won the European basketball championship. That same year, Israel unveiled its first locally produced tank, the "Merkava". In 1978, Israel won the Eurovision song contest for the first time. Then, to everyone's surprise, Israel won Eurovision again, the following year.

At the same time, this period brought its own challenges, including one of the worst terror attacks along the coastal road, which killed 35. In response, Israel attacked terrorist sites in Southern Lebanon, in an action called "Operation Litani."

1977
Maccabi Tel Aviv Wins European Championship

1978
Katzrin Founded

1978
Beit Hatfutzot Opens

1978
ABANIBI Wins Eurovision

1979
HALLELUYAH wins Eurovision

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