

Daf 86: תְּרוּמַת הַדֶּשֶׁן – Terumat HaDeshen

Terumat HaDeshen (the daily removal of ashes from the *miz'be'ach*) was the first service performed in the *Beit HaMikdash* each day. It served to prepare the *miz'be'ach* (altar) for the new day's offerings. As it says in *Sefer VaYikra*: "And he [the *kohen*] shall lift out the ashes ... and put them down next to the altar." Then, the ashes were miraculously swallowed up from the spot on which they had been placed.

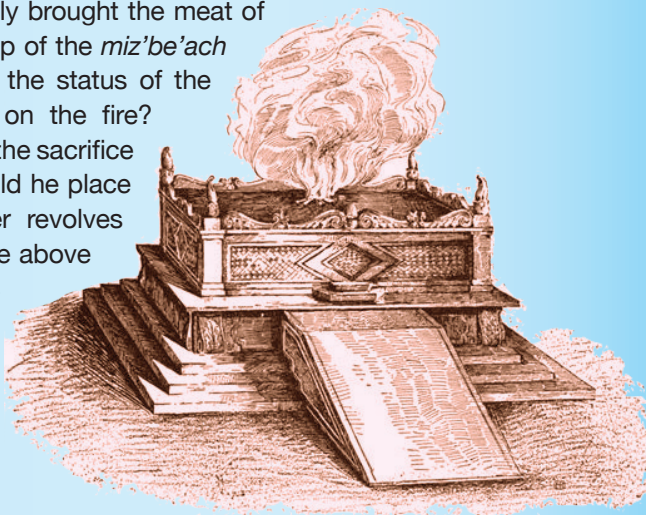


While it was permissible to perform the *mitzvah* of *Terumat HaDeshen* at any time of the night, the *kohanim* typically did so each day at approximately the time when the roosters begin to crow. On *Yom Kippur*, *Terumat HaDeshen* was performed by the *Kohen Gadol* at midnight. The reason the earlier performance was to allow the *Kohen Gadol* to rest afterward in anticipation of his busy workload the following day.

Daf 87: קִדְּשַׁת הַמִּזְבֵּחַ – Sanctity of the Miz'be'ach

The sanctity of the *miz'be'ach* (altar) was so powerful such that if an invalid *korban* was inadvertently placed on the *miz'be'ach*, it was not to be removed. *Chazal* derived this *halacha* from the verse in *Sefer Shemot* (Exodus): "Whatever touches the *miz'be'ach* will be holy."

What if a *kohen* inadvertently brought the meat of an invalid sacrifice to the top of the *miz'be'ach* and suddenly remembered the status of the sacrifice before placing it on the fire? Should the *kohen* withdraw the sacrifice at the last moment, or should he place it on the fire? The answer revolves around whether the airspace above the *miz'be'ach* is as holy as the *miz'be'ach* itself. If it is, then the *korban* is placed on the *miz'be'ach*. If not, then the *korban* needs to be set aside.



FROM THE TALMUD
SEDER KODASHIM
MASECHET ZEVACHIM
daf 88

מן התלמוד:

סדר קודשים, מסכת זבחים, דף פ"ח:
”ואמר רבי עיניני בר ששון: למה
נסמכה פרשת קרבנות לפרשת בגדי
כהונה — לומר לך: מה קרבנות
מכפרין, אף בגדי כהונה מכפרין”

Translation

בגדי ... *Bigdei Kehunah* ... Priestly garments
כהונה

מכפרין ... *Mechaprin* They atone

Explanation

Rabbi *Inini Bar Sasson* interpreted the Torah's juxtaposition of the passage in which *korbanot* (offerings) are discussed with a passage regarding priestly garments as teaching that priestly garments have the ability to atone for the sins of *B'nai Yisrael*, the same way that *korbanot* atone for sins.

