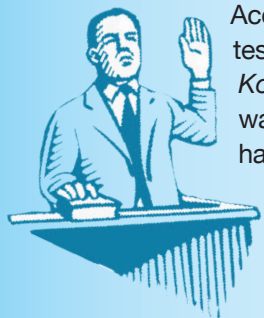


Daf 11: מול העדים – Reuven vs. The Witnesses

Eidim (witnesses) appeared at the *Beit Din* (court) and testified they saw Reuven commit an *aveira* (transgression) *b'shogeg* (unknowingly), for which he was *chayav* (liable) to sacrifice a *Korban Chatat* (Sin Offering). If Reuven admits that he committed the *aveira*, then he is obviously liable to offer a *Korban Chatat*. But what if Reuven disputes the testimony of the *eidim* and insists that he did not commit any *aveira*? Should Reuven be believed, despite the witness testimony he had committed an *aveira*?



According to *halacha*, we indeed believe Reuven over the testimony of the *eidim*, and he is *patur* (exempt) from offering a *Korban Chatat*. Why is Reuven *patur*? If Reuven was a liar who wanted to cast off his liability to offer a *Korban Chatat*, he could have told the *Beit Din* that the *eidim* were correct (i.e., he had committed the *aveira*), but that he had done so *b'mayzid* (on purpose) and **not** *b'shogeg* as stated by the *eidim*. A person who commits an *aveira b'mayzid* is not obligated to bring a *Korban Chatat*. The *eidim* are unable to contradict such a claim, because they have no way to prove what Reuven's intentions were in the moment of sin. Being that Reuven did not make that simple claim, we conclude that he is not a liar. As such, we believe him that he did not commit any *aveira*.

Daf 12: הכזית והפרורים – The Olive-Bulk and the Crumbs



A person who ate a *kezayit* (olive's bulk) of prohibited food *b'mayzid* (intentionally), is punished with *malkot* (lashes). However, if a person were to eat a *kezayit* of prohibited food, bit-by-bit (meaning, not all at one time), that individual **would not** be liable for *malkot*. Why? Because eating each of the small bits constitutes a string of separate acts that are not added together, and therefore, do not constitute the sum of a *kezayit*.

What if an individual ate each of the small bites consecutively, in a short time period, separated by just one minute? What is the sum of all the bites added together? The *mishnah* on this *daf* addresses this very question. Rabbi Meir says we must check how long it would have taken to eat the portion if it had been crumbled to pieces, and then eaten crumb-after-crumb, and that constitutes the amount of eating time required to charge an eater of prohibited food with the punishment of *malkot*.



FROM THE TALMUD SEDER KODASHIM MASECHET KERITOT DAF 11

מן התלמוד:
סדר קודשים, מסכת כריתות דף י"א:
"לדידין, בעלמא כוותיק סבירא ליה
דברה תורה כלשון בני אדם"

Translation

בעלמא ... *Be'alma* In the world,
or generally
כוותיק ... *Kevate'ch* Like you
סבירא ליה ... *S'vira lei* Maintain,
hold a [halachic] position

Explanation

Rabbi Yishmael maintains that the Torah speaks in the language of human beings, and therefore, the text is sometimes written in the manner people speak. As such, some words are not halachically significant, and solely possess their simple meaning.

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Daf 13: הַתֵּרַת נִדְרִים – Annulment of Vows



The Amora Rav Acha, from the city of Huzal, approached Rav Ashi (Compiler of the Babylonian Talmud) on Yom Tov and said: “I made a *neder* (vow) that I want to annul.”

How does one annul a *neder*? The Torah teaches that a *neder* can be annulled in certain circumstances. For example: A person made a *neder* to refrain from eating bread with the expectation of being able to eat cake. If it turns out that the person has no access to cake, it is permissible to approach a sage, verify the unanticipated circumstances, and have the sage annul the *neder*.

Aside from nullification by an expert sage, it is possible to have a layman’s court of three panelists annul the *neder*. The “judges” must say to the person who desires the annulment: “It is permitted to you. It is permitted to you. It is permitted to you,” and the *neder* is thereby cancelled.

Daf 14: רַמִּי בַר חָמָא – Rami Bar Chama

Rami Bar Chama was a fourth-generation Babylonian *Amora*. He studied Torah with Rav Chisda, whose daughter Rami Bar Chama had the privilege to marry. It is interesting to note that Rami Bar Chama’s brother, Mar Ukba, married one of Rav Chisda’s other daughters. The two brothers were the greatest Torah scholars of their generation and the sons-in-law of the greatest Torah scholar of his generation.

