

Seder Kodashim | Masechet Temurah 9-15 | Shabbat Parashat Matot-Masei
25 Tammuz-2 Av (July 28- Aug 3)

דף 9: כל העדר יחליף קורבן אחד – The Entire Herd to Replace One Sheep

Masechet Temurah deals with cases of replacements, or substitutes for *korbanot* (offerings). The Torah prohibits an individual who consecrated a specific animal as a *korban* to substitute that animal with another. If an individual decides nevertheless to consecrate a new substitute animal, the original consecrated animal does not become *chullin* (i.e., is not released from its holy status). Instead, the individual now possesses two *korbanot*.



דף 10: הקדשת בהמה מעוברת: – Consecration of a Pregnant Animal



If an individual dedicated a pregnant animal as a *Korban Chatat* (Sin Offering), *halacha* stipulates that once the animal gives birth, the owner is permitted to choose whether to offer the mother or the calf to satisfy his sacrificial obligation.

דף 11: תמורה היא החלפה – “Temurah” Means Exchange

An individual who dedicates an animal as a *korban* (offering) is not permitted to substitute a different animal in its place. If someone makes such an exchange, nevertheless, and violates this *issur* (prohibition), that individual is liable for lashes.

A *temurah* is an exchange or substitution. It is prohibited to exchange an animal designated as a *korban* with a different animal, as long as the originally designated animal remains fit to serve as a *korban*.



FROM THE TALMUD
SEDER KODASHIM
MASECHET TEMURAH
DAF 15

מִן הַתְּלִמּוּד:
סדר קודשים, מסכת תמורה, דף ט"ו:
”עשר שנים מלך שמואל בעצמו,
שנה אחת שמלך שאול ושמואל,
ושתים שמלך שאול בעצמו, ושלושים
ושבע שמלך דוד“

Translation

שֶׁמֶלַךְ ... *She'Malach* ... Who reigned
בְּעַצְמוֹ ... *Be'Atzmo* On his own,
by himself

Explanation

The Talmud calculates that forty years passed between the time *B'nai Yisrael* requested a king and start of Avshalom's rebellion.

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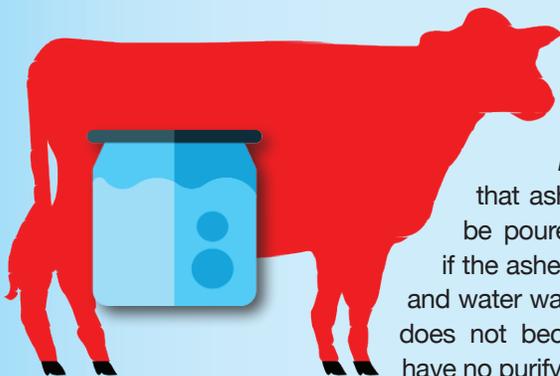


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Daf 12: "מי חטאת" – Water Purification

In ancient days, when Jews were scrupulously careful about safeguarding their ritual purity status, *Mei Chatat* (Water of Purification) was a critically important item. A person who came in contact with a corpse was prohibited from sacrificing a *korban* until after he had been sprinkled with *Mei Chatat*.

Mei Chatat refers to water into which ashes of a *Parah Adumah* (Red Heifer) had been mixed. After *shechita* was performed on the *Parah Adumah*, it was burned to ashes and mixed into water.



What was the process through which water became "*Mei Chatat*," capable of purifying the ritually unclean? The *mishnah* taught on this *daf* states that ashes of a *Parah Adumah* were to be poured directly into water. However, if the ashes were placed into a vessel first, and water was added afterward — that water does not become "*Mei Chatat*," and would have no purifying powers.

Daf 13: קורבנות יחיד וקורבנות ציבור – Individual Offerings and Public Offerings



On this *daf*, the *Mishnah* sets forth fundamental differences between *korbanot yachid* (offerings of an individual) and *korbanot tzibur* (communal offerings).

When sacrificing *korbanot yachid*, it was permissible to offer either a male or female animal. However, in the case of *korbanot tzibur*, only male animals were permitted.

Those *korbanot tzibur* that are mandated to be offered on Shabbat take precedence over Shabbat observance and are offered that day. By contrast, *korbanot yachid* were never offered on Shabbat.

Korbanot tzibur take precedence over *tum'ah* (ritual uncleanness). For example, if no ritually pure kohanim are available to offer the communal sacrifice, then it was permitted for a ritually impure kohen to do so. However, *korbanot yachid* were never offered by a *kohen tameh*.

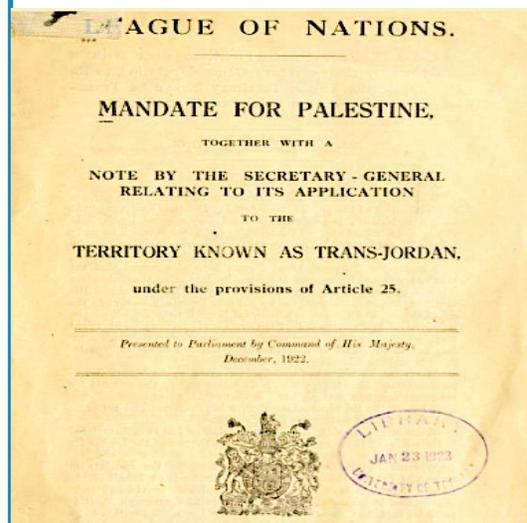
THIS WEEK IN JEWISH HISTORY

CONFIRMATION OF THE BRITISH MANDATE

At the end of World War I, determinations were made as to what would happen to the territories that had previously been held by Germany and the Ottoman Empire. A system was established whereby countries received mandates over certain areas; these mandates were recognized by the newly-formed League of Nations.

