

Seder Moed | Masechet Shabbat 23-29 | Shabbat Parashat Tzav | 4-10 Nisan (March 29-April 4)

Daf 23: בְּרָכוֹת גְּרוֹת חֲנוּכָּה – BLESSINGS ON CHANUKAH CANDLES



Before lighting Chanukah candles, a person recites two blessings:
First blessing: *Baruch Atah HaShem... asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner [shel] Chanukah.* (Blessed are You HaShem... Who has sanctified us through His mitzvot and **commanded us** to kindle the Chanukah lights.) **Second blessing:** *Baruch Atah HaShem... she'asah nissim la'avoteinu ba'yamim ha'hem ba'z'man ha'zeh.* (Blessed are You, HaShem, who performed miracles for our ancestors, in those days, during this time.)

On the first night of Chanukah, when candles are lit for the first time during the holiday, the blessing *Shehecheyanu v'ki'y'manu v'higianu la'z'man ha'zeh* (Who has given us life and sustained us and enabled us to reach this occasion) is also recited.

The Talmud raises the following question: Since the commandment to light Chanukah candles is not written in the Torah, but is rather a mitzvah mandated by the sages, why do we recite: *Asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner [shel] Chanukah?* The Talmud responds that since Hashem commanded us to abide by the ordinances of the sages, and they mandated the lighting of Chanukah candles, the intention behind the phrase, "He commanded us to light," is that HaShem commanded us to heed the *chachamim* who instituted the lighting of Chanukah candles.

Daf 24: וְעַל הַנִּסִּים – FOR THE MIRACLES

We recall the Chanukah miracle, by including the Al HaNisim prayer, during the recitation of the Amidah throughout the holiday. The additional prayer is incorporated into the Modim blessing, in which we thank God for all the miracles that happen each day. Al HaNisim is also included in Birkat HaMazon throughout Chanukah.

Commemoration of holidays and shabbatot: There is a distinction between Rosh Chodesh and *yamim tovim*. In the Haftarah blessings recited on Shabbat Rosh Chodesh, the new month is not mentioned. However, in the Haftarah blessings recited when Shabbat and *yom tov* coincide, the holiday is referenced.

Shabbat candles: The Mishnah teaches it is permissible to kindle Shabbat candles using a wide variety oils that burn properly and do not emit an odor. *Itran* (oil made from tar) may not be used to kindle Shabbat candles due to its profoundly bad smell. The *chachamim* prohibited lighting Shabbat candles with *itrana* because no one was able to eat near a light that gave off such a pungent odor — and Shabbat meals are intended to be eaten in a lit room so as to fully enjoy Shabbat.



FROM THE TALMUD SEDER MOED MASECHET SHABBAT DAF 26

מן התלמוד:
סדר מועד, מסכת שבת דף כ"ו
"ומדלת הארץ השאיר נבזראדן רב
טבחים לכרמים וליגבים. כורמים –
תני רב יוסף: אלו מלקטי אפרסמון
מעין גדי ועד רמתא."

Translation

... כורמים ... *Kormim* ... **Vinedressers**
תני ... *Tani* ... **It is taught [in a baraita]**
... מלקטי ... *Milaktei afarsimon* ... **Balsam [wood]**
אפרסמון ... **collectors**

Explanation

After the destruction of the first *Beit HaMikdash*, the Babylonian king exiled most of the Jews to Babylon, leaving only the poorest community members back in *Eretz Yisrael* to work the vineyards and wineries.

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Daf 25: הַדְּלָקַת נֵרוֹת שַׁבָּת – LIGHTING SHABBAT CANDLES

Candles are lit on Friday afternoon to honor the Shabbat, so that Shabbat dinner may be eaten by the candle's light. It would detract from the dignity and honor of the Shabbat were the meal to be eaten in the dark. Furthermore, on Friday, it is obligatory to bathe in hot water in honor of Shabbat. The Talmud relates that a large bowl of hot water was brought to Rabbi Yehudah Bar Ilai each Friday, which he would use to wash his face, his hands, and his feet. Rabbi Yehudah Bar Ilai would then dress in his Shabbat attire in which he resembled an angel.



Daf 26: מַה מָּצָא נְבוּכַדְנֶצַּר בְּאֶרֶץ יִשְׂרָאֵל? – WHAT DID NEVUCHADNEZZAR FIND IN ERETZ YISRAEL?

Nevuchadnezzar, king of Babylonia, conquered *Eretz Yisrael*. His army chief, Nevuzaradan discovered two items that could be found nowhere else in the world — i.e., *peirot afahrsimon* (balsam fruit) and *chilazon* (rare type of snail). Although the Babylonians banished all the Jews from *Eretz Yisrael*, they left behind the Jews responsible for collecting *peirot afarsimon*, as well as trappers of *chilazon*, because snail blood was used to dye royal clothing.