Rami Bar Chama was also privileged to continue the dynasty of Torah scholars in his family. One of his daughters was mother to the *Amora* Ameimar, and his other daughter married the *Amora* Rav Ashi (compiler of the Babylonian Talmud).

After his death, Rami Bar Chama’s wife married the *Amora* Rava.

Daf 15: אֶהֱבֵת הַתּוֹרָה שֶׁל רַבִּי עֲקִיבָא – Rabbi Akiva’s Love of Torah

In the *mishnah* on this *daf*, we see how passionately Rabbi Akiva yearned to learn Torah. One of his teachers was Rabbi Yehoshua ben Chananya. The *Mishnah* relates— Rabbi Akiva said: “Once, Rabban Gamliel and Rabbi Yehoshua went to the butcher to purchase meat for Rabban Gamliel’s son’s wedding feast. I accompanied them, and asked Rabbi Yehoshua various halachic questions along the way.” [Continued on p.3]



THIS WEEK IN JEWISH HISTORY

Yahrzeit of Rabbi Abraham Isaac Kook (1865-1935)

The yahrzeit of Rabbi Abraham Isaac Kook, the philosopher and Talmudic genius, is on the 3rd of *Elul*. He is considered one of the most important rabbis of the 20th century and one of the fathers of Religious Zionism.

Rav Kook was born in Latvia and was a prodigy in his youth. He moved to *Eretz Yisrael* when he was 39 years old to become the Rabbi of Jaffa. In 1939, Rav Kook became the Chief Rabbi of Jerusalem and then assumed the position of the first Ashkenazi Chief Rabbi of *Eretz Yisrael*.

In 1924, Rav Kook founded *Yeshivat Mercaz HaRav*, located in Jerusalem’s Kiryat Moshe neighborhood. The yeshiva is a center of Torah learning, created to educate leaders of Israel in Judaic studies and a love for the land. *Mercaz HaRav* is one of the most prominent Zionist yeshivot.

Rav Kook was buried in the Mount of Olives cemetery in Jerusalem. The religious moshav Kfar HaRoeh, which was founded by HaPoel Mizרחי, is named after Rav Kook, as HaRoeh is an acronym for HaRav Avraham HaCohen.



Rabbi Abraham Isaac Kook.
Photo Source: Wikipedia



[Continued from p.2] Rabbi Akiva would not give up on even one moment of Torah study. He did not wait until his teacher returned from the market. Rabbi Akiva chose to accompany his teacher and took advantage of the time walking to the market to learn as much Torah as possible from his teacher.

Daf 16: שלוש שבתות שכוחות – Three Forgotten Shabbatot

A certain Jew forgot to celebrate Shabbat three weeks in a row. Due to his lapse of awareness that Shabbat had arrived, he went out to the field to sow seeds. There is no doubt that this Jew is obligated to sacrifice a *Korban Chatat* (Sin Offering), since he performed prohibited labor on Shabbat *b'shogeg* (unintentionally).



How many *Korbanot Chatat* is this individual obliged to offer? Answer: three. Had all the prohibited acts of labor been performed during the same Shabbat, then the individual would only have been obligated to offer one *Korbanot Chatat* — because he had only forgotten it was Shabbat that one time. However, since there were *yemai chol* (weekdays) between the forgotten *Shabbatot*, this is a case of three separate lapses of awareness. The transgressor is obligated to offer of a *Korban Chatat* for each of the three separate lapses.



Daf 17: "ספק דאורייתא לחומרא" – Safek D'Oraita L'Chumra, Doubt Regarding Torah Law Requires Stringency

When doubt arises as to whether a certain act is permitted or prohibited by the Torah, the guiding halachic principle is: "*Safek d'Oraita l'chumra*" (when the doubt concerns a Torah — as opposed to rabbinic — law, one must be stringent). One must err on the side of caution and act as though the matter is definitively prohibited.

What is the source for this ruling? The *Rishonim* were in disagreement on the matter. Rashba (Rabbi Shlomo ben Avraham ibn Aderet (1235–1310), a medieval halakhist and Talmudist) maintained this *halacha* comes from the Torah. However, Rambam (Rabbi Moshe Ben Maimon, or Maimonides (1135-1204), a preeminent medieval Spanish philosopher, astronomer, physician, and Torah scholar) held this ruling to be a *Takanat Chazal* (Rabbinic decree).

WHO'S WHO?

ELI COHEN

(1924-1965)

Eli Cohen was born in Egypt and immigrated to Israel in 1957. He was an Israeli intelligence agent who operated in Syria. Eli Cohen is considered one of the State of Israel's greatest spies.

