

## Daf 103: אָסוּר בְּשׂוֹר בְּחֵלֶב – The Prohibition of Mixing Meat Into Milk

*Perek* (Chapter) 8 of *Masechet Chullin*, titled “*Kol HaBasahr*” (All of the Meat) begins on this *daf*. *Perek “Kol HaBasahr”* deals with the *issur* (prohibition) of mixing meat and milk together. The Torah states: “*Lo teva’shel ge’di be’chalev ee’mo*” (do not cook a baby goat in its mother’s milk). From the language used in the Torah, it would appear the *issur* is limited to cooking. However, *Chazal* interpreted the *pasuk* (verse) to include three *issurim* regarding meat and milk —

1. Do not cook meat and milk together;
2. Do not eat meat and milk that have been cooked together;
3. Do not derive benefit from the mixing together of meat and milk.

Furthermore, *Chazal* clarified that this *issur* is not limited to a baby goat and its mother’s milk. This *issur* extends to the meat and milk of every *behaymah tehorah* (ritually-clean animal).

## Daf 104: כָּל הָאוֹמֵר דְּבַר בְּשֵׁם אִמְרוּ – Proper Source Attribution

On this *daf*, the Talmud presents the well-known adage: “*Kol ha’omer davar be’shem om’ro, meh’vee geulah la’olam*” (whoever makes a statement and attributes that statement to the person who [originally] said it, brings redemption to the world). When a person shares a *D’var Halacha*, or *D’var Torah*, or good news, it behooves that individual to state the name of the person from whom the information was heard.



Queen Esther is the source and role model of this virtue. When Mordechai told Esther that he had heard Bigtahn and Teresh scheming to murder the King, Esther told King Achashverosh. She said that the information had been told to her by Mordechai the Jew. As a result of Esther’s actions, the King ordered Haman to parade Mordechai around the city riding on one of the royal horses. Esther’s actions marked the beginning of Haman’s downfall.



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET CHULLIN  
daf 105

מן התלמוד:  
סדר קודשים, מסכת חולין, דף ק”ה:  
”ההוא גברא דהוה מהדר עליה  
שרא דעניותא  
ולא הוה יכול ליה,  
דקא זהיר אנשוורא טובא”

### Translation

ההוא גברא ... Ha’hu gavra ... A certain man  
עניותא ... Ani’yu’ta ..... Poverty  
נשוורא ... Nash’va’ra ..... Bread crumbs

### Explanation

There was a certain man who was pursued by the angel of poverty. But the angel could not make the man poor because that man was careful with even the crumbs that fell from his food. He was rewarded because he did not waste any of his food.

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## Daf 105: רִיבּוֹי נְכָסִים – Ownership of Multiple Properties



*Chazal* instructed property owners that it was advisable to visit one's property each day, to see that everything there was in satisfactory shape.

Thus, Abaye was accustomed to checking out his properties each day. Once, during his daily tour, Abaye encountered the *aris* (tenant farmer) who took care of Abaye's

fields. Abaye saw that the *aris* was carrying away trees he had stolen from Abaye's property. Abaye confronted the *aris* and asked: "Where are you taking those trees?" The *aris* attempted to lie and replied: "To my master's home." Abaye knew the *aris* was not telling the truth and responded: "Because I fulfilled *Chazal's* instructions for an owner to tour his fields each day, I was spared from your theft."

Rabbi Assi also experienced something similar. He, too, was accustomed to heeding *Chazal's* instruction to regularly patrol one's fields. However, after a period of time Rabbi Assi wondered why it was necessary for him to tour his properties every single day — given that over the course of his visits he had never discovered any damage that required immediate attention. Then, one day, on his tour, he saw that the channel bringing water to his field had overflowed, and water was about to flood his land and destroy his crops. Rabbi Assi immediately removed his coat and temporarily blocked the water flow, while he shouted out for help. His pleas were heard by a number of people who arrived quickly to repair the hole and spared Rabbi Assi significant financial loss.

