



Seder Moed | Masechet Shabbat 37-43 | Shabbat Parashat Shemini | 18-24 Nisan (April 12-18)

מועדים לשמחה חגים וזמנים לששון



**Daf 37: בִּידָה גְרוּפָה וְקֵטוּמָה – A CLEARED OR COVERED STOVE**

A *kirah* (type of stove) looks like a box-shaped container with large holes on top. In ancient times, a fire was lit inside the *kirah* and pots were placed over the large holes in order for the food inside those pots to cook. It is forbidden to leave a pot containing food that was not completely cooked on top of the *kirah* before Shabbat, with the expectation that food would continue to cook over the course of Shabbat, for fear the person who did so might stir the coals so that the food would cook more quickly. However, one may do so if the *kirah* was *gerufah* or *ketumah*.



What are a *kirah gerufah* and a *kirah ketumah*?

*kirah gerufah*: The coals at the bottom of this *kirah* have been raked out. The *kirah* is hot, but only because a fire had been lit inside it beforehand.

*kirah ketumah*: The coals at the bottom of the *kirah* were covered with ashes in order to cool them down a bit.

**Daf 38: "דִּינֵי חֲזָרָה" – "RETURNING FOOD TO THE FIRE"**



Under what conditions is it permissible to return a pot to a *kirah* on Shabbat after it had previously been removed? This halachic question is governed by *dinei hachzara*. There are several conditions that must be satisfied in order to permit *hachzara*. One of those conditions is that the pot may not be placed on the ground. The food server must have been holding the pot the entire time it was off the fire. Once a pot of cooked food has been placed on the ground it

is no longer permissible to return that pot to the *kirah* during Shabbat, even if the owner had all along intended to return the pot to the *kirah*.

**FROM THE TALMUD**  
SEDER MOED  
MASECHET SHABBAT  
DAF 37

מִן הַתְּלֻמוּד:  
סדר מועד, מסכת שבת דף ל"ז:  
"אי הכי מאי למימרא? הובערה  
אצטריכא ליה. היינו הך! גחלים של  
רותם אצטריכא ליה"

**Translation**

מִן הַתְּלֻמוּד... Ee ha'chi ..... If so ...  
מאי למימרא... Mai l'maim'ra ... What [was the  
purpose] of saying [this halacha]?  
אצטריכא ליה... Itztricha lei ... It was necessary  
[in order to teach a specific case]

**Explanation**

The Talmud teaches that on Shabbat it is permissible to leave food that has already been fully cooked on a stove from which the coals have been raked aside or covered with ash, even if the stove was heated with coals of Rotem wood which are especially hot and difficult to extinguish.



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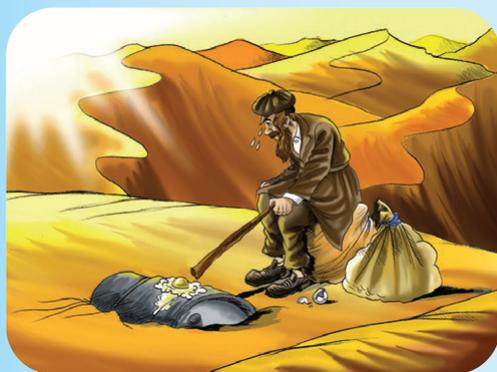
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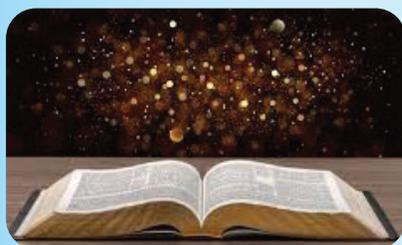
**Daf 39: בִּישׁוּל בְּאֵשׁ וּבִישׁוּל בְּשֶׁמֶשׁ (בְּחֻמָּה) – COOKING OVER A FIRE & COOKING UNDER THE SUN**



Just as it is prohibited to cook food over a fire during Shabbat, it is also prohibited to cook food over *toldot ha'esh* (derivatives of fire). *Toldot ha'esh* refers to any item that retains heat from fire (e.g., iron). It is prohibited to place an egg on top of iron to cook if the iron's heat source was a fire. In contrast, on Shabbat it is permitted to place an egg out in the heat of the sun in order to cook, since the Torah prohibited cooking using fire but did not prohibit

cooking by the naturally occurring heat of the sun.

