

## Daf 16: "לא בשמים היא" – "It Is Not In Heaven"



*B'nai Yisrael* forgot three thousand *halachot* during the mourning period following Moshe's passing. In light of this loss, *B'nai Yisrael* said to Yehoshua: "Ask for guidance from Heaven, so that you will be able to re-learn all of the forgotten *halachot*." Yehoshua replied:

"Lo ba'Shamayim hee" (It is not in

Heaven [*Devarim 30:12*].) In other words, once the Torah was given at Mount Sinai, it was no longer possible to clarify its intended meaning by means of prophecy or through the Heavenly instruction provided by the *urim v'tumim* (priestly chest plate). Following *Matan Torah*, *halacha* was to be determined, in each generation, through Torah study and interpretation of Torah by the Sages.



## Daf 17: קורבן תודה – Thanksgiving Offering



A *Korban Todah* (Thanksgiving Offering) was sacrificed together with 40 loaves of bread. If an animal designated as a *Korban Todah* was pregnant and gave birth, the cow's offspring was included as part of the *Korban Todah*. However, it is not required to offer an additional 40 loaves together with the calf. This *halacha* was taught by Rambam in *Hilchot Temurah*.

## Daf 18: עדות תנא מבית המקדש – Testimony of a Tanna



Some *Tannaim* had the privilege of living during the end of the Second *Beit HaMikdash* era. Rabbi Papeyas was one of the *Tannaim* who testified about an incident in which he was involved that occurred at the *Beit HaMikdash*.

The *Mishnah* relates that Rabbi Papeyas testified about the offspring of a *Korban Shlamim* (Peace Offering), which was also offered as a *Korban Shlamim*. Rabbi Papeyas said that he, himself, was in Jerusalem during *Pesach* and had a cow designated as a *Korban Shlamim* that gave birth. He offered the cow as a *Korban Shlamim* on *Pesach*, then offered the offspring as a *Korban Shlamim* on *Sukkot*.

Rabbi Papeyas remained alive after the destruction of the Second *Beit HaMikdash* and was counted among the elders of the generation after the *churban*.



### FROM THE TALMUD SEDER KODASHIM MASECHET TEMURAH DAF 16

מן התלמוד:  
סדר קודשים, מסכת תמורה, דף ט"ז:  
"תנא: הוא עתניאל הוא יעבץ,  
ומה שמו? יהודה אחי שמעון שמו  
— עתניאל — שענאו אל, יעבץ —  
שיעץ וריבץ תורה בישראל"

#### Translation

תנא .... *Tanna* ... The *Tanna* taught [in a *braita*, a tannaitic teaching not included our *Mishnah*]  
עתניאל .... *Ot'niel*... A sign (answer) from God  
יעבץ .... *Yabetz* ... [Contraction of] *ya'atz ve'ribetz*  
יעץ וריבץ .... *Ya'atz ve'ribetz* ... advised and spread

#### Explanation

The Talmud interprets *p'sukim* (verses) in *Divrei Ha-yamim* (Chronicles) and identifies a Biblical personality's character traits on the basis of an interpretation of their name.

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## Daf 19: קֹדֶבֶן פֶּסַח – The Paschal Offering

The *Korban Pesach* (Paschal Offering) requires a male sheep. A female sheep may not be offered as a *Korban Pesach*. What should be done by a person who accidentally consecrated a female sheep as their *Korban Pesach*? That female sheep should be left to graze until the animal becomes blemished and is unfit to be a *korban*. Then, the sheep can be sold, and its proceeds used to acquire a fitting *Korban Pesach*. If the sheep does not become blemished until after *Pesach*, the money from the sale of the sheep should be used to acquire a *Korban Shlamim* (Peace Offering).



## Daf 20: הַמֶּלֶךְ מֵגִיעַ לְבֵית הַמִּקְדָּשׁ – The King's Arrival at the Beit HaMikdash



magnificent golden chariot. “The King! The King!” Yechezkel enthusiastically shouted. “The King of Israel is arriving at the *Beit HaMikdash*.”

Yechezkel's father went to find out why the king came to visit the *Beit HaMikdash* on a regular, ordinary day. One of the *kohanim* told Yechezkel and his father that the king came to offer a *Korban Chatat* (Sin Offering) to make amends for a sin he had committed.

Yechezkel said: “The king will certainly offer a male goat, since a king who sins is required to offer a male goat, while all others are obligated to offer a female goat.” The *kohen* replied: “The king will actually offer a female goat, because the violation for which he is offering the *korban* was committed before he became king.”

Yechezkel excitedly held his father's hand as they approached the *Beit HaMikdash* to bring a *Korban Shlamim* (Peace Offering). When they reached the *Beit HaMikdash*, they encountered an unusual sight. Soldiers and guards were spread across the mount and horsemen galloped in front of a

## THIS WEEK IN JEWISH HISTORY

### MAJDANEK CONCENTRATION CAMP LIBERATED

On the 4th of Av in 1944, Russian troops arrived at Majdanek, which was located on the edge of the Polish city of Lublin, the city in which renowned Rabbi Meir Shapiro initiated *Daf Yomi* as a way to unify Jewish learning.

