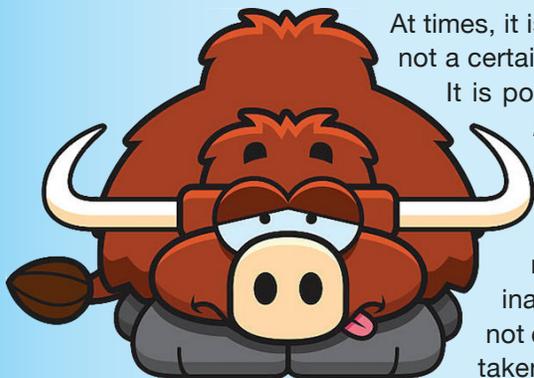


Daf 39: בהמה בעלת מום – A Blemished Animal



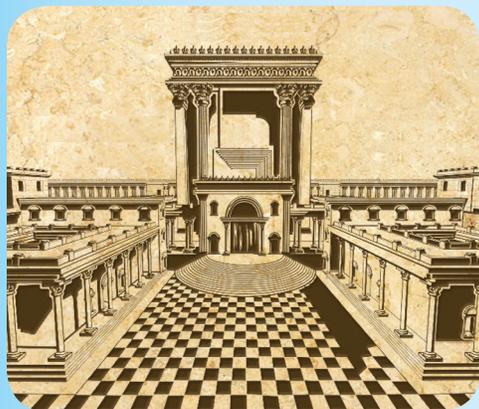
At times, it is necessary to establish whether or not a certain animal is permanently blemished.

It is possible to deem an animal a *ba'alat moom* (blemished), only if attempts were made to heal the animal and those attempts proved to be unsuccessful. It should be noted that incompetent attempts or inappropriate methods of treatment do not count. Only if proper measures were taken, e.g., the animal was fed moist greenery and dried greenery, as needed;

provided with sufficient water to drink while in the field; ample space to roam; and the like. Only after all of the appropriate measures have been taken and the animal still does not heal, is it permissible to deem that animal a *ba'alat moom*.

Daf 40: שושן הבירה בהר הבית – “Shushan the Capital” on Har HaBayit

The gallery at the eastern gate of the *Beit Hamikdash* was nicknamed *Shushan HaBeera*, or Shushan the Capital (a reference to the capital city of Persia). The Talmud states that “two different *amot* (cubits) [were utilized] in *Shushan HaBeera*.” There were two rods used for measuring length. Each rod designated the length of an *amah*, though one rod was a fingerbreadth longer than the other.



Why were two different measurements for *amah* accepted in the *Beit HaMikdash*? Because the *Beit HaMikdash* authorities wanted to prevent sanctified money from being incorrectly dispensed to contract workers doing jobs for the *Beit HaMikdash*. Since it is very difficult to take precise measurements, a longer *amah* rod was used to measure *Beit HaMikdash* items so that workers receiving full pay would not do an incomplete job.



FROM THE TALMUD
SEDER KODASHIM
MASECHET BECHOROT
daf 39

מון התלמוד:
סדר קודשים, מסכת בכורות, דף ל"ט:
”בעי רב אשי:
אם תימצוי לומר בשדה,
גינה הסמוכה לעיר מאי? תיקו”

Translation

בעי ... *Ba'ee* ... Raised a dilemma
אם תימצוי לומר ... *Im tim'tze lomar...* If you say
מאי? ... *Mai?* ... What is?

Explanation

Rav Ashi asked about the validity of an examination of an animal for the purpose of finding a blemish that would disqualify it as a *korban*, if such an examination took place in the garden outside of the city.



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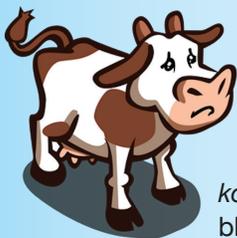
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Daf 41: קֹרְבָנוֹת בְּעֵלֵי מוּם – Offerings That Became Blemished

Only exceptional quality, unblemished animals were sacrificed as *korbanot* (offerings) in the *Beit HaMikdash*. Animals designated as *korbanot* that became blemished were redeemed and relieved of their sacred status, and then sent for *shechita*.



