



FROM THE TALMUD
SEDER MOED
MASECHET SHEKALIM
DAF 21

מן התלמוד:

סדר מועד, מסכת שקלים דף כ"א:
"אמר ליה ר' זריקא: בגין דהוה שאיל
לך את בעיט ביה? אמר ליה בגין דלא
הוות דעתי בן."

Translation

בגין ... be'ghin ... Due to
בעיט ... bah'eet – spurned
דעתי ... da'ati – my mind, my focus

Explanation

Rav Bibi responded angrily and impatiently to a student who asked him a question. When R. Zerika asked him why he reacted in that manner, Rabbi Bibi explained that he did so because he was preoccupied with his failure to earn a livelihood and that his despair prompted his regrettable lack of patience.



Seder Moed | Masechet Shekalim 21-22
Masechet Yoma 2-6
Shabbat Tazria-Metzora
29 Nisan – 5 Iyyar
(Apr. 11–17)

יום הזיכרון
יום העצמאות

Daf 21: – THE PRIESTLY GIFT AND THE ORNAMENTAL MANTLE IN THE BEIT HAMIKDASH

During the time of the *Beit HaMikdash*, most people were *tehorim* (ritually pure) and avoided contact with *tmai'im* (the ritually impure). They meticulously maintained ritual purity laws because it was *assur* (prohibited) for a person in a state of *tumah* to touch *terumah* (priestly gifts). Likewise, it was *assur* for a tameh person to sacrifice a *korban* (offering).

The *Mishnah* states that in order to prevent *t'mai'im* from rendering the *tehorim* impure, *t'mai'im* customarily walked on one side of the road, while *tehorim* walked on the other side. This way, *t'mai'im* would not unintentionally come into contact with *tehorim*.

The Parochet (ornamental mantle, curtain) in the Beit HaMikdash: On this *daf*, we also learn about the *parochet* hung in front of the entrance of the Sanctuary building in the Holy Temple. According to tradition, the *parochet* was so heavy that 300 *kohanim* were needed to carry it. The *parochet* was very thick, and approximately as tall as an eight-story building.

Daf 22: "מַחֲצִית הַשֶּׁקֶל" – THE "HALF-SHEKEL"

On this *daf*, the final *daf* of *Masechet Shekalim*, we learn that after the *Beit HaMikdash* was destroyed, the *mitzvah* to donate a *Machatzet HaShekel* was no longer applicable. Moreover, if a Jew nevertheless desires to state: "I so deeply love fulfilling *mitzvot* ... I want to take money and declare – 'This [money] is for the fulfillment of the *mitzvah* of *Machatzet HaShekel*," it is prohibited to do so.

Why? Because the *chachamim* reasoned that if a person were to make such a statement, it could lead to a severe offense, being that "*Machatzet HaShekel*" was consecrated sacred money from which it was prohibited to derive any benefit.

Given that this consecrated *Machatzet haShekel* money would remain in the home of the person who made the declaration, that person might one day accidentally use the money they designated as *Machatzet haShekel* and thereby violate a serious prohibition – because it is prohibited to make mundane or personal use of *kesef shel hekdesch* (consecrated funds).



הדרן עלון
Masechet Shekalim,
we have learned from you,
and we will return
to learn from you again.
At a good time,
we begin
Masechet Yoma

B'Sha'ah Tova —
We complete learning
Masechet Shekalim

Please
join us in learning
Masechet YOMA

Daf 2: הלכות יום הכיפורים – LAWS OF THE DAY OF ATONEMENT

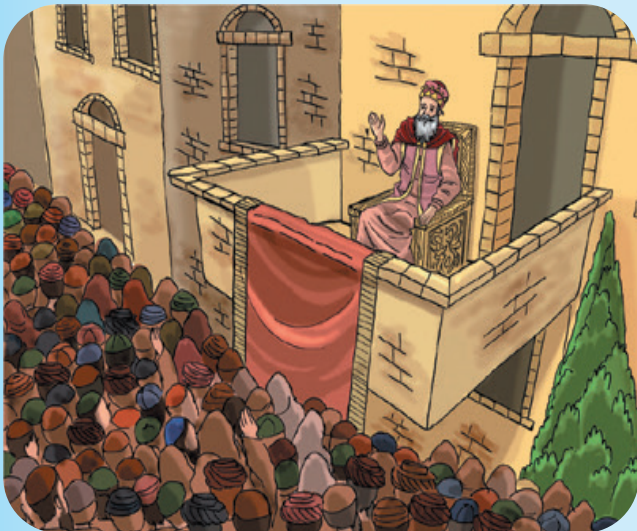
מסכת יומא
פרק א' – שבועת ימים
TRACTATE YOMA: Ch. 1 — SEVEN DAYS
[BEFORE YOM KIPPUR]



