

Daf 28: הקדש – Consecrated Items



There was a type of *Hedkesh* (consecrated item) known as "*Cherem*" (a dedicated item). *Cherem le'bedek HaBayit*, referred to items or funds dedicated for maintenance of the *Beit HaMikdash*, whereas *Cherem la'Kohanim*, referred to items or funds whose ownership was transferred directly to the *kohanim*. If an individual said: "I designate this field as *Cherem la'Kohanim*," then that field belongs to the *kohanim*.

In a case of *Cherem la'Kohanim*, which particular *kohanim* would receive the field? Moshe Rabbeinu divided the *kohanim* into *mishmarot* (service shifts) with each serving in the *Beit HaMikdash* for one week. The *kohanim*

serving on *mishmar* during the week that *Cherem* property was dedicated were the ones who would receive the property.

Daf 29: הגביע שהוקדש – A Goblet That Was Consecrated to the Beit HaMikdash



Gamliel stood and declared: "I hereby designate this silver goblet in my possession as *Cherem la'Kohanim*." From that moment, the goblet becomes the property of the *kohanim* serving during the *mishmar* (shift) in the *Beit HaMikdash*.

A few days later, Gamliel deposited the goblet in the hands of a *shaliach* (messenger) who was headed toward Jerusalem, so he could deliver it to the *kohanim* at the *Beit HaMikdash*. Gamliel and his family were overjoyed to see that the goblet ultimately ended up in the hands of their neighbor, who was one of the *kohanim* who had served in the *Beit HaMikdash* that week.

A few weeks later, the *kohen* neighbor was making *Kiddush* in honor of the birth of his daughter, and he honored Gamliel by using the *cherem* silver goblet for the wine. Gamliel's son asked his dad: "Didn't you tell us that the goblet was *cherem* (dedicated) and therefore, prohibited to use?" Gamliel responded: "Indeed, it's true the goblet was *cherem*, forbidden to use, until it reached the hands of the *kohen*. However, once it was in the *kohen*'s possession, it reverted back to being *chullin* (a non-holy object), in every sense."



FROM THE TALMUD
SEDER KODASHIM
MASECHET ARACHIN
daf 32

מן התלמוד:

סדר קודשים, מסכת ערכין, דף ל"ב:

"מקיש ביאתם בימי עזרא לביאתם בימי יהושע: מה ביאתם בימי יהושע מנו שמיטין ויובלות וקדשו ערי חומה, אף ביאתן בימי עזרא מנו שמיטין ויובלות וקדשו ערי חומה"

Translation

מקיש ... *Meykish* ... Draws a comparison
שמיטין ... *Sh'mee'teen* ... Sabbatical years
יובלות ... *Yovlot* ... Jubilee years
ערי חומה ... *A'rei chomah* ... Walled cities

Explanation

In *Sefer Nehemiah*, Scripture compares the arrival of *B'nai Yisrael* to *Eretz Yisrael* during the days of Ezra and Nehemiah to their arrival in *Eretz Yisrael* in the time of Yehoshua Bin Nun, in order to teach that even when *B'nai Yisrael* returned from *galut Bavel* (Babylonian exile), they fulfilled the same *mitzvot* they had fulfilled in the days of Yehoshua.

Weekly Kit 300

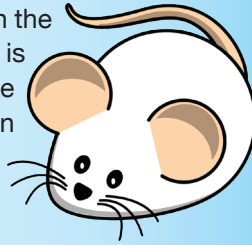
Talmud Israeli
Daf Yomi for US

This week Talmud Israeli is celebrating our 300th publication in Hebrew and our 150th publication in English! We are thrilled to achieve this milestone. The Talmud Israeli project combines Talmud study with learning about Israel and modern Jewish history. Talmud Israeli brings the teachings of our sages, combined with a modern look at Jewish history, to learners of all ages and levels. We welcome you to the Talmud Israeli family and we are so honored to learn together!

Daf 30: העֶכָּבֵר הַגָּנֵב – The Mouse That Stole

A Jew residing outside of *Eretz Yisrael*, who acquired an *Eved C'na'ani* (Canaanite slave) from a Jew who lived inside *Eretz Yisrael*, was required to emancipate the slave without getting any money back from the seller. *Chazal* imposed this penalty on the buyer for causing the slave to leave *Eretz Yisrael*.

