

Seder Kodashim | Masechet Temurah 30-34 and Masechet Keritot 2-3  
Shabbat Parashat Eikev | 17-23 Av (Aug 18-24)

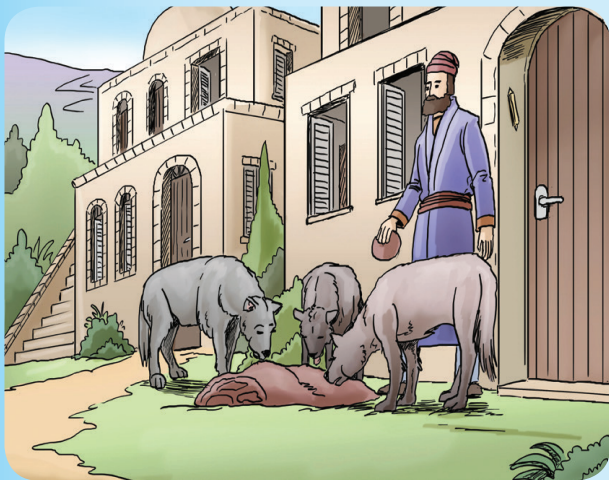
## 🟡 Daf 30: "מִחִיר כֶּלֶב" – "The Exchange of a Dog"

The Torah forbids the donation of the proceeds from the sale of a dog to the *Beit Hamikdash*. For example, if an individual acquired an ox in exchange for a dog, that ox would not be fit to be offered as a *korban* (sacrifice) on the *miz'be'ach*.



Does the same law hold true regarding donations to a synagogue? Is it permissible to utilize an item in a synagogue ritual that had been acquired in exchange for a dog? Both Rabbi Yerucham, one of the great *Rishonim*, as well as the Rema (Rabbi Moshe Isserles) ruled it was prohibited to perform rituals in a synagogue with any item acquired in exchange for a dog.

## 🔴 Daf 31: בֶּשֶׂר טֵרֵפָה לְכֶלֶבִּים – Feeding Non-Kosher Meat To A Dog



On multiple occasions, the *Gemara* in *Masechet Temurah* presents a debate as to whether an animal, designated as a *korban*, that turns out to be both blemished and *treifah* should be redeemed or not. In such cases, it is arguably inappropriate to redeem the animal because, even after slaughter, the meat could still not be eaten by people; it could only be served to dogs.

Why would the Talmud encourage giving *treifah* meat to dogs? According to Rashi's commentary in *Masechet Pesachim*, it is a *mitzvah* to feed *treifah* meat to dogs, as a reward for their not barking or causing trouble for *B'nai Yisrael* during the Exodus from Egypt.

Why would the dogs in Egypt have an unusually strong need to bark? According to legend, the plague on the firstborn afflicted dogs as well. The dogs were profoundly sad over the loss of their firstborns and wanted to bark. However, God decreed that the dogs may not bark, so as not to cause trouble for *B'nai Yisrael* as they fled from Egypt.



## FROM THE TALMUD SEDER KODASHIM MASECHET KERITOT DAF 3

מן התלמוד:

סדר קודשים, מסכת כִּרְתוֹת, דף ג':

”אמר ליה כדנתיא: וחובר חבר —  
אחד חובר גדול ואחד חובר קטן,  
ואפילו חובר לנחשים ועקרבים חייב”

### Translation

כדנתיא ... K'd'tanya ... As it was taught in  
the *braita* (tannaitic teaching,  
found outside our *Mishnah*)

נחשים ... Nechashim ... Snakes

עקרבים ... Akravim ... Scorpions

### Explanation

On this *daf*, the *Gemara* relates the *issur* (prohibition) of “*v'chover chaver*” (one who gathers together) — i.e., an *issur* against a type of sorcery meant to charm together two types of animals (e.g. snakes and scorpions).

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## Daf 32: רַבִּי יוֹחָנָן – Rabbi Yochanan

Rabbi Yochanan, the greatest *Amora* of *Eretz Yisrael*, lived during the second Amoraic generation. Rabbi Yochanan became one of the primary leaders of his time. His halachic rulings were revered by the *Chachamim* in both *Eretz Yisrael* and Bavel (Babylonia). Rabbi Yochanan established a yeshiva in Tiberias and served as its Rosh Yeshiva for many decades. Shimon ben Lakish was one of Rabbi Yochanan's students, eventually becoming a long-term disciple and friend.