## Daf 106: הַזְלוּל בַּתְּקֵנָה שְׁהוּבִיל לְעֵבְרָה – Neglect of a Religious Ruling that Leads to Transgression

*Chazal* instituted the practice of *netilat yadayim* (ritual handwashing) before eating bread. Rav Dimi said: There was a man who neglected to perform *netilat yadayim* before a meal, and because of his failure, he was served pig meat. How so?

Here is what happened: There was a Jew who owned a restaurant frequented by both Jews and non-Jews. When Jews would arrive to eat at the restaurant, the owner would only serve them kosher food. Conversely, when non-Jews came to dine at the restaurant, the owner would serve them foods that were not kosher, since non-Jews are not obligated to eat kosher foods.

One day, a customer walked into a restaurant and immediately sat down to eat, without first performing *netilat yadayim*. The restaurant owner observed the customer's behavior and assumed the diner was a non-Jew — because the diner had not done *netilat yadayim*. As a result, the restaurateur served the diner pig's meat.



## This Week In Jewish History

### Prime Minister Menachem Begin

(1913–1992)

On the 4th of Adar in 1992, Israel's sixth Prime Minister, Menachem Begin, passed away. Born in Poland to Zionist parents who admired Theodor Herzl, the visionary who is considered the father of Zionism, Begin was involved in Zionist youth groups from a young age. In 1935, he received a law degree from Warsaw University. He made his way to *Eretz Yisrael* in 1943, as a member of the Polish Army, during the height of the Holocaust.

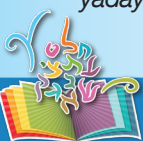
Once in *Eretz Yisrael*, Begin became involved with the *Irgun Tzva'i Leumi (Etzel)*, the Jewish 'underground army' that fought for the establishment of Israel. Begin joined the First Knesset as the founder of the *Herut* Party and remained in the opposition until 1967, when he became a government minister for the first time.

Regarding Israeli politics, Begin is best known for the "*Mahapakh*" - the "Revolution" of the in 1977 elections, when his party won a historical victory in the Knesset and forever changed the Israeli political scene. As Prime Minister, Begin negotiated peace with Egypt, attacked Iraq's nuclear reactor, and invaded Lebanon after Israeli Ambassador to Great Britain Shlomo Argov's attempted assassination.

Menachem Begin dedicated his life to the establishment and furthering of Israel and is remembered as a fearless Zionist who loved the Jewish homeland.



Prime Minister Menachem Begin



**Daf 107: פְּרוֹסַת לֶחֶם לַמַּלְאָךְ –  
A Portion of Bread for the Waiter**

Chazal stated that a guest should not give a portion of bread to a waiter to eat while that waiter holds a beverage or while the *Ba'al HaBayit* (host, homeowner) holds a beverage. Why? Because such actions can have unpleasant results.

For example, the *Ba'al HaBayit* might be concerned that not enough food would remain for the invited guests should he – or the waiter – take food. Because of the *Ba'al HaBayit's* potential distress, the beverage the *Ba'al HaBayit* was holding could spill and make a mess. Likewise, if a waiter holds a beverage, there is concern the waiter could become confused and drop the glass he or she was holding, if someone were to try to give that waiter food at the same time.



**Daf 108: מַצוֹת מְצֻדָּוֹת – Elaborately-Decorated Cakes**



“*Matzot Sirkin*” were elaborately decorated cakes. In order to prevent the possibility that the cake would rise during the decorating, the Rabbis prohibited the baking of elaborately-decorated cakes at *Pesach* so that the *issur* against eating *chametz* during *Pesach* would be sustained.

During *Chazal's* time, there was a baker named “*Baytus Ben Zonin*” who had a device that resembled a seal or stamp, which he would use to decorate cakes. His device would etch whatever image was on the seal onto the cake. *Baytus Ben Zonin* approached *Chazal* and asked if he was permitted to bake decorated cakes for *Pesach* using his device — since employing his system, the dough would not

rise, because it only took a moment to etch the image on the dough, after which, the cake would immediately be baked — i.e., there was no need to wait, as would be required for someone to decorate the dough with a custom hand-made drawing.

