

## דף 14: שדה אַחוּזָה ושדה מִקְנָה – An Ancestral Field and an Acquired Field

“*Sadeh Achuza*” (an ancestral field) refers to a field in *Eretz Yisrael* whose owners inherited the land from generations of direct ancestors dating back to the days of Yehoshua Bin Nun who apportioned *Eretz Yisrael* among the *shvatim* (tribes). The term “*Sadeh Achuza*” comes from the word “*Acheeza*” (holding), because it refers to land that belonged to (or was held by) a family that was granted the land in perpetuity. Even if such land is sold, it returns to the ownership of the seller during the *Yovel* (Jubilee).



“*Sadeh Mik'neh*” (an acquired field) is a field purchased from a family who owned a *Sadeh Achuza*. A “*Sadeh Mik'neh*” would only belong to the individuals who acquired it until the *Yovel*, at which point ownership of the field would revert back to its initial owners.

## דף 15: איסור לשון הרע – The Prohibition Against Malicious Speech

The *Mishnah* states: The punishment imposed on our ancestors in the wilderness was due to *Lashon Hara* (malicious speech). The harsh sentence suffered by the generation that left Egypt -- none would live to enter *Eretz Yisrael* -- was decreed because of the sin of *Lashon Hara* spoken by the *meraglim* (spies) in their malicious report about the land.



According to tradition, God created the tongue differently from other appendages. All other appendages stand upright, prepared to carry out the task they were created to perform. By contrast, the tongue lays horizontally and with obstacles placed in its path to guard speech. All other appendages are external and not hidden. However, the tongue is hidden behind two guardians (i.e., lips and teeth). These safeguards are intended to aid human beings seeking to avoid violation of the *issur* (prohibition) against *Lashon Hara*.



### FROM THE TALMUD SEDER KODASHIM MASECHET ARACHIN daf 14

מן התלמוד:

סדר קודשים, מסכת ערכין, דף י"ד:

”אחד המקדיש בחולת המחוז  
ואחד המקדיש בפרדיסות סבסטי,  
נותן זרע חומר שעורים בחמשים  
שקל כסף”

### Translation

חולת המחוז ... *Cholot HaMachoz* ... [low-quality]  
sands of the district

פרדיסות סבסטי ... *Pardesiyot Sabseti* ... [high-quality]  
orchards of Sebastia

### Explanation

A person who dedicated a field to the *Beit HaMikdash* and wants to redeem that field, is required to pay a fixed sum — whether the field was an inexpensive or very costly property.

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## Daf 16: חטא לשון הרע – The Transgression of Malicious Speech

The punishment of the skin disease, *Tza'ra'at*, afflicts human beings because of the transgression of *Lashon Hara* (malicious speech). Rabbi Yehoshua Ben Levi was asked: Why is it so that a person afflicted with *Tza'arat*, in contrast to other types of *t'may'im* (ritually unclean individuals), is required sit in isolation outside the communal camp?



Rabbi Yehoshua Ben Levi responded that *Lashon Hara* causes division and separation between people. (The listener and the person who is the object of the malicious speech are likely to be on bad terms subsequently.) For this reason, the Torah says a person who utters *Lashon Hara* should be separated from all the other people and sit outside the communal camp as punishment in the spirit of *middah ke'neged middah* (measure for measure).

Rabbi Yehoshua Ben Levi also noted another distinction between the speaker of *Lashon Hara* and other *t'mai'im*. At the end of the purification process, the *Metzora* is required to sacrifice two birds. God effectively teaches that a person who babbles *Lashon Hara* should offer birds that chirp and babble all the time.

## Daf 17: כסף להקדש – Money Consecrated to the Beit HaMikdash



Yechezkel decided to donate money to the *Beit HaMikdash*. As such, he declared: “*Erki alai*” ([I vow to consecrate] the sum of my own value [to the *Beit HaMikdash*]). Yechezkel stood before the *kohen*, who told Yechezkel: because you are poor, you are not required to pay the sum of money set forth in the Torah. I will determine how much money you are able to pay, and you will donate that sum as *hekdesh* (consecrated funds) to the *Beit HaMikdash*.

