

Daf 18: שומן וְחֵלֶב – Permitted Fat and Prohibited Fat



Rav ruled: In a case where an individual had one portion of animal fat and it was uncertain whether that portion was *shu'mahn* (permitted fat) or *chey'lev* (prohibited fat), yet the individual ate it anyway — that individual is not required to bring a *Korban Asham Talui* (an offering sacrificed by a person who is uncertain whether or not

they committed a transgression). However, if an individual had two portions of fat, one of *shu'mahn* and the other of *chey'lev* and ate one piece without knowing which was the *shu'mahn* (permitted fat) and which was *chey'lev* — that individual is *chayav* (obligated) to bring a *Korban Asham Talui*.

What is the difference between the two cases above? Both individuals were uncertain whether they ate *chey'lev* or *shu'mahn*! Rav Nachman explained: In the second case, the *issur* (prohibition) is strong. One of the two portions was undoubtedly *chey'lev*. When doubt arose that the individual clearly might have eaten *chey'lev*, that person was obligated to bring a *korban*. However, in the first case, it was not certain there was any *issur*, because there was only one portion, and it was not definitively determined whether that portion of fat was *shu'mahn* or *chey'lev*. As such, no clear *issur* was established. In such a case, the Torah did not obligate the offering of a *Korban Asham Talui*.

Daf 19: מְלָאכָה בֵּין הַשְּׁמָשׁוֹת – Prohibited Labor Performed at Twilight



A Jew performed a certain *melacha* (prohibited labor) *bein ha'shma'shot* (twilight), i.e., time that might belong either to the outgoing or incoming day. The specific "*bein ha'shma'shot*" in question was between *Yom Kippur* and *Shabbat*. Rabbi Eliezer said this Jew was *chayav* (obligated) to offer a *Korban Chatat* (Sin Offering). However, Rabbi Yehoshua said that the Jew was *patur* (exempt).

What is the reason for this *machloket* (dispute)? Rabbi Eliezer stated that even though we do not know whether the individual performed the *melacha* on *Shabbat* or *Yom Kippur*, it is certain that an *aveira* (transgression) was committed. Since the individual unquestionably violated an *issur* (prohibition), that individual is obligated to sacrifice a *korban* (offering). In contrast, Rabbi Yehoshua exempted the offender because the obligation to offer a *Korban Chatat* is not enacted until it is clear what specific *issur* was violated — and in the case debated here, it was not clear whether the individual violated the *issur* of performing *melacha* on *Shabbat* or the *issur* of doing *melacha* on *Yom Kippur*.



FROM THE TALMUD SEDER KODASHIM MASECHET KERITOT DAF 18

מִן הַתְּלֻמוֹד:
סדר קודשים, מסכת כריתות דף י"ח:
"רבי אליעזר היא, דאמר: מתנדב
אדם אשם תלוי בכל יום"

Translation

דאמר ... D'amar that [he] said
אשם תלוי ... [Korban] Asham Talui ... A Guilt
Offering sacrificed by someone who
is unsure whether or not s/he is
obligated to bring a *Korban Chatat*,
Sin Offering [Vayikra 5:17-19].

Explanation

According to Rabbi Eliezer, a person is permitted to voluntarily bring a *Korban Asham Talui* on a daily basis, in order to atone for any sins that he or she might have unknowingly committed.

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Daf 20: דָּם אֲסוּרָה – Prohibited Blood

The first *mishnah* in this *perek* (chapter) deals with the *issur* (prohibition) of consuming blood. In *VaYikra* (Leviticus 7:26), the Torah states: “And you shall not consume any blood.” This verse teaches that it is prohibited to eat any form of blood. However, that is not the accepted practice. Indeed, we know that birds and meat from animals are koshered before eating. By salting and soaking those meats, their blood is effectively removed.

However, no one salts fish to remove its blood before eating. Why? In the continuation of the *pasuk* it says: “And you shall not consume any blood, whether from birds or animals.” From the second clause of the *pasuk* we learn that it is only the blood that comes out of the bodies of animals regarding which there are certain *dinim* (laws) — i.e., those it is prohibited to eat before they have undergone *shechita*. For this reason, the blood of fish is not prohibited.

Daf 21: מֵרֵאִית הָעֵין – For The Sake of Appearance

We learned on the previous *daf* that it is permissible to eat fish blood. If so, why does Rav state on this *daf* that “Fish blood placed in a utensil is forbidden.” Since the Torah did not prohibit consumption of fish blood, how does its presence in a bowl make matters worse?

Answer: *Mar’ee Ayin* (for the sake of appearance, or literally, ‘what appears to the eye’). When fish blood is placed in a utensil, it looks very similar to the blood of an animal. *Chazal* feared that by seeing the fish blood in a utensil, someone might err, and think that animal blood was permissible. It is only possible to identify blood as fish blood if one sees the blood on the fish; when that is the case, no one would make the mistake of permitting animal blood.

