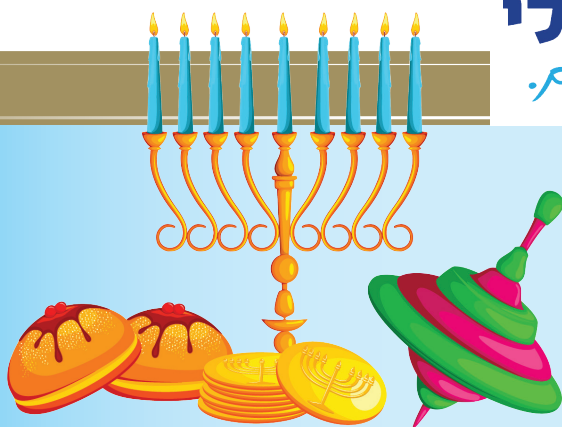


# תלמוד ישראלי

Daf Yomi For US

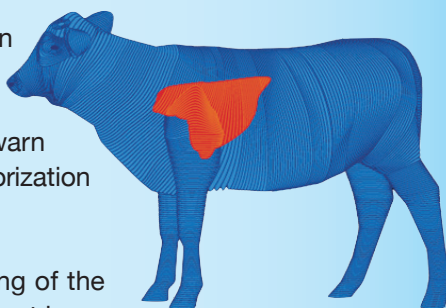
Seder Kodashim | Masechet Chullin 5-11 |  
Shabbat Miketz | 24-30 Kislev (Dec. 2-8)



הם חנוכה  
סמתי!

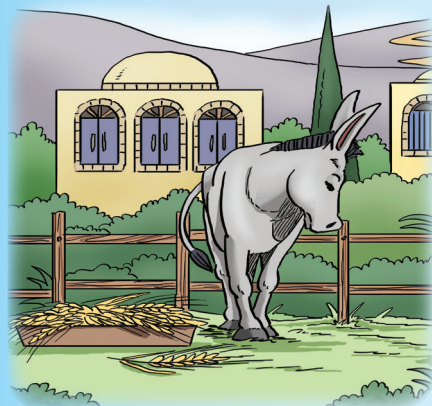
## Daf 5: בדיקת הראה – Examination of the Lung

It is only permissible to eat meat that has been slaughtered by a *shochet* (ritual butcher) who is a *yireh shamayim* (God-fearing individual). *Poskim* (halachic authorities) warn that it is *assur* (prohibited) to grant authorization hastily to an irresponsible individual.



After *shechita* has been performed, the lung of the animal must be examined to ensure it has not been punctured and has no disease. If the lung has a puncture, or if disease is found, then the animal is deemed *treifa* (not fit, unkosher).

## Daf 6: מזון לבהמות – Food for Animals



The Talmud states that God not only prevents *tzadikim* from inadvertent *aveirot* (transgressions), He even protects their animals unintended religious trespass.

What sort of *aveirah* could an animal perform? Are animals responsible for *mitzvot* and *aveirot*? There are certain foods that animal owners are obligated to prevent their animals from eating — e.g., it is prohibited to feed an animal grains or produce from which *terumot* and *ma'asrot* (tithes) have not yet been set aside.

Does everyone who purchases food for their animals need to set aside *terumot* and *ma'asrot* from such food? It depends upon the type of foodstuff. If it is something that people eat, then the owner must indeed set aside *terumot* and *ma'asrot* (e.g., if the animal eats barley, and the like). However, in the case of straw or hay there is no need to set aside *terumot* and *ma'asrot*.

Regarding Rabbi Pinchas Ben Yair, the Talmud relates that his donkey refused to eat barley classified as "*damai*" (grains from which it is uncertain whether *ma'asrot* have been taken).



