

Seder Kodashim | Masechet Zevachim 30-36 | Shabbat Bamidbar 28 Iyyar- 5 Sivan (13-19 May)

SPECIAL SHAVUOT EDITION

חג שמחה



Talmud Israeli Daf Yomi for US

strengthens Jewish identity and showcases
Israel's unique influences on the world
through the insightful teachings of the Talmud
[See page 8 to learn more...]

Daf 30: רַב הוּנָא בַּר נָתָן – Rav Huna Bar Natan

On this *daf* the Talmud cites a ruling in the name of *Rav Huna Bar Natan*. Let's explore the biography of this extraordinary man, who was even respected by the Babylonian King Yezdegerd I.

Rav Huna Bar Natan was a distinguished Torah scholar and was chosen to be the *Resh Galuta*, because he embodied both vast Torah knowledge and overall greatness. From the time of Rabbi *Yehudah HaNasi* until *Rav Ashi* — from the completion of the *Mishnah* through the editing of the Talmud — there was no other individual as outstanding as *Rav Huna Bar Natan*.

His teachers were: *Rava*, from the *yeshiva* in *Mechoza*; *Rav Nachman Bar Yitzchak*, from the *yeshiva* in *Pumbedita*; *Rav Papa* in *Neresh*; *Ameimar* in *Nehardea*; and *Rav Ashi*, his teacher at the *yeshiva* in *Mata Mechasiya*. *Rav Huna Bar Natan* remained closest to *Rav Ashi*. The Talmud relates that when the angel of death came to *Rav Ashi*, the latter requested additional time. The angel of death replied — "I cannot wait, as it is time for *Rav Huna bar Nathan* to rise to greatness." When the time comes for one kingdom to fall, its successor takes over immediately.



FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
daf 68

מן התלמוד:

סדר מועד, מסכת פסחים, דף ס"ח:
"רבי אליעזר סבר: או כולו לה' או כולו
לכם. ורבי יהושע סבר: חלקו, חציו
לה' וחציו לכם. אמר רבי אלעזר: הכל
מודים בעצרת דבעינן נמי לכם. מאי
טעמא - יום שניתנה בו תורה הוא"

Translation

חלקו ... *Chelkahu* Split it in two
חציו ... *Chetz'yo* Half
דבעינן ... *D'ba'ee'nan* .. We require
מאי טעמא ... *Mai ta'amah* .. What is the reason?

Explanation

Rabbi Eliezer said that Yom Tov must either be dedicated entirely to spiritual pursuits or entirely to physical enjoyment. Rabbi Yehoshua ruled that Yom Tov must be divided equally. Rabbi Elazar noted everyone agrees on *Shavuot* there must a component of "*Lachem*," (for YOU) for your enjoyment, because on that day we celebrate the anniversary of the giving of the Torah.

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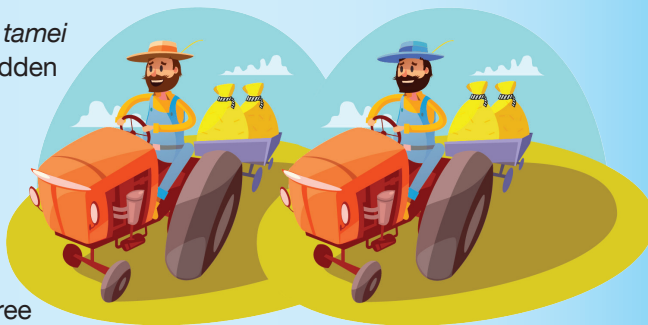
Daf 31: הָאֲחִים נוֹסְעִים לְשַׁחֹט קָרְבָּן – The Brothers Travel to Prepare an Offering

Two God-fearing brothers lived in a small village in the Galilee. One morning, they were seen riding donkeys carrying filled sacks. “Where are you going?” their friends asked. They replied, “We’re going to the *Beit HaMikdash* to sacrifice *korbanot*.” The friends incredulously asked, “But you are not *kohanim*?” The brothers retorted with a smile, “That is correct. However, everyone is permitted to slaughter *korbanot*, not just *kohanim*.”

That is indeed the law. Everyone is permitted to slaughter *korbanot*, even offerings of high sanctity. However, collecting and sprinkling the blood, as well as placing the sacrificial limbs on the *mizbe'ach* (altar) may be done only by *kohanim*.