In *Masechet Yoma*, we learn *halachot* of Yom Kippur - the day on which we fast, and pray, and repent. During the time of the *Beit HaMikdash*, special *korbanot* (offerings) were sacrificed to atone on behalf of *Am Yisrael*. On Yom Kippur, the *Kohen Gadol* would also enter the *Kodesh Hakodashim* (Holy of Holies), which God chose to imbue with the *Shechinah* (Divine presence). A few days prior to Yom Kippur, the *Kohen Gadol* would prepare for the sacred day and study all of the holiday's special *halachot*.

In the first *mishnah* of *Masechet Yoma*, we learn that seven days before Yom Kippur, the *Kohen Gadol* would leave his home and move into a special chamber arranged for him in the *Beit HaMikdash*, in order to prepare for his sacred and significant role — to atone for all of *Am Yisrael*.

Daf 3: שמיני עצרת – שמחת תורה – SHEMINI ATZERET-SIMCHAT TORAH



Although *Shemini Atzeret* falls immediately after *Sukkot*, it is a separate, independent holiday. Therefore, on *Shemini Atzeret*, the “*She’he’chee’yanu*” is said to mark the holiday's arrival.

On *Shemini Atzeret*, *Am Yisrael* was accustomed to bless the King of Israel.

Korbanot (offerings) sacrificed on Yom Kippur: On Yom Kippur, fifteen *korbanot* were offered. Two

of these fifteen *korbanot* were private sacrifices of the *Kohen Gadol*, which he had to pay for from his own private funds.

Dvar Torah TAZRIA-METZORA

Tzara’at, imposed as a punishment for a person’s speaking of *lashon harah* (derogatory speech), can damage the affected person’s body, clothes, and home. Why should it be so that a spiritual illness affects material possessions?

Answer: Throughout the Torah, we are taught that there is a connection between a person’s morality and their existence in the physical world. Spiritual sin can harm the material well-being of creation. This was so in the case of Noah, where moral bankruptcy led to the world’s physical destruction. Likewise, in the case of the individual — i.e., a person’s sin and moral decay, expressed through the *lashon harah* spoken, also impacts and touches the physical environment to which that person belongs.



Bus banner says:

“ **Lashon harah**
doesn't interest
(or, literally, speak) to me!



Daf 4: הלכות דרך ארץ – LAWS OF “DEREKH ERETZ”

“VaYikra el Moshe, va’Yedaber HaShem elav me’ohel mo’ed lay’mor” (And God called to Moshe and spoke to him from the tent of meeting, saying.) God, Creator of humans and the world, wanted to talk to Moshe Rabbeinu. Did God immediately start speaking to Moshe?

First, as the Torah states, God called out to Moshe, “VaYikra el Moshe,” God called out to Moshe and told him He wanted to talk. Only then did God begin to speak. From this example, we learn that a person who wants to say something to another person should not abruptly begin to speak. Instead, a person should first call out to the person they want to address and let their desire to speak be known, and only after that say what there is to say.



In addition, we also learn here about the need to keep secrets. Before God began to speak to Moshe, He said: “Repeat to B’nei Yisrael that which I am about to tell you.” From that statement, we learn that if God had not specifically told Moshe to convey His words to B’nei Yisrael, Moshe would not have said anything because we do not relay to other people information told to us [in confidence].

Daf 5: איך ממנים כהן גדול? – HOW WAS THE KOHEN GADOL APPOINTED?



Option 1: “Kohen mashuach” (anointed priest), i.e., the kohen was anointed with the *shemen ha’mish’chah* (anointing oil) prepared by Moshe Rabbeinu, and by so doing, that kohen becomes Kohen Gadol.