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Daf 88: הַמְעִיל וְכִפְּרָתוֹ – **The Priestly Cloak and its Capacity for Atonement**

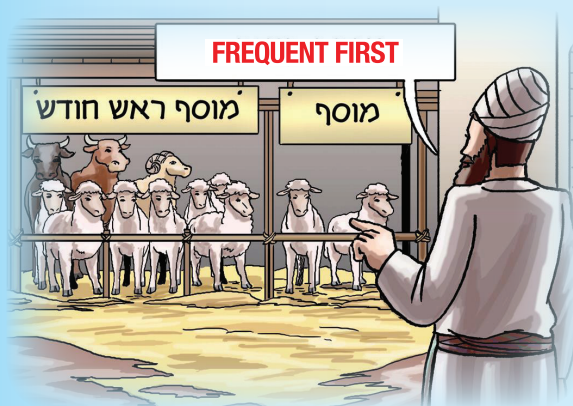


The *me'il* (priestly cloak) was one of the eight sacred garments worn by the *Kohen Gadol*.

What did the *me'il* look like? Some *Rishonim* (leading rabbis of the 11th-15th centuries) maintained that the *me'il* was a fully-closed blue wool cloak, woven from a single cloth, with sleeves and a hole for the *kohen* to put his head through. However, other *Rishonim* believed the *me'il* was not closed on all sides, and was like a robe, with an opening in the front.

On the *me'il* there were small golden bells, interspersed between blue, purple, and scarlet pomegranate-shaped tassels surrounding the bottom hem. When the *Kohen Gadol* walked, one would hear the little bells chime. According to the Talmud, the sounding of the bells on the *Kohen Gadol's* garment served to provide atonement for the negative sounds of *lashon hara* (evil speech) spoken by *B'nai Yisrael*.

Daf 89: תָּדִיר וְשֵׁאִינֹ תָּדִיר – Frequent and Infrequent

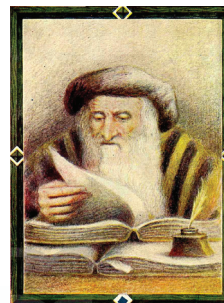


The 10th *perek* (chapter) of *Masechet Zevachim*, titled: "*Kol HaTadir*" (Any [offering] that is [more] Frequent") begins on this *daf*.

The first *halacha* in this *perek* mandates: "*Kol haTadir me'chaveiro, kodem et chaveiro*" (Any offering that is more frequent than another precedes that

other offering). Meaning, if there are two *korbanot* waiting to be sacrificed, the *korban* that is offered more frequently is offered first. For example, if *Rosh Chodesh* falls on *Shabbat* and therefore, there is a need to offer both the *Korban Musaf* of *Rosh Chodesh* (New Moon), as well as the *Korban Musaf* of *Shabbat*, the *Musaf* of *Shabbat* is offered first, considering that *Shabbat* occurs more frequently than *Rosh Chodesh*. *Shabbat* is celebrated once each week, while *Rosh Chodesh* is celebrated only once each month.

This Week in Jewish History



RASHI

The 29th of *Tammuz* marks the *yahrzeit* of French-born Rabbi Shlomo Yitzhaki, who is known as Rashi

(1040-1105). Rashi was born in the city of Troyes and lived there for most of his life. After becoming a rabbi, he taught without earning a salary while continuing to work in his family's vineyards. While there are many legends regarding Rashi's personal life, we know that he was the son of a scholar and he was blessed with three daughters who all married scholars as well.

Rashi composed commentaries of the entire *TaNaKh* and Babylonian Talmud. He offered both literal and non-literal interpretations to explain complex concepts. What is known today as 'Rashi's special script', which is very similar to traditional Hebrew letters, was invented by Italian printers in 1475. Towards the end of his life he witnessed the massacres of the First Crusade (1095-96), during which he lost both friends and family.

Today, Rashi's words of wisdom are part of the foundation of Jewish education all over the world.



Daf 90: קרבן חטאת וקרבן עולה – The Sin Offering and The Burnt Offering

Halacha stipulates that if there is a *Korban Chatat* (Sin Offering) and a *Korban Olah* (Burnt Offering) to be sacrificed, the *kohen* is to offer the *Korban Chatat* first.



What is the source for this practice? A person who brings birds to atone for his transgression is required to offer two birds, one as a *Korban Chatat* and the other as a *Korban Olah*.

In *Sefer VaYikra* (Leviticus), the Torah states: "He shall bring them to the *kohen*, who shall offer up [the one designated] for the Sin-Offering first." The Torah continues: "And he [the *kohen*] shall offer up the second one as a Burnt-Offering." As the Torah wrote

that the second bird was offered as a *Korban Olah*, it is obvious that the first offering was to be designated as a *Korban Chatat*. That being the case, why was it necessary to state that the *Korban Chatat* was to be offered first?