Daf 22: פִּתְרוֹן אֶפְשָׁרִי לְהִתְחַתֵּן – Whom Can She Marry?



In ancient times, what woman would be prohibited from marrying any man? Answer: A half-slave, half-free *shif’cha K’na’anit* (Canaanite maidservant). How does a maidservant become “half-free”? For instance, if the *shif’cha K’na’ani* had two masters and she was freed by one of them. Before she became half-free, the *shif’cha K’na’ani* was permitted to marry either an *eved K’na’ani* (Canaanite slave) or an *eved Ivri* (indentured Hebrew servant). If the *shif’cha K’na’ani* had been fully freed, she would become a Jewess, and would be permitted to marry a Jew. However, in her current status, (i.e., half-slave, half-free), the woman is not allowed to marry an *eved K’na’ani* because she has already been half-freed, nor is she permitted to marry a Jew (because she is still half-slave).

What is the solution for this woman? In order to marry, the only solution is for her remaining master to fully emancipate her, thereby enabling her to marry a Jew.

WHO’S WHO?

PINHAS RUTENBERG

(1879-1942)

Pinhas Rutenberg was a Jewish engineer, businessman, and political activist. Rutenberg was born in Russia and was involved in the Russian Revolutionary Movement. Since Rutenberg was not a Communist, he was forced to flee when they took control of the country. Rutenberg made *Aliyah* to *Eretz Yisrael* in 1919.

By 1920, Rutenberg had already begun working with Jabotinsky to organize the Jews of Jerusalem to defend themselves from the Arab riot.

In 1921, Rutenberg received a license from the British Mandatory Government to start an electric company to supply *Eretz Yisrael* with electricity. In 1923, he founded what became the Israel Electric Company, or *Chevrat Ha’Chashmal*, as it is called in Hebrew. One of Rutenberg’s most formidable achievements was the hydroelectric power station at Naharayim on the Jordan River, which opened in 1930, and earned him the nickname “The Old Man of Naharayim”. Israelis owe Rutenberg a debt of gratitude for establishing the foundation of Israel’s modern electric power grid. A large modern power station near Ashkelon is named after Rutenberg, as are streets in Ramat Gan and Netanya.



Pinchas Rutenberg. Photo Source: Wikipedia



Daf 23: בֶּשֶׂר קֹדֶשׁ שְׁנוּתָהּ – Remnant of Sacrificial Meat

“*Notar*” refers to sacrificial meat that has been left over beyond the allotted timeframe for its consumption designated by the Torah. What is the punishment for eating *notar*? Anyone who benefits from *hekdesh* (a consecrated item) is obligated to offer a *Korban* “*Asham Meilah*” (Guilt of Misuse). Indeed, that is the teaching of one *mishnah*. However, we are taught in another *mishnah* that a person who eats *notar* after the designated time is not obligated to bring a *Korban Meilah*.

How to reconcile conflicting rulings in these *Mishnayot*? The *Gemara* explains that the *mishnah* which exempts the *notar* eater from offering a sacrifice refers to an incident that takes place during the summer — when meat that sits out all night becomes spoiled. Only a person whose *meilah* (misuse) was worth more than a *prutah* is obligated to offer a *korban*. Since the spoiled meat was worthless, the person who benefited from it was not liable to offer any *korban*.

Daf 24: זְכָה בְּסוּס מִן הַהֶפְקֵר – An Ownerless Horse

Tzachi walked around the village, minding his own business, when he saw Eli riding Yechezkel’s horse. He questioned — Eli, did you buy that horse from Yechezkel? Eli replied: No, I took it from the *Beit Din* (court) without paying a cent.



What happened? Eli stopped to tell the story: Two witnesses testified that Yechezkel’s horse fatally kicked another horse. The *Beit Din* ruled that Yechezkel’s horse must be killed. However, before the horse was killed, another set of witnesses arrived and contradicted the first witnesses — stating the first witnesses had lied and had definitively

not seen Yechezkel’s horse kick the other horse. After hearing the testimony of the second witnesses, the *Beit Din* reversed their ruling against the horse and declared the animal to be *hefker* (ownerless).

Why did the *Beit Din* deem Yechezkel’s horse to be *hefker*? From the moment the horse was sentenced to *sekilah* (death by stoning), the owner abandoned the animal, as he no longer had any interest in it. However, the owner (Yechezkel) does not ultimately lose out because the *eidim zomemim* (conspiring witnesses) who made the initial false accusation are obligated to pay the owner the value of the horse.

Made In Israel

Chevrat Ha'Chashmal

Founded by:
Pinhas Rutenberg (1921)

The Israel Electric Company (IEC) began as the Jaffa Electric Company, founded by Pinhas Rutenberg. He built the first power station in Tel Aviv, from which electricity was provided to Tel Aviv and Yaffo, as well as the British base outside of Tel Aviv. The Jaffa Electric company built power stations in Haifa, Tiberias, and Tel Aviv, and a hydroelectric plant at Naharayim on the Jordan River. Jaffa Electric supplied power to throughout the areas of the British Mandate, with the exception of Jerusalem. In 1963, the company became the Israel Electric Company, *Chevrat Ha'CHashmal*.