Why, in fact, did *Chazal* choose to penalize the buyer? It seems they should have penalized the seller and have him return the money to the buyer. Rav Yosef responded: "The mouse is not the thief, but rather, the hole is the thief" (i.e., a mouse cannot steal any item unless there is a hole in which it can hide whatever it stole.) Likewise, in our case, if a buyer had not agreed to acquire the slave, the seller would not have transferred that slave outside of *Eretz Yisrael*.



Daf 31: בֵּית שְׁנִמְכָּר בְּעִיר מוֹקֶפֶת חוֹמָה – A House That Was Sold in A Walled City

The Torah stipulates that at any time during the first year following the sale, a seller was permitted to redeem a house sold in a city that had been walled since the time of Yehoshua Bin Nun. However, if the original owner did not redeem the house within those 12 months, the house would belong to the new buyer forever. From what point is the year of sale calculated? The year of sale is calculated from the precise date and time when the sale took place.

Daf 32: הָאֲנָשִׁים שֶׁהִתְחַבְּאוּ – The People Who Hid



The *Mishnah* tells the story of an individual who had bought a home in a walled city and decided to hide toward the end of the first year so that the original owners would not be able to find him. The seller looked for the buyer in order to pay money and redeem the house. However, the new owner successfully hid from the original owner until after the year had passed. Once the buyers came out of hiding, there was no longer anything the seller was able to do, as the window of opportunity to buy back the house had closed.

Hillel the Elder witnessed this practice of evading the original homeowners. He instituted a ruling that enabled those owners to pay the required sum to the *dayanim* (judges) in the *Beit Din* (court) instead. In a case where the new owners intentionally hid, paying the *Beit Din* allowed the original owner to enter the house he had previously sold and retake legal possession of it.

THIS WEEK IN JEWISH HISTORY

Yahrzeit of ALFRED DREYFUS (1859-1935)

Alfred Dreyfus was a Jewish sub-lieutenant in the French Army. In 1894, he was arrested and charged with spying for the Germans. In a secret trial, he was found guilty and sentenced to be cashiered of his rank and imprisoned for the rest of his life. Two years later, the new head of French military intelligence reported that the real culprit was someone else. Word got out and calls for a retrial among rising accusation that the only reason Dreyfus was found guilty was because of anti-Semitism in the French Army.

In a second trial, Dreyfus was once again found guilty, despite overwhelming evidence to the contrary. French President Emile Loubet offered him a pardon, so he would not have to return to prison. Two years later, a military commission cleared Dreyfus of all charges, and he was reinstated in the French Army.

The Dreyfus Affair had a profound impact on a journalist named Theodore Herzl. He concluded that despite the supposed enlightenment of France, anti-Semitism would not disappear and that Zionism was the only solution for the Jews of Europe. This prompted all of Herzl's future Zionist work on behalf of the establishment of Israel.



Alfred Dreyfus. Photo Source: Wikipedia





Daf 33: הַמְּגֵרֶשׁ וְהַשְּׂדֵה – The Empty Lot and the Field

After *B'nai Yisrael* conquered *Eretz Yisrael*, Yehoshua Bin Nun apportioned the land among the *sh'vatim* (tribes). *Shevet Levi* did not receive its own contiguous territory. Rather, the other tribes each set aside cities from their inheritance for the *Levi'im*. The Torah commanded there must be an open area of 2,000 *amah* (cubits) on each side, surrounding each of the cities set aside for the *Levi'im*. The first 1,000 cubits were designated to be used for beautification of the city; while the outer 1,000 cubits were intended for fields and groves.



The *Mishnah* ruled that it was prohibited to turn an agricultural field outside a Levite city into an empty piece of land; likewise, it was prohibited to turn an empty piece of land outside a Levite city into an agricultural field. Why? Converting an agricultural field into an empty piece of land was prohibited because any place seeds had been sown was considered to be a settled portion of *Eretz Yisrael*. Destruction of an agricultural field would constitute *dismantling* of a settlement in *Eretz Yisrael*. Likewise, an empty piece

of land may not be converted into an agricultural field because the empty piece of land was intended to beautify the city and it is equally important to preserve that beauty of cities in *Eretz Yisrael*.



