

Daf 7: נֹדֵר עֲרָכִי – A Vow of Valuation

A needy individual who makes a *Neder Arachin*, saying: “*Erki alai*” ([I vow to consecrate] the sum of my own value” and does not possess enough money to pay the sum stipulated in the Torah for one who proclaims this vow, must appear before the *kohen* to assess his financial situation and determine what sum that individual will be required to pay. However, an individual who makes an “*Erki alai*” vow was never permitted to pay less than one *sela* coin. Likewise, an individual who makes a *Neder Arachin* never paid more than 50 *sela*, which is the maximum amount specified by the Torah.



Daf 8: רַחֲמֵי ה' – God's Mercy

On this *daf*, *Chazal* shared teachings on the mercy of God. In *Tehillim* (Psalms 36:7), King David states: “Your charity is like the mighty mountains; Your judgments are like the vast deep.” What is the meaning of this verse?

Rabbi Elazar explained that when a person’s actions are judged by God and is found to be half innocent and half guilty, God in His great mercy tips the scales toward innocence. As the *pasuk* states: “Your charity is like mighty mountains” – Your judgment is charitable toward us, and this judgment is as vast as a mountain. How does God justify our actions? “Your judgments that are vast and deep;” You overcome our offenses and hide them, as if they disappeared into the abyss.

”צִדְקַתְךָ כְּהַרְרֵי אֵל,
מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה“



FROM THE TALMUD
SEDER KODASHIM
MASECHET ARACHIN
daf 11

מִן הַתְּלֻמוֹד:
סֵדֶר קוֹדָשִׁים, מַסַּכְת עֲרָכִין, דָּף י"א:
”מִיִּתְיָבִי: מִשׁוֹרֵר שְׂשִׁיעַר וּמִשׁוֹעַר
שְׂשׂוֹרֵר אֵינָן בְּמִיתָה אֲלֵא בְּאִזְהָרָה“

Translation

מִיִּתְיָבִי ... *Mei'ti'vei* ... An objection was raised (from an earlier, more authoritative source)
אִזְהָרָה ... *Azhara* ... Warning

Explanation

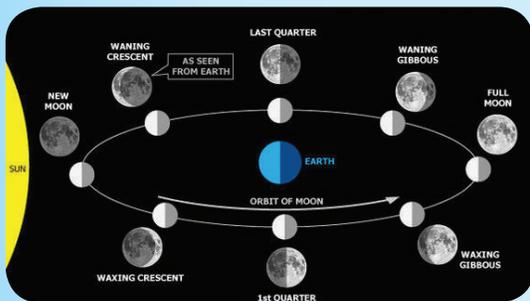
The Talmud cites a source that says: a Levite who switches his service role in the *Beit HaMikdash* from being a chorister to a gatekeeper, or vice versa, is *not* liable for the death penalty, despite the prohibition against performance of a task designated to be fulfilled by the other category of Levite.

Talmud Israeli



We applaud the hundreds of kids around the world who participated in Round 1 of the **Talmud Israeli Chidon Olami** and wish great success to those who advance to the next round.

Daf 9: מולד הירח – The New Moon



The Moon rotates around the Earth and completes a full revolution once each month. The sun illuminates the Moon and that is how the Moon is visible to us on Earth. During the cycle of its rotation, the Moon reaches a place between the Earth and the Sun at which point we are

completely unable to see it. While the half of the Moon that faces the sun is always lit, that lit side does not always face the Earth! The Moon progresses and continually rotates, until we are eventually able to see it again upon “the Molad,” the “birth” of the new Moon.

Daf 10: אין אומרים הילל בראש השנה? – The Reason Hallel is Not Recited on Rosh Hashanah



Rabbi Abahu said: The ministering angels asked God, “Why don’t *B’nai Yisrael* recite *Hallel* prayers to praise You on *Rosh HaShanah* and *Yom Kippur*?” God answered: Is it reasonable for *B’nai Yisrael* to sing *Hallel* while the King of Kings sits on His seat of judgment with the Books of Life and Books of Death open before Him? Indeed, on

Rosh HaShanah, *Chazal* instructed people to act in a manner which shows they are confident God will have mercy on us and judge us to be innocent. Nevertheless, it is not fitting to recite *Hallel*, while the King remains seated in judgment and has not yet determined a final verdict.