The Torah text teaches that any instance when both a *Korban Olah* and a *Korban Chatat* were in the *Beit HaMikdash* at the same time, the *Korban Chatat* was to precede the *Korban Olah*.

Daf 91: אש תמיד – Eternal Flame

An *eish tamid* (eternal flame) burned on top of the *miz'be'ach* (altar) in the *Beit HaMikdash*, as was commanded in *Sefer VaYikra* (6:6): "A continuous fire shall burn upon the *miz'be'ach*, it shall not go out." Anyone who extinguishes the fire on the *miz'be'ach* violates an *issur* (prohibition).

We also learn on this *daf*, that an individual is permitted to donate wine to the *Beit HaMikdash*, just as one might donate an animal sacrifice. According to one approach, the wine could also be sacrificed on the *miz'be'ach*.



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Zebra Medical Technologies

Co-Founded by: Elad Benjamin, Eyal Gura & Eyal Toledano (2014)

Zebra Medical Technologies, which is located in *Kibbutz Shefayim*, was founded to teach computers how to read and diagnose medical imaging. The company has developed Artificial Intelligence (AI)-driven software to evaluate x-rays. Zebra develops specific algorithms for different scans. Examples of how these algorithms are used include evaluating bleeding in the brain using Computed Tomography (CT) and to detect lesions using mammography. The company deploys a database of millions of x-rays.

Zebra Medical Technologies says its software is as accurate as a human radiologist. Zebra is offering hospitals the use of its algorithms for the price of \$1 a scan and sees potential in emerging markets where there is an extreme shortage of radiologists.

Thank you Israeli scientists and doctors for developing technology to improve and save lives!



EYAL TOLEDANO ELAD BENJAMIN AND EYAL GURA



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Daf 92: מַאי בֵּינֵיהֶן? – What is [the Difference] Between Them?



One of the most frequently asked questions in the Talmud is “*Mai Bei’nai’hu?*” That is, ‘What is [the difference] between them?’ Sometimes, although two sages articulate differing points of view, it is nonetheless difficult for the reader to pinpoint an obvious practical difference between the various opinions.

The sages were especially interested in clarifying the real-world implications of their predecessors’ *halakhic* pronouncements. Therefore, in cases where there seems to be no practical difference between dissenting opinions, the Talmud repeatedly asks: “*Mai Bei’nai’hu?*” and seeks to find such differences. In some cases, it turns out there really is a practical difference between the two opinions. In other instances, there is no practical difference; each sage derived the same *halakhic* viewpoint from a different Biblical source.



QUESTIONS OF THE WEEK All answers can be found in this Daf Yomi booklet

1. What is the meaning of the phrase:
“*Kol haTadir me’chaveiro, kodem et chaveiro?*”
2. What did the *me’il* of the *Kohen Gadol* look like?
3. In addition to a *korban*, what item may be donated to the *Beit HaMikdash*?

Please email answers to questions to answers@talmudisraeli.co.il
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| Dvar Torah for the Shabbat Table

“וַיִּקְצֹף מֹשֶׁה
עַל פְּקוּדֵי הַחֵל...
הַבָּאִים מִצֵּבֶה הַמִּלְחָמָה.”

Our *parasha* this week tells of a great war between the Israelites and the Midianites, in which Israel won and captured great treasures. The plunder included much gold, jewelry, and many cooking utensils. Since the cooking utensils were not kosher, they had to be (kashered) rendered kosher, so that the Israelites could use them. Elazar, the son of Aaron the *kohen*, gathered all of Israel and explained to them how to make the utensils kosher.

The commentators were perplexed: Why was *Moshe Rabbeinu* absent from this discussion? After all, it was Moshe who usually taught *halachot* and spoke to *B’nai Yisrael*. Rashi explains that when *B’nai Yisrael* returned from the war, Moshe was very angry at them for some of their actions during in the war— “*Moses became angry with the officers of the army... who had returned from the campaign of war.*” (BaMidbar 34:14). Moshe was so enraged; he forgot all the important *halakhic* laws concerning the kashering of vessels. That is why Elazar was the one who came and taught *B’nai Yisrael*. Through this narrative, we learn the extent to which anger is an emotion from which we must distance ourselves; even in situations when we are certain we are correct.