However, it was only permissible to redeem a *korban* that has a permanent *moom* (blemish), i.e., a blemish that will not heal, therefore making that animal unfit to be offered on the *miz'be'ach* (altar). If an unblemished sheep could not, for some other reason, be brought as a sacrifice, the *kohanim* would wait until that animal became permanently blemished and only then redeem the animal.

Daf 42: רַבִּי אֱלֵעָאִי – Rabbi Elai

Rabbi Elai was a third-generation *Tanna*. He was a disciple of Rabbi Eliezer Ben Hyrcanus and Rabban Gamliel of Yavneh. Rabbi Elai was known for the famous statement which appears in the Babylonian Talmud in *Masechet Eruvin*: A person judged according to his or her behavior in three situations: “*kiso*” (his pocket, i.e., how one behaves in financial matters); “*koso*” (his glass, i.e., how one behaves under the influence of alcohol); and “*ka'aso*” (his anger, i.e., how one behaves when angry). Rabbi Elai derived great *nachat* (pride and satisfaction) from his offspring, his sons were both *Tannaim* Rabbi Yehudah bar Elai and Rabbi Yochanan be'rebbi Elai. Rabbi Elai was also privileged to have a grandson who was a *Tanna* — Rabbi Yossi b'Rabbi Yehudah.



Daf 43: כֹּהֵן בְּעֵל-מוּם – A Blemished Kohen

A *kohen* with a blemish is not able to serve in the *Beit HaMikdash*. There are 140 different types of blemishes whose appearance disqualify a *kohen* from serving. In the “Laws of the Entrance to the *Beit HaMikdash*,” Rambam wrote that the primary work of the *Beit Din* (court) in *Lishkat HaGazit* (Chamber of the Hewn Stone) was to examine *kohanim* for the presence of blemishes, to verify their priestly lineage, and to confirm their fitness to serve.



Who's Who?

ZE'EV JABOTINSKY

1880 — 1940

Born in Odessa, Ze'ev Jabotinsky was as an orator, journalist, writer, soldier and of course, a Zionist. In 1903, he was elected as a delegate to the Sixth Zionist Conference and began lobbying for the Zionist cause. Jabotinsky believed that learning Hebrew was of immense importance to attaining the ultimate goal of building a Jewish nation in *Eretz Yisrael*.

With the outbreak of WWI, Jabotinsky, together with Joseph Trumpeldor, called for the establishment of a Jewish force to join the Allies in liberating *Eretz Yisrael* from Ottoman rule. He hoped this would lead to the creation of a Jewish state. He served as an officer in the the 38th Royal Fusiliers, one of three Jewish battalions of the British Army at the time.

The rise of Nazism in German was of great concern to Jabotinsky and by 1936, he had called on the Jews of Eastern Europe to move to *Eretz Yisrael*. As the situation in Europe worsened, Jabotinsky began supporting underground armed resistance to the British presence in *Eretz Yisrael*. In 1937, Jabotinsky became the commander of the *Etzel*, an underground military organization. He focused on evading British immigration restrictions imposed on *Eretz Yisrael* as he sought to rescue Jews from Europe.

Jabotinsky died very suddenly in 1940. Throughout his life, he believed that the establishment of the of Israel wasn't a question of “if”, but rather the question of “when”.



Ze'ev Jabotinsky in Army Uniform during World War I. Photo Source: Israel Government Press Office.



Daf 44: "אֵין שׁוֹתִים מִים בְּפְנֵי רַבִּים" – Drinking Water in Public



On this *daf*, the *Gemara* cites a *halacha* taught by Rabbi Abba, son of Rabbi Chiyya Bar Abba ruling that *talmidei chachamim* may not drink water in public; such conduct is deemed unbecoming a Torah scholar. Rashi explained that *talmidei chachamim* are customarily modest in their eating and drinking habits. The author of "Elia Rabbah" explained that Rabbi Abba referred to drinking done not

during the course of a meal. *Tosafot* clarifies that the *Gemara's* intention was not to require *talmidei chachamim* to refrain from drinking in public under every circumstance. Rather, the *Gemara* meant to discourage a *talmid chacham* from drinking while facing the public, suggesting he should turn so that his back would be towards the public.

