

דף 26: הַבְּדִלָּה בְּמוֹצָאֵי שַׁבַּת וְחַג – Havdalah at the End of Shabbat and Holidays



Havdalah is a ceremonial act marking the end of each *Shabbat* and *Yom Tov* (holiday). There is also a special *Havdalah* service recited when *Yom Tov* begins on a Saturday night to distinguish between the more profound holiness of *Shabbat* from the somewhat lesser holiness of *Yom Tov*.

What is the significance of the *Havdalah* ceremony? *Havdalah* separates *Shabbat* from the rest of the week. Just as *Kiddush* on *Shabbat* serves to sanctify the day and distinguish it from the remainder of the week, so too, at the close of *Shabbat*, it is a *mitzvah* to separate between the holiness of the departing *Shabbat* from the mundane week about to begin. In the *Havdalah* ceremony, we thank God for sanctifying *Shabbat*.

Prior to the *Takanat Anshei Knesset HaGedolah* (ordinance of the Great Assembly), there was no fixed text for the *Havdalah* ceremony. Before that time, on Saturday night, people would give thanks in their own words for the Sabbath's special character and the difference between it and the rest of the week. The Great Assembly included such luminaries as Ezra HaSofer. His court fixed standardized texts for many prayers, including *Havdalah*.

דף 27: מֵהֵיכָן נִבְרָאוּ הַעוֹפוֹת? – The Creation of Birds



When we read the description of the creation of the world in *Parashat Breisheet*, we see two *p'sukim* (verses) that appear to contradict one another. In Chapter 1, it is written: "And God said: 'Let the waters bring forth swarms of living creatures and birds that fly above the earth, across the expanse of the sky'" — signifying that birds were created from the waters, like the fish. In contrast, Chapter 2 states: "And God formed out of the earth, all of the wild beasts and all of the birds of the sky" — indicating that birds were created from the earth, like the animals.

The sages posited two answers: A 'passerby from Galilee' taught that birds were created from mud, i.e., a combination of water and earth, as evidenced from the fact they have scales on their feet. However, according to Rabban Gamliel, the text in *Breisheet* Chapter 2 comes to explain that God brought the birds to Man to assign them names and not to imply birds were created from the earth.



FROM THE TALMUD SEDER KODASHIM MASECHET CHULLIN daf 28

מן התלמוד:
סדר קודשים, מסכת חולין, דף כ"ח:

”רבי אלעזר הקפר ברבי אומר: מה תלמוד לומר אך כאשר יאכל את הצבי וגו', וכי מה למדנו מצבי ואיל? מעתה הרי זה בא ללמד ונמצא למד: מקיש צבי ואיל לפסולי המוקדשין – מה פסולי המוקדשין בשחיטה, אף צבי ואיל בשחיטה”

Translation

Mah talmud lomar ... What [is the meaning when] the verse says

V'chi mah lamadnu me ... And what did we derive/learn from "X"

Explanation

Rabbi Eleazar ha-Kappar derived from Scripture that just as *shechita* is necessary for the consumption of domesticated animals that are unsuitable for the altar, so too non-domesticated animals like the deer and the gazelle must also undergo *shechita* before being rendered permissible.

Talmud Israeli DAF YOMI FOR US

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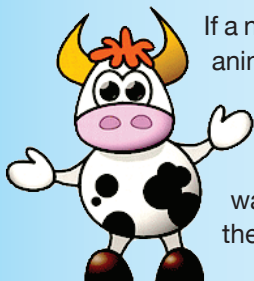
📌 Daf 28: הַלְכָה לְמֹשֶׁה מִסִּינַי – Laws Transmitted to Moshe at Sinai



God said to *Moshe Rabbeinu* that every person may sacrifice animals on his own behalf: “You may slaughter any of the cattle or sheep *HaShem* gives you, as I have instructed you” (*Devarim/Deuteronomy 12:21*).

