

חג סוכות שמח!

Daf 84: עבודת הכהנים בבית המקדש – Service of the Kohanim in the Beit HaMikdash

Only *kohanim* are authorized to perform the service in the *Beit HaMikdash*, although not every *kohen* is fit to serve. On this *daf* we learn of several factors that disqualify a *kohen* from serving — e.g., his hair has grown wild or he is drunk. A *Kohen* who has the status of “*onen*” is also disqualified. “*Onen*” is a term of distress and mourning. On the day of the death and burial of a close relative, one is referred to as an “*Onen*”. The work of a *kohen onen* who served in the *Beit HaMikdash* is invalid. *Halachah* recognizes a distinction between a *Kohen hedyot* (ordinary Kohen) and the *Kohen Gadol* (High Priest) with regard to serving while in a state of *Aninut*. The former is forbidden to do so while the latter is permitted. Indeed, when Nadav and Avihu died, on the day of the building of the *Mishkan*, their father Aharon the *Kohen Gadol*, continued his priestly work, while their brothers, Elazar and Itamar, who were “*kohanei hedyot*” (regular *kohanim*) stopped their work.

Daf 85: “מלאכה שאינה צריכה לגופה” – Labor Done Not For The Defined Purpose

There are 39 *melachot* (labors) prohibited on Shabbat, including: plowing, reaping, sowing, and carrying from one domain to another. If a prohibited labor is mistakenly performed on Shabbat, a *korban chatat* (sin-offering) is required. However, there are situations in which the doer of forbidden labor does not bring a sacrifice because a Biblical law was not actually violated. For instance, the act was performed in a destructive manner, offering a *korban* is not necessary. Examples of this type of behavior include burning clothes or smashing utensils. According to Rabbi Shimon, a *melacha she'ayna tzricha l'gufa* has only violated rabbinic law, but not Torah law.

What is *melacha she'ayna tzricha l'gufa*? It is a labor not done for its defined purpose — rather, the action is taken to remove a disturbance. For example, if an item in a home has a bad odor and one carried the item out of the house and deposited it in the public domain, one is exempt from liability. The item serves no purpose in the public domain and there was no real desire to transgress by placing it there. The only motivation for the act of transfer was to remove it from the house.



FROM THE TALMUD SEDER NEZIKIN MASECHET SANHEDRIN daf 89

מן התלמוד:

סדר נזיקין, מסכת סנהדרין, דף פ"ט:

”וַיֹּאמֶר ה' מִי יִפְתָּה אֶת אֲחֵאָב וַיַּעַל
וַיִּפֹּל בְּרֵמֶת גִּלְעָד. וַיֵּצֵא הָרוּחַ וַיַּעֲמֹד
לִפְנֵי ה'... מֵאִי רוּחַ? אָמַר רַבִּי יוֹחָנָן:
רוּחוֹ שֶׁל נָבוֹת הַיִּזְרְעֵאלִי.”

Translation

מֵאִי ... *Mai* What is?

רוּחַ ... *Ru'ach* Spirit

Explanation

Sefer Melachim (the Book of Kings) tells of the spirit that seduced the false prophet of Ach'av, in order to get him to go to war in *Ramat Gilad* and there fall in battle. *Chazal* say this was the spirit of *Navot* the Jezreelite, who was murdered on the orders of Achav's wife Jezebel, so Ach'av could inherit his vineyard.



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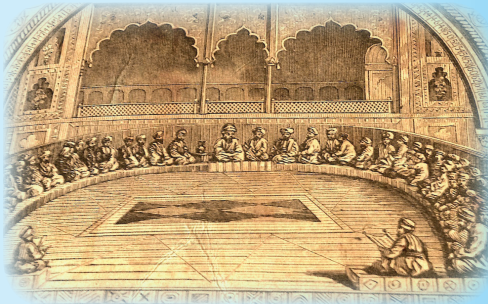
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Daf 86: לְשִׁכַּת הַגִּזִּית – Hall of Hewn Stone

In the courtyard of the *Beit HaMikdash* and on *Har HaBayit* (Temple Mount), there were a number of rooms designated for different uses. One of these rooms was called “*Lishkat HaGazit*” (Chamber of the Hewn Stone). *Lishkat HaGazit* was built half in the area of the *Azara* (the courtyard of the *Beit HaMikdash*) and half on *Har HaBayit*. *Lishkat HaGazit* primarily served as the seat of the *Sanhedrin* (Jewish High Court). In *Sefer Devarim* it says, “And you will come to the *kohanim* and *levi'im* or the *shofet* (judge) of those days, you ask them and they will tell you their words of judgment ... from the place that God will choose” — from the *Beit HaMikdash*. The *Sanhedrin* would sit while they deliberated and since it is forbidden to sit *inside* the *Beit HaMikdash*, they would deliberate in the section of *Lishkat HaGazit* situated on *Har HaBayit*. Yehudah HaLevi (12th century Spanish Jewish philosopher) wrote in his book, *The Kuzari*, that by sitting in the *Beit HaMikdash* the *Sanhedrin* benefited from Divine support for their decisions. They would also conduct the lottery for the distribution of priestly tasks described in *Masechet Yoma*, while sitting in the *Lishkat HaGazit*. In addition, *Lishkat HaGazit* was used as a space for praying a portion of the *Shacharit* (morning) service, during the offering of the *Korban Tamid* (perpetual daily sacrifice).