In principle, a man who is *tamei* (ritually unclean) and forbidden to enter the *Azarah* (Temple Courtyard), could stand just outside the gate and slaughter a sacrificial animal using a very long knife.

However, by rabbinic decree the *tamei* person was prohibited from participating in the ritual to make sure he would not accidentally touch the meat of the *korban* and render it impure.



Daf 32: דִּם הַנֶּפֶשׁ – “Blood of the Soul”

Gedalya, the *kohen*, was extremely busy. Many people had come to the *Beit HaMikdash* with their *korbanot*. *Gedalya*’s job was to collect the blood from a significant number of *korbanot*. Suddenly, *Gedalya* noticed that a *non-kohen* was collecting blood into the utensils of the *Beit HaMikdash*. *Gedalya* cried out: “It is prohibited for you to do that. Indeed, the ritual of the blood collection is to be performed solely by a *kohen*.” A veteran *kohen* immediately told *Gedalya*: “Run quickly and collect some blood from the animal in another vessel, then everything will be fine.”

How so? Because the blood that is fit for sprinkling on the *mizbe'ach* (altar) is the “*Dahm HaNefesh*” (soul blood) that flows immediately after the animal is slaughtered. The blood that flows after that is called “*Dahm HaTahm'tzeet*” (residual blood), which is *pasul* (unacceptable) for sprinkling. If *Gedalya* succeeds in collecting some of the “*Dahm HaNefesh*,” he could save the *korban* and it would not be disqualified. “*Dahm HaNefesh*” is the quantity of blood an animal needs to stay alive. After that, the remaining blood is the “*Dahm HaTahmtzeet*”.

★ | Israeli History

ISRAEL@ שנה למדינת ישראל

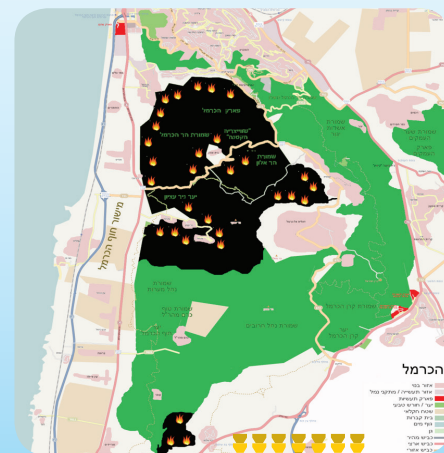
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תש"ע/2010
The Carmel Fire



The fire on the Carmel, also known as the 'Carmel disaster', was an extensive forest fire that took place in the Carmel region, during Hanukkah (December 2nd-5th, 2010). The fire destroyed a forest, a grove and residential buildings in a large area of the Carmel Park and its surrounding communities. Forty-four people died in the blaze, most of them members of the Israel Prison Service, who remained trapped on a burning bus. About 17,000 people were evacuated from their homes. More than 15-square miles of forest

were affected and several million trees were destroyed. The circumstances that caused the fire to break out remain unclear. At the end of its first day, the Carmel fire had already become the worst fire disaster in the history of the State of Israel. Sadly, due to the dryness of the land, as the result of the drought, the fire spread very quickly. Only after firefighters from around the world provided aid, was it possible to get the situation under control and put out the flames.



תש"ע/2010

Daf 33: הקרבן הראשון – The First Offering



A young man with a broad smile on his face went up to *Har HaBayit* (the Temple Mount), pulling an sheep behind him. When they reached the gates of the *Beit HaMikdash*, the owner of the animal said to the *kohen* who greeted him: "This is my first time offering a *korban*. I would truly appreciate it if you would guide me through the process."

"With great pleasure," replied the *kohen*. "As the owner of the animal, you must place both your hands on the head of the *korban* and lean in with all your might. While your hands are in place, you are required to confess your misdeeds before *HaShem*, return to Him and fully repent." Immediately after the laying of hands on the head of an animal offering, it is slaughtered, as *halacha* requires these two acts take place uninterrupted, and at the same location.