Daf 11: הנגינה המופלאה בבית המקדש – The Wondrous Melody in the Beit HaMikdash

The hope for full redemption and the rebuilding of the *Beit HaMikdash*, includes a yearning to hear, to see, and to experience the singing of the *levi'im* in the *Beit HaMikdash* – to listen to “the songs of Your servant David, heard in Your city and recited over the altar to You.” The RaM’A (Rabbi Moshe Isserles) wrote that the *levi'im* played instruments and sang in the *Beit HaMikdash* according to a unique understanding of music, which has been lost to the world, since the destruction. The RaM’A added that the song of the *levi'im* was attuned to each aspect of creation, the sun, the moon, the heavenly bodies, in that each instrument played melodies based on its influence in the Heavens.



THIS WEEK IN JEWISH HISTORY

ANNEXATION OF THE OLD CITY

In June 1967, Israel was forced to wage a war again Egypt, Jordan, and Syria, after Egypt entered the mostly demilitarized Sinai Peninsula, demanded UN observers leave the region, closed the straights of Tiran, and threatened to destroy Israel.

During the second and third days of the Six Day War, which took place from 26 Iyyar – 2 Sivan (June 5th – June 10th), Israel captured East Jerusalem and the *Ir Ha’Atika*, the Old City. Although we celebrate *Yom Yerushalayim* on 28 Iyyar, Israel officially annexed the *Ir Ha’Atika* on the 20 Sivan, officially unifying all of Jerusalem— which placed the entire city in Jewish hands, for the first time in almost two thousand years.

During the Six Day War, Israel not only conquered all of Jerusalem, but also claimed *Yehuda V’Shomron* (the West Bank) from Jordan, the Golan Heights from Syria, and the Sinai Peninsula and Gaza from Egypt.



The Kotel. Photo Source: Wikipedia Commons



Daf 12: חורבן בית המקדש – Destruction of the *Beit HaMikdash*



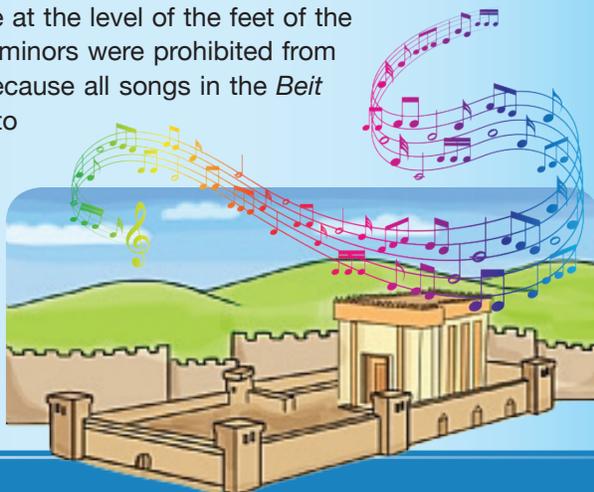
On this *daf*, we learn in a *baraita*, (tannaitic statement not included in the Mishnah) that the First *Beit HaMikdash* was destroyed on Sunday, 9 Av, in the year following *Shemittah* (sabbatical year). The destruction occurred during the shift of Yehoyariv, one of the 24 *mishmarot* (priestly shifts in the *Beit HaMikdash*). The *kohanim* were divided into 24 shift teams for service in

the *Beit HaMikdash*. Each shift was assigned a “*Rosh Mishmar*” (head of shift) responsible for oversight of the services performed during that shift.

Amid the impending destruction, the Yehoyariv group and the other *kohanim* and *levi'im* then serving in the *Beit HaMikdash*, stood their ground and recited the verse from *Tehillim* (Psalms 94:23): “And He rebounded their evil back upon them, and annihilated them through their own wickedness.” Alas, the *kohanim* were unable to complete the *pasuk*, which states: “*HaShem*, our God, will annihilate them,” before the enemy entered the sanctuary and conquered them. The *baraita* notes that the Second *Beit HaMikdash* was destroyed in precisely the same manner.

