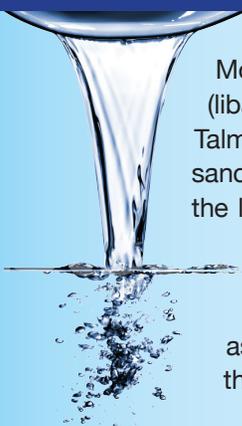


Daf 79: הַנְּסָכִים וְהַדָּם – The Libations and The Blood



Most *korbanot* (offerings) were sacrificed together with *nesachim* (libations — wine, oil, and extremely fine flour). On this *daf* the Talmud presents a *machloket* concerning when the libations become sanctified. There are some *Amoraim* who say the libations were considered holy from the time the *korban* was sacrificed and other *Amoraim* who contend libations only become holy once the blood of the associated *korban* has been sprinkled on the *miz'be'ach*.



Daf 80: "קָרְבַּן תּוֹדָה" ו"אַרְבָּעִים לֶחֶם" – "Thanksgiving Offering" and "Forty Loaves"



A person who recovered from a severe illness, was released from prison, or experienced a similar type of salvation, needs to bring a "*Korban Todah*" (a Thanksgiving offering) in the *Beit HaMikdash* thereby giving thanks to God for the miracle He performed on their behalf. The person making the offering is permitted to choose the animal for the

korban, e.g., sheep, ram, goat, cow or bull. After the *shechita* (ritual slaughter) of the *korban*, a portion is sacrificed on top of the *miz'be'ach* and the remaining portion was to be eaten while in Jerusalem, the holy city, in a state of ritual purity.

In addition to the animal sacrifice, a *Korban Todah* includes 40 loaves — specifically, ten loaves each of four different types of bread. All 40 loaves are to be eaten on the day of the sacrifice.

Why was it necessary to bring 40 loaves of bread together with a *Korban Todah*? The commentators explain that since the individual bringing the *korban* would certainly not succeed in consuming 40 loaves of breads by himself, he would need to invite guests to a *seudah* (festive meal) in order to help him finish eating the breads in the allotted time — and that would help the host publicize the miracle that God performed on his behalf.



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 85

מן התלמוד:

סדר קודשים, מסכת מנחות, דף פ"ה:

"תנו רבנן:

— וטובל בשמן רגלו —

זה חלקו של אשה,

שמושך שמן כמעייין"

Translation

טובל ... *Tovel* Immerse

שמן ... *Shemen* Oil

כמעייין ... *Ke'ma'ayan* Like a spring

Explanation

On this *daf*, the Talmud discusses the place one would find the oil needed to include with the *Mincha* (meal offering) for the *Beit HaMikdash*. The Talmud notes that the tribe of Asher was especially blessed with a portion of land containing abundant olives from which fine oil was prepared.

Talmud Israeli DAF YOMI FOR US

Talmud Israeli is an innovative educational curriculum developed in Israel. After its introduction in 2002, the program quickly gained the endorsement of Israel's Ministry of Education. **Talmud Israeli** combines the study of Talmud with Torah and modern Jewish history. We provide learners with the tools needed to strengthen Jewish identity as well as connections to Israel and Jewish communities around the world. **Talmud Israeli** brings the teachings of our sages to **LEARNERS OF ALL AGES.**

Daf 81: נָדַר קֶרְבַּן תּוֹדָה – Vow to Bring an Offering of Thanksgiving



A person who says: “I commit to bringing the 40 loaves of bread that accompany a *Korban Todah* (Thanksgiving offering)” also thereby commits to bringing the *korban* itself. The individual who made the vow was expected to know that one cannot bring 40 loaves of bread to the *Beit HaMikdash* without its accompanying animal sacrifice. As such, it is obvious the aforementioned individual meant to vow he would bring a *korban*, together with the 40 bread loaves.

Daf 82: אַבְרָהָם אֲבִינוּ וְעֻקְדַת יִצְחָק – Avraham Avinu & The Binding of Isaac

From *Avraham Avinu* and the story of *Akeidat Yitzchak* (Binding of Isaac) we learn that the slaughter of sacrificial offerings must be done with a knife. When God instructed *Avraham Avinu* to raise up his beloved son Yitzchak as a burnt offering, Avraham took a knife in order to abide by the Divine command: “And Avraham stretched out his hand and picked up the ‘*ma’achelet*’ to slay his son.” A ‘*ma’achelet*’ is a knife. The verse does not merely record the story as it happened, but also teaches the halachah concerning how to accomplish sacrificial slaughter.