**Daf 40: לְנִהוּג בְּקִדּוּשָׁה בְּלִמּוּד הַתּוֹרָה – MAINTAINING SANCTITY OF TORAH LEARNING**



In places that are not customarily clean, e.g., a bathhouse, it is prohibited to speak words of Torah. Even thinking about Torah in such a place is prohibited. However, someone present in a bathhouse who sees a Jew about to commit an *aveira* (transgression) is permitted to say: "It is written in the Torah that what you are about to do is prohibited," even though that statement contains

words of Torah. It is permissible to speak thusly in order to prevent a person from committing an *aveira*. It is of paramount importance to spare a Jew from acting against the will of Hashem, Giver of the Torah.

**Daf 41: יַיִן נֶסֶחַ – YAYN NESECH**

*Ovdei avodah zarah* (idol worshippers) were accustomed to taking wine and shaking it in service of their idol worship; or alternatively, pouring out wine for that same purpose. Such wine is called *yayin nesech*, from which it is prohibited to derive any benefit. Only wine from open barrels that had been touched by *ovdei avodah zarah* was prohibited, because idolaters were not in the habit of "l'nasech" (ritually pouring) wine from closed barrels.



**Dvar Torah SHEMINI**

**פרשת שמיני**

The end of Parashat Shemini deals with permitted and forbidden foodstuffs. Rambam explains that the animal species designated as impure, and therefore non-kosher, are cruel species; the Torah forbids their consumption by *B'nai Yisrael*, who are inherently compassionate.

The *chasidah* (stork) is included among the list of ritually impure birds. According to Rashi, the *chasidah*, Hebrew for "pious one," was so named for "exhibiting kindness to her friends with respect to food." If the *chasidah* exhibits grace toward her friends and shows them respect with regard to food, then why isn't the *chasidah* counted among the ritually pure birds?

The commentators explain that while it is good for a person to show kindness to friends, a person should not settle for behaving kindly solely to those in that person's immediate surroundings. For that reason, the *chasidah* who reserved good deeds for those who are close, just "for friends," remained on the list of ritually impure animals, in order to teach us that true kindness breaks boundaries to include anyone in need, even if that person is *not* a close friend.





**Daf 42: טְלוּל פְּחוֹת מֵאַרְבַּע אַמוֹת – CARRYING AN OBJECT LESS THAN FOUR AMOT ON SHABBAT**

On Shabbat, there is a prohibition against transporting objects in the *reshut harabim* (public domain). According to the Torah, only a person who walks 4 *amot* (approximately 6 feet) or more while holding an object commits an *aveira*. However, if a person walks only 3 *amot* and stops, followed by another 3 *amot* and stops again, that person did not violate the Torah law. Why?

On Shabbat, when a person begins to walk with an object, that person uproots and transfers the object from its initial location. Upon stopping, the person essentially sets down the object, because the object has stopped moving. Since the Torah prohibition against transporting an object in the *reshut harabim* is an *issur* against carrying an object 4 *amot*, the person who stopped every 3 *amot* and then continued walking did not violate Torah law, as they never walked 4 *amot* all at once. Each time a person stops walking, they interrupt the previous act of *tiltul* (carrying). Nevertheless, despite being permitted by Torah law, the sages prohibited carrying items in the public domain even distances measuring less than four cubits.

**Daf 43: דְּבַר שְׂאִינֹו מֵתְכוּן – AN UNINTENTIONAL ACT**

This *daf* records one of the most well-known *machlokot* (debates) in the Talmud: Is a *davar she'ayno mitkaven* (an act that is done without intention that the prohibited result shall occur) *mutar* (permitted) or *assur* (prohibited) on Shabbat? The following example will illustrate the problem: Naftali owned a bee hive. One Shabbat, torrential rain surprisingly began to fall. Naftali ran to cover the hive with a mat, but when he was halfway there, he remembered it might be *assur* to cover the entire hive — and that perhaps just the roof of the hive should be covered, because if the entire hive was covered the bees would be trapped inside.