Daf 34: "חיבת הקדש מכשרתם" – Fondness for the Sacred

Persons, utensils, and food are all items that can become *tamei* (ritually unclean). There is an additional *halacha* regarding *tum'ah* (ritual uncleanness) in the *Beit HaMikdash*. Aside from the three categories listed above, wood touched by a source of impurity may not be used in the *Beit HaMikdash*.



Why is this the case? While it is true that wood generally cannot take on *tum'ah*, there is a special principle of "*Hibbat HaKodesh Machshartam*" — meaning, that a fondness toward the *mitzvah* of offering *korbanot* (offerings) leads to having wood, which are used on the *mizbe'ach* (altar), classified in the same category as food. Therefore, in cases involving the *Beit HaMikdash*, wood does take on *tum'ah*.

Daf 35: הדם בעזרה – Blood in the Beit HaMikdash Courtyard

Most of the *korbanot* were slaughtered in the *Azarah* (Temple Courtyard). Blood emanating from the *korbanot* flowed through a type of ditch or channel that stretched from inside the *Azarah* out to the Kidron Valley.

At the start of *Erev Pesach*, a significant number of Jews gathered on Mount *Moriah* and offered a multitude of *korbanot* in a short time span. On that day, the *kohanim* would plug the drain on the floor of Courtyard so the blood could not run through it. As a result, a great deal of blood collected in the channel. The accumulated blood was not an *halachic* interposition between the Temple floor and those conducting the service, because liquids are not considered an interposition (*chatzitzah*).



♥ | Made In Israel

OrCam

Founded by: Prof. Amnon Shashua & Ziv Amiram (2010)

According to the World Health Organization, there are an estimated 285 million visually impaired individuals in the world.

OrCam is a discrete visual aide that enables visually impaired individuals to recognize the world around them. The device is made up of two pieces – a pocket-sized computer and a tiny camera/speaker that clips onto the arm of a regular pair of glasses. The camera, which faces outward, recognizes objects, people and letters, while the speaker is placed facing the direction of the user's ear and ultimately 'speaks' what the camera is 'seeing'.

OrCam can be programmed to recognize people and objects so that each time users encounter the same thing, the device will provide automatic identification. The device costs between \$2,500-\$3,500 and OrCam users have described the device as remarkably life-changing!

Thank you Israeli scientists for developing a novel device that does the impossible – enables the blind to "see"!



Orcam system. Photo: OrCam.com

📌 Daf 36: לֹא הִנִּיתָק לַעֲשֶׂה – A Prohibition Rectified by an Obligatory Positive Action

On Erev Pesach, everyone who came to the gate of the Beit HaMikdash was reminded by the kohen of their obligation to offer the korban Pesach (Paschal Lamb) as well as of their obligation to avoid the existence of leftovers. As the Torah instructs in Sefer Shemot: “You shall not leave any of it over until morning.”

A person who does not finish the meat of the korban Pesach by morning violates a Mitzvat Lo Ta'aseh (prohibitive commandment). Nevertheless, that individual receives corporeal punishment because the prohibition is a “Lav Ha'Nitak L'Aseh” — that is, an issur (prohibition) for which the person who violates that prohibition is required to perform a different positive mitzvah, whose purpose is to correct the violation or crime committed. For example, if a person steals and violates the Lav (negative commandment) “Lo Tigzol” (the prohibition against theft), then that person is obligated to fulfill the Mitzvat Aseh (positive commandment) of “v'heishiv et ha'g'zay'lah,” by returning the stolen item.

In our case of “Lav Ha'Nitak L'Aseh,” the violation of failing to consume all of the meat of the Korban Pesach by sunrise is remedied by the Mitzvat Aseh of burning the leftover meat.



🔍 QUESTIONS OF THE WEEK

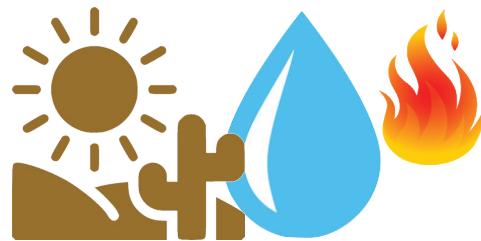
All answers can be found in this Daf Yomi booklet

1. What is the meaning of the expression — ‘Lav HaNitak L'Aseh’?
2. Regarding the Beit HaMikdash: what is the reason that wood which has touched tum'ah becomes tamei?
3. To what does the Talmud testify regarding Rav Huna Bar Natan?