Option 2: “Merubeh begadim” (multiple garments), i.e., the kohen dons the eight priestly garments of the Kohen Gadol, and serves in the Beit HaMikdash, and by doing so, he becomes the Kohen Gadol. Out of necessity, this option was employed after the *shemen ha’mish’chah* became hidden.

Daf 6: האבנט של הכהנים – THE BELT OF THE KOHEN GADOL

In the Beit HaMikdash, common kohanim, as well as the Kohen Gadol (High Priest) wore an “avnet” (belt, sash). The avnet looked like a very long belt that the kohanim would wrap around their waists.

Out of what was the avnet made? It is written in the Torah that the avnet was made from wool and fine linen. The Torah calls for this composition of the avnet despite a general Torah prohibition against wearing garments made of wool/linen combinations (*sha’atnez*).

There are *tannaim* who maintain that it was only the avnet of the Kohen Gadol which contained *sha’atnez*, but that the avnet worn by all other kohanim was made of fine linen alone.



QUESTIONS FOR THE WEEK

1. What is a “kohen merubeh begadim”?
2. Why did God call Moshe to the ohel moed?
3. Is it permissible to set aside a half-Shekel today?

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

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

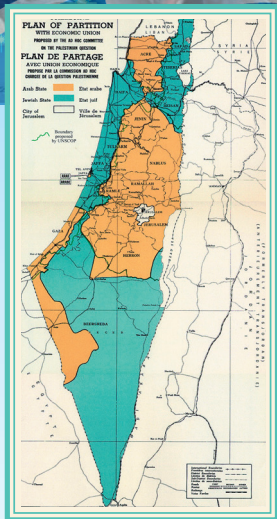


Check out our TALMUD ISRAELI YouTube Channel

View Talmud Israeli's
engaging YouTube videos
on a wide variety of sugiyot —
in Hebrew with English subtitles



חג העצמאות שמח! ישראל



The moment the United Nations Partition Plan was approved, on November 29, 1947, Civil War broke out in *Eretz Yisrael*. The Arabs in *Eretz Yisrael* refused to accept the proposed plan and vowed to oppose it by force. The British, who were still the nominal rulers over the land, did little to stop the fighting. After some initial setbacks, the Haganah, the nascent Jewish army, gained the upper hand.

The British had designated May 15 as the last day of their mandate over *Eretz Yisrael*. The Arab states surrounding the land vowed to attack if the Jews decided to declare a state. Much of the world, including US Secretary of State George Marshall, urged the Jewish government, led by David Ben Gurion, not to declare a state. Marshall warned that if a Jewish state was declared, the much larger surrounding Arab armies would defeat it.



Ben Gurion was convinced that this was a moment in history that could not be missed. He persuaded the Zionist Executive to declare independence on the afternoon of May 14 (as the 15th was Shabbat). The ceremony was scheduled to take place at the Hall of the Israel Museum, located on Rothschild Street, in Tel Aviv.

The museum hall was packed. Member of the Zionist executive filled the front row. All were present, except for Chaim Weizmann. At 4 PM, everyone rose to sing Hatikvah. Then, Ben Gurion began reading the text of the hastily drafted declaration of independence. After he



finished reading, the declaration was adopted unanimously. Those gathered sang Hatikvah, once again, and Ben Gurion promptly declared that the State of Israel had been established.

After a mere 30 minutes, the most momentous event in modern Jewish history was over. Within hours, the United States had recognized the brand-new provisional government. Hordes of dancing jubilant new Israelis filled the streets. However, by dawn, surrounding Arab armies began to attack.



While the Arab armies were bigger and better equipped than the Israeli army on paper, the Yishuv had been training its army and producing weapons underground during the years before Israel's independence. Moreover, Yishuv representatives had secured many surplus World War II weapons. The Arab armies did have very limited success in their initial invasions. They were all soon stopped and eventually defeated on all fronts. The only real disappointment of the War of Independence, beyond the 6,000 young lives it took, was the capture of the Old City of Jerusalem by the Arab Legion and the IDF's inability to dislodge them from there.



In the seven decades since then, the modern miracle that is the state of Israel has flourished. From its tentative, shaky beginnings, weathering nearly a dozen wars and continued terror attacks, Israel has matured into the thriving "Startup Nation," with a population of over 9 million. It is a safe haven for Jews worldwide and a beacon of positive accomplishments among the nations. **HAPPY 73RD BIRTHDAY, ISRAEL!**