

Seder Moed | Masechet Shabbat 9-15 | Shabbat VaYakhel-Pekudei | 19-25 Adar (March 15-21)

## **Daf 9: לפני תפילת המנחה – PRIOR TO THE MINCHA PRAYER SERVICE**



Once the time arrives for recitation of the afternoon *Mincha* prayer, it is prohibited to engage in any prolonged activities, lest the designated time for prayer pass while one is preoccupied and unable to pray. It is, therefore, prohibited to get a haircut, take a bath, or eat a meal as *Mincha* time approaches. However, a person who is

already in the midst of one of those activities is permitted to continue— on condition that the task will be completed before the end of the time designated for *Mincha*, and that sufficient time will remain to pray.

## **Daf 10: הנותן מתנה לחברו – GIVING A GIFT TO ANOTHER**



Rava bar Meḥasseya said that Rav Ḥama bar Gurya taught in the name of Rav: One who gives someone a gift must inform that person that the item is meant to be a gift, so that the gift will serve as a sign of love and friendship between them. We learn this lesson from God's giving of

Shabbat to *B'nai Yisrael*. God said to Moshe Rabbeinu —

"I have a beautiful gift to give, *Shabbat* is its name. I seek to grant this gift to *Am Yisrael*. Go inform them about it."

Rav Hisda and Rabbah Bar Rav Huna were *dayanim* (judges) in the *Beit Din* (rabbinic court). People appeared before the judges to have their litigation resolved. One day, a great number of people appeared before Rav Hisda and Rabbah Bar Rav Huna, and as a result, they did not have enough time to study Torah. The *dayanim* greatly regretted that they had not been able to learn Torah, as they had intended. Rav Hiyya Bar Rav from Difti comforted the *dayanim*, saying they need not feel sorrow, because *dayanim* who rule over cases in accordance with *Dinei HaTorah* (laws of the Torah) merit vast and marvelous rewards.

## **Daf 11: הלכות בית כנסת ותפילה – LAWS REGARDING SYNAGOGUES & PRAYER**



**Roof of synagogue:** According to Rava bar Meḥasseya, Rav Ḥama bar Gurya said that Rav taught that a person should not build a home whose roof is higher than the roof of the local synagogue. As a sign of respect, the synagogue roof should remain higher than any home in the city.

**A study break, to make time for prayer:** When the designated time for prayer arrives, a person who is learning Torah should pause to pray.



### FROM THE TALMUD SEDER MOED MASECHET SHABBAT DAF 11

מן התלמוד:

סדר מועד, מסכת שבת דף י"א:

"ואמר רבא בר מחסיא אמר רב חמא בר גוריא אמר רב: אם יהיו כל הימים דיו, ואגמים קולמוסים, ושמים ריעות, וכל בני אדם לבלרין — אין מספיקים לכתוב חללה של רשות."

### Translation

דיו... D'yoh ..... Ink

אגמים... Agamim ..... Swamps

קולמוסים... Kulmoosim ... Quills

ריעות... Yeri'ot ..... Parchment

### Explanation

The governmental authorities are required to deal with an incalculable range of concerns and complications, so much so, that it is impossible for all those matters to be written down.

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**Rabbinic ruling on the laws of carrying:** The *Chachamim* ruled that half an hour before sunset on Friday, it is prohibited to go out and carry items that would cause a person to violate the Torah's prohibition against "*hotz'a'ah*" (carrying in the public domain) on *Shabbat*. The reason behind this decree is that the *Chachamim* feared a person carrying items could conceivably continue carrying those items after sundown, without realizing that *Shabbat* had already started.



**Reading by the light of the candle:** The *Chachamim* decreed a prohibition against reading by candlelight on *Shabbat*. The concern was that the light might not burn properly, and the person, so immersed in reading, might forget that it is *Shabbat*, adjust the wick of the lamp, and thereby violate an *issur* (prohibition).

## **Daf 12: בִּיקוּר חוֹלִים בְּשַׁבָּת וְתַפִּילָה עַל הַחוֹלָה – PRAYING FOR & VISITING THE SICK ON SHABBAT**

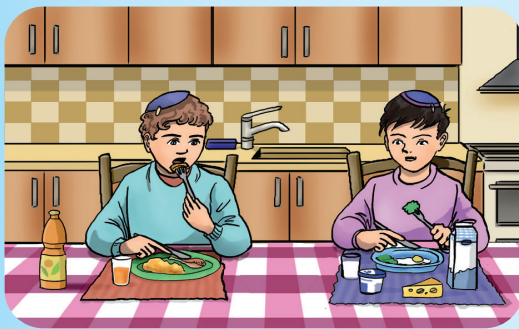


**Tefillah ahl HaCholeh (Prayer for the sick):** A person who recites a prayer on behalf of a sick person should pray on behalf of all those in *Am Yisrael* who are sick. By virtue of the prayer recited on behalf of all who ail, the prayer in the name of the specific sick person mentioned has increased merit, because the worthiness of the community is significant.