Daf 13: הילדים שזכו לשיד בְּבֵית הַמִּקְדָּשׁ – Children Who Sang in the *Beit HaMikdash*

The *Mishnah* states: No minor could enter the *Azarah* (*Beit HaMikdash* courtyard) to take part in priestly service, except for when the *levi'im* stood up to sing. Minors were prohibited from playing the harp, the lyre, or any other instrument in the *Beit HaMikdash*. However, minors were permitted to sing in the Temple service, in order to diversify the singing by adding the flavor of their young voices. However, the young *levi'im* did not stand on the platform together with the adult *levi'im*. Rather, the youngsters would stand on the ground, from where their heads were at the level of the feet of the *levi'im* on the platform. The minors were prohibited from standing on the platform, because all songs in the *Beit HaMikdash* were required to be sung by a minimum of 12 adult *levi'im*; if minors and adults stood together on the platform, the minors might erroneously be counted among the 12 required *levi'im*.



WHO'S WHO?

COLONEL DAVID DANIEL “MICKEY” MARCUS

(1908 – 1948)

Before Israel's declared independence, the Jews of *Eretz Yisrael* faced the significant challenge of finding enough experienced soldiers to fight in the upcoming war. Many Jews had volunteered and fought for the Allies during World War II, but few attained badly needed skills, such as learning to pilot plane. Furthermore, none had become high ranking officers in the armed forces. Nevertheless, the soon-to-be state turned to Jewish (and a few non-Jewish) soldiers willing to help. Foreign pilots constituted the backbone of the newly established Israeli Air Force.

When David Ben-Gurion asked Colonel Mickey Marcus to help recruit a suitable American officer to help the Israeli military, Marcus volunteered himself. This is how Marcus found himself in command of the battle to open the road to Jerusalem in 1948. Marcus, who had served in the US Army during WWII, had the idea to find an alternative road to Jerusalem, bypassing the fortress at Latrun that the Israeli Army had failed to capture. That bypass road became known as “The Burma Road.” By using it, Israel was able to resupply Jerusalem, which had been under siege. Marcus was killed in a tragic friendly fire accident. He is buried at West Point, in New York. A ceremony is held every year in Marcus' honor, and in the recognition of those who fought for Israel as member of



“*Machal*” –
Mitnadvei
Chutz
L'Aretz,
foreign
volunteers.



Look closely at the illustration and answer the following questions:

1. What path is depicted in this illustration?
2. When was this path constructed?
3. Who traveled on this path and what was their purpose in doing so?
4. After what was this road named?



1) The Burma Road; 2) The path was constructed in 1948, during Israel's War of Independence; 3) Soldiers in armored vehicles traveled to Jerusalem on this path, in order to bring food and supplies to the city, which was under siege; 4) It was named after a road that linked Burma and China.

Dvar Torah SHLACH

פְּרַשַׁת שְׁלַח

The beginning of *Parashat Shlach* deals with the evil slander about Eretz Yisrael dispensed by ten of the spies. What led to the sin of the spies? Why were they so afraid of entering the *Eretz Yisrael*? When the spies described what they saw in *Eretz Yisrael*, they said: “And there we saw giants, the sons of Anak ... and in our eyes, we seemed like grasshoppers, as we were in their eyes.”

The problem began with the spies' lack of faith in themselves. A person or a group that minimizes and detracts from his/her own size and understanding their self-worth, seeing themselves as small — like “grasshoppers” — are also seen and perceived as such by their foes.

Yehoshua and Calev, who knew the great value of *Am Yisrael*, and who believed in the justice of their path and their power, were the ones who did not fear the giants. They exhorted the people: “We can surely go up and take possession of it. Ascend and inherit it, for we can indeed overcome it.”



QUESTIONS OF THE WEEK

All answers can be found in this *Daf Yomi* publication

1. What are the largest and smallest sums of money that a person could be obligated to pay, when making a *Neder Arachin*?
2. Why do we refrain from reciting *Hallel* on *Rosh HaShanah*?
3. When are minor aged *levi'im* permitted to enter the *Azarah*, to join in the *Beit HaMikdash* service?

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