It was prohibited to eat *peirot tevel* (untithed produce). A person who possessed olive oil from which *terumah* (priestly gift) and *ma'asrot* (tithes) had not yet been designated, remained prohibited from using that oil to light candles until after both *terumah* and *ma'asrot* had been set aside from it.

Daf 27: מִמָּה עֲשׂוּיִים חוּטֵי הַצִּיצִית? – FROM WHICH MATERIAL ARE RITUAL FRINGES COMPOSED?

Any garment that possesses at least *arba kanfot* (four corners) is obliged to have *tzitzit* (ritual fringes). Which types of garments require *tzitzit*, and from what material may the *tzitzit* must be made? Every garment is bound by the mitzvah of *tzitzit*, regardless of the fabric from which it was made; whether wool, silk, linen, or any other kind. The fringes must be made either from the same type of fabric as the body of the garment or from wool or linen.



Daf 28: הִלְכוֹת הַתְּפִלִּין – LAWS GOVERNING TEFILLIN

- 1) The Hebrew letter *shin* must be prominently displayed on the *tefillin shel rosh* (phylacteries for the head).
- 2) The sections of *klaf* (parchment) inserted into the *tefillin*, upon which the required Torah verses are inscribed, must be bound together with the hair of a kosher animal.
- 3) The *bayit* (housing) of *tefillin* should be sewn together with *gidim* (tendons or sinew that connects muscle to bone) taken from a kosher animal.
- 4) The *retzu'ot* (straps) of the *tefillin* should be dyed black.



Dvar Torah TZAV

פרשת צו

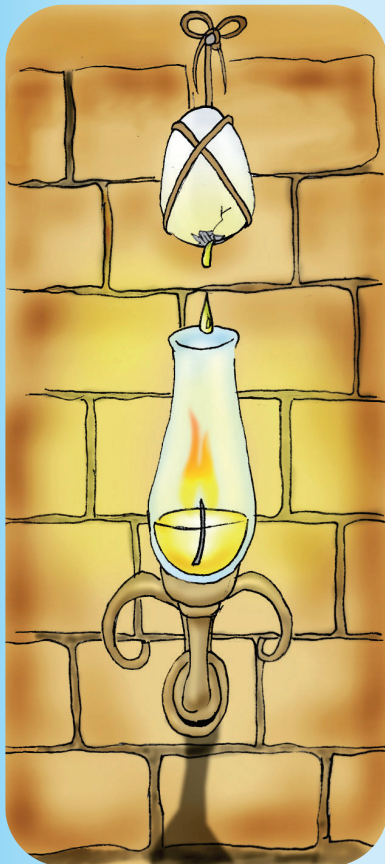
A special sacrifice appears in *Parashat Tzav: minchat kohen moshiaach* (meal-offering), which every *kohen* would sacrifice only once in his life — i.e., on the first day of his work in the *Beit HaMikdash*. The same sacrifice was also offered by the *kohen gadol* not once, but every day.

Why was the *kohen gadol* commanded to bring this *korban* every day? Rabbi Neria explains that the *korban minchat kohen moshiaach* symbolizes renewal and the excitement of beginning work in the *Beit HaMikdash*, and was therefore offered by new *kohanim*.

In contrast to other *kohanim* who would come to the *Beit HaMikdash* just a few times each year, the *kohen gadol* would work there every day, and it was necessary to protect him from “burning out” and his work becoming mere routine. Therefore, the Torah commanded that the *kohen gadol* offer this twice-daily *korban* symbolizing renewal — to express the enthusiasm and joy that exists in *Beit HaMikdash* work, each and every day.



Daf 29: בִּיצַת הַשֶּׁמֶן – OIL IN AN EGGSHELL



The Mishnah states: “A person may *not* pierce a hole in an eggshell, fill the eggshell with oil, and place it over the top of a lamp — so that the eggshell would drip additional oil into the lamp, and thereby extend the time the lamp burns.”

What is the meaning of this *mishnah*? In ancient times, homes were illuminated at night using a *ner* (lamp). Oil and a wick were placed into a utensil, after which the wick was lit. Some people did not pour oil directly into the lamp. Rather, they took a raw egg, made a tiny hole in the shell, through which they removed the egg, creating an empty eggshell with a tiny hole. They would then fill the shell with oil. The oil would continually drip from the shell into the lamp, and thereby extend the time the lamp burns.

However, the Mishnah teaches that on Shabbat it is prohibited to utilize a lamp with an egg shell filled with oil, for fear the owner of the lamp might choose to remove the egg in order to use the oil for some other purpose, thereby violating the *issur* of *mechabeh* (extinguishing a flame) — since the flame would be extinguished soon after the oil was removed.