However, *Chazal* said that *Baytus Ben Zonin's* method was also prohibited, due to the fact that people who saw his cakes would not know the decorations on them were crafted by a special device. As a result, people would think it was permissible to elaborately decorate cakes by hand and would do so — thereby potentially violating the *issur* against eating *chametz* during *Pesach*.

**On The Map  
of Israel**

**Air Doctor**

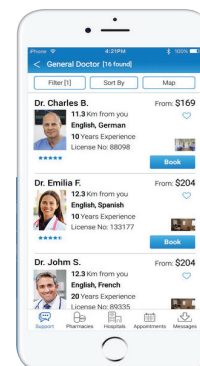
Founded by:

Jenny Cohen Derfler, Yam Derfler,  
Yegor Kurbachev & Efrat Sagi-Ofir (2015)

The benefits of world travel include seeing interesting sights, experiencing different cultures, meeting new people, and relaxing with friends and family. But, what happens if a traveler begins feeling unwell or gets injured? It is not easy to find a reputable doctor in a foreign country, especially if there are language barriers. After Yam Derfler, one of Air Doctor's founders, travelled to Mexico and was not able to secure appropriate medical treatment, he realized the need to facilitate finding appropriate healthcare when traveling.

Air Doctor is an app that connects travelers or their loved ones with physicians around the world. The company verifies credentials of healthcare providers and suggests local solutions to medical needs. Air Doctor is already available to travelers in more than two dozen countries and will soon be available to travelers in additional locales.

**Thank you, Israeli thinkers, for developing a platform to keep us healthy while seeing the world!**



**Daf 109: טַעַם אֲסוּד, טַעַם מִתֵּר –  
The Taste of Prohibited and Permitted Foods**

Rav Nachman’s wife said to her husband: “For every item the *HaShem* prohibited from us, He permitted use of a similar item.” *God* prohibited us from eating the fat of a *behaymah* (domesticated animal), but permitted fat of a *chayah* (undomesticated animal), e.g., a gazelle or deer.

The God prohibited eating of an *ohf tameh* (ritually unclean bird) known as “*giruta*,” however, we are permitted to eat a kosher fish, called “*koura*,” which tastes like that non-kosher bird.

Some explain that the God chose to permit and prohibit similar food items so that people could be familiar with the taste of the prohibited food, and never feel the desire to eat the actual prohibited food.



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

1. What is the source of the sentence —  
“*Kol ha’omer davar be’shem om’ro, meh’vee geulah la’olam*”?
2. What situation led to a person slipping and being served pig meat?
3. Which three prohibitions of mixing together meat and milk are learned from the *pasuk*, “*Lo teva’shel ge’di be’chalev ee’mo*”?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!

**Dvar Torah  
PARASHAT VAYIKRA**



This week’s *parasha*, begins to discuss with the *korbanot* (offerings) that were offered in the *Mishkan* and in the *Beit HaMikdash*. The Torah commands the *kohanim* to set a fire on the *miz’be’ach* (altar), an eternal flame that was never extinguished.

We learn this commandment from the words of the *pasuk* (verse) – “And the sons of Aaron brought fire.” Regarding this *pasuk*, Rashi explains: “Even though fire descends from Heaven, it the *kohen hedyot* (regular kohen) is still commanded to bring it.”

If, as Rashi explains, fire is guaranteed to come down from Heaven, then why are the sons of Aaron themselves still commanded to light a fire? Rashi responds that in God’s world, the combination of a Heavenly act combined together with human actions are required – humans must do everything in their power and what they cannot accomplish, God completes.



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## קריאת התורה בשבעת ימי הפסח

### DAF 31: READING OF THE TORAH DURING THE SEVEN DAYS OF PASSOVER

The Gemara provides a mnemonic device to remember which Torah selections are to be read on each of the seven days of Pesach.

מִשְׁחָ. תּוֹרָא. קַדֶּשׁ. בְּכַסְפָּא. פְּסָל. בְּמִדְבָּרָא. שְׁלַח.