Rabbi Yochanan had numerous students, including: Rav Ami, Rav Assi, Rav Hiyya Bar Abba, and many others who were the preeminent Torah scholars of their generation and heads of various other yeshivot.

## Daf 33: אֶפֶר הַחֶמֶץ בַּפֶּסַח – Ashes of Leavened Bread During Pesach

If any *chametz* (leavened bread) was found during Pesach, it was to be burned immediately. Once the *chametz* had been burned, was it permissible to benefit from the ashes, or was it prohibited to benefit from the ashes of *chametz*, just as it is prohibited to benefit from the *chametz* itself? *Tur Orach Chaim* Chapter 445 relates that Rabbi Yehudah and the *Chachamim* debate the answer to the question on this *daf*. Rabbi Yehudah contends that after the *chametz* is turned to ashes, it is permissible to benefit from them, while the *Chachamim* maintain that one may never benefit from *chametz*, even after it is reduced to ashes.

## Daf 34: סִפְקָא שְׁהֵתִירָא – Clarity After Doubt

An individual came to the *Beit HaMikdash* with a “*Korban Asham Talui*,” (a sacrifice offered by a person who was uncertain whether or not they had committed a violation that would make them liable for *karet*, i.e., a penalty of Divine punishment, cutting off of the soul). The *kohen* received the individual with the designated animal, checked to ensure the offering had no blemishes, and proceeded to perform *shechita* on the animal. The *kohen* then collected blood from the designated animal. Just a moment before the *kohen* was to sprinkle the blood on the *miz'be'ach*, it became clear to the individual, without a shadow of a doubt, that he had not committed the *aveira* (transgression) in question.

Once there is no longer any doubt about a person's past behavior [there was no sin], the blood of the *Asham Talui* must not be sprinkled on the *miz'be'ach*, because the owner of the *korban* is no longer obligated to bring it. In such a case, the *korban* is burned, and its blood is not sprinkled.

*Daf 34* is the final *daf* of *Masechet Temurah*.



## ON THE MAP OF ISRAEL

### THE SHRINE OF THE BOOK ISRAEL MUSEUM

The Israel Museum is located in the Givat Ram neighborhood of Jerusalem, adjacent to the Knesset, and the seat of Israel's government. Established in 1965, the museum's incredibly comprehensive collection showcases, among other artwork, archeology from *Eretz Yisrael*.

One of the most well-known archeological findings were the Dead Sea Scrolls, which were discovered in 1947 by Bedouin at Qumran, on the northwestern shores of the Dead Sea. Three of the scrolls were immediately purchased by archaeologist Eliezer Sukenik on behalf of the Hebrew University. A few years later, his son, Yigael Yadin, brought the scrolls to Israel.

The over two-thousand-years-old Scrolls were mostly written in Hebrew, with a small number in Aramaic and Greek. The Biblical portions of the manuscripts represent the earliest written evidence for the text of the *TaNakh*.

The Dead Sea Scrolls are housed in a unique dome-shaped building that was designed by American Jewish architects Armand P. Bartos and Frederic J. Kiesler.



Shrine of the Book  
at the Israel Museum in Jerusalem.  
Photo Source: Wikipedia





מַסֶּכֶת כִּרְיֹת  
פֶּרֶק א' – שְׁלִשִּׁים וְשֵׁשׁ  
TRACTATE KERITOT Ch. 1 — Thirty-Six

**Daf 2: מַסֶּכֶת כִּרְיֹת –  
Masechet Keritot**

There are certain punishments the Torah did not place in the hands of the Beit Din to administer. Rather, the Torah determined certain cases were punishable by *karet* (a penalty of Divine punishment, cutting off of the soul). *Masechet Keritot* opens with a listing of the offences for which the penalty is *karet*, as well as the *halachot* related to the implementation of the *karet* punishment — (from the word *keritah*, “cutting off”).

Rambam posits that there are three types of *karet*:

“*Karet Kal*” (mild ‘cutting off’): where the offender dies before their time, but retains their place in *Olam Haba* (World to Come) and still merits *techiyat ha’metim* (resurrection of the dead).

“*Karet Chamur*” (more serious ‘cutting off’): where the offender lives a full life, but does not merit *Olam Haba*.

