



Seder Kodashim | Masechet Keritot 25-28 and Masechet Meilah 2-4 |
Shabbat Parashat Ki Tavo | 15-21 Elul (15-21 Sept.)

Daf 25: בָּבָא בֶּן בּוּטָא – Bava Ben Buta



Bava Ben Buta was a first generation *Tanna* who lived several generations before the destruction of the Second *Beit HaMikdash*. According to tradition, when King Herod killed the sages of Israel, *Bava Ben Buta* was the only teacher of the Torah whom Herod spared. Later, *Bava Ben Buta* persuaded King Herod to renovate the *Beit HaMikdash*. The Talmud relates that *Bava Ben Buta* brought a *korban* (offering) to the *Beit HaMikdash* each day, because he was supremely pious and God-fearing and he wanted to calm his fear that he had unintentionally and inadvertently committed *aveirot* (transgressions). Every weekday, *Bava Ben Buta* would offer a *korban* at the *Beit HaMikdash* (on Shabbat, *korbanot yachid*, individual offerings are not sacrificed). His one annual exception was on 11 *Tishrei*, the day after *Yom Kippur* — given that *Yom Kippur* serves to atone for all *aveirot*.

Daf 26: יוֹם הַכִּיפּוּרִים מְכַפֵּר – Yom Kippur Provides Atonement



Yom Kippur is a sacred day; a day able to secure forgiveness, absolution and atonement. Rabbi Elazar said: “If there are *aveirot* (transgressions) or *chata'im* (sins) of which no person has knowledge, (i.e. *aveirot* or *chata'im* regarding which only Hashem is aware), then *Yom Kippur* provides atonement” — and it is no longer necessary to sacrifice a *korban* (offering).

The Talmud raises several questions regarding Rabbi Elazar’s halachic position. For example, what about a case where a town became liable to offer an *Eglah Arufa* (a heifer whose neck is broken), but *Yom Kippur* passed before there was an opportunity to conduct the ritual? (If a murdered individual was found lying between two cities, and the identity of the murderer was unknown, *halacha* requires an *Eglah Arufa* ritual be conducted to atone for the murder.)

According to Rabbi Elazar, if *Yom Kippur* had passed, the holy day would serve to atone for the sin, and based on the premise that since no one knew the identity of the perpetrator, there was no requirement to offer an *Eglah Arufa*. However, the Talmud teaches that there is indeed one person in the world who does know the identity of the murderer; namely, the murderer him/herself. Therefore, *Yom Kippur* does not provide atonement for this sin. *Yom Kippur* only provides atonement for *aveirot* in cases where not even the person who committed the *aveira* is aware of their actions.

FROM THE TALMUD SEDER KODASHIM MASECHET KERITOT DAF 26

מן התלמוד:
סדר קודשים, מסכת כריתות, דף כ"ו:
”רב פפא אמר: אמר קרא: כפר לעמך
ישראל ... ראויה כפרה זו שתכפר על
”יוצאי מצרים”

Translation

אמר קרא ... *Amar Kra* ... Said (in a) Torah
verse
ראויה ... *Re'uya* Fit, suitable

Explanation

Rabbi Pappa said that performing the *Mitzvah* of the *Eglah Arufa* (a heifer whose neck is broken), also atones retroactively for the transgressions of previous generations of *Am Yisrael* who left Egypt.

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**Daf 27: שינוי בערכו של האיל –
A Change in the Value of the Ram**

Rabbi Elazar asked Rabbi Yochanan a most interesting question related to the cost of a *Korban Asham* (Guilt Offering), to which Rabbi Yochanan replied: I have spent so many years studying in the *Beit HaMidrash*, and no one has ever asked me this question.



The Torah states (Leviticus 5:15) that a *Korban Meilah* requires “an unblemished ram from the flock, with a value of silver *shekelim*, in accordance with the shekel of the Sanctuary, for a *Korban Asham*.” Because the verse uses the word “*shekalim*” (plural), we learn the *korban* must be worth the value of at least two *shekalim*. There is an additional Torah instruction in *Parashat Re’eh*, regarding all *korbanot*: “Your choice vows” (Deuteronomy 12:11) — i.e., animals offered as *korbanot* must be ‘choice,’ the best available.