**Bikur Cholim (visiting the sick) on Shabbat:** Although a sick visit might seem at odds with the celebratory feeling of *Shabbat*, nonetheless *Bikur Cholim* is encouraged. When leaving of an ailing person, the visitor should say: "Though on *Shabbat* it is forbidden to cry out [asking for compassion], may healing be quick to come."

## **Daf 13: קְרִיאָה וְאֲכִילָה – READING & EATING**



**The eating of dairy and meat dishes at one table:** Two people who know each other would like to dine together. However, one wants to eat a dairy meal, while the other wants to eat a meat meal. They should not eat at the same table, for fear that one might share the food of the other and unintentionally violate the prohibition against consuming dairy and meat

together. In such a case, friends are only permitted to eat together at the same table, if they create a clear barrier or demarcation between them, so that they do not accidentally become confused — as the separation serves as a reminder to the friends that it is prohibited to mix their food together.

## **Dvar Torah** **VAYAKHEL-PEKUDEI**

“כֹּלֵם שְׂוִים לִפְנֵי הַמָּקוֹם”

Two skilled artisans led the work of building the *Mishkan* (Tabernacle): Bezalel and Ohaliav. Rashi explains that the choice of these two artists was no coincidence. Bezalel was from *Shevet Yehudah* (tribe of Judah), one of the “senior tribes”. In contrast, Ohaliav came from *Shevet Dan*, “one of the lesser tribes, the son of a maidservant.”

Similarly, the *Midrash* says that *Mashiach Ben David* (the Messiah) will also descend from the tribes of Yehudah and Dan. “The lion of Judah” is *Mashiach Ben David*, and the Torah refers to both the tribes of Yehudah and Dan by the name *Gur Aryeh*, meaning “lion cub.”

The *Shekhinah* (Divine presence) in the *Mishkan*, and the coming of the *Mashiach* which heralds the arrival of the *Shekhinah* to the Third Temple, are dependent upon the unity of the nation; unity which begins with the smashing and shattering of hierarchical status and prejudices. In other words, when *Mashiach* arrives, no one will be less important — everyone will be partners, everyone will belong, because “everyone is equal before the God.”





## Daf 14: פֵּרוֹת תְּרוּמָה וְנִטְלַת יָדַיִם – TERUMAH & RITUAL HAND-WASHING

A person who has produce grown in *Eretz Yisrael* is obligated to set aside *terumah* (portion remitted to the *kohanim*) as well as *ma'asrot* (tithes).



Produce set aside as *terumah* is sacred. The Talmud relates that in ancient times, people customarily stored holy *terumah* produce together with *sifrei Torah*, in the same ark — as both are sacred.



This practice caused some *sifrei Torah* to become damaged, because the mice that came to eat the *terumah* gnawed on the Torah scrolls as well. To prevent damage to sacred scrolls, the *Chachmim* decreed that *terumah* produce which came in contact with a *sefer Torah* is *tameh* (ritually impure) and may not be eaten. From that time onward people stopped storing *terumah* near *sifrei Torah*.

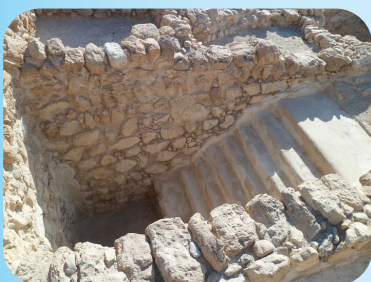


King Solomon decreed that before eating the meat of a *korban* (offering) one had to ritually wash hands, so that the *korbanot* would be eaten in the state of *tahara* (ritual cleanliness). Later on, Shammai and Hillel added that before eating *terumah* fruits a person also needs to perform *netilat yadayim*.

## Daf 15: מִקְוֵה טָהוֹרָה – A KOSHER MIKVEH

A person who became *tameh* (impure, ritually unclean) was required to immerse in a *mikveh* (ritual bath) in order to become *tahor* (pure, ritually clean).

A *kosher* (proper) *mikveh* must contain 40 *se'ah* (approximately 105 gallons) of water, which enters the *mikveh* on its own — e.g., through rainwater or a stream that flows into the *mikveh*. However, a *mikveh* filled with water drawn by means of a utensil, is not *kasher* (fit) for *tevilah* (ritual immersion).