QUESTIONS FOR THE WEEK

1. Given that the mitzvah of lighting Chanukah candles is not written in the Torah, but instituted by the chachamim, why do we recite: “*asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel Chanukah*”?
2. What are tevel fruits and what ruling governs them?
3. Which oil may not be used to kindle Shabbat candles and why?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

Please email answers to questions to:
answers@talmudisraeli.co.il
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CAN YOU GUESS WHO?



Look closely at the illustration and answer the following questions:

1. Who is the man in the illustration?
2. In what military capacity did he serve and what was his rank?
3. What is he holding in his hands and how is that item related to his profession?
4. Which mountain is depicted in the illustration and how is it related to the man who is featured?

1) Yigal Yadin; 2) He was IDF chief of staff and his rank was Lieutenant-General; 3) Yadin was an archaeologist. He holds a shovel in one hand, and the hidden scrolls he discovered in the excavations in the other hand; 4) Mount Masada, where Yigal Yadin performed excavations.



HISTORY OF ISRAEL

[YOM KIPPUR WAR]

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OCTOBER 7

1973 ... Egyptian Forces Cross Suez Canal; Syrian Forces Capture Much of Golan Heights



OCTOBER 11

1973 ... Israeli Counterattacks On Syrian Front and Advances Into Syria



OCTOBER 16

1973 ... Israeli Forces Cross Suez Canal, Under Ariel Sharon



OCTOBER 21

1973 ... Egyptian Third Army Surrounded



OCTOBER 6

1973 ... Yom Kippur @ 2PM; Egyptian & Syrian Forces Attack



OCTOBER 8

1973 ... Israeli Counterattack in Sinai Fails; By Nightfall, Syrian Advance Halted



OCTOBER 14

1973 ... Largest Tank Battle of War, Israel Victorious; US Airlift Begins to Arrive



OCTOBER 18

1973 ... Israeli Forces Advance on West Side of Suez Canal and Also Push Deep Into Syria



OCTOBER 24

1973 ... Ceasefire Goes Into Effect



The Egyptians and Syrians launched a surprise attack against Israel, on October 6, 1973, Yom Kippur. Although there were a number of warning signs, Israeli analysts did not believe the Arabs would actually invade until they had reached strategic parity, so the warning signs were ignored.

On the morning of October 6th, Israeli leaders received information that verified an impending attack. Due to American pressure, it had been decided Israel would not strike first. By then it was too late to mobilize the army reserves. In the initial assault, the Egyptians successfully crossed the Suez Canal and were able to capture most of the Israeli installations on the canal's east bank.

The Egyptians exacted a steep price from Israel's Air Force, which was compelled to provide close air support before it could eliminate the Egyptian missile defense. Attempts to counterattack were repulsed by the Egyptian use of anti-tank missiles. On the Syrian front, troops managed to penetrate Israeli defenses on the Golan Heights. However, the hastily activated reserve forces were able to hold back the Syrian onslaught.

Israel feared it would run out of supplies. Thankfully, the US began a massive resupply effort to ensure the country continued to have the necessary cache of arms. With the arms flowing in, Israel was able to finally take the offensive on the Syrian front, where soldiers advanced to Sasa and captured the summit of Mt. Hermon.

On the Egyptian front, Israeli troops successfully crossed the Suez Canal and surrounded the third Egyptian army. As the enormity of the Israeli threat became clear, an immediate ceasefire was called. After a brief confrontation between the United States and the Soviet Union, a ceasefire went into effect on October 22, 1973. The cost of the Yom Kippur war to Israel was severe, with over 2,500 Israelis were killed and 10,000 wounded.

“Ben Gal stood in a daze looking down on the Valley of Tears. Some 260 Syrian tanks and hundreds of armored personnel carriers and vehicles lay scattered and abandoned across the narrow battlefield between Hermonit and Booster. In the distance he could see the Syrians withdrawing in a haze of smoke and dust, the Israeli artillery following them. Eitan's quiet voice came through on the earphones as he addressed them on the network of the 7th brigade “You have saved the people of Israel.” — Rafi Eitan, during the Yom Kippur war

“I knew then, and I know now, too, that it's possible, maybe we could even say for certain, that boys who are no longer would still be alive,” she acknowledged. “But I don't know how many other boys would have fallen due to a lack of equipment. My heart was very much drawn to a preemptive strike, but I am scared. 1973 is not 1967, and this time we will not be forgiven, and we will not receive assistance when we have the need for it. The US would have claimed ‘you started’,” and based on her knowledge of the Pentagon, Golda continued, “I can say with 100 percent (certainty)” that the airlift of arms and supplies would not have been delivered. — PM Golda Meir, after the war