

Daf 4: הַנָּחָשׁ וְהַעֲקָרָב – The Snake and the Scorpion



In Sefer Devarim (Book of Deuteronomy), the Torah prohibits acts of sorcery: "There shall not be found among you ... a 'chover chaver' (charmer)...". A 'chover chaver' is an individual who gathers together various animals, using sorcery and whispering charms. Use of sorcery was prohibited, even if used to bring together a snake and a scorpion that would kill each other and by their mutual demise potentially save human lives.



FROM THE TALMUD SEDER KODASHIM MASECHET KERITOT DAF 5

מן התלמוד:

סדר קודשים, מסכת כריתות, דף ה':
"ומי גנזו — יאשיה מלך יהודה גנזו,
שנאמר: ויאמר המלך אל הכהנים תנו
את ארון הקדש"

Translation

גנזו ... Gan'zo He hid it
שנאמר ... She'ne'emar ... As it is said
(in a pasuk)

Explanation

The Talmud relates that King Josiah hid the Aron HaBrit (Ark of the Covenant), because he knew the Beit HaMikdash was about to be destroyed.

Daf 5: – איך עשה משה רבנו את שמן המשיחה? How Did Moshe Rabbeinu Prepare Anointing Oil?

The Shemen HaMish'cha found in the Beit HaMikdash was used to anoint all of the service vessels, as well as Aharon and his sons. Every time a new Kohen Gadol was appointed, or when a new king was appointed from the Davidic line, those appointees were also anointed with Shemen HaMish'cha.



On this daf, we learn about the process through which Moshe Rabbeinu prepared the Shemen HaMish'cha. Moshe gathered the various spices, which he blended and mixed together. Then he soaked the blend in warm, sweet spring water, until the full flavor of the fragrant mix was released into the water. He then poured some oil into the

mixture and cooked it until all of the water evaporated, and only the oil with the scented essence remained. Moshe placed the fragrant oil in a service vessel and set it aside to be saved in perpetuity. According to tradition, all of the generations of kohanim that served in the Beit HaMikdash used the Shemen HaMish'cha prepared for them by Moshe Rabbeinu (Based on Rambam's Hilchot K'lei HaMikdash).

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Daf 6: סימני ליל ראש השנה – **Symbolic Foods for Rosh HaShanah Eve**

It is customary to eat several “*simanim*” (symbolic foods) on *Rosh HaShanah* eve. On this *daf*, Abaye states: At the start of the year, a person should make an effort to eat gourd, bean, leeks, beets, and dates.

What is the significance of the tradition to dip apples into honey and say: “May it be Your will that the [upcoming] year is good and sweet”? Rabbi Yeshaya HaLevi Horovitz (17th century central European great rabbinic scholar, known as *HaSh’la Hakodosh*, after his book “*Sh’nay Luchot HaBrit*”) explained that eating *simanim* does not, in and of itself, mean anything. The *simanim* are intended as a wake-up call to encourage each individual to pay attention to the specific attributes he or she needs to address. *Simanim* cause each person to realize the importance of returning to God and shine a spotlight on the things a person should pray for during *Rosh HaShanah*, in preparation for the new year.

Rabbi Shlomo Kluger maintained the *simanim* of *Rosh HaShanah* eve are symbols of the belief that God will grant us a positive judgement and decree a good year for us.

Examples of Simanei Rosh HaShanah



GOURD

[Hebrew word for gourd - ‘kara’ = phoneme of Hebrew word for tear — ‘kara’] May it be Your will, our God and the God of our ancestors, that our enemies, haters and those who wish evil upon us shall depart.



LEEK

[The Hebrew word for leek - ‘karti’ sounds like the Hebrew word for cut down — ‘karet’.] May it be Your will, our God and the God of our ancestors, that our enemies, haters, and those who wish evil upon us shall be cut down.



BEET

[The Hebrew word for beet - ‘silka’ sounds like the Hebrew word for remove — ‘salek’]. May it be Your will, God and the God of our ancestors, that our enemies, haters and those who wish evil upon us shall depart.



DATES

[Hebrew for date - ‘tamar’ sounds like the Hebrew for cease - ‘tam’.] May it be Your will, that our enemies cease their destructive ways.

THIS WEEK IN JEWISH HISTORY

THE UGANDA PLAN

In August 1903, Herzl received a letter written by Sir Clement Hill, Superintendent of African Protectorates, indicating Great Britain’s willingness to consider Jewish settlement in East Africa. Hill stated that this settlement could be politically independent, with a Jewish governor and a Jewish administration.

At the Sixth Zionist Congress, which took place on the 30th of Av, in 1903, Herzl presented a summary of his negotiations with the British. Herzl claimed that the Congress should investigate the plan, as it was a legitimate offer from the British Empire, an offer which conferred upon Zionism an important stamp of approval and legitimacy. The reaction of the Congress delegates was heated. Opponents said that only the Land of Israel was the legitimate home for the Jewish People. Many threatened to withdraw, and the Russian delegation did, in fact, walk out of the congress-hall for a number of hours.

While the Congress voted by a majority to impanel a commission to investigate the British offer, it was apparent that acceptance of the offer would undermine the Zionist movement. Herzl died ten months later; at the next Congress, the commission reported back that Uganda was not suitable for Jewish settlement.