After leaving the home of the *kohen*, Yechezkel heard a galloping horse, fast approaching. In the saddle was a messenger carrying an *igeret* (letter) in his hand. The messenger handed the letter to Yechezkel, who read it with great excitement: “Greetings to you, Yechezkel. I hereby inform you that your relative, Reuven, passed away and bequeathed a huge sum of money to you.”

Yechezkel immediately ran back to the *kohen's* home and breathlessly told him he had just been informed he had become extremely wealthy. Yechezkel added: Certainly, now I need to donate the full sum stipulated in the Torah. The *kohen* replied that indeed the *Mishnah* rules that a person who becomes wealthy between making a vow and paying the sum required by that vow is obligated to pay the official amount assigned in the Torah, even though that person had been poor at the time the vow was made.

## MADE IN ISRAEL

### PARAZERO

Founded by: Amir Tsaliah, 2014

More and more companies are developing drones, and an increasing number of companies are utilizing them — for everything from delivery, to perimeter security, to crop monitoring. As drones are used more frequently, including many designed to operate autonomously, one serious problem has emerged: The need to cope with drones that encounter technical problems, resulting in engine failure. In such cases, most drones would drop out of the sky and hit whatever is below them.

To solve that problem, aviation professionals (many of whom had worked with drones) founded ParaZero Drone Safety Solutions, which is located in Kiryat Ono. ParaZero has developed its primary product, SafeAir™, which continuously monitors a drone's flight data. When the SafeAir™ system senses a drone is in danger, it immediately cuts power to that drone to avoid causing laceration injuries. Then, SafeAir™ deploys a parachute to land the drone safely, while sounding a loud alarm to alert people on the ground.

**Thank you, Israeli engineers for developing a way to ensure drone safety!**



**PARAZERO**  
DRONE SAFETY SYSTEMS

ParaZero's SafeAIR™ 200.  
Photo Source: ParaZero.com



**Daf 18: עדותו של עיור בבית דין – Testimony of a Blind Person**

Avraham resided in Jerusalem. One day, he and a friend noticed a thief breaking into an apartment and stealing a silver goblet. Avraham and his friend hurried to inform the apartment owner. After the thief was caught with the stolen goblet, he was brought before the judges at the *beit din* (court). The two *eidim* (witnesses) came to testify against the thief.

The thief asserted: Avraham is *pasul l'eidut* (invalid to testify), because I heard that since the theft, Avraham became blind and people who are blind are *pasul l'eidut*. Avraham replied: It is true that I suffered from a disease that had left me temporarily blind. However, thanks to God's mercy, I have fully recovered and now my vision is excellent.



The *Mishnah* states that an individual who went temporarily blind between the time of witnessing an incident and the moment of testimony in court, is able to offer valid testimony. Only an individual who was blind at the time of the incident or at the time of the trial, is deemed invalid to provide testimony.

**Daf 19: משקלי עלי – Consecrated Donation of My Weight**

The *Mishnah* ruled that a person who says: "*Mishkali alai be'zahav*" ([It is incumbent] upon me [to donate] my weight in gold) — i.e., I vow to donate my weight in gold to the *Beit HaMikdash* treasury — is required to consecrate their weight in gold. Likewise, one who says: "*Mishkali alai be'chesef*" ([It is incumbent] upon me [to donate] my weight in silver), is obligated to consecrate their weight in silver.

What is the ruling regarding someone who says: "*Mishkali alai*," without indicating an obligation to consecrate gold, silver, copper, or any other specific material? If the individual who made the vow was very wealthy and intended to offer a substantial gift, that individual should donate gold.