Daf 45: "שְׁמַאלֵי־יָדַי" – Two "Left" Hands

In the *Mishnah* taught on this *daf*, there is an interesting dispute between the *Chachamim* and Rabbi Yehudah HaNasi regarding the ambidextrous (i.e., able to perform any action with either hand). Rabbi Yehudah HaNasi said that an ambidextrous *kohen* is *pasul* (disqualified), as his *halachic* status is like that of a left-handed *kohen*. The *Chachamim* disagreed and deemed an ambidextrous *kohen* as *kasher* (fit) to serve in the *Beit HaMikdash*.

What are the reasons behind the *machloket*? Rabbi Yehudah HaNasi maintained that an ambidextrous *kohen* is considered to have two left hands, because the *kohen* learned to use his left hand due to a weakness with his right hand — and he is disqualified from service in the *Beit HaMikdash*, because his right hand is weak. The *Chachamim* disagreed and maintained that an ambidextrous *kohen* was rewarded by God with two strong hands and there is no reason to disqualify him from serving in the *Beit HaMikdash*.



On The Map of Israel

MUSEUM OF UNDERGROUND PRISONERS

The Museum of Underground Prisoners is located in the Russian Compound in Jerusalem. The building became the leading British administrative center in Jerusalem during the British Mandate. Part of the building also served as a prison. After the War of Independence, the area became a storage area for the Jewish Agency as well as a police station for the new Israeli police force. In 1990, the Ministry of Defense established a museum on the site of the former prison to honor those who served in the Jewish Underground before 1948.

The museum includes many rooms, including a synagogue, where Rabbi Aryeh Levin would come every Shabbat to pray with the prisoners and then rush to the homes of their families to send regards from their sons or husbands.

Outside the building is a memorial to Moshe Barzani and Meir Feinstein, members of Lehi and Irgun, respectively, who were arrested and condemned to death by the British in 1947. The two escaped the noose by arranging their death the night before the scheduled execution. Prime Minister Menachem Begin requested to be buried next to these courageous heroes on the Mount of Olives, instead of being buried with the other Prime Ministers on Mount Herzl.



Museum of Underground Prisoners.
Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who are the men depicted in the illustration and where are they standing?
2. To which organizations did these men belong?
3. What date did the depicted event occur?



(1) The people are Meir Feinstein and Moshe Barzani. They are standing in a British prison in Jerusalem; (2) Feinstein belonged to the Etzel (also known as "the Irgun", or Ha'Irgun Ha-Tzva'i, Ha-Leumi be'Eretz Yisrael, a Zionist paramilitary organization that operated in pre-State Israel between 1931 and 1948). Barzani was a member of Lechi (Lohamei Herut Israel, known by some as "The Stern Gang", another Zionist paramilitary organization active in pre-State Israel. Lechi was founded by Avraham "Yair" Stern; (3) This conversation took place on April 21, 1947 (2 Iyar 5707).



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What was done in the *Beit HaMikdash* with a *korban* that became a *ba'al moom*?
2. What are the two types of *amot* found in Shushan and what purpose did they serve?
3. How is it determined that an animal possesses a permanent *moom*?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah BECHUKOTAI

פְּרִשְׁתַּת בְּחֻקֹּתַי

The last *mitzvah* mentioned in *Parashat Bechukotai* is the *mitzvah* of *Ma'aser Behaymah* (Animal Tithe), which calls upon individual to give a tithe from the new animals born into his herd. This *mitzvah* is considered one of the sources for *ma'aser kesafim* (*mitzvah* of tithing money) observed today.

Regarding the commandment of charity, King David wrote in Tehillim (Psalm 112): "He gives freely to the poor; his righteousness lasts forever." Why is it the *mitzvah* of *Tzedakah* considered a *mitzvah* which "lasts forever" What does that mean?

In his book "*Menorah Ha-Maor*", Rabbi Yitzchak Abuhav shares a special custom practiced by the wealthy of France about 500 years ago, according to which it can be understood how the *mitzvah* of *Tzedakah* lasts forever. Wealthy people in France kept a large wooden table in their homes, on which they provided food for the poor. After the deaths of the homeowners, the wooden boards from these tables would be used to fashion the coffin in which these wealthy individuals were buried. Rabbi Yitzchak said the purpose of this custom was meant: "to wake people up and to make them understand in their hearts that even if an individual achieves great wealth, he will bear no benefit of the his hard labor on this earth, unless he acts righteously and mercifully toward the poor. "