Daf 87: טִמְאַת מְצֹרָע – Impurity Of A Metzora

A person suffering from *nega tzara'at* (the affliction of the skin ailment *tzara'at*) must go to the *kohen* and show him the affected area. The *kohen* checks whether or not the affliction in the damaged area matches the precise symptoms of *tzara'at*, as described Parashat “*Tazria*”. If the *kohen* sees the individual has been afflicted, then he declares the person: “*Tamei*” (ritually impure). That individual is immediately considered *tamei*.

From that moment, the *metzora* (person afflicted with *tzara'at*) is required to sit outside of the city's wall until healed. Meanwhile, the *metzora* must announce to any person s/he sees that s/he is *tamei*, in order to caution them and ensure they refrain from having any contact. *Sefer HaChinuch* (Mitzvah 169) explains why a *metzora* does not go to a doctor, but rather to a *kohen*. The afflicted person must understand that s/he became afflicted because of sins s/he committed and in order for the affliction to go away, s/he must repent for his/her actions. A *metzora* sits outside the city alone contemplating *teshuva* (repentance), after which, Hashem heals the *tzara'at*.



★ | Israeli History

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תשט"ז/1956 OPERATION KADESH



Operation Kadesh, also known as the “Sinai Campaign”, was a brief war between Israel and Egypt that took place in 1956. Repeated attacks on Israel by terrorists from Gaza, along with fears over a new arms deal possibly to be signed between Egypt and the Soviet Union, provided the impetus for this war. Israel reached a secret agreement with France and Britain to attack Sinai, while France and Britain would use the assault as grounds to occupy the Suez Canal, which Egypt had recently seized. The campaign began with the

parachuting of a Paratrooper Brigade in the area of the Mitla Pass. The operation lasted eight days, during which the IDF captured the Sinai Peninsula, destroyed significant military infrastructures and struck the Egyptian army. After the war ended, Israel was pressured by the United States to evacuate all of the occupied territory. As a result of the Sinai Campaign, freedom of navigation was guaranteed in the Gulf of Eilat, and the threat of the Egyptian army, along with the threat of the infiltrators on the southern border were both eliminated. Israel's military status was strengthened.



Israeli paratroopers reorganizing after jumping into the Mitla Pass.



Daf 88: מְצוֹת שִׁכְחָה – The Mitzvah Of Forgotten Wheat

There are three *mitzvot* applicable during the harvest and picking season — “*pe’ah*” (corners of the field), “*leket*” (gleanings) and “*shik’cha*” (forgotten wheat). When it comes time to harvest the crops, the reapers go out to the fields with sickles. In one hand, they hold on to the wheat and with the other hand, they lift up the sickle and cut the grain. From time-to-time they bundle together a mass of wheat stalks. These bundled stalks are called “*Omarim*.”

At the end of the day the field is filled with many bundles of grain. Then, the workers pass through the whole field and gather the bundles to bring them to the threshing floor. If, at the end of the day, when they gather the bundles, a worker left one bundle behind, forgetting to collect it, s/he is obligated to collect it, s/he is obligated to fulfill the mitzvah of *shik’cha* — i.e., s/he is prohibited from going back to collect the forgotten bundle, and is required to leave it in the field for the needy.



Daf 89: עֲקֻדַּת יִצְחָק – The Binding Of Yitzchak

The Torah portion about the binding of *Yitzchak* opens with the verse: “And it came to pass after these things and God tested *Avraham*...” The Talmud questions what was meant by the phrase “after these things” — i.e., after *which* things? The Talmud tells us that *Avraham Avinu* hosted a large *seudah* (feast) after *Yitzchak* was born. Satan came to testify before the God, stating: “*Avraham Avinu* is making a huge *seudah* and he did not offer any *korban* to you; not even one baby bird!” God replied: “Do not blame *Avraham*, as he made the *seudah* entirely out of joy over the birth of *Yitzchak*. However, even so, if I was to tell *Avraham* to sacrifice *Yitzchak*, he would unquestioningly place his son on the altar.” It was for this reason that God tested *Avraham*, instructing him to sacrifice *Yitzchak*.