Since it is prohibited to hunt or trap living creatures on Shabbat, and someone who covered the small holes of the hive on Shabbat would appear to have trapped those bees, that person would have violated the prohibition against *tza'yid* (hunting). That is Rabbi Yehudah's opinion. However, Rabbi Shimon disagreed and maintained that *davar she'ayno mitkaven* is *mutar*. In other words, since Naftali has no intention of trapping the bees, rather his sole objective is to protect the hive from rain, then covering the hive on Shabbat is not prohibited (provided that Naftali does not cover absolutely all of the holes in the hive, and leaves at least one hole open. Because if Naftali were to close off all of the holes, the bees will surely be unable to escape. In that case, even Rabbi Shimon would concede that it is prohibited to cover the hive).



**QUESTIONS FOR THE WEEK**

1. What is a *kirah gerufah* and what is a *kirah ketumah*?
2. Give an additional example in *Hilchot Shabbat* of a *davar she'ayno mitkaven*.
3. What is *yayn nesech*, and according to *halacha*, which type of wine barrels are prohibited for use?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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# HISTORY OF ISRAEL

[POST YOM KIPPUR WAR]

**1973 ... Israeli Elections; Golda Meir Re-elected**

**DECEMBER 1973 ... Geneva Peace Conference**

**FEBRUARY 25 1974 ..... Gush Emunim Founded**

**JANUARY 18 1974 ... First Disengagement With Egypt**

**APRIL 1974 ..... Interim Agranat Report**

**APRIL 1974 ..... Kiryat Shmona Terror Attack; 18 Killed**

**MAY 29 1974 ..... Ma'alot Massacre; 31 Killed**

**APRIL 1975 ..... Israel unveils the Kfir Fight/Bomber**

**MAY 29 1975 ..... Rabin Prime Minister**

**JULY 4 1976 ..... Entebbe Rescue**

**APRIL 7 1977 ..... Rabin Resigns**

**MAY 17 1977 ..... Begin Wins Election**

The Agranat Commission absolved the political leadership of responsibility, but the nation did not. Even though Golda Meir had won re-election as Prime Minister in December 1973, she was forced to resign and was replaced by Yitzhak Rabin.

During his first year in power, Rabin had to deal with some of the worst terror attacks Israel endured, including the attack in Kiryat Shmona, and the attack on a school in Ma'alot. In its first year, the Rabin government also reached a disengagement agreement with the Egyptians, which saw Israel withdraw from a small part of the Sinai Peninsula.

As Israel rearmed to make up for the losses of the Yom Kippur War, it also unveiled its first domestically produced fighter/bomber, the Kfir. In 1974, the Gush Emunim organization was founded, with the goal of settling all parts of Eretz Yisrael. They attempted to settle Sebastia in the West Bank. In 1975, in a decision that will live in infamy, the UN voted to state that Zionism was racism.

One of the brightest moments of this period was the miraculous rescue of Israelis held hostage by terrorists in Uganda. In the Entebbe Rescue, "Operation Thunderbolt," Israeli Special Forces carried out a nearly impossible recovery mission, over 1,000 miles from Israel borders.



In April 1977, it was discovered Yitzhak Rabin's wife, Leah, had not closed their US bank account after Rabin completed his assignment as Israeli Ambassador to Washington. Rabin resigned as Prime Minister and was replaced by Shimon Peres.



When Peres was forced to call a new election, a true revolution took place. In the election of 1977, the Likud party came to power, after spending nearly 30 years as an opposition party. Menachem Begin became Israel's new premier.

After the Yom Kippur War ended, the wounds remained fresh. The war took a tremendous toll on the country and the public demanded answers. Nearly 8,000 Israeli soldiers were wounded and more than 2,600 soldiers were killed. All throughout the summer of 1974 the casualties of the war were reburied in permanent graves.

As a result, the Agranat Commission was empowered to investigate. The Commission findings blamed the military for the fact Israel was surprised by the beginning of the war.



**1974**  
First Drive-in Opens



**1975**  
Hadassah Mount Scopus Reopens



**1976**  
Rina Mor-Goder Crowned Miss Universe