Please email answers to questions to
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📖 | Dvar Torah for the Shabbat Table

“בשלושה דברים
— ניתנה התורה
באש, במים, ובמדבר



There is a Midrash that teaches: “The Torah was given in three realms — in fire, in water, and in the desert.”

Rabbi Meir Shapira of Lublin, zt”l, the founder of the Daf Yomi, explained the meaning of the Midrash this way:

Avraham Avinu jumped into a fiery furnace for his faith; Nachshon ben Aminadav leapt into deep water out of faith; and the people of Israel followed God in the desert for forty years by virtue of their faith.

The fire, the water and the desert each symbolize the devotion of the Jewish people — in every place, at all times, and under any condition — to preserving their faith and their identity.





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- D**af Yomi highlights in easy-to-understand language suited for both children and adults.
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TIKKUN LEIL SHAVUOT

A MEGILLAH OF CHESED; A NATION OF CHESED

R. Zeira said: The Book of Ruth contains no halakhic discussions, whether about ritual purity or other matters.

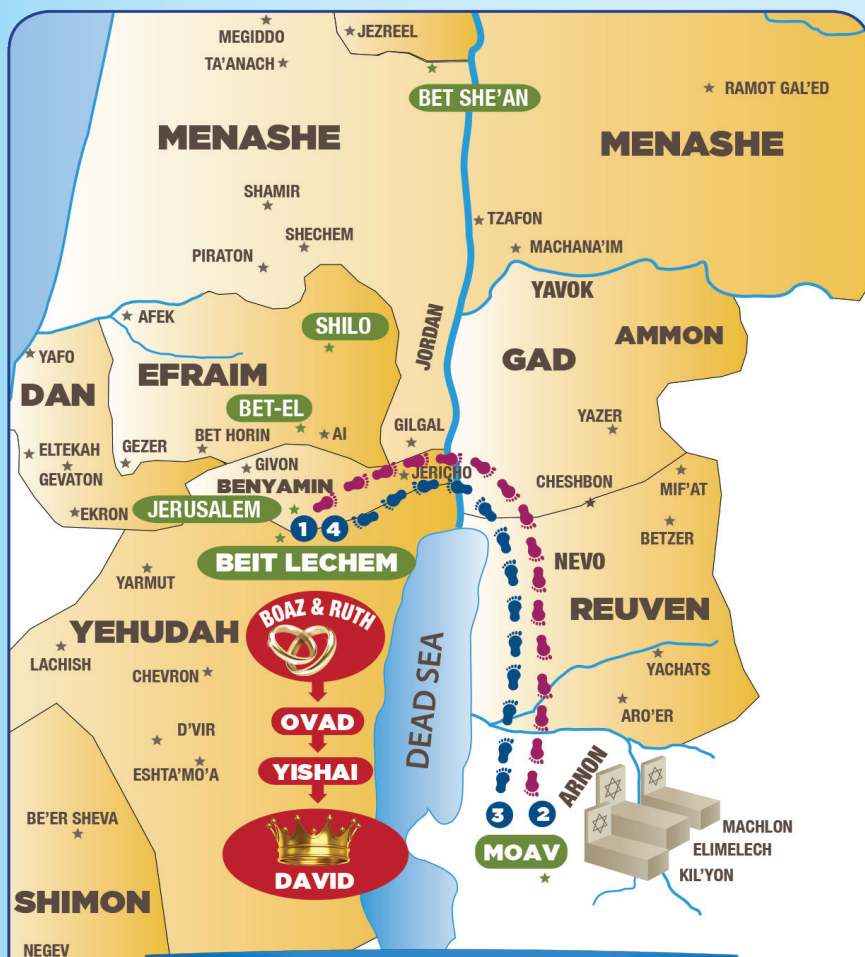
Why, then, was it written? To teach us about the glorious reward bestowed upon those who perform deeds of kindness and grace.

(Midrash Ruth Rabbah)

Why Do We Read *Megillat Ruth* on *Shavuot*?