Rabbi Levi gave a different explanation. Suggesting that *Yishmael* boasted in front of *Yitzchak* that he consented to being circumcised at age 13, when he was no longer a minor. To which *Yitzchak* replied: “What are you boasting about? If I were called upon to give my entire body to God, I would gladly do so.” After this exchange between *Yitzchak* and *Yishmael*, God instructed *Avraham* to sacrifice *Yitzchak*.



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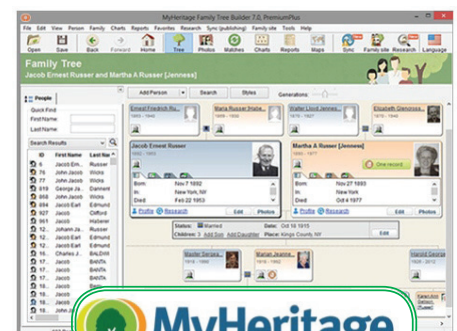
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As we enter the final week of the *Chagei Tishrei*, we have the opportunity to reflect on the time spent with beloved family members now and in the past. The Jewish people have a long heritage, one that can be traced to many different parts of the world.

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Thank you Israeli scientists and historians for building a platform that teaches us more about ourselves and even gives us the wonderful opportunity to meet new family members!



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Daf 90: חֵלֶק לְעוֹלָם הַבָּא – **Portion Of The World To Come**

The 11th perek (chapter) of *Masechet Sanhedrin* is called “*Chelek*” (a portion) and it deals mainly with *agaddic* stories regarding the days of the Messiah, resurrection of the dead, and *Olam HaBah* (the world to come). The beginning of *Perek Chelek* states that, as a rule, every person in *Am Yisrael* has a place in *Olam HaBah* — even criminals — with several exceptions: e.g., one who denies the Torah was given from Heaven; one who denies a future resurrection of the dead; one who does not believe in God. The *Mishnah* lists specific people who were denied a portion of *Olam HaBah*. *Yeravam Ben Nevat*, who sinned and caused *Am Yisrael* to sin through *Avodah Zarah* (idol worship) and *Bilaam ben Be’or*, who despite the fact that righteous Gentiles also having a place in *Olam HaBah* and that he was a prophet, lost his place in the afterlife because of his evil deeds.



חוכמת החכמים

הלל אומר, הֵי מִתְלַמְּדֵי שֶׁל אֶהְרֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה: (אבות א:י"ב)

הַסֵּבֶר: הֵלֵל אומר שְׂרָאוֹי לְהִיּוֹת וּלְהִתְנַהֵג כְּמוֹ תַלְמִידֵי שֶׁל אֶהְרֵן הַכּוֹהֵן. לְאַהֲבָה אֶת מִידַת הַשְׁלוֹם וְתַמִּיד לְנִסּוֹת לַעֲשׂוֹת שְׁלוֹם בֵּין אֲנָשִׁים. לְאַהֲבָה כָּל אָדָם וְאָדָם וּלְהַשְׁתַּדֵּל לְקָרֵב אֶת הַבְּרִיּוֹת לְתוֹרָה וּלְמִידוֹת טוֹבוֹת, וּבִקֵּף לְהִיּוֹת אֲנָשִׁים טוֹבִים יוֹתֵר, הַחַיִּים בְּחֻבְרָה מְאַמִּינָה מוֹסְרִית וְטוֹבָה.

מלון



To love - לְאַהֲבָה
 Attribute of peace - מִידַת הַשְׁלוֹם
 Try to - לְנִסּוֹת
 Try to - לְהַשְׁתַּדֵּל
 Ethical - מוֹסְרִית

Be/ To be - לְהִיּוֹת
 Pursue - רוֹדֵף
 People, living beings - הַבְּרִיּוֹת
 To act like - כְּמוֹ
 Bring them closer/- מִקְרָבָן/לְקָרֵב
 To bring closer

Dvar Torah for the Shabbat Table

One of the key verses in *Parashat Bereisheet* addresses the creation of man. “And God said: ‘Let us make man in our image, in our likeness, and they will rule over the fish in the sea, and the birds in the heavens, and the animals on the earth, and over all the earth, and everything that creeps on the land.’” Rashi notes the enormity of God’s humility from the fact that God uses the word “*na’aseh*” (we will make) in the plural and not the word “*a’aseh*” (I will make) in singular. God consulted with his angelic subordinates before taking the decisive step to create man. The lesson is that even people in positions of authority should nonetheless consult and take counsel from their underlings before undertaking important matters. The *Kli Yakar* (17th century commentary) cited Ramban, who quoted Rabbi David Kimchi’s statement that during creation Hashem said to the Earth — “Let us make” (man), you and I. The earth provided the physical materials for man’s creation while God provided the spiritual component — the soul.



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

1. What is a “*Melacha she’ayna tzricha l’gufa*”?
2. How does one fulfill the *Mitzvah* of *Shikcha*?
3. Who sat in the *Lishkat HaGazit*, why did they sit precisely in that location and what did they do there?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win an iPad mini!

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