What question did Rabbi Elazar ask that so amazed Rabbi Yochanan? If there was a drastic decrease in the price of animals, and it was possible to acquire an exceptional ram for less than 2 *shekalim*, then what was a person expected to do? On one hand, it would have been possible to acquire a ram that was indeed the highest quality; on the other hand, that ram would have been acquired for less than 2 *shekalim*, the minimum price explicitly mandated by the Torah.

**Daf 28: תלמידי חכמים מרבים שלום בעולם –
Torah Scholars Increase Joy in the World**

On the final *daf* of this *Masechet*, the Talmud relates a *baraita* (a *Tannaitic* teaching, not included in the *Mishnah*) about a *kohen* named Yisachar from the village of Barkai, who sinned by wearing gloves on his hands while he served in the *Beit HaMikdash*. Wearing gloves constituted an *aveira* (transgression) because it was prohibited for there to be any *chatzitzah* (interposition, or barrier) between the *kohen* and his sacred work. Likewise, by wearing gloves, the *kohen* belittled the work of the *Beit HaMikdash*, indicating he was unwilling to dirty his hands by touching *korbanot* (offerings).

According to tradition, Yisachar met with a difficult end. After he got caught in the middle of an argument between King Yannai and his queen, the king asked Yisachar to determine which one of them was correct. Yisachar said the queen was correct. However, as Yisachar spoke he signaled contemptuously toward the king with his hand. The king was enraged and decreed that Yisachar be severely punished.

The *Masechet* concludes with words of appreciation and praise for *Talmidei Chachamim* (Torah scholars): “Rabbi Elazar says in the name of Rabbi Hanina: ‘*Talmidei Chachamim* increase peace in the world.’”



**THIS WEEK IN
JEWISH HISTORY**

THE NUREMBERG LAWS

On the 17th of Elul, in 1935, Nazi Germany instituted the infamous Nuremberg Laws. The Reichstag, the pseudo-parliament of the Third Reich, passed these anti-Semitic statutes, which excluded Jews from German citizenship, and limited their rights.

The first two laws were the Law of the Protection of German Blood and German Honor and the Reich Citizenship Law. Over the next few months, the Nuremberg laws were expanded to further limit Jewish life in Germany. By November 1935, the Laws included other minorities, such as the Roma people (also known as ‘Gypsies’).

The Nazis defined who was a Jew, based on whether their parents or any of their grandparents were Jewish. Thus, German-Jews were categorized as half-Jew, quarter-Jew, and ‘mixed race’ and treated differently according to those classifications. In addition, Germans were prohibited from marrying Jews, while those already married to Jews were considered inferior citizens.

The Nuremberg Laws were passed in order to control and dehumanize German Jews, in preparation of their expulsion from the country by the Nazi regime.



Front page of the Baltimore Sun from September 14, 1935. Reporting on implementation of the Nuremberg Laws.



Daf 2: מִסֵּכֶת מְעִילָה –

מִסֵּכֶת מְעִילָה
פֶּרֶק א' – קְדָשִׁים שְׁשֻׁחָטִין
TRACTATE MEILAH Ch. 1 – Kodashim She'shachatan

Masechet Meilah deals with misappropriation of *hekdesh* (consecrated items) for mundane purposes. Such a person is “*mo’el*” (misuse or trespass over) the destiny or intended purpose of that item. For this reason, the *Masechet* was named “*Meilah*.”

There are two types of *Hekdesh*: 1) *Kodshei Miz’be’ach*: consecrated items designated for the needs of the sacrificial service on the altar. 2) *Kodshei Bedek Bayit*: consecrated items intended for the upkeep of the *Beit HaMikdash*.

There are also two types of *Kodashei Miz’be’ach*:

- 1) *Kedushat ha’Guf*: *korbanot* (offerings) to be sacrificed on the altar.
- 2) *Kedushat Damim*: money or items consecrated in order to purchase *korbanot*.

And there are also two types of *Kedushat ha’Guf*:

- a) *Kodashei Kodashim*: Offerings of the most sacred order that were eaten by kohanim and in the *Azarah* (Temple Courtyard); b) *Kodshim Kalim*: Offerings of lesser holiness that were eaten anywhere in Jerusalem, by any Jew.

Daf 3: הַלֶּחֶמִים וְקֹרְבַן הַתּוֹדָה – Breads and the Thanksgiving Offering



Avraham and his family travelled by wagon to Jerusalem, together with a lamb consecrated as a *Korban Todah* (Thanksgiving Offering). Upon reaching the city, the family was filled with excitement as they walked on foot to the *Beit HaMikdash*.