- ✿ The narrative of *Megillat Ruth* took place 'at the beginning of the harvest of barley' and 'the harvest of wheat.' *Shavuot* is celebrated at the conclusion of the grain harvest.
- ✿ *Shavuot* commemorates the giving of the Torah, and the *megillah* tells the story of *Ruth*, who converted to Judaism and accepted the authority of the Torah.
- ✿ *Megillat Ruth* is filled with acts of *Chesed* and the Torah is overflowing with acts of *Chesed*, as it is written — "and teachings of kindness are on its lips."
- ✿ King David, whose genealogy is recorded in *Megillat Ruth*, was born and died on *Shavuot*.





MEGILLAT RUTH AT-A-GLANCE

- 1 There was a famine in *Eretz Yisrael* during the era of the Judges. This caused *Elimelech*, his wife *Naomi*, and his sons *Machlon* and *Kilyon* to emigrate from *Beit Lechem* to the land of *Moav*. *Elimelech* was a prestigious and wealthy man. His forsaking of his country and countrymen during a crisis was a terrible deed with grave moral implications.
- 2 While in *Moav*, *Elimelech*'s two sons married Moabite women. *Elimelech* and his sons died in *Moav* and were buried there. *Naomi* was left an utterly bereaved widow, surviving only with her two daughters-in-law — *Ruth* and *Orpah*.
- 3 *Naomi* decided to return alone to *Beit Lechem*, thereby atoning for her husband's unpatriotic behavior. *Naomi* asked her daughters-in-law to remain in *Moav*. *Orpah* stayed behind, but *Ruth* clung to *Naomi*, converted to Judaism, and went with her to the Holy Land.
- 4 *Naomi* and *Ruth* arrived in *Beit Lechem*, where *Boaz* met *Ruth* and married her. *Boaz* and *Ruth* had a son named *Oved*, who became father of *Yishai* and grandfather of King *David*.

MORE ON MEGILLAT RUTH

ON THE MAP IN ISRAEL BEIT LECHEM (BETHLEHEM)

is located about 6 miles south of Jerusalem. It is mentioned several times in the *TaNaKh*, also referred to by the name "*Efrat*". *Naomi* and *Ruth* the Moabitess lived in *Beit Lechem*. There, *David* was born and anointed as king by *Shmuel* the prophet. *Beit Lechem* was destroyed during the Bar Kokhba revolt. During the Six Day War, the IDF liberated *Beit Lechem* and established a military government there. *Rachel's Tomb* is north of *Beit Lechem*. Many visit *Rachel's Tomb* to this day.

Megillat Ruth: The Story

According to the Talmud, *Megillat Ruth* was written by *Shmuel* the prophet. *Ruth* the Moabitess merited having King *David* descend from her. The Torah forbids marriage between *B'not Yisrael* and Moabite men, because those men had not been hospitable when *B'nai Yisrael* arrived in their land. Their lack of hospitality was viewed as a sign the Moabites chose to continue the evil path of their ancestors, the people of *Sodom*, who also behaved badly toward guests, prohibited the giving of charity or acts of kindness.

Ruth chose to accompany her mother-in-law *Naomi* to *Eretz Yisrael*, leaving her people and her homeland in order to support her bereft mother-in-law. Through her exceptional acts of kindness, *Ruth* proved she did not have any of the evil traits of her ancestors from *Sodom* and *Moav*. Therefore, *Ruth* merited membership in the people of *Israel* and was privileged to become the mother of the dynasty of the kingdom of *David* and the Messiah.



The United Kingdom (BCE)