Daf 34: כֹּהֵן שֶׁקִּיבֵל שְׂדֵה חֵרֶם בַּיּוֹבֵל – A Kohen Who Received A Dedicated Field During the Jubilee Year

A *kohen* received a *cherem* field (dedicated to the *kohanim* by a member of *B'nai Yisrael*), during the *Shnat Yovel* (Jubilee year) and chose to then re-designate that field as *cherem* is not entitled to receive back ownership of that entire field when the next *Yovel* arrives — even if that *kohen* was one of the *kohanim* who served in the *Beit HaMikdash* at the start of the *Yovel*. Instead, ownership of the field is divided equally between all of the other *kohanim* serving on that *mishmar* (shift) in the *Beit HaMikdash*.

Why might one presume that the entire field belonged to that one *kohen*? Because of a *kal va'chomer* (“a fortiori” in Latin, meaning “from the stronger case,” or an extrapolation). The *kohen* could say: Since if a non-*kohen* were to consecrate a field, I would receive a portion of it upon the arrival of the *Yovel*, then it stands to reason that if I personally consecrate the field then I should receive the entirety of the field upon the arrival of the next *Yovel*. For this reason, the Torah ruled that the field must be divided equally between the *kohanim* of the *mishmar*.



MADE IN ISRAEL

NANOX TECHNOLOGY

Founded by:

Ran Poliakine & Hitoshi Masuya
(2012)

nanoX Technology is an Israeli/Japanese company that created a revolutionary technology which has been employed to create a CT scanner that fits into a suitcase and costs only \$10,000 per device, as opposed to the typical \$3 million price tag.

nanoX teamed up with SK Telecom, South Korea's largest telecom operator, to further cultivate and market a joint initiative to “democratize” medical imaging, launching “a global consortium driving preventive healthcare screening for all”. nanoX wants to enable every person on the planet to receive a full body scan, each year. According to nanoX, cancers that are detected early enough have a 70–99% survival rate. The cost to operate a standard CT has remained too high to utilize for routine detection scans.

nanoX plans to have 15,000 of these specialized CT scanners around the world by 2022. Since individuals would get yearly scans, it will be possible to automatically compare the current year's scan to images from the previous year and rapidly detect any anomalies.

Thank you Israeli (and Japanese and South Korean) entrepreneurs for developing a method to enable more people around the world receive important medical testing.

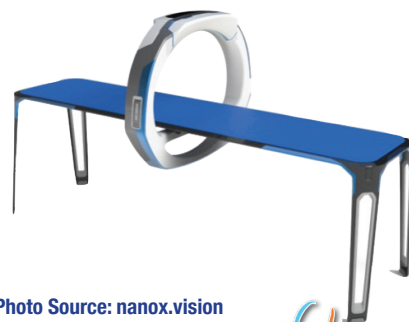


Photo Source: nanox.vision



Look closely at the illustration and answer the following questions:

1. Who is the man in the long coat in the center of the illustration?
2. What was his job and what did he do?
3. Where and when did this man serve?
4. What is the connection between Budapest and Sweden, which both appear on the sign?
5. What distinction was the man in the illustration awarded by the State of Israel?



1) Raoul Wallenberg; 2) Wallenberg was a Swedish diplomat, who saved thousands of Jews from being sent to their deaths; 3) He served in Budapest, in 1944; 4) Wallenberg was born in Sweden and saved thousands of Budapest Jews; 5) He was named one of the Distinguished Righteous Among the Nations.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is "Cherem l'bedek HaBayit" and what is "Cherem la'Kohanim"?
2. For how long does the *hekdesh* status of the silver goblet remain in effect?
3. Why is it prohibited to turn the agricultural field surrounding a Levite city into an empty lot and vis-a-versa?

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

Dvar Torah BALAK

פרשת בלק

Balaam was so extremely impressed by the organization of *B'nai Yisrael's* desert encampment, that he proclaimed: "*Mah tovu ohalecha Ya'akov*" (How goodly are your tents, O Jacob). What qualities did Balaam find so special about the arrangement of *B'nai Yisrael's* tents that moved him to offer such enthusiastic praise? Rashi explains that Balaam saw that the openings of the tents of Israel did not directly face one another; he praised the Israelites for their modesty.

We can deepen Rashi's interpretation and suggest that each tent symbolized the uniqueness of the person and the family who lived inside it. The privacy of each tent symbolized the understanding that each person constitutes an entire world in his/her own right; with a uniquely different perspective. The insistence that there be no openings facing each other was meant to preserve each person's ability to look for uniqueness within themselves, rather than seeking to find it in the tents of others.

מה טבו אהליך,
יעקב;
משכנת'ך, ישראל.

