

Daf 72: בְּרִית מִלָּה בְּשַׁבָּת – Circumcision on Shabbat

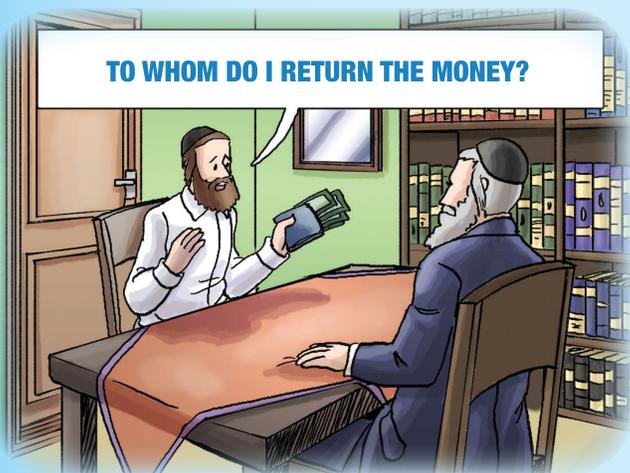


The *Brit Milah* of a Jewish baby born on Shabbat (if, God willing, all is well) should take place on the following Shabbat – as the *mitzvah* calls for the *Brit Milah* to be performed on the 8th of the infant's life. Furthermore, the Torah stipulates that performance of a *Brit Milah* at

the designated time overrides the ban on *Melacha* on Shabbat. When a *Brit Milah* is scheduled to take place on Shabbat, the *Mohel* (one who performs the circumcision) is required to bring any necessary equipment to the location of the *Brit* before Shabbat. The family of the newborn is also required to prepare accordingly, so that the *Brit* takes place in accordance with the *halachot* of Shabbat.

Daf 73: גְּנֵבַת כֶּסֶף מִגֵּר צֶדֶק – Theft of Money from a Righteous Convert

An individual who gave false testimony, wrongly claiming he did not steal, is required to return the stolen money and sacrifice a *Korban Asham* (guilt offering) to atone for his lie.



In the case where an individual stole money from a *Ger Tzedek* (righteous convert) and that *ger* dies without leaving any heirs, such that there is no individual to whom the money could be returned, the thief is obligated to return the stolen money to the *kohanim*.



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 72

מן התלמוד:

סדר קודשים, מסכת מנחות, דף ע"ב:

”קוצרין מפני הנטיעות ומפני בית האבל ומפני בית המדרש. מאי טעמא? קצירכם אמר רחמנא, ולא קציר מצוה“

Translation

Kotzrin ... We reap
Ha'netiyot ... The saplings
מאי טעמא? ... What is the reason?

Explanation

It was forbidden to harvest the crop of new grain before offering the *Minchat HaOmer* in the *Beit HaMikdash*. However, it was permissible to harvest grain for an irregular purpose. For example, to prevent damage the other plants, or to clear space for a house of mourning or the *Beit Midrash*. Though harvesting grain for the mundane needs of an individual was prohibited, harvesting to fulfill another *mitzvah* was permitted.

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**Daf 74: ביהן מקריב את הקרבן של עצמו –
Kohen Offers His Own Sacrifice**

Someone who violates certain types of prohibitions *b'shogeg* (inadvertently) is obligated to offer a *Korban Chatat* (sin offering). If a *kohen* violated a prohibition, who would be responsible to offer the *Korban Chatat* on the *kohen's* behalf? According to the Talmud, a *kohen* can offer the *Korban Chatat* on his own behalf — i.e., the *kohen* atones for his sin by means of the *korban* he, himself, would sacrifice. The *kohen* could go to the Holy Temple and perform the service for his own personal sin-offering anytime he wished, even if it was not during his own *mishmar* (priestly watch).



Daf 75: "שֶׁהַחֵיָנוּ" – "Who Has Sustained Us"

שֶׁהַחֵיָנוּ

This *daf* reveals an unusual instance where a *kohen* would recite the "She'he'che'yanu" blessing over *matzah* (and not during Pesach):

The *Mincha* (meal offering) in the *Beit HaMikdash* is composed of *matzah* and not bread. A *kohen* who sacrificed a *Mincha* for the first time in his life would be obligated to recite *She'he'che'yanu* in addition to the *HaMotzi* blessing before partaking of the unleavened breads.

Daf 76: "שִׁיפָה" ו"בְּעִיטָה" – "Rubbing" and "Striking"

The *Mishnah* recalls the arduous labor invested in preparation of the *Mincha* (meal offering) to honor *HaShem*. The *Mishnah* states: "All meal offerings require rubbing 300 [times] and striking 500 [times with one's fist or palm]."



What are the meanings of these words — "Sh'eefa" (rubbing) and "Be'eetah" (striking)?

"Sh'eefa" — The wheat stalks are rubbed by hand, after being placed down on a utensil.