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET CHULLIN  
daf 6

מן התלמוד:  
סדר קודשים, מסכת חולין, דף ו':

"אפשר בא אסא ולא ביערו, בא  
יהושפט ולא ביערו? והלא כל עבודה  
זרה שבעולם אסא ויהושפט ביערו!  
אלא מקום הניחו לו אבותיו להתגדר בו"

### Translation

... *Bi'arum* ... They eliminated, destroyed

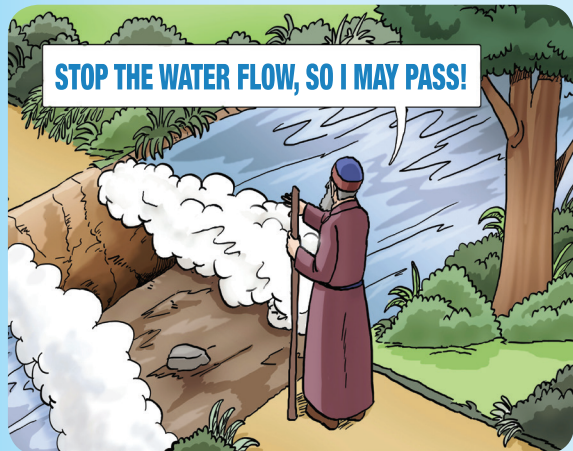
### Explanation

The Talmud asks how it is possible that King Hezekiah, a chronologically late Judahite king, destroyed the copper snake the Israelites worshiped. After all, King Asa and King Jehoshaphat — who lived before Hezekiah — were righteous and were said to have destroyed all of the idol worship during their time. The Talmud answers that King Asa and King Jehoshaphat started the process, but intentionally did not finish the job, so that their sons could also take part in eliminating idolatry and thereby distinguish themselves too.

## 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 7: רַבִּי פִּנְחָס בֶּן יָאִיר – Rabbi Pinchas Ben Yair



Once, the *Tanna* Rabbi Pinchas Ben Yair set out to redeem several Jews taken captive by non-Jews. On the way, he encountered a river that was impossible to cross. Rabbi Pinchas Ben Yair called out to the river: “Stop the flow of your waters and allow me to pass!” A miracle occurred on his behalf. The water stopped flowing and Rabbi Pinchas Ben Yair crossed the river.

When Rabbi Pinchas reached the far bank of the river, he saw a Jew with bundles of dried wheat designated for baking Passover *Matzot*. It was prohibited to get these bundles of dried wheat wet, lest they turn into *chametz* (leaven), which is not permissible during Passover. Once again, Rabbi Pinchas Ben Yair called out to the river: “Stop your waters for him too, because he is engaged in the performance of a *mitzvah*!” The river stopped the flow of its waters for this Jew as well. Once he had safely crossed over, only then did the river continued to flow.

Then, Rabbi Pinchas Ben Yair saw an non-Jew merchant who sought to cross the river. The rabbi also requested that the river stop for the non-Jew. Why? So it would not be said that Jews do not respect their fellow travellers.

## Daf 8: חַמֵּי טְבֵרְיָה – The Hot Springs of Tiberias



The hot springs of Tiberias are mentioned on this *daf*. There are 17 springs located near the city of Tiberias, which have been known since ancient times to have medicinal properties because of the minerals and salts found in them. To this day, many visit these springs to bathe in them and promote good health.

The Sages mention the Tiberias hot springs in several places. According to legend, these springs are the remnants of the great boiling waters of the deep which originally burst forth in the days of Noah and the flood. In *Masechet Pesachim*, the sages ask why in Jerusalem there are no springs like the hot springs of Tiberias? Answer: If such springs existed in Jerusalem, then the *Olei HaRegel* (holiday pilgrims) would trek to the holy city primarily for the springs and not for the *mitzvah* of *Aliyah La'Regel* (religious pilgrimage).