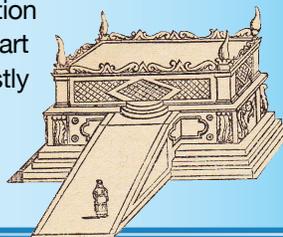
God then instructed Avraham NOT to sacrifice Yitzchak. Avraham stepped away from Yitzhak and instead slaughtered a ram in place of his son. The *Midrash* says that God appointed Avraham to serve as a *kohen* when he arrived at Mt. Moriah so that his sacrifice there would have been properly conducted by a *kohen*.

Daf 83: הַקֶּרְבָּנוֹת הַקְּרִבָּת – Offering of Sacrifices



Sacrificial offerings must be brought during the daytime, as it states in *Sefer VaYikra* (Leviticus): “which *HaShem* commanded Moses on Mount Sinai, on the day He commanded *B’nai Yisrael* to offer up their sacrifices.” From this verse we learn that *korbanot* were only to be sacrificed during the daytime.

And with which hand should the Temple service be performed? *Korbanot* were to be offered using the right hand. What is the source upon which this ruling is based? We learn this *halacha* based on an interpretation of the verses concerning a *metzora* (person suffering with the skin affliction *Tza’ra’at*). Just as the *kohen* dips his right finger into oil as part of the *metzora*’s purification process, likewise, every priestly service was to be accomplished using the right hand.



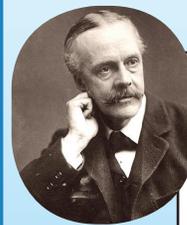
★ | **This Week in Jewish History**

The Balfour Declaration
November 2, 1917

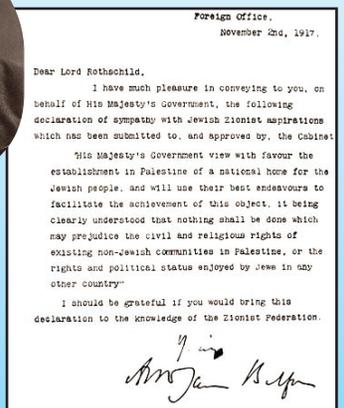
During World War I, the Western Allies fought against the Ottomans, who were aligned with Germany. As the British advanced on the Ottomans, the Zionist movement worked to influence the British government’s plans regarding the future of the British Mandate.

The Zionists had an excellent spokesman in England, Dr. Chaim Weizmann. He had contributed to the British war effort by developing a crucial chemical used in the war. Weizmann’s proposals fell on receptive ears. British leaders believed that an alliance with the Jewish people would strengthen future British claims in the region.

On November 2, 1917, the British government issued a declaration supporting the establishment of a Jewish homeland in *Eretz Yisrael*. The declaration came in the form of a letter written by Lord Balfour addressed to Lord Rothschild. It began as follows: “*I have much pleasure in conveying to you on behalf of His Majesty’s Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet*”



(Left) Arthur James Balfour.
(Right) Signed text of the Balfour Declaration.
Photo Source: Wikipedia.



Daf 84: מִצְוַת בִּיקוּרִים – The Mitzvah of First Fruits



An individual who possesses a grove or field in which he grows one or more of the *Shiv'at HaMinim* (i.e., the seven types of fruits and grains named in the Torah in Deuteronomy 8:8 as the main produce of *Eretz Yisrael*) is responsible to bring the first fruits he grew that year to the *kohanim* at the *Beit HaMikdash*. "*Bikkurim*" comes from the word *bechor* (firstborn). "*Bikkurim*" are the first fruits.

When a person walks in his grove and notices a fruit beginning to blossom between some of the leaves, he must take some string, tie it to the fruit and declare: "This [fruit] is designated as *bikkurim*." When the fruit becomes ripe and ready to eat, it is harvested, placed in a utensil and taken to the Jerusalem, to the *kohanim*. The *mitzvah* of *Bikkurim*, i.e., bringing of the first fruit to the *Beit HaMikdash*, was customarily performed during the period between the holidays of *Shavuot* and *Chanukah*.

What was done with new fruits that ripened after *Chanukah*? In *Hilchot Bikkurim* (Laws of First Fruits), Rambam ruled that fruits which ripen after *Chanukah* are considered *Bikkurim* for the following year and were to be set aside until after *Shavuot*.

Daf 85: שְׂפַע שֶׁל שֶׁמֶן – Abundance of Oil



The Talmud relates an interesting story about the abundance of oil in *Eretz Yisrael* which is attributed to the blessing Ya'akov gave to his son Asher.

