

Seder Kodashim | Masechet Chullin 110-116 | Shabbat Tzav | 10-16 Adar II (March 17-23)

הש פורים נהנה!



Daf 110: תבשיל בשרי – A Meat Dish

Amoraim arrived at the house of Rav Pappi. They were served a meat dish, made from a portion of *behaymah* (domesticated animal). The Talmud raises questions over whether that particular selection of meat is permissible to eat. One of the *Amoraim* ate the dish, while the other *Amora* did not. Abaye asked: Why wouldn't the *Amora* eat? After all, Rav Pappi's wife, who prepared the meal, is the daughter of Rabbi Yitzchak Naffacha, a meticulous observer of mitzvot. Rav Pappi's wife would not have prepared that dish, had she not heard in her father's house that such a dish was permissible to eat.

Another *Amora* named Rami Bar Tamrei arrived in Sura on *Erev Yom Kippur*, without any food. In Sura, there were certain parts of kosher animals the people were unaccustomed to eating. Therefore, anyone who performed *shechita* on animals for the pre-*Yom Kippur* meal would throw away the portions that could not be eaten. However, the *Amora* Rami Bar Tamrei was accustomed to eating those portions of meat. So, Rami Bar Tamrei gathered the discarded meat, roasted and ate it, in accordance with his tradition.



sure to go eat this food outside the boundaries of the city Sura, so as not to show disrespect for local *minhag*.

When the people of the city saw what Rami Bar Tamrei had done, they brought him before Rav Hisda. Rav Hisda asked: Why did you eat those portions of meat, knowing it goes against the *minhag ha'makom* (local custom)? Rami Bar Tamrei responded: I come from the school of Rav Yehudah and he permits eating those portions. Moreover, I made



FROM THE TALMUD
SEDER KODASHIM
MASECHET CHULLIN
daf 114

מן התלמוד:
סדר קודשים, מסכת חולין, דף קי"ד:
”אמר רב אחדבוי בר אמי: משום
דאיכא למימר: סוס בן סוסיא אחי
פרדה יוכיח, שאסור פרי עם פרי
ומותר פרי עם האם“

Translation

דאיכא למימר ... d'eeka l'mai'mar It is
possible to say
סוסיא ... Soos'ya Horse

Explanation

This *daf* discusses the laws of *kilayim* (the prohibition of crossbreeding seeds or animals) and the question of whether horses and mules are the considered different species.

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Daf 111: "וְקָרָאתָ לַשַּׁבָּת עֲנֵג" – "Call Shabbat A Delight"

Once the *Amora* Rabbah Bar Rav Huna went to the home of Rabbah Bar Rav Nachman on Shabbat, unexpectedly, without informing them in advance of the visit. They served him three loaves of fine bread, spread with oil and honey.



It seemed to Rabbah Bar Rav Huna that the large quantity of fine food had been prepared especially for him. He asked the members of Rabbah Bar Rav Nachman's household: Did you know I was coming to see you? Why did you prepare all of this superb food?

The members of Rabbah Bar Rav Nachman's household replied: Indeed, we had no idea you would visit. However, we knew the Sabbath Queen was about to arrive. In honor of Shabbat, we prepared these delicacies, since on Shabbat one needs to enjoy oneself, as the prophet Yeshayahu said (chapter 58: verse 13): "V'karata l'Shabbat oneg" (and you should call Shabbat a delight).

Daf 112: "רֶטֶב בְּתוֹךְ" – "Kutach, A Dairy Dipping Sauce"



In ancient times, and even today, it was customary to dip foods into various sauces. One of the sauces prepared long ago was called "kutach". Kutach was made from sour milk and bread was commonly dipped into it.

Rav Dimi asked Rav Nachman whether it was permissible to place a container of salt next to a container of kutach? Given that one could be concerned that several drops from the kutach sauce might fall into the salt without anyone's knowledge and afterward the salt could be used for meat! Rav Nachman replied: Indeed, for the reason Rav Dimi cited, it is prohibited to place salt next to kutach.