## ★ | Made In Israel

### Safed Candles

Founded by: Moshe Shachar

On Chanukah, *Chag Ha'Urim*, we light beautiful *chanukiyot* to remember the miracle of the *menorah* and the re-dedication of the Second *Beit Hamikdash*. The concept of *Hiddur Mitzvah*, which originates from *Shmot* 15:2, means to beautify a *mitzvah*. This can be achieved, for example, by using a most gorgeous *etrog* on Sukkot, a beautifully illustrated *Haggadah* on Passover, or a magnificent *chanukiyah* on Chanukah.

Safed Candles, which opened its doors over 30 years ago in the Old City of *Tzfat*, produces stunning candles from beeswax and paraffin. Moshe Shachar originally founded the company in *Tzfat* to offer employment to locals.

The candles are artistic masterpieces. They can be used for Shabbat, holidays, *Havdallah*, and of course, Chanukah. Safed Candles also designs Judaica and sculptures, all created out of wax! All of Safed Candles products are hand-made in *Tzfat* and in nearby *T'veria* (Tiberias) using environmentally friendly materials.

**Thank you Israeli artists for making the most beautiful candles to help Jews around the world fulfill Hiddur Mitzvah!**



Candles from Safed Candle Factory





## Daf 9: מָה צָרִיךְ לְלַמֵּד תַּלְמִיד חָכָם? – What Does Every Torah Scholar Need to Learn?



What does every *talmid chacham* (Torah scholar) need to learn? Of course, every *talmid chacham* must be proficient in *Torah She'bich'tav* (Written Torah) and *Torah She'be'al Peh* (Oral Law). However, in addition, a *talmid chacham* must have expert knowledge and training in practical matters.

Rav Yehuda said in the name of Rav that a *talmid chacham* must learn three things: Hebrew writing, *shechitah* (ritual slaughter), and *milah* (circumcision) — so that the *talmid chacham* could sign his name if he sat on a *Beit Din* or had to testify (in those days not everyone could write) and would be able to ritually slaughter animals and circumcise infant boys, when necessary. Rav Hanania bar Shamlai added three more things in the name of Rav: A *talmid chacham* needs to know how to knot *Tefillin*, and how to make the blessings for grooms, and how to tie *tzitzit*. With such skills, he is able to prepare items of daily ritual observance and can solemnize weddings with the appropriate blessings.

## Daf 10: סְכִנְתָּא חֲמִירָא מְאִיסוּרָא – We Are More Stringent About Danger Than Prohibitions



On this *daf*, the sages teach us an important rule — “*Sakanta chamira mi-isura*” (Regulations concerning [life-threatening] danger are more stringent than regulations regarding ritual prohibitions). This means that while we must be very careful not to commit an *aveirah* (transgression), we must be even more careful not to endanger lives.

Therefore, when there is any doubt as to whether or not loaves of *terumah* (priestly gifts) touched something impure or not, we are lenient about the matter and treat the loaves as pure. However, when it is doubtful whether a snake drank from water and poisoned it, the water is absolutely forbidden to drink because of the potential danger. From this example, we see how careful the Torah is to preserve our lives and our health.

## Daf 11: רוב – Majority

There are two halachic paradigms regarding “*rov*” (majority):

If a mixture is made up of a portion of a *ma'achal mutar* (permissible food) and a portion of a *ma'achal assur* (prohibited food), we follow the majority — meaning: if the majority of the mixture is kosher (fit) then it is permissible to eat the entire mixture, because the *mee'oot he'asur* (prohibited minority portion) becomes *batel* (voided) by the *rov ha'mutar* (permissible majority portion). However, if the majority of the mixture is *assur*, then it is *assur* to eat any of the mixture. (CONTINUED ON P. 4)