“*Karet HaChamur Be’Yoter*” (the most severe ‘cutting off’): where the offender’s life is cut short and their soul is excluded from *Olam HaBa*.

However, the penalties are different for a *Chozer B’Teshuvah* (person who has repented). According to Rambam in *Hilchot Teshuvah*, even an individual who was banned from *Olam Haba*, can regain that privilege if they were to do *teshuvah*. The importance of *teshuvah* supersedes all considerations.

**Daf 3: אֵיךְ אֶפְשֶׁר לַעֲבֹד עֲבוּדָה זָרָה בְּשׁוֹגְגָה?  
Unintended Practice of Idol Worship**

How is it possible for someone to perform an act of *Avodah Zarah* (idol worship) unintentionally? The question is discussed on this *daf*. The question does not pertain to a person who accidentally walks into a house of idol worship, under the misconception it was a synagogue, and prays to *HaShem* there. Such an individual did not commit any *aveira* (transgression), since the person had no premeditated intention to bow down to idols.

Rather, the question about unintended idol worship involves the following scenario: A person bowed to an idol, not of their own desire to do so, but in order to honor an influential individual, under the mistaken belief that doing so as a sign of respect is not prohibited.



## WHO'S WHO?

### YIGAEEL YADIN (1917-1984)

Yigael Yadin was born in Jerusalem and joined the *Haganah* at the age of 15, where he became a key figure in its leadership. He helped devise many of the strategies used during Israel's War of Independence and was the IDF's second Chief-of-Staff. After retiring the army, Yadin studied archeology Hebrew University and received a PhD based on his thesis on the Dead Sea Scrolls. He was awarded the Israel Prize in 1956.

Yadin remained involved in Israel's military affairs. In 1967, Yadin served as military advisor to Prime Minister Levi Eshkol. Yadin served on the Agaranat Commission, which was set up to investigate failings of IDF in the prelude to the Yom Kippur War. David “Dado” Elazar was Chief of Staff during this painful war. Elazar began his military career in the *Palmach*, and continued to fight in all of Israel's wars through 1973. Yigael Yadin expressed regret after Elazar's death that the public did not read all that the panel wrote of Elazar's conduct of the war after the initial attack. Elazar is considered to be one of Israel's greatest field commanders.

Yigael Yadin is remembered as a dedicated military leader and a talented researcher whose important work has had a profound impact on the Jewish people.



Yigael Yadin. Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who is the man sitting in the jeep? What was his nickname and what was his role in the military?
2. What hint does the date on the jeep provide and what is the connection between that date and the Jew praying on the right side of the vehicle?
3. Which flags are shown in the illustration and how are they related?



1) David Elazar, nicknamed "Dado," who served as IDF Chief of Staff; 2) 1973 was the date of the Yom Kippur War and the Jew is davening the Yom Kippur prayers; 3) Flags of Israel, Syria and Lebanon are depicted. These are the countries that fought in the Yom Kippur War. David Elazar was Chief of Staff during the Yom Kippur War.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. How is it possible to accidentally perform *Avodah Zarah*?
2. According to the Ramban, what are the three types of *karet*?
3. Who offers a "*Korban Asham Talui*"?

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 EIKEV

“וְהָיָה  
עֵקֶב תִּשְׁמָעוֹן”

The sense of hearing has a very central role in *Sefer Devarim* (Book of Deuteronomy), as is seen in the beginning of *Parashat Eikev*, which opens with the obligation to hear the word of God — “And it will be, because you will *hear* (heed) [these ordinances] ...” (Devarim 7:12).

Hearing is central. The famous verse *Shema Yisrael*, is recited twice daily: “Hear O Israel, *HaShem* is our God, *HaShem* is One.” There is also the powerful statement made by *B’nai Yisrael* at the foot of Mount Sinai — “*Na’aseh v’Nishma*” (we will do and [then] we shall hear [understand]).

What is the significance of hearing and why does this human sense occupy such an important place in the Torah? Unlike the sense of sight, which deals with things as they are perceived outwardly, hearing is how we internalize our surroundings, through deep listening and paying attention.

Serving God is not based only on external obedience, but on internalization of life norms and maintaining a personal connection. Therefore, the Torah emphasizes hearing; calling for the kind of hearing that enters our hearts, and that obliges us to go out and fulfill God’s commandments.