

COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

פרק ד: בני העיר CHAPTER 4: RESIDENTS OF A TOWN

מדוע זכה בנימין בקדש הקדשים?

DAF 26: THE TRIBE OF BENJAMIN AND THE HOLY OF HOLIES



After *B'nai Yisrael* conquered *Eretz Yisrael*, Yehoshua Bin Nun parceled out the land to the *shvatim* (tribes). A lottery system was employed to determine which territory would be given to which tribe.

The city of Jerusalem was assigned to *Shevet Yehudah*. However, certain sections of the Beit HaMikdash were assigned to the neighboring tribe of Binyamin.

The *Gemara* relates that the location where the *miz'be'ach* (altar) was constructed belonged to *Shevet Binyamin*, except for a small portion of the *miz'be'ach* was in a *Yehudah's* territory. Binyamin the son of Yaakov knew through Divine inspiration that one day his descendants would have most, but not all, of the altar on their territory. He agonized every day questioning why he did not merit having the entire *miz'be'ach* in his region. Hashem saw that Binyamin was extremely upset and promised that Binyamin would have the privilege of hosting the *Shechina* (Divine Presence) in his tribal portion. Indeed, the *Kodesh Kodashim* (Holy of Holies) was included in Binyamin's inheritance. The *Kodesh HaKodashim* was home to the *Aron HaBrit* (Ark of the Covenant) and the *kaporet* (ark covering), and that was where the *Shechina* resided.

מדוע זכה רבי זכאי לאריכות ימים?

DAF 27: WHY RABBI ZAKKAI MERITED A LONG LIFE

The *Gemara* tells a wonderful story about Rabbi Zakkai, who was blessed with longevity. Rabbi Zakkai's disciples approached him and asked: "Rabbeinu! By virtue of what qualities did you merit such a long life?" Rabbi Zakkai answered: "I was very meticulous about several significant things. Most importantly, I strictly observed and never neglected the *mitzvah* of sanctifying the Shabbat day by reciting the blessing over wine." This piety went beyond the letter of the law, as it is permissible for a person who lacks wine to recite *Kiddush* over bread.

Rabbi Zakkai continued and told his students that his elderly mother was also extremely conscientious about fulfilling the *mitzvah* of Shabbat *Kiddush*. One Friday, when his mother saw she didn't have enough money to purchase wine for *Kiddush*, she sold the kerchief that was on her head and used the proceeds to buy *Kiddush* wine. Thanks to his mother's meticulous observance of the *mitzvah* of *Kiddush*, she earned the privilege of wealth. When she died, she bequeathed 300 barrels of wine to her son. When Rabbi Zakkai passed away, at a ripe old age, he left behind an inheritance of 3,000 barrels of wine.





דרכי הַלְמוּד

DAF 28: METHODS OF LEARNING

Regarding the *Korban Tamid* (twice daily perpetual offering), the Torah states in *Sefer Bamidbar* (Numbers 28:4): “The one lamb you shall offer in the morning, and the other [lamb] you will offer in the afternoon.”

One of the *chachamim* inquired: “Why did the Torah add extra words into this *pasuk* (verse)? It would have been sufficient to write “Offer the lamb in the morning.” Why did the Torah write “The **one** lamb you shall offer in the morning?” Isn’t the word “one” unnecessary, as it is implied by the use of the singular “lamb”? The *Gemara* resolved the question by explaining that the word “one” was used to teach us that it is necessary to select “the one,” very special, best lamb to be offered as a *korban*.

At the end of *Hilchot Issurei Miz’be’ach*, Rambam further explained that the inclusion of the word “one” teaches us to break away from the *yetzer hara* (evil inclination) and learn to love the *mitzvot*. When a person offers a *korban* to Hashem, it should be the highest quality item in his possession. When he builds a *Beit Knesset* (Synagogue), it should be more magnificent than his home. Likewise, one who feeds the needy should give them the highest quality foods. We can justifiably take pride in meticulously fulfilling mitzvot in the optimal fashion.

QUESTIONS OF THE WEEK

1. Why did *Shevet Binyamin* receive the honour of having the *Mizbeach* in their area?
2. If someone doesn’t have wine to make kiddush on, what else can they use?
3. What *halacha* do we learn from the words “the one lamb” in the *passuk* about the *Korban Tamid*?

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