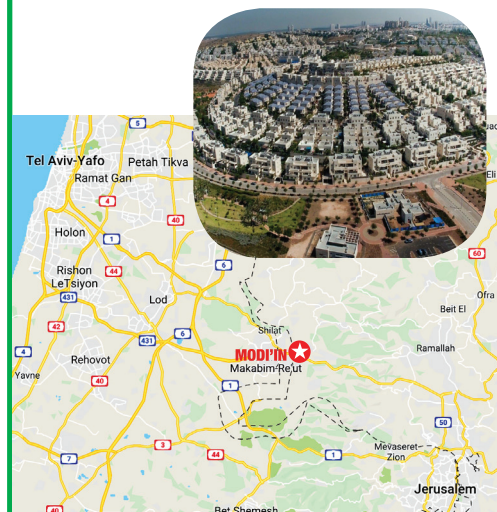
## On The Map of Israel

### Modi'in

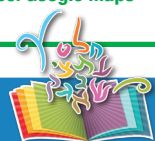
Modi'in was founded in 1993 and since then has continued to grow exponentially. Centrally located between Jerusalem and Tel Aviv, the city is about 20 miles from each. The Maccabean revolt against the Seleucid army from whence the events of Chanukah began on the same land that makes up today's Modi'in.

Modi'in is a planned city, built around a central hub. The 90,000+ people who live in Modi'in enjoy plenty of green spaces and parks, playgrounds, and commercial areas including shopping, schools, places of entertainment and more. Approximately 20% of Modi'in's residents are native English speakers. The city has become popular with *olim* and native Israelis alike and is expected to gain thousands of new residents in the next decade.

Modi'in is an example of an important ancient city that was brought back to life with the miracle of today's modern Israel.



Aerial view of Modi'in. Photo Source: [modiin.mun.il](http://modiin.mun.il)  
Map of Modi'in. Photo Source: Google Maps



(DAF 11 ... CONTINUED FROM P. 3) There is another case of majority called "Kol d'parish — merubah ka parish" (anything that is separated is assumed to have been separated from the majority type). For example, if a package of meat was found on a street where nine kosher butcher shops and one non-kosher butcher were located and we do not know from which butcher the meat came, we rule thusly: This package of meat was separated (from its source) and it more than likely came out of one of the nine kosher stores, which make up the majority, therefore it is permissible to eat that meat.



Look closely at the illustration and answer the following questions:

1. What event is depicted here?
2. When did the event in the illustration take place?
3. Where did the event in the illustration take place?
4. Who is the man fighting next to the legs of the elephant?

(1) The battle of the Hasmoneans against the Greeks; (2) This battle took place from 165-167 BCE; (3) The fighting took place in Beit Zechariah — between Jerusalem and Hebron; (4) The man is Elazar, brother of Judah the Macabee, who was killed during that battle, by the elephant.

## 📖 | Dvar Torah for the Shabbat Table

### פֶּרֶשֶׁת מִקֵּץ

When the Torah describes Pharaoh's dream, it states: "And Pharaoh dreamed a dream, and behold, he was standing on the Nile." In contrast, when Pharaoh retells the dream to Yosef, he adds a word and says, "In my dream, here I stood on the [river] bank of the Nile."

What is the word "[river] bank" meant to teach and symbolize? Answer: There was significant change in Pharaoh's worldview. Until Yosef came to the house of Pharaoh, the Egyptian king saw himself as the supreme ruler, omnipotent, omniscient, who even ruled over the most important and sacred resource in Egypt — the Nile. Therefore, in his dream, he saw himself on the Nile, meaning, on top of it.

However, when Yosef arrived at the house of Pharaoh, everything changed. Pharaoh understood that a unique person stood before him, one who was greater than him. Therefore, he changed his statement by adding a one extremely significant word. He recognized that he does not stand on the river; he is not above it. Rather, he described a dream in which he stood on the bank of the river, i.e., beside it.



## ?? QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What must a *talmid chacham* learn?
2. What is the meaning of the phrase: "Sakanta chamira me'isura"?
3. What is the meaning of the phrase: "Kol d'parish — merubah parish"?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win an AMAZON \$50 GIFT CARD!

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TEL. 914/413-3128