Majdanek was both a concentration and extermination camp, and, in this respect, was unique. Its first prisoners were Jews from Lublin as well as Russians. In addition to Jews from the Lublin District, Majdanek was also the destination of particularly large transports of Jews from Warsaw and Bialystock. Later, it also became the destination of Jews from Czechoslovakia, Germany, Hungary, France, Belgium, Greece, and Holland.

As the Soviet troops were approaching the area of Lublin, the Nazi evacuated much of the camp but did not have enough time to destroy the evidence of the horrific genocide that had taken place there. Approximately 360,000 people were murdered at Majdanek. Several areas of Majdanek are still standing and serve as a museum. Most notably, there is a huge dome structure that houses that enormous pile of ash taken from the crematoria.



Red Army soldiers examining the ovens at Majdanek, following the camp's liberation, summer 1944.  
Photo Source: Wikipedia



**Daf 21: הַהֶבְדֵּל בֵּין יְרוּשָׁלַיִם לְשִׁילֹה – The Difference Between Jerusalem and Shiloh**



Before King Solomon built the *Beit HaMikdash*, a *mishkan* (Tabernacle) existed at Nov, and before that, at Shiloh.

On this *daf*, the Talmud states there is only one difference between Shiloh and Jerusalem: In the era of the Shiloh Tabernacle, “*Kodshim Kalim*” (offerings of the lesser holiness) and *Ma’aser Sheini* (Second Tithe) were allowed to be eaten anywhere in eyeshot of the Tabernacle, even in places beyond the formal city limits of Shiloh. By contrast, in the era of Jerusalem’s *Beit HaMikdash*, meat from such sacrifices could be eaten only inside the city walls; one was forbidden to consume sacrificial meat in the suburbs of Jerusalem, even in places close enough so that one could see the Temple from there.

**Daf 22: קֹרְבַן חֲטָאת שְׂאֵבֵד – The Lost Sin Offering**



The *halacha* states that if an animal that has been designated as a *Korban Chatat* (Sin Offering) subsequently got lost and a replacement animal was offered in its place, the lost animal would be sentenced to die. But what constitutes being lost? If the animal was lost from its owner but not lost

to the shepherd to whom it was entrusted, the animal is not considered lost. All the more so, if it was lost from the shepherd but not lost to the owner, the animal is considered lost. The Talmud is uncertain about, and leaves unanswered, whether an animal is considered lost when the owner and shepherd can no longer identify it, but there is a person someone else in the world who could identify the animal upon seeing it.

**ON THE MAP OF ISRAEL**

**YAD LAYELED CHILDREN’S MUSEUM**

Young Anne Frank was one of the 1.5 million Jewish children who perished in the Holocaust. With the thought in mind that *nobody is ever too young to remember*, *Yad LaYeled* was inaugurated in 1995 in order to give the youth of today a glimpse into life as a child during the Holocaust. The museum serves as a memorial for those children as well.

The museum, which is part of the Ghetto Fighters' House Museum (*Beit Lohamei Haghetaot*), is located in the Western Galilee. It is the only museum of its kind in the entire world. The museum’s exhibits feature Holocaust documentaries, stories taken from children’s diaries, and historical artifacts from that period, all focused on education. Visitors are encouraged to see and touch the displays in order to explore and appreciate the personal experiences of children whose lives were so tragically cut short.



Yad LaYeled. Photo Source: Google Maps



Look closely at the illustration and answer the following questions:

1. Who is the girl depicted in the illustration?
2. What is the girl writing?
3. What year does this event take place and where?
4. What is the purpose of the closet in the background?



(1) Anne Frank; (2) She is writing her diary, during the period of the Holocaust; (3) Amsterdam, Holland, in 1944; (4) Behind the closet was a secret doorway to the place where Anna and her family hid.

## Dvar Torah DEVARIM

“ אֵיכָה  
אֶשָׂא לְבָדִי  
טְרַחְכֶם וּמִשְׂאֵכֶם  
וְרִיבֵכֶם ”

Moshe describes his difficulty in leading the *Am Yisrael*: “How can I bear your troubles, and your burdens, and your strife all by myself?”

What did Moshe’s mean by these words? Ramban wrote that Moshe described the three functions of the leader of Israel:

טְרַחְכֶם

“Your troubles” —

Take pains to teach Torah to the people;

וּמִשְׂאֵכֶם

“Your burdens” —

Pray for every Jew in trouble;

וְרִיבֵכֶם

“Your strife” —

Judge between them and settle their disputes and quarrels.

At first, Moshe performed all of these functions alone and it was more than he could bear. For this reason, Moshe appointed judges to help him.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the difference between Jerusalem and Shiloh?
2. What was a person supposed to do upon mistakenly consecrating a female sheep as a Korban Pesach?
3. What did Yehoshua Bin Nun, learn from the words of the pasuk: “Lo baShamayim hee?”

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