The non-Jews who lived in Laodicea were in need of oil. They appointed a *shaliach* (messenger) and said to him: "Go bring us one million *maneh* (an exceptionally large sum of money) worth of oil." When he got to *Eretz*

Yisrael, he was sent to see a Jew who lived in *Gush Chalav*. The *shaliach* found the Jew working in his olive grove.

The *shaliach* asked: "Do you have one million *maneh* worth of oil? The Jew replied: "Give me a few minutes to finish my work." The *shaliach* waited and accompanied the Jew to his home. All along their way, the Jew removed stones from his field. The *shaliach* thought: "Is it possible that a person who needs to do such simple, menial labor, like clearing away stones has such an abundant amount of oil? I think the Jews were ridiculing me by sending me here."

When the pair arrived at the home of the Jew, his servant brought a kettle of warm water for him to wash his hands and feet, along with a golden basin filled with oil for him, in which he immersed his feet. This Jew was indeed *that* wealthy.

The man from Laodicea acquired so much oil that he needed to rent nearly every horse, mule, camel and donkey in all of *Eretz Yisrael* to transport the oil back to his hometown.

Made In Israel

Mazor Robotics

Founded by Moshe Shoham and Eli Zehavi (2001)

Mazor Robotics was founded based on technology developed at the Technion's robotics labs. The company developed a method of robotically-assisted spinal surgery that radically decreases the chance of surgical complications.

The company manufactures two main product lines — its robotic surgery devices named "Renaissance Guidance System", and a suite of software applications called "Mazor X," which map and analyze the area of spinal surgery. Mazor X software provides surgeons with real-time mapping of the operation site before, during, and after the operation. In 2017, the Mazor Robotics' sales were nearly \$65 million, which represents a 64% increase from 2016. Mazor Robotics' products are now being used in 200 hospitals around the world.

US-based Medtronic, the medical equipment giant and product distributor for Mazor Robotics, which held an 11% stake in the company, has now signed an agreement to purchase the remaining shares of Mazor Robotics for \$1.34 billion, constituting one of the largest acquisitions of an Israeli company this year.

Thank you Mazor Robotics for working to improve health through technology and "inspiring the art of surgery."



Mazor Robotics Renaissance. Photo Source: mazorrobotic.com



Look closely at the illustration and answer the following questions:

1. What event is illustrated here?
2. When and where did this event take place?
3. Who is this woman holding the gun?
4. Who is the man in the suit?
5. Who is the man drawn near the seashore and under what type of tree is he sitting?

1. The capture of Sarah Aaronsohn by the Turks; 2) 1917 in Zichron Ya'akov; 3) Sarah Aaronsohn; 4) Aharon Aaronsohn, Sarah's brother, credited with discovery of emmer, the "Mother of Wheat"; 5) Avshalom Fineberg, a leader of the Nili (Jewish spy network in Ottoman Palestine). The tree is the Avshalom Palm, which grew from the date seeds that had been in his pocket when he died, marking the spot where he was killed.

ני"ל"י Nil"i

"The Glory of Israel נצח ישראל

does not deceive" לא ישקר

(I Samuel, 15:29) (שמואל א', פרק ט"ו, פסוק כ"ט)



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. How is the *mitzvah* of *Bikkurim* fulfilled?
2. Why is it necessary to bring 40 loaves of bread together with a *Korban Todah*?
3. Who is required to bring a "Korban Todah"?

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

Dvar Torah for the Shabbat Table

חילי שרה

In the entire Torah there are only two *parashiyot* (weekly Torah portions) in whose name the concept of "life" appears: "*Chayei Sarah*" and "*Vayechi*". What is interesting, and perhaps strange, is that these two particular *parashiyot* deal primarily with death. *Parashat Chayei Sarah* begins with the story of the death and burial of Sarah *Imeinu* and *Vayechi* describes the death and burial of Ya'akov *Avinu*.

How is it possible to explain the fact that these *parashiyot* dealing with death were given names that focus on "life"? *Chazal* wanted to teach us that the question of whether a person is truly "alive" or dead does not depend on whether or not he or she is still breathing. The big question is what a person does during his or her life. Whoever fills their life with positive values, deeds of kindness, and adds goodness in the world — this is an individual who leaves his/her mark on the world, so that even in death, that person is considered to be "alive". Regarding this notion our Sages said: "In their death, the righteous are [still] called the living."