*Nesi'ay Yisrael*, Heads of the *Sanhedrin* (High Court): The Talmud lists the names of each of the *Nesi'ay Yisrael* for the late Second Temple and early post-Temple periods: Hillel HaZaken (the Elder) was *Nasi*. After Hillel's death, his son Shimon became *Nasi*. Then, Shimon's son, Rabban Gamliel HaZaken became *Nasi*, followed by Shimon Ben Gamliel (Hillel HaZaken's great-grandson).

After the *Second Beit HaMikdash* was destroyed Rabban Gamliel II became *Nasi*, followed by his son Rabban Shimon ben Gamliel II, followed by his son Rabbi Yehudah HaNasi (editor of our *Mishnah*).



## QUESTIONS FOR THE WEEK

1. Who was the grandson of Hillel HaZaken?
2. What should two people who want to eat at the same table do if one person wants to eat meat and the other person wants to eat dairy?
3. What conditions must be satisfied to maintain a kosher *mikveh*?

### \*NOTE

ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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## HISTORY OF ISRAEL

[THE JUNE 1967 SIX-DAY WAR]



**JUNE 6 1967** ... Gaza Strip conquered; Paratroopers surround Jerusalem's Old City; Battle of Ammunition Hill; Latrun, Ramallah, and Other parts of the West Bank Captured

**JUNE 5 1967** ... Israeli Air Force destroys Air Forces of Egypt, Syria, Iraq, and then Jordan; Three Israeli columns race into Sinai and reach the midpoint; Jordan bombs Tel Aviv suburbs and West Jerusalem.



**JUNE 7 1967** ... Old City of Jerusalem conquered, including Temple Mount; Navy captures Sharm el Sheikh



**JUNE 8 1967** ..... Israeli Forces Reach Suez Canal



**JUNE 9 1967** ..... Israel Begins Capture of Golan Heights



**JUNE 10 1967** ..... Mt. Hermon Captured; Ceasefire Takes Effect



On the morning of June 5, 1967, the Israeli Air Force launched a pre-emptive strike against the Egyptian, Jordanian, Syrian, and Iraqi airfields, wiping out each of those air forces. 309 Egyptian planes were destroyed, along with 60 Syrian, 29 Jordanian, 17 Iraqi, and one Lebanese plane, for a combined total of 416 demolished Arab aircrafts. In contrast, Israel lost a total of 26 aircrafts.

On the ground, Israel attacked in three main strike forces. Israel surrounded the Egyptian troops and reached the Suez Canal, followed by Sharm el Sheikh, and the Straits of Tiran, where the Egyptians had blockaded Eilat. Within 48 hours, Israel had captured the entire Sinai Peninsula.

Israel warned King Hussein of Jordan to stay out of the war. However, this warning failed to stop the king from attempting to penetrate West Jerusalem. Jordanian troops opened a heavy-artillery barrage on West Jerusalem, while also targeting the center of the country. In addition, Jordanian forces seized government houses, including the UN headquarters in Jerusalem.

Israel counter-attacked, first opening a road to Mt. Scopus. A difficult battle was fought on Ammunition Hill, but Israeli forces broke through, and soon surrounded Jerusalem's Old City. On June 7, 1967, Israeli troops entered and secured the Old City, reunifying Jerusalem. At the same time, Israeli forces captured the West Bank, including the cities of Hebron and Bethlehem.

In the final stage of the war, beginning on Friday, June 9th, Israeli troops stormed the Golan Heights, defeating the Syrian army. In only six days, Israel vanquished its three main Arab adversaries. Israel suffered a loss of 776, with more than 4,500 wounded, and 15 soldiers captured.



**“** We shall not attack any country unless it opens war on us. Even now, when the mortars speak, we have not given up our quest for peace. We strive to repel all menace of terrorism and any danger of aggression to ensure our security and our legitimate rights. — Prime Minister Levi Eshkol, to the Arab countries (1967).



**“** I have said that the situation to be constructed after the cease-fire must depend on certain principles. The first of these principles surely must be the acceptance of Israel's statehood and the total elimination of the fiction of its non-existence. It would seem to me that after 3,000 years the time has arrived to accept Israel's nationhood as a fact, for here is the only State in the international community which has the same territory, speaks the same language and upholds the same faith as it did 3,000 years ago. ... it was not only because there seemed to be a danger to a State, but also, I think, because the State was Israel, with all that this ancient name evokes, teaches, symbolizes and inspires. How grotesque would be an international community which found room for 122 sovereign units and which did not acknowledge the sovereignty of that people which had given nationhood its deepest significance and its most enduring grace...

I think that Israel has in recent days proved its steadfastness and vigor. It is now willing to demonstrate its instinct for peace. Let us build a new system of relationships from the wreckage of the old. Let us discern across the darkness the vision of a better and a brighter dawn.— Yitzhak Rabin (1967).