On the 28th of Tammuz in 1922, the League of Nations confirmed the British Mandate of Palestine. It was agreed that the British would be responsible for the administration of both the area of *Eretz Yisrael* as well as Transjordan. While the earlier Balfour Declaration was merely a declaration of intention, this mandate to create a Jewish homeland constituted a legal commitment.

The increase in Jewish *Aliyah* to *Eretz Yisrael* caused displeasure among Arab neighbors, which resulted in the British limiting the number of Jews allowed into the country. Had the Jews been able to move to the British Mandate area freely, the Nazis would have been less successful in their effort to destroy the Jews of Europe.

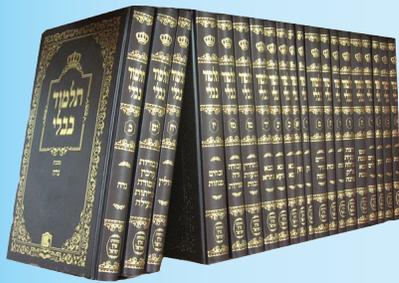


British Command Paper on Mandate for Palestine & Transjordan (1922).



Daf 14: מדוע נאסר לכתוב תורה שבועל פה? – Why Was It Originally Prohibited To Write Down The Oral Law?

On this *daf*, we learn about the *issur* (prohibition) against writing down the “*Torah She’be’al Peh*” (i.e., all non-Biblical aspects of the religious tradition, such as *Mishnayot*, *Gemara*, etc.). Many centuries after *Matan Torah* (giving of the Torah), the Sages of Israel detected a decline in religious knowledge. People no longer remembered all of the nuances of the “*Torah She’be’al Peh*” and those details were in danger of being lost and forgotten. Therefore, the Sages issued a special *heter* (permit) to write down the “*Torah She’be’al Peh*.”



Why had it been prohibited to write down the “*Torah She’be’al Peh*”? In *Masechet Megillah*, The Ran (14th century Talmudic scholar, Nissim ben Reuven of Barcelona) explained that the *Torah She’be’al Peh* was a commentary, an interpretation and explanation of the *Torah She’bich’tav*. For that reason, we were commanded to refrain from writing this down, so that the transmission of Torah interpretations from generation-to-generation would be by means of students studying with their Rav. A student who learned solely from a book was susceptible to misinterpreting the meaning of the text. However, when a Rav teaches a student, the Rav is able to assess whether the student understands or requires further explanation. Moreover, students are able to ask their Rav questions and discuss apparent contradictions, until the student fully understood the nature of the *halachot* being studied.

Daf 15: גידול עיזים בארץ ישראל – Raising Goats In The Land Of Israel



Chazal were extremely vigilant in establishment of laws to protect against damages, theft, and harm property. goats are impossible to control and are accustomed to eating everything in other people’s fields. This constitutes theft and damage to another person’s property. Therefore, *Chazal* decreed a prohibition on goat farming in the settled regions of *Eretz Yisrael*.

ON THE MAP OF ISRAEL

MAZKERET BATYA

Mazkeret Batya, located about 16 miles southeast of Tel Aviv, was founded in 1883 by a group of religious *chalutzim* (pioneers), together with local Jews. The town came into being during the First Aliyah. An estimated 30,000 people participated in the movement to Eretz Yisrael between 1882-1903, which was the first major wave of Zionist immigration and mostly included Jewish people from Eastern Europe and Yemen.

Rabbi Shmuel Mohilever (1824–1898) was instrumental in mobilizing funding and organizing the settlers. Mohilever was one of the founders of the Hovevei Zion movement and thought it was critical for the First Zionist Congress to unite the Jewish people. Although he died in Bialystok, Mohilever’s remains were later reinterred in the Mazkeret Batya cemetery.

Mazkeret Batya was named for Rothschild’s mother Betty, whose Hebrew name was Batya, as the other settlements were named for his other family members. Today, approximately 13,000 people live in Mazkeret Batya, which is a charming town, slightly off the beaten path. Many of the town’s original buildings still stand, with the main street named Rothschild.



Mazkeret Batya. Photo Source: Google Maps



Look closely at the illustration and answer the following questions:

1. Who is the rabbi depicted in the illustration?
2. What is the connection between the signs in the window — Mazkeret Batya and Gan Shmuel — to the illustration?
3. What is the event illustrated here?
4. Who is the figure in the painting on the wall and how is it connected to the illustration?



1) Rabbi Shmuel Mohilever, zt"l; 2) Rabbi Mohilever worked to establish Mazkeret Batya, and Gan Shmuel, the kibbutz named after him; 3) The first convention of the Hibbat Zion movement, founded by Rabbi Mohilever; 4) Baron Rothschild, whom Rabbi Mohilever convinced to establish Mazkeret Batya.

Dvar Torah MATOT-MASEI

Parashat Masei lists forty-two stations where *B'nai Yisrael* stopped on their journey from Egypt to *Eretz Yisrael*. Why does the Torah bother to mention by name all these stopover locations?

There are some philosophical approaches that contend that the events of 'today' are only important in that they lead us to 'tomorrow'. There is no independent importance for an event itself, but rather, for what follows as a result.

Such thinking, which attaches importance only to the final destination, leads to disrespect for the process, and, at times, even leads people to trample on anything that stands in the way of reaching their goal. This is not the Torah's path. While we look forward to the coming days, towards complete redemption, we also believe in the importance of the present day, and that the steps along the path to the future have precious, independent significance that stand on their own merit.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Why did Chazal prohibit raising goats in *Eretz Yisrael*?
2. Why was it initially forbidden to write down the *Torah She'be'al Peh*?
3. What are the differences between the *Korbanot Yachid* and the *Korbanot Tzibur*?
4. How precisely was "Mei Chatat" made?

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