"Be'eetah" — Using a tightly closed fist, one pounds the wheat stalks with the backs of the knuckles.

This procedure was done 500 times, in order to separate the wheat kernels from the chaff.

★ | **This Week in Jewish History**

Israeli-Jordanian Peace Agreement

(October 26th 1994)

The State of Israel declared its independence in 1948. Almost immediately after the announcement, Transjordan (now Jordan) invaded and a war began between the two countries that technically continued until 1994. After Jordan officially gave up any claim to the West Bank (Judea and Samaria) and Israel entered into the Oslo Accords, the path was clear for Jordan and Israel to enter into a peace agreement.

American President Bill Clinton pressured the Jordanians and in July 1994, Israel and Jordan entered into an agreement, as a first stage towards peace. Over the next three months, the two countries negotiated a genuine peace treaty and on October 26, 1994 it was signed by Prime Minister Yitzhak Rabin for the State of Israel and Prime Minister Abdul Salam Majali for the Hashemite Kingdom of Jordan. In the agreement borders were delineated and full diplomatic relations were established, which continue today.



U.S. President Bill Clinton watches Jordan's King Hussein and Israeli Prime Minister Yitzhak Rabin shaking hands, October 1994. Photo Source: Israel Government Press Office.

Daf 77: פיקוח על המכירים – Price Monitoring



A person is not permitted to sell an item to an unsuspecting and uninformed buyer at a price that is significantly more expensive than the true value of that item. Furthermore, there are certain cases in which the buyer is permitted to demand cancellation of the sale, if he had paid more than 1/6th above the generally-accepted price for that purchased item.

However, if the seller says to the buyer: "I bought this item for \$10, but I will sell it to you for \$100" and the buyer agrees, then the seller has not violated any *issur* (prohibition) — since the buyer is aware s/he is paying a particularly high price for the item being purchased.

In *Hilchot Mechira* (laws governing sales), Rambam writes that a *Beit Din* must appoint *mefakchim* (supervisors) to check and monitor that salespeople do not significantly overprice merchandise. This ruling only applies to food items that people needed for sustenance — e.g., oil, flour and wine.



Daf 78: מנחת חינוך – Inaugural Meal Offering

A *kohen* who begins service in the *Beit HaMikdash* for the first time was required to offer a *Minchat Chinuch* (Inaugural Meal Offering). The *Minchat Chinuch* is regular grain offering (prepared on a pan or griddle). It is called *Minchat Chinuch* because this meal offering inaugurated the *kohen* into his important new position.

When the *Beit HaMikdash* is rebuilt, all the *kohanim* will be considered new. Therefore, at that time, all *kohanim* will be required to offer a *Minchat Chinuch*, as they begin service in the *Beit HaMikdash*.

Which *kohanim* offered the *Minchat Chinuch* twice in their lives? Any young *kohen* who served at the final years of the First Temple offered his first *Minchat Chinuch* there. If he was blessed with longevity and was still alive seventy years later when the Second Temple was rebuilt, he performed the *Minchat Chinuch* again. His earlier Inaugural Offering did not qualify him for service in the new Temple, hence he needed to bring the offering anew.



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Look closely at the illustration and answer the following questions:

1. Who is the woman in illustration and what is she doing?
2. Who is the man behind her and what is he thinking?
3. Who is the baby in the thought bubble and how is he connected?
4. Who is the couple sitting with the children in the yard in the background?



1) Hannah is praying to have a child; 2) Eli, the Kohen thinks Hannah is drunk; 3) The baby is Samuel, to whom Hannah gave birth; 4) Elkana (Hannah's husband) and Penina (Elkana's other wife) with their children.

Dvar Torah for the Shabbat Table



At the beginning of our *parasha*, God revealed Himself to Abraham as the elderly forefather sat at the entrance to his tent in the heat of the day. Then, Avraham saw three people walking in the desert. He jumped up and ran toward them to bring them into his house. From Avraham's interaction with God, our sages learned that "hospitality is greater than receiving the presence of the *Shekhina*. How so? Avraham Avinu was in the middle of *Kabbalat HaShekhina* (receiving the Divine Presence) when he effectively put his audience with God on hold so that he might properly receive guests.

Even with the profound importance of the *mitzvah* of *Hachnassat Orchim* (hospitality), how can we say that it more important than receiving the Divine Presence? Why did Avraham leave God in the middle of his visit to run and receive guests?

The Maharal of Prague explains that this situation is not a case of two different things, where doing one causes an individual to stop doing the other. Rather, *Hachnassat Orchim* is another manner of *Kabbalat HaShekhina*! When a person welcomes guests, s/he adheres to Divine attributes, and thus, in one act, s/he simultaneously receives guests along with the Divine Presence.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is the "Minchat Chinuch" and who offered it?
2. What is "Sheefa" and what is "Be'eetah"?
3. When it permissible for a person to sell an item at a significantly higher price than the true value of that item?

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

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