**Daf 20: ערכי עלי – Consecrated Donation of the Value of My Leg**

An individual who declares: "*Erki alai*" ([I vow to consecrate] the sum of my own value), is required to donate the sum the Torah stipulates for contribution to the *Beit HaMikdash* by a person who makes this vow. However, a person who says: "*Erekh ragli alai*" ([I vow to consecrate] the valuation my own leg), is *patur lachaluteen* (completely exempt) from making a contribution.

What is the distinction between the two vows mentioned above? The Torah only cites a sum for an individual who vowed "*Erki alai*," (i.e., a valuation for an entire body). For that reason, one who vows "*Raglai alai*" ([I vow to consecrate] the valuation my own leg), is considered not to have said anything, because the Torah does not establish the valuation of separate limbs or organs. However, if an individual stated: "*Erekh roshi alai*" ([I vow to consecrate] the valuation of my head), is obligated to pay, because a head is considered equivalent to an entire body, since it is impossible to live without a head.

**ON THE MAP OF ISRAEL**

**SDOT YAM**

Sdot Yam was originally established in 1936, in the area of the "Krayot," just north of Haifa. Initially intended to be a fishing community, Sdot Yam was used primarily as a base for immigration before Israel's independence. In 1940, the kibbutz was moved to its current location on the coast, south of Caesarea. Sdot Yam's primary sources of income were its banana plantation, avocado trees, and its dairy herd.

In 1987, Sdot Yam merged together a tile factory it had owned with a new business — Caesarstone, which produces high-quality kitchen countertops. In 2012, Caesarstone's shares began trading on the NASDAQ.

Today, Sdot Yam has about 1,000 residents, and Caesarstone, which brought the kibbutz from near bankruptcy to wealth, has three factories — one at Kibbutz Sdot Yam; the second in the Bar Lev Industrial Zone; and a third factory in the United States. In 2018, the Caesarstone's sales were \$575.9 million. Caesarstone is the largest producer of high-quality kitchen countertops in the world.



Photo Source: Google Maps



Look closely at the illustration and answer the following questions:

1. Who is the woman at the center of the illustration?
2. What is her connection to the sign at in front of the building?
3. What is written on the child's backpack and how does it relate to the illustration?



1) Henrietta Szold; 2) The sign says "Hadassah," the name of the Women's Zionist Organization founded by Henrietta Szold; 3) The writing on the backpack says, "Youth Aliyah," which was also founded by Henrietta Szold.

## Dvar Torah KORACH

### פְּרַשְׁתַּת קֹרַח

After the earth opened its mouth and swallowed Korach and his entourage, *B'nai Yisrael* complained again, and continued to question the legitimacy of Aharon's leadership. This time, God told *B'nai Yisrael* to gather twelve wooden staffs. The next morning Aharon's staff had bloomed and almonds emerged from it. The almond blooms led to a calming of the rebellion.

What does the blossoming of almonds on Aharon's staff symbolize and why did that calm down the rebellion related to Aharon's exalted status?

Rabbi Samson Raphael Hirsch beautifully explained how the growth of the almond plant aptly addressed the underlying cause of the rebellion. All branches on fruit trees are similar to each other — they all start as seedlings, then flowers and bear fruit. They are all supported by the same earth and the sustained by rainwater that comes from the same source. The same wind blows through each one and each is nourished by the light of the same sun. Nevertheless, each tree produces a different fruit, in various flavors, and with a variety of appearances. Such is the case with the almond tree, which blossoms and produces fruit earlier than the rest of the trees. The same was true of Aharon the *kohen*, who was chosen to serve in the sanctuary ahead of all his Levite brethren.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Why in the case of a *Metzora*, in contrast to other ritually unclean individuals, did the Torah decree that the *Metzora* should sit alone, separated from the communal camp?
2. What is the difference between a "*Sadeh Ahuzah*" and a "*Sadeh Mik'neh*"?
3. What is the difference between a person who says, "*Erki alai*" and one who says, "*Ragli alai*"?

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!

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