Where did God command *Moshe* on how to perform *shechita*? While *Moshe* was on Mount Sinai, God transmitted many *halachot* to him that were not written down in the Torah. These *halachot* make up the *Torah She’be’al Peh* (Oral Law). While on Mount Sinai, *Moshe* received instruction regarding which animals required *shechita*, the tools to be used in the performance of *shechita*, which acts would render *shechita pasul* (invalid), and various other laws pertaining to kosher *shechita*.

📌 Daf 29: לְשֹׁחֵט עִם גּוֹי – Shechita Performed by a Non-Jew



If a non-Jew performs *shechita* on an animal, even if it is a kosher animal — the *shechita* is invalid and the resultant meat is *assur b’achila* (forbidden to eat). In a case where a non-Jew only began to carry out the *shechita* and merely initiated a minor cut to the animal — even if the remainder of the *shechita* was completed according to *halacha* by a Jewish *shochet* — the animal remains forbidden to eat.

📌 Daf 30: שְׂחֻט זָהָב – Flexible Gold



Melachim Aleph (1 Kings 10:17) relates that King Solomon crafted shields from *zahav* (gold) *sha’chut*. What does this mean? *Tanna D’Bei Yishmael* explains “*shachut*” comes from the word “*meshicha*” (pulling) and *zahav sha’chut* is gold which has been pulled and stretched until it becomes thin and flexible.



Similarly, *Yirmiyahu* (Jeremiah 9:7) uses the phrase “*chetz sha’chut leshonam*” (their tongue is a sharpened arrow). In *Yirmiyahu*, too, the word *sha’chut* refers to *meshicha* (pulling) — as an arrow is shot by pulling it backward and then releasing it. *Yirmiyahu* reprimanded offenders who were hurting others with their tongues (i.e., through what they said), by comparing their behavior to the shooting of arrows. From the interpretation of these texts the sages determined that *shechita* must also be performed by doing *meshicha* with the knife.



★ | Who’s Who?

Joseph Trumpeldor

(1880-1920)

Joseph Trumpeldor was born in Russia. After being injured while serving in the Russian Army, Trumpeldor studied law and made *Aliyah* to *Eretz Yisrael* in 1912. He lived in the northern region and worked at Degania, which was the first kibbutz.

After World War I broke out in 1914, Trumpeldor had to leave *Eretz Yisrael* because of his Russian citizenship. He traveled to Egypt where he and Ze’ev Jabotinsky developed a plan for Jews in *Eretz Yisrael* to help the British Army take control of the country from the Ottoman Empire. This idea gave birth to the Jewish Legion - five battalions of more than 1,000 Jewish volunteers in the British Army that fought against the Ottomans.

Trumpeldor is known for his heroic efforts at the Battle of Tel Hai, which claimed his life. Considered a national hero – Trumpeldor died fighting for the Jewish homeland. After being mortally injured he said, “*Ein davar, tov lamut b’ad artzeinu*” (“Never mind – it’s good to die for our country”).



Joseph Trumpeldor. Photo Source: Wikipedia

**Daf 31: "שְׁחִיטַת חוּלִין אֵינָה צְרִיכָה בּוֹנָה" –
"Ordinary Shechita Does Not Require Intent"**



On this *daf* we learn the teaching of Rabbi Natan: "Shechitat chullin ayna tzricha kavanah," — meaning, there is no need to express any purposeful intention in performance of *shechita*. Furthermore, even if an individual threw a knife, whose blade slaughtered a bird or an animal while it flew through the air — if following inspection, the *shechita* possessed the required *simanim* (signs), in accordance with law and custom — that *shechita* is deemed valid.

However, if a knife merely fell from a table and slaughtered an animal, that *shechita* is considered *pasula* (invalid). Why? Because although intention is not required for valid *shechita*, human action is required. A knife that falls from a table is not the result of an act by a person, and therefore, if a *shechita* happens to occur, it will be ineffective to permit the meat.

