

## Daf 93: תַּנָּא קָמָא – The First *Tanna*



The “*Tanna Kamma*” is one *Tanna* (rabbinic sage in the *Mishnah*) cited many times in the Talmud. Who was the *Tanna Kamma*? When did he live? Why was he given that name? Actually, “*Tanna Kamma*” is not the name of a specific person, but rather, a term that means “the first *Tanna*.” Frequently, the *Mishnah* starts with the presentation of an anonymous opinion, *stam* (without attribution), followed by the opinion of another *Tanna* who is referred to by name.

The *Tanna* whose opinion was stated first is known as the *Tanna Kamma*. Every *Tanna* whose opinion is presented at the beginning of a particular *Mishnah* is the *Tanna Kamma* of that *Mishnah*. As a rule, the *Chachamim* taught that the “*Stam*” [the unnamed] *Mishnah* is the teaching of Rabbi Meir. While in most cases the *Tanna Kama* is Rabbi Meir, there are also exceptions.

## Daf 94: פִּשְׁתָּן בַּמַּיִם – Flax in Water

On this *daf*, the Talmud teaches us that there is an *issur* (prohibition) against placing flax in water on Shabbat, because flax seeds adhere to one another in water and transform into a kind of dough. “*Lee’sha*” (kneading) is one of the *melachot* (39 types of labor) prohibited on Shabbat. When the seeds stick together and become dough-like, the person placing the seeds in water violates the *issur* of “*Lee’sha*.”

The question was raised regarding whether placing flax seeds in water on Shabbat violates the *issur* of “*zore’a*” (planting), as well. Since the case under discussion here is concerned with placement of flax seeds in water for only a short time, the seeds would not have had time to sprout. However, if someone had placed seeds in water for an extended period of time that person would also be in violation of the *issur* of *zore’a*.



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET ZEVACHIM  
daf 99

מן התלמוד:  
סדר קודשים, מסכת זבחים, דף צ"ט:  
“ומי איכא נטירותא לפלגא?”

### Translation

נטירותא ... *Netiruta* ..... Safeguarding  
פלגא ... *Palgah* ..... Half

### Explanation

The Talmud questions whether a person is considered trustworthy to testify that he had safeguarded himself against only a certain type of *tum'ah* (impurity) but not against other types of *tum'ah*.

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## Daf 95: כלי חרש – Earthenware Pots

It is permissible to eat *Korbanot Kodashei Kalim* (offerings of lesser holiness) anywhere in Jerusalem, but *Korbanot Kodashei Kodashim* (offerings of the highest levels of holiness) were only to be eaten inside the Temple Courtyard. The Talmud teaches that there was a special metal oven in the *Beit HaMikdash*, in which the meat of these *korbanot* was cooked.



*Sefer VaYikra* 6:21 states: “earthenware pots, in which [meat] had been cooked, shall be broken, but if the meat had been cooked in a copper pot, it [the pot] shall be emptied and rinsed with water.” Meaning, if a *Korban Chatat* was cooked in an earthenware pot, the pot had to be

destroyed. However, if the *Korban Chatat* had been cooked in a metal pot, it was permissible to immerse the pot in boiling water, and then wash it in cold water, so that no trace of the *Korban Chatat* would remain inside the pot.

## Daf 96: כבוד ירושלים – Honor of Yerushalayim

On the previous *daf*, we learned that an earthenware pot in which a *Korban Chatat* was cooked was to be broken afterward. This was so for earthenware, because it was impossible to completely remove the flavor of the *korban* absorbed into the pot even through *hag’a’lah* (immersion in boiling water) — a process that does work in the case of a metal pot.

Why didn’t they place the earthenware pot back into the kiln from which earthenware vessels are made, in order to fully cleanse it? The intense heat would certainly burn away any absorbed food or flavor. The Talmud explains that in deference to the honor of *Yerushalayim*, the holy city, they did not construct earthenware kilns within its borders. Such kilns would emit a tremendous quantity of smoke, blacken the city walls, and ruin the aesthetics and climate of the city. *Yerushalayim* was spared that unpleasantness.



Other rules were enacted in deference to the honor and sanctity of the *Yerushalayim*. For example, corpses were not left in the city overnight and only individuals of the Davidic dynasty were permitted to be buried in the city.

## ★ | On the Map Of Israel

### Yavneh

Immigrants from Romania, Hungary and Bulgaria founded modern-day Yavneh in 1948. Located approximately 15 miles south of Tel Aviv, Yavneh currently has a population of 45,000.

Yavneh is considered a very important city in Judaism. It was first mentioned in the *TaNakh* in the Book of Joshua. After the destruction of the Second *Beit HaMikdash*, Yavneh became the center of Jewish learning. Rabban Yochanan ben Zakkai moved to Yavneh from Jerusalem and renewed the Sanhedrin in the city, where it was located for about 60 years. He was the first *Nasi* of the Sanhedrin and Rabban Gamliel took over from him later. The Torah scholars studied in the vineyard in Yavneh — “*Kerem B’Yavneh*”, the current name of a very prestigious religious Zionist yeshiva. After the Bar Kochba Rebellion (132-136 C. E.), the Sanhedrin moved to Usha. Rabbi Akiva also began to record the Mishnah in the city of Yavneh.

Today, Yavneh is known as one of the leading cities in Israel for building in an environmentally conscientious way. In Yavneh, there are over 250 factories, including Ben & Jerry’s Ice Cream, employing almost 10,000 people.