[Mashach. Tora. Kadesh. Be'Kaspah. Pesal. Midbara. Shelach.]

What are the meanings of the words that make up the mnemonic?

“מִשְׁכּוּ וקָחוּ לָכֶם צֹאן” (שְׁמוֹת פָּרָק י"ב פְּסוּק כ"א).

**“Mashach”** – On the first day, we read about the sacrifice of the *Korban Pesach* in Egypt, where Moshe said to the Jews: “*Mish'chu* (Draw forth) and acquire for yourself sheep” (*Shemot* 12:21);

“שׁוֹר אוֹכֵשֶׁב אוֹעֵזוּ כִּי יוֹלֵד, וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ” (וַיִּקְרָא פָּרָק כ"ב פְּסוּק כ"ז).

**“Tora”** – On the second day, a portion of *parashat Emor* is read, and the first with verse begins with the word “*shor*,” which is Hebrew for the Aramaic “*Tora*” (*VaYikra* 22:27);

“קַדֶּשׁ לִי כָל בְּכוֹר” (שְׁמוֹת פָּרָק י"ג פְּסוּק ב').

**“Kadesh”** – On the third day, the selection beginning “*Kadesh* (sanctify) to Me every firstborn” (*Shemot* 13:2);

אִם כֶּסֶף תִּלְוָה אֶת עַמִּי” (שְׁמוֹת פָּרָק כ"ב פְּסוּק כ"ד).

**“Be'Chas'pah”** – On the fourth day, a selection from *Parashat Mishpatim* is read, from the *pasuk* “When you lend *keseif* (money) to My people” (*Shemot* 22:24);

“וַיֹּאמֶר ה' אֶל מֹשֶׁה פְּסָל לָךְ שְׁנֵי לַחַת אֲבָנִים...” (שְׁמוֹת פָּרָק ל"ד פְּסוּק א').

**“Peh'sahl”** – On the fifth day, the verse beginning “And God said to Moshe: *Peh'sahl* (carve) for yourself two stone tablets” (*Shemot* 34:1);

“וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי” (בְּמִדְבַר פָּרָק ט' פְּסוּק א').

**Be'Madbara** – On the sixth day, the selection on the *Korban Pesach Sheini*, which begins with the verse “And God spoke to Moshe in *midbar* (desert) Sinai” (*Bamidbar* 9:1);

קוֹרְאִים עַל קְרִיעַת יַם סוּף בְּפִרְשַׁת בְּשַׁלַּח.

**Shelach** – On the seventh day, a selection is read about the parting of the red sea, from *Parashat Beshalach*.



# גְּלִילַת סֵפֶר תּוֹרָה

## DAF 32: LAWS OF ROLLING UP AND DRESSING A TORAH SCROLL



After the Torah reading is concluded, the scroll is raised for all to view before it is rolled closed. On this *daf*, we learn how a Torah scroll is to be rolled. The *Mag'bi'ha* (person who raises the Torah) needs to raise the scroll so that the writing faces him, and never the opposite. In addition, when *gellilah* (closing a Torah scroll) is performed, the seam binding together the parchment is positioned in between the two *atzei chayim* (wooden scroll handles). The Torah is not made of one, single exceptionally long *klaf* (parchment). Rather, the Torah is made of many parchment panels sewn together. Rolling the seam to the center is important, so that if, heaven forbid, the scroll is mishandled or overly tightened, it would come apart along the seam and not risk tearing the written text (according to both the *Shulchan Arukh* and the Rama, *Orakh Chayim* #147).

**B'Sha'ah  
Tova –**  
We complete learning  
**Masechet Megillah!**

**הדרן עלך  
Masechet  
Megillah**  
we have learned from you,  
and we will return  
to learn from you again.

Please  
join us in learning  
**Another  
Masechet**

## QUESTIONS OF THE WEEK

1. Which part of the Torah do we read on the third day of *Pesach*?

2. Why does the person doing *Gellilah* need to make sure that the stiches are in the middle?

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