Sir Clement Lloyd Hill's announcement from the British Foreign Office to Herzl's aide in support of the "Uganda Plan" published on the front page of the Zionist newspaper *Die Welt* on August 27, 1903





Daf 7: סבא כהן והשמן –

The Grandfather Kohen and the Oil



Rabbi Shimon the *kohen* returned home in the late evening. During the time of the *Beit HaMikdash*, *kohanim* were required to maintain their ritual purity so that they would be able to eat *terumah* (priestly gifts) in a ritually pure state.

A bottle of oil stood on Rabbi Shimon's kitchen table. He removed the cork from the bottle, sprinkled several drops on his palms, and began to rub the oil drops into both of his hands so the oil would penetrate his skin.

His young grandson asked: "Grandpa, what are you doing?" "The skin on my hands is dry, so I am rubbing oil into it." "My skin is dry too" the little boy replied. In response, Rabbi Shimon took his grandson's little hands and rubbed them against the oil on his much larger hands.

When Rabbi Shimon saw his eldest grandson standing by, astonished, Shimon said: "I know what you're thinking — that it might be prohibited for me rub oil on your brother's hands, because you are not *kohanim*. You are my daughter's children, and because your father is a *Yisrael* you are prohibited from deriving benefit from *terumah*. It is wonderful you are concerned about these matters. However, the *Gemara* states that once a *kohen* has used some of *terumah* oil on himself, it becomes *chullin* (ordinary, non-sacred) and then permitted for use by a *Yisrael*."



Daf 8: הַגֵּר וְהַקּוֹדֵשׁ – The Convert and the Offering

The *Mishnah* on this *daf* teaches that a convert is required to sacrifice a *korban* (offering) as part of the conversion process. That being the case, how do converts complete the conversion process today, given that the *Beit HaMikdash* no longer exists — and it is no longer possible to offer a *korban*? The Talmud responds that we learn from a *gezeirat hakatuv* (Biblical decree) that it is possible to accept converts in every generation, even in an era when it is not possible to offer a *korban*.



Daf 9: טְבִילַת כֵּלִים – Immersing Utensils

It is required to immerse in a ritual bath utensils acquired from a *nochri* (non-Jew). If a *nochri* converts to Judaism, is that *ger* (convert) then obligated to immerse his own utensils?

In such a case, immersion is still required, since the utensils had initially belonged to a *nochri*. This case is different—because the utensils remained in the possession of the same owner. Nevertheless, despite the fact the *ger* became a Jew, the obligation to immerse utensils previously possessed by a *nochri* stands.



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Founded by Anat Levi (2016)

As the summer winds down, let's raise a glass and say "L'Chaim" to a great school year to come. But wait, what if you can't drink wine because you are underage or for health reasons? Or you don't like wine? There is always super-sweet sugar laden grape juice, but now there is a new beverage available — Wine Water — water that tastes like wine, has the healthy antioxidants found in wine, but is 100% alcohol free!

Anat Levi, the CEO of the company has over 20 years of experience in the wine industry and wanted to figure out how to "turn winemaking waste in to gold", as over 25% of the wine grapes used, mostly skins and seeds, becomes waste.

After extensive research and testing, O. Vine was introduced in 2018. The benefits to drinking this grape infused water also include the fact that it is naturally sourced, it contains only 4 gm of sugar per serving, and it is based on a commitment to sustainability.

Thank you, Israeli sommeliers, for developing a new beverage that is both eco-friendly and healthy!



Bottles of O.Vine. Photo Source: waterwine.com



**Daf 10: – מי יכול להקריב קורבן פסח בטומאה?
Who Is Permitted To Sacrifice A Paschal Offering
While Ritually Impure?**



There is a *halacha* that states if the majority of a community became *t'mai'im* (ritually impure) as the result of *tum'at ha'meht* (contact with a corpse), then it is permissible to sacrifice the *Korban Pesach* (Paschal Offering), while in a state of *tum'ah*. While a person afflicted with *tum'at ha'meht* was permitted to offer the *Korban Pesach*, individuals afflicted with any other type of *tum'ah* were prohibited from offering the *Korban Pesach*.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. How did Moshe prepare the *Shemen HaMishcha*?
2. How does an individual violate the Torah prohibition
"Lo yimatzei becha ... chover chaver" ...?
3. Under what circumstances is one permitted to offer a *Korban Pesach* while in a state of *tum'ah*?

Please email answers to questions to answers@talmudisraeli.co.il
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Dvar Torah RE'EH

“וְשָׂרַפְתָּ בָּאֵשׁ
אֶת־הָעִיר
וְאֶת־כָּל־שְׁלָלָהּ כָּלִיל

A difficult and complex issue appears in *Parashat Re'eh*. An *Ir HaNidachat* is a Jewish city whose residents have begun to practice *Avodah Zarah* (idol worship). For their grave sin, the residents of the *Ir HaNidachat* are sentenced to capital punishment. Apart from the punishment meted out to the city's residents, the Torah commands that the property found in that city be gathered in the city's main square and burned, as well: "And you shall burn the city in fire, and utterly destroy it (Deuteronomy 13:17)."

On one hand, through these punishments, *halacha* teaches us about the connection between a person and their property, and how much influence person's actions impact the objects and tools surrounding the individual. On the other hand, the *Gemara* also mandates that if there was even one *mezuzah* anywhere in the *Ir HaNidachat*, the entire city is saved and its none of its property is burned. This teaches us about the power of good — i.e., the fact that one small *mezuzah* is enough to save an entire city from a fire indicates that even a little goodness repels much darkness.