## Daf 97: בְּרָכָה עַל אֲכִילַת קֶרְבָּנוֹת – Blessing Over the Eating of Sacred Offerings

It was a mitzvah to eat some portion of the meat from a *korban* (offering). What is the minimum act of consumption that fulfills the *mitzvah*? Most *mitzvot* that require eating (e.g., *matzah* and *maror*) are fulfilled by consuming a small quantity, *k'zayit* (literally, “like an olive;” a Talmudic unit of volume approximately equal to the size of an average olive.)



Concerning the consumption of sacrificial meat there is a disagreement. *Chatam Sofer* maintained that anyone who ate less than a *k'zayit* from the meat of a *korban* had not fulfilled the *mitzvah*. However, the “Beit Ha-Levi” contended that the meat of a *korban* differs from other *mitzvot*, and even if an individual ate less than a *k'zayit*, the *mitzvah* would still be fulfilled.

Since the *mitzvah* of *Achilat Kodashim* (eating of sacred food) is a *Mitzvat Aseh* (positive obligation), a *kohen* who was about to eat a portion of *kodashim* recited the blessing: “*Asher kid’shanu b’kedushato shel Aharon v’tzivanu le’echol Chatat/Asham*” (Who has sanctified us through the holiness of Aaron and commanded us to eat [from the] Sin/Guilt [offering]). A *Yisrael* who was going to eat a portion of the *Shelamim* (Peace, Thanksgiving offering), would recite: “*Asher kid’shanu b’mitzvotav v’tzivanu le’echol et haZevach*” (Who has sanctified us through His *mitzvot* and commanded us to eat this offering).

## Daf 98: טָבֹול יוֹם וּמְחֹסֵד בַּפּוֹדִים – “Immersed That Day” and “One Who Has Not Yet Brought an Atonement Offering”

“*Tevul Yom*” (immersed that day) is the status that describes a person who immersed, or an item that had been immersed over the course of the day, in order to become *tahor* (ritually pure), but whose *tum’ah* (ritual impurity) is not yet fully removed until *tzeit hakochavim* (nightfall). These individuals and items were called by the name “*Tevul Yom*” because they had met the obligation to immerse but were required to wait until the remainder of the day passed before achieving full purity. A “*Tevul Yom*” is considered *tahor* regarding most Torah laws, but is prohibited from touching *terumah* and *kodashim*. Therefore, a *kohen* who is “*Tevul Yom*” is prohibited from eating these sacred foods.

On this *daf*, we also learn about the status “*Mechusar Kippurim*.” Certain categories of impure persons do not achieve absolute purity until bringing a *korban* (sacrifice) on the day after their immersion. A *Mechusar Kippurim* retains a weak remnant of *tum’ah*, insofar as he is prohibited from eating *kodashim* and from entering the Temple Courtyard until after he offers the obligatory *korban*.

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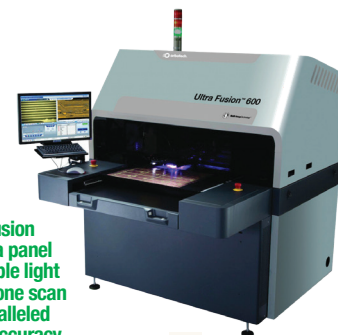
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Lead by Dr. Shlomo Barak, engineers from Electro-Optical Industry founded Optrotech in 1981. Barak had developed electro-optical products for the military and saw potential civilian applications for this technology.

Oprotech was the first company to develop an automated optical inspection product for circuit boards. A competing Israeli firm named Orbot was founded in 1983. In 1984 Optrotech went public on the NASDAQ and raised \$10 million. After the offering, Orbotech began developing CAD/CAM products. In 1992 Optrotech merged with Orbot and became known as Orbotech, whose headquarters is in Yavneh.

Orbotech has continued to diversify by pursuing everything from the check scanning market to the flat screen production area. Orbotech has expanded into the development of equipment in many areas of electronics.

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## Daf 99: סל תאנים ומגרפה – Basket of Figs and the Shovel

During the time of the *Beit HaMikdash*, a person would carry a basket of figs, or other *terumah* (Kohanic emolument) on his shoulder, along with a small shovel inside, which he could use to separate any figs that became stuck together.

In order for the utensil inside the basket to be considered *tahor* (ritually pure) and not be able to render the *terumah tameh* (impure), it was insufficient for the owner of the utensil to simply know that utensil was not *tameh*; the owner was responsible to actively guard against that utensil taking on *tum'ah* (ritual impurity).



### QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What item was never constructed in *Yerushalayim* due to the holiness of the holy city?
2. What is "*Tevul Yom*"?
3. Who is considered "*Mechusar Kippurim*"?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win an iPad mini!

## Dvar Torah for the Shabbat Table

“ה' אֵלֵינוּ  
הִרְבֵּה אֶתְכֶם  
וְהִנֵּכֶם הַיּוֹם  
בְּכֹכְבֵי הַשָּׁמַיִם לְדָב

Moshe describes the tremendous demographic growth that God has brought onto the people of Israel: “*HaShem*, your God has made you a multitude and today you are as numerous as the stars in the sky.” Why were “the stars of sky” chosen as the metaphor to describe the large number of Jewish people? Was this image used merely to emphasize the substantial size of the people, or is there additional depth and meaning?

Rabbi Samson Raphael Hirsch explained that while the image of “the stars in the sky,” of course, expressed the vast size of the Jewish people, it was also used to correct an error one could make while seeing such a large number. When envisioning a large number, there is a tendency to dismiss or lose sight of the significance of the individual. For that reason, Moshe purposefully likened the people of Israel to the stars in the sky to clarify that even though their numbers were too vast to be counted, each individual has their own independent worth. Each person is a “world in and of himself or herself” possessing invaluable uniqueness.

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