While still in Egypt, Cohen began to develop contacts with the Israeli *Mossad*. In 1960, Cohen was trained as a spy and assumed a fictitious identity, as a Syrian named Kamel Amin Thaabet. Two years later, he moved to Damascus and established connections with senior military and government officials, thereby obtaining important intelligence information. Cohen was able to tell Israel the locations of the Syrian military posts in what is now the Golan Heights, including specifics about the Syrian attempt to reroute water away from Israel. Cohen continued to transfer information to Israel until he was caught and executed in 1965.

Levi Eshkol, who served as Prime Minister during the Six Day War, said that Eli Cohen's actions saved many Israeli lives and contributed to the Israel's great victory.

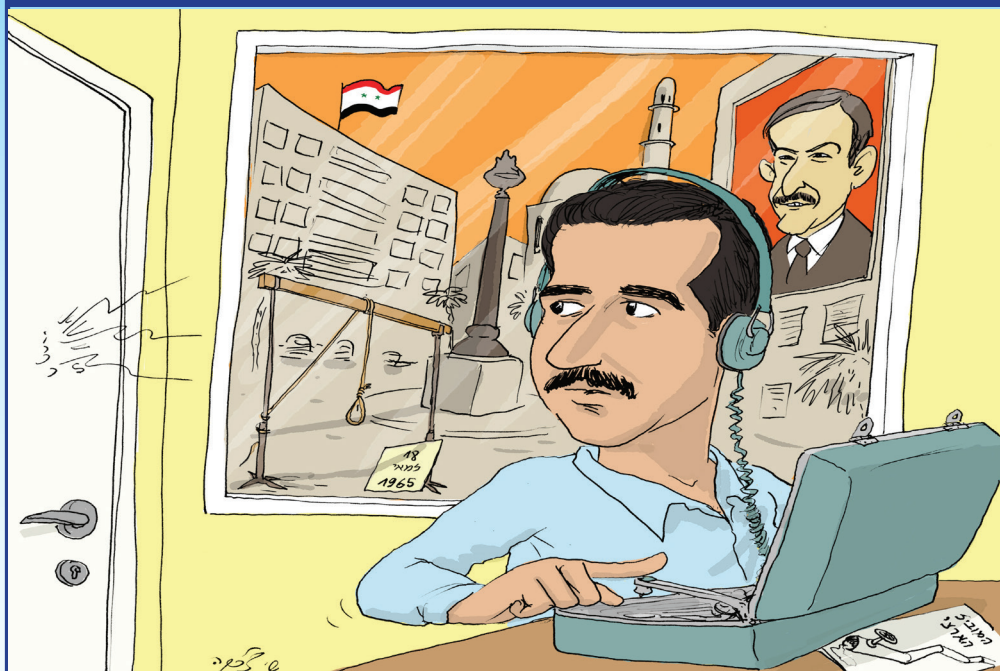


Eli Cohen, z"l
Photo source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who is the person depicted in the center of the illustration?
2. Which country's flag appears in the illustration?
3. Where is the figure in the illustration sitting and what is he doing?
4. What happened to this person and when?
5. What is the connection between the National Water Carrier and the rest of the image?



1) The Israeli spy, Eli Cohen; 2) The flag of Syria; 3) The person in the illustration is in Syria spying for Israel, sending intelligence via radio broadcast; 4) Eli Cohen was executed in Syria in 1965; 5) Eli Cohen uncovered a Syrian plot to attack Israel's National Water Carrier.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the meaning of the expression, "Safek d'Oraita l'chumra?"
2. What do the *Amora* Rami Bar Chama and his brother Rav Ukba have in common?
3. What is the judgement for a person who eats a prohibited food, not all at once, but in little bites each day, until the sum of the food eaten equals the quantity of a *ke'zayit*?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah SHOFTIM

“לֹא תִסֵּיג גְּבוּל רֵעֶךָ
אֲשֶׁר גָּבְלוּ
רֵאשִׁימִים בְּנִחְלָתָךְ”

In ancient times, most people had a piece of land which they cultivated and on which they raised crops. The Torah wanted to ensure everyone had a personal share of land, and to safeguard that no one would infringe on his fellow's property — “You shall not move your countryman's property borders, which were set up by previous generations.” (*Devarim* 19:14)

The last Rebbe of Chabad was known to say that this command remains relevant today, even though most of us do not have a plot of land on which we grow crops. The Torah teaches us that each person has his or her own personal boundaries, traits, and characteristics. We must be careful not to blur our personal boundaries and strive to engage in the work that belongs to us, without intruding into areas uniquely suited to the attributes or domains of our friends.