Daf 113: מְלִיחַת הַבֶּשֶׂר – Salting of the Meat



After *shechita* is performed on a bird or an animal, the meat is salted, in order to draw the blood out of that meat. This is done so as not to violate the prohibition against eating blood.

Before the meat is salted, it needs to be rinsed with water first and only then salted. After the salt is given time to draw out the blood, the meat needs to be rinsed again with water.

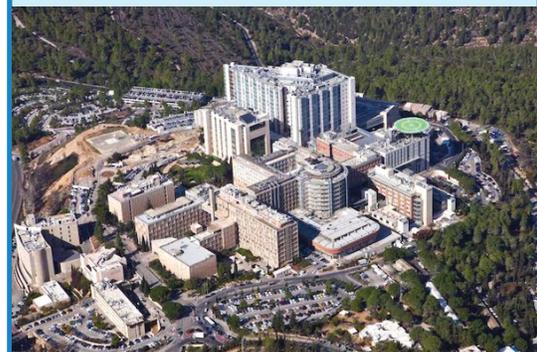
Why must meat be rinsed with water before it is salted? Some maintain that rinsing meat softens it and that the meat must be soft in order for the salt to successfully draw the blood out. Others suggest that meat must be washed in order to clean away the blood that is on it. They assert that if the meat is not cleaned first, then the salt would absorb the blood on the meat's surface first and after the salt absorbed a great deal of blood, it would not be able to draw out the blood that remained inside the meat.

Who's Who? HADASSAH

In 1912, approximately one week before Purim, Henrietta Szold founded Hadassah, the Women's Zionist Organization of America. Queen Esther from the *Megillah* is also known as Hadassah and as a way to pay homage to this heroine, the American women decided to call themselves 'Hadassah'. Hadassah emphasized practical Zionism and improving medical provisions in *Eretz Yisrael*. Within a year, Hadassah had five chapters across America. After receiving a generous donation from Nathan and Lina Straus, who were also very involved in healthcare in *Eretz Yisrael*, Hadassah sent two American nurses to set up a small maternity care clinic and to treat trachoma, an eye disease that was prevalent in the region.

Hadassah's original mission of providing emergency care to infants and mothers in pre-state Israel led to the world — famous Hadassah Medical Organization — a medical community that treats over 1 million people each year. Hadassah built Israel's first medical, dental and nursing schools, and today continues to provide cutting edge treatment.

While Hadassah from *Megillat Esther* saved the Jewish people from Haman's evil plan, Hadassah the organization, has blessed Israel with healthcare services for more than a century.



Hadassah Hospital, Ein Karem.
Photo Source: Hadassah.org





Daf 114: אֶרְנַק עֲשׂוּי מְעוֹר – A Wallet Made From Leather



A Talmudic principle maintains: Any time the Torah states: “You shall not eat,” the Torah intends to prohibit both eating and deriving benefit, except for instances where the Torah explicitly permits one to derive benefit from that particular food item.

In *Sefer Devarim* (the Book of Deuteronomy 14:21) it says: “You shall not eat any *neveilah* (abominable thing).” How is it possible, then, to benefit from a *neveilah*? The answer is that the Torah itself continues to convey: “give it to a stranger to eat or sell it to a non-Jew.” Hence, the Torah permits deriving benefit from the meat of a *neveilah*. Likewise, we are permitted to make use of the skins of animals that died, without undergoing *shechita*, even if the animal was designated a *neveilah*.

Daf 115: “קֹדֶשׁ הִיא לָכֶם” – “It Is Holy To You”

If a Jew performs a *melacha* (39 types of labor prohibited on Shabbat) deliberately, i.e., with malice and forethought, the outcome or result of that labor is forever forbidden to him or her. For example, if a person cooks on Shabbat, *Chazal* permanently prohibited that food to be used by the person who cooked. However, *Din Torah* (Torah law) would permit use of the food.