Today, *Chevrat Ha'Chashmal* owns and operates 17 power stations, with 61 generating units: 16 steam-driven, 31 gas turbines and 14 combined-cycle units. Until recently, most of its power was generated by coal plants, but that is rapidly changing thanks to the discovery of natural gas off of Israel’s coast. About 43% of the electricity in Israel is still produced from coal, however, that figure is expected to slowly drop to zero in the coming years.

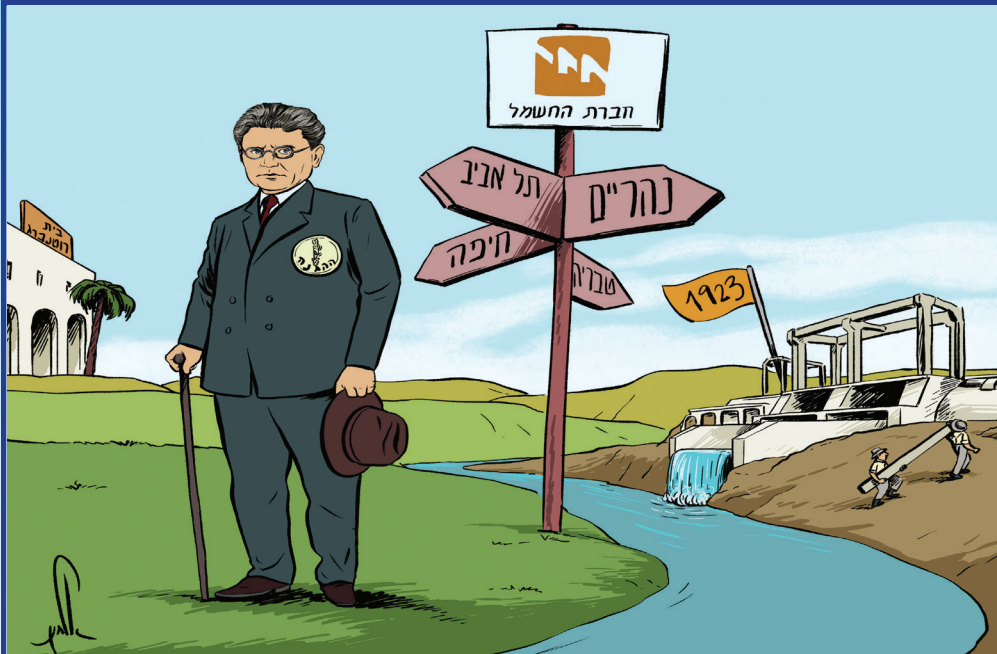


Rutenberg Power Station. Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. What is the name of the man depicted in the illustration; what was his nickname?
2. What is the place on the right of the illustration?
3. What kind of company did he establish?
4. What is the emblem on his suit?
5. What do all the names on the sign in the illustration have in common?



1) Pinchas Rotenberg, nicknamed, "The old man from Naharayim"; 2) Naharayim power station; 3) The Electric Company; 4) It is the emblem of the Hagannah defense organization, which he commanded in Tel Aviv; 5) Rotenberg established power stations in all the locations named on the sign.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. With respect to which question did Rabbi Eliezer and Rabbi Yehoshua disagree?
2. Why is it not *assur* to eat the blood of fish?
3. What is "notar" and what are the rulings regarding it?

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Dvar Torah KI TETZEH

“אֵינָנו שֹׁמֵעַ בְּקוֹל אָבִינוּ וּבְקוֹל אֱמוֹ”

Parashat Ki Tetze sets forth a penalty of capital punishment for a *ben sorer u'morah* (wayward and defiant son). However, the Talmud interprets the verses of this section of Torah in such a manner as to make it nearly impossible for the extreme punishment ever to be implemented. Moreover, the parents would have to bring their son before the court for judgment aware of the potentially fatal consequences, something that parents simply wouldn't do. While the Talmud says that *Bet-Din* hardly ever executed offenders for any crime, regarding the wayward son the Talmud asserts that no such adolescent was ever punished. If so, why is the law recorded in the Written Law? The Talmud teaches us that we are meant to expand upon those verses and receive reward for our intellectual efforts. The basic moral lessons derived from the wayward son are: the need for parents to impose discipline on rowdy children, the obligation for youngsters to abide by the guidance of their elders, and the need for the authorities to be flexible in their manner of interpretation so as to avoid distasteful judicial outcomes.

FOUNDER & EDITOR-IN-CHIEF: **MEIR JAKOBSON**
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GAL NAOR: CHAIRMAN, DAF YOMI FOR US
Yael SCHULMAN: DIRECTOR, DAF YOMI FOR US
www.talmudisraeli.org • yael@talmudisraeli.co.il
TEL. 914/413-3128