Daf 32: פְּגִיטַת הַכֹּהֵן – Intention of the Kohen



On this *daf*, we learn that during *shechita* of a *parah adumah* (red heifer), the *kohen* is prohibited to perform another labor — e.g., while a *kohen* performed the *shechita* of a *para adumah*, the long blade of the knife could also cut a pumpkin or a watermelon laying near the head of the animal. In such circumstances, there is one scenario where *halacha* rules the cutting of the pumpkin does not invalidate the *shechita* of the *parah adumah*, while in a different instance *halacha* rules that cutting of the pumpkin does invalidate the *shechita*. All depends upon the *kohen's* intentions.

If the *kohen* initially intended to cut the pumpkin, then he would have been performing another *melacha* at the time he performed *shechita* on the red heifer. As such, the *shechita* of that *parah adumah* would be invalid. However, if the *kohen* was not thinking about the pumpkin, and it was only cut incidentally on account of where it was situated, then the *parah adumah* rite would be considered valid because the *kohen* would not be regarded as having done another simultaneous *melacha*.



On The Map of Israel

Kiryat Shmoneh

Kiryat Shmoneh, located on Israel's northern border, is one of the smallest cities in the country. In July 1949, following Israel's War of Independence, immigrants from Yemen moved to the then *ma'abarah* (refugee absorption camp) called Kiryat Yosef, named after Joseph Trumpeldor. The first baby boy who was born in the *ma'abarah* was named Yosef, in memory of Trumpeldor. In 1950, the town's name was changed to Kiryat Shmoneh, which means the town of eight, in memory of Trumpeldor and the seven other soldiers who died in the Battle of Tel Hai.

Because of Kiryat Shmoneh's precarious location on the border with Lebanon and near Syria, the city has always been under threat from Israel's neighbors. While dealing with this constant threat, the city has grown exponentially with a current population of approximately 23,000. Visitors to Kiryat Shmoneh can enjoy the beautiful landscape, learn about the city at the Kiryat Shmoneh History Museum, and delight in the nearby attractions northern Israel has to offer.



Kiryat Shmoneh on the map.
via Google Maps

Look closely at the illustration and answer the following questions:

1. Who is the figure at the center of the illustration?
2. During what time period did he live?
3. What well-known proverb is related to the illustration and to the honey?
4. What is the connection between the foxes and the burning tail to the illustration?



(1) Samsun, the Brave; (2) The period of the Shoftim (Judges); (3) "Me'ahz ya'zah matok" (Out of the mighty came sweetness); (4) Samsun tied torches to tails of foxes and sent them to burn the fields of the Philistines.

Dvar Torah for the Shabbat Table

וַיֵּרָא בְּסִבְלֹתָם

Our *parasha* tells of Moshe's choice to be the leader who will shepherd *Am Yisrael* through one of the most meaningful periods in Jewish history.

Why was Moshe chosen to lead *Am Yisrael*? Moshe had a privileged upbringing among Egyptian royalty. He easily could have stayed in his "ivory tower," without looking at what was happening outside the cozy castle. And yet, wherever Moshe went, he was occupied with looking out at the other, seeing the perspective of his fellow.

Moshe went out of the palace "And he saw their sufferings" [of his people]. He also witnessed and felt the suffering of others who were not from his people — and saved Yitro's daughters from the shepherds who abused them. Moshe was even attentive to nature and plants, as evidenced by his discovery of the burning bush.



וַיֵּרָא ה' כִּי סַר לְרְאוֹת

Hashem observed that Moshe always saw 'the other,' as the text cites: "And God saw he (Moshe) had gone to see." God witnessed that Moshe was aware of and sensitive to his surroundings. Fittingly, God concluded — this is an appropriate and worthy leader for my children, *Am Yisrael*.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. Why is *Havdalah* done on *Motzei Shabbat* and *Motzei Yamim Tovim*?
2. What is *zahav sha'chut*?
3. If a non-Jew slaughters a kosher animal, will that animal be permissible or forbidden to eat?

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

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