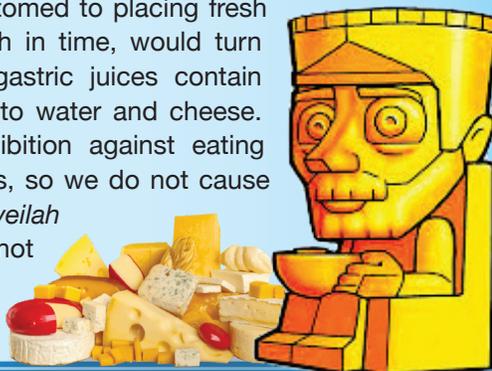
Rav Ashi stated the general principle: Anything produced from an activity that the Torah prohibits, may not be eaten, nor is one permitted to derive benefit from that activity.



Daf 116: גְּבִיטַת עֲבוֹדִים – Cheese of Idol Worshippers

Chazal decreed it prohibited to eat cheese prepared by idol worshippers. On this *daf*, we learn the teaching of Shmuel: “For what reason did the *Chachamim* prohibit eating the cheese of idol worshippers? It is because they curdle their cheese using the skin of the stomach of a *neveilah* (ritually impure animal).

In ancient times, people were accustomed to placing fresh milk in the stomach of a calf, which in time, would turn into cheese. How so? The calf’s gastric juices contain ingredients that separate the milk into water and cheese. Therefore, *Chazal* instituted a prohibition against eating cheese prepared by idol worshippers, so we do not cause people to possibly violate the *issur neveilah* (prohibition on eating meat that had not undergone proper *schechita*).



On The Map of Israel

NEOT MORDECHAI

Founded in 1946, Kibbutz Neot Mordechai is located near Kiryat Shmoneh in the Hula Valley. The kibbutz is not named after the Mordechai we read about this week in Megillat Esther, but rather in honor of another Mordechai – Mordechai Rozovsky, a Zionist activist from Argentina. While only about 500 people call Neot Mordechai home, its claim to fame is the Teva Naot factory, which was founded in 1942 on the kibbutz.

Teva Naot shoes were originally designed to be work shoes but in 1986, the company rebranded itself as Israel’s first line of comfortable shoes. Young designers from the Bezalel and Shenkar schools were hired to modernize styles. Teva Naot prides itself on the excellent quality of their products combined with the fact that everything is handmade with precision and care. Naot Teva started marketing their products outside of Israel in 1991. Today, Teva Naot shoes are sold in over 6,000 stores around the world. Teva Naot provides employment to over 400 people from Galil communities and donates shoes to different organizations.

Though Neot Mordechai is small in size, its reach is far and wide, like Mordechai’s from the Megillah.



Look closely at the illustration and answer the following questions:

1. Who is the woman in the illustration?
2. Who are the two men standing at the gate?
3. Who is the man sitting on the floor?
4. Who is the man next to the woman and what is the woman giving him?
5. Where did the event depicted in the illustration take place?



1) Queen Esther; 2) Bigtan and Teresh; 3) Mordechai the Jew; 4) The man is Hatach; 5) In Shushan, the city capital.

Dvar Torah PARASHAT TZAV

פְּרַשְׁתַּי צֵו

“*Terumat HaDeshen*” (removal of the ashes) was the first service performed daily in the *Beit HaMikdash*. Each day the *kohen* would take the coals and the ashes that accumulated in the center of the *miz’be’ach* (altar), from the burning of all the *korbanot* (offerings) and clear them to the side. When the Torah commands this service be performed, it highlights that the *kohen* must put on his priestly garments prior to fulfilling this priestly duty. “And the *kohen* shall wear his linen tunic and linen trousers on his flesh, and he shall lift up the ashes ...”

Why does the Torah emphasize the obligation to wear priestly garments precisely before the commandment to collect and remove ashes?

The service of “*Terumat HaDeshen*” is a very dirty task and makes anyone doing it very grimy. You might think that such work should be performed wearing dirty and worn clothes. One would certainly not think it was required to put on the grand and beautiful priestly garments. Our Torah teaches us there is no work that is disrespectful or beneath those who perform it. Likewise, all work is important and worthy of the person who does it. Therefore, it is fitting to wear the dignified priestly garments, even while performing this priestly obligation.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

- 1) Is it permissible for a person who cooked on Shabbat to eat that food?
- 2) Why should meat be washed before salting?
- 3) Why is meat salted and how is it done?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

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