Shlomo 965–928

David 1004–965

KINGDOM OF ISRAEL

KINGDOM OF JUDAH

| | | | |
|--|---------|---------|---|
| Yerov'am | 928–907 | 928–911 | Rechav'am |
| Nadav | 907–906 | 911–908 | Avim / Avi'ya |
| Ba'asha | 906–883 | 908–867 | Asa |
| Elah | 883–882 | | |
| Zimri | 882 | | |
| Tavni | 882–878 | | |
| Omri | 882–871 | | |
| Ach'av | 871–852 | | |
| Achavi'ahu | 852–851 | 867–846 | Yeho'sha'fat |
| Yoram | 851–842 | | |
| Ye'hu | 842–814 | 846–843 | Ye'ho'ram |
| Yeho'achaz | 814–800 | 843–842 | Acha'ziya'hu |
| Yeho'ash | 800–784 | 842–836 | Ataliya |
| Yerov'am II | 784–748 | 836–798 | Yo'ash |
| Zechariah | 748 | 798–769 | Amatz'ia |
| Shallum | 748 | 769–733 | Uziyahu |
| Menachem | 747–737 | | |
| Pek'chi'ah | 737–735 | 758–743 | Yotam |
| Pekach | 735–733 | 733–727 | Achaz |
| Hoshea | 733–724 | | |
| Destruction of the Kingdom of Israel/ exile of the 10 tribes- Assyrian Exile | 725 | 727–698 | Hezekiyahu |
| | | 698–642 | Menashe |
| | | 641–640 | Amon |
| | | 639–609 | Yoshiyahu |
| | | 609 | Yeho'yachaz |
| | | 608–598 | Yeho'yakim |
| | | 597 | Yeho'yachin |
| | | 596–586 | Tzedkiyahu |
| | | 586 | Destruction of the Kingdom of Judah by Nevuchadnezzar II – The Babylonian Exile |



KING DAVID

King David is a central figure in *TaNaKh* and the history of the Jewish people. David began his life as a shepherd, the youngest son of *Yishai* from the city of *Beit Lechem*. When King *Shaul* sinned and lost his right to rule the kingdom, *Shmuel* the prophet anointed David to rule in his place — without *Shaul's* knowledge. At first, David served *Shaul* as a musician.

After David heroically confronted Goliath the Philistine and killed him, *Shaul* granted David command of the army and his daughter's hand in marriage. But jealousy and the evil spirit that plagued King *Shaul* caused him to pursue David with homicidal intent.

David escaped from *Shaul* and fled to the Judean Desert. He gathered some supporters who followed him, seeking his leadership. After *Shaul's* death, *B'nai Yehudah* crowned David king in *Hevron*. Following the death of *Ish-Boshet*, *Shaul's* son, David was crowned king of all Israel. King David

established Jerusalem as his capital. David fought many wars and transformed Israel into a strong kingdom. However, his life was full of tribulation and suffering. Despite his struggles, he maintained an abiding faith in God. The royal Davidic dynasty continued without interruption until the destruction of the First Temple.

David is the author of many psalms in the book of *Tehillim*. The foretold Messiah will be a Davidic descendant and will renew the royal dynasty.

David was crowned king at the age of 30 and ruled for 40 years. His son *Shlomo* ruled over Israel for nearly 40 years. After *Shlomo's* death, the united-kingdom of Israel was split into two kingdoms — the southern kingdom, i.e., the kingdom of Judah, where King *Shlomo's* son *Rechavam* ruled over the tribes of *Binyamin* and *Yehudah* and which contained the city of Jerusalem; and the kingdom of Israel, in which King *Jeroboam* ruled over the ten remaining tribes.





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Who's Who @ Talmud Israeli



Meir Jakobsohn, Founder and Editor-in-Chief of Talmud Israeli, first envisioned the project over a decade ago when his children were very young. His goal was to transform a difficult subject into something attractive and easy for youngsters to understand. Jakobsohn is also the founder and C.E.O. of Medison, the largest independent pharmaceutical company in Israel. Talmud Israeli has become Medison's flagship charitable project. Through Medison's generous support, Talmud Israeli continues to flourish.



Rabbi Avi Rath, a renowned educator and author in Israel, is the Educational Director and Editor of Talmud Israeli. A professor of communications, Judaism, history and education, Rabbi Rath has lectured around the world. In 2012, Rabbi Rath joined Talmud Israeli and began creating material for the project.



Haim Freilicman, CPA, Chairman-of-the-Board, came to Talmud Israeli from the world of banking. Until his retirement in 2014, Freilicman served as CEO of Union and Tefahot Banks in Israel. Joining Talmud Israeli gave him an opportunity to bring his love of teaching to a new generation of learners.



Gal Naor, Chairman of Daf Yomi for US, brought Talmud Israeli to English speakers around the world. Naor has parlayed his expertise in the worlds of business and hi-tech to the study of Talmud and modern Israel for learners across America.



Yael Schulman, Director of Daf Yomi for US, uses her experience in Jewish education, writing and knowledge of Israel to bring Talmud Israeli to the hearts and minds of American learners.

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