The *kohen* received Rav Avraham’s *korban* and examined it to ensure it was unblemished. Then, the *kohen* inquired:

“Where are the required 40 loaves of bread that must accompany the *Korban Todah*?” Avraham covered his face with his hands and said: “Last night I baked those loaves just outside the walls of Jerusalem, and I accidentally forgot them there. I will run back to retrieve them.” The *kohen* told Avraham to run swiftly and return with the loaves, because if he brought the loaves into the city after *shechita* had been performed on the *korban* then the loaves would no longer be sacred.

Daf 4: הָאֲמֹרָא בֵּר קַפְרָא – The Amora, Bar Kappara

The Talmud relates Bar Kappara’s words to his sister’s son, Bar Pedat. He said: “Nephew, tomorrow when we study in the *Beit Midrash*, please remind me that we must clarify a certain *halacha* and deal with the matter.

Bar Kappara lived during the generation between the periods of the *Tannaim* and Amora'im. He was a student of Rabbi Yehudah HaNasi, the holy rabbi who edited the *Mishnah*. Rambam added that Bar Kappara served as a member of Rabbi Yehudah HaNasi’s *Beit Din*. According to legend, after Rabbi Yehudah HaNasi died, Bar Kappara tore his shirt and said: “The *erelim* [angels] and *metzukum* [righteous mortals] both clutched the sacred ark. The *erelim* triumphed over the *metzukum*, and the sacred ark was captured.”

Who’s Who?

ZE'EV JABOTINSKY

1880 – 1940

Born in Odessa, Ze’ev Jabotinsky was as an orator, journalist, writer, soldier and of course, a Zionist. In 1903, he was elected as a delegate to the Sixth Zionist Conference, and began to lobby for the Zionist cause. Jabotinsky believed learning Hebrew was of immense importance to attaining the ultimate goal of building a Jewish nation in *Eretz Yisrael*.

With the outbreak of WWI, Jabotinsky, together with Joseph Trumpeldor, called for the establishment of a Jewish force to join the Allies in liberating *Eretz Yisrael* from Ottoman rule. He hoped this would lead to the creation of a Jewish state. Jabotinsky served as an officer in the 38th Royal Fusiliers, one of three Jewish battalions of the British Army at the time.

The rise of Nazism in German was of great concern to Jabotinsky, and by 1936, he had called on the Jews of Eastern Europe to move to *Eretz Yisrael*. As the situation in Europe worsened, Jabotinsky began to support underground armed resistance to the British presence in *Eretz Yisrael*. In 1937, Jabotinsky became the commander of the *Etzel*, an underground military organization. He focused on evading British immigration restrictions imposed on *Eretz Yisrael*, as he sought to rescue Jews from Europe.

Jabotinsky died very suddenly in 1940. Throughout his life, he believed that the establishment of the of Israel as a Jewish state wasn’t a question of “if”, but rather the question of “when”.



Ze'ev Jabotinsky. Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who is the speaker depicted in the center of the illustration?
2. What is he holding in his hand and how does it relate to him?
3. What symbol is depicted on the stand in front of him and how does it relate to the speaker?
4. What flag is drawn in the background and how is that flag connected to the speaker?



1) Ze'ev Jabotinsky; 2) He is holding an enlarged version of the 1939 White Paper, which contained British decrees against Jewish settlement in Eretz Yisrael. Jabotinsky fought against the White Paper; 3) The symbol of the Betar movement, which Jabotinsky founded; 4) The flag belongs to Etzel — a national military organization of which Jabotinsky was one of its leaders.

Dvar Torah KI TAVO

“ בִּיתָבוֹא אֶל-הָאָרֶץ
אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לָךְ ”

Two passages about bringing agricultural produce to the *Beit HaMidash* are found at the beginning of *Parashat Ki Tavo*: one calls for bringing the first fruits of the year (*bikkurim*); and the second requires bringing *ma'asrot* (tithes) from the crops of previous years.

It is interesting to note that there was a rather impressive ceremony surrounding the bringing of the *bikkurim*, even though the quantity of fruit that was brought was small — “from the beginning of the fruit of the land” — and also, these contributions came solely from the *shivat ha'minim* (seven species). In contrast, for *ma'asrot*, which were brought in abundance and from a wide range of species of crops, no special ceremony was ever held.

Why was there so much celebration around bringing the first few fruits? The *ma'asrot* express humankind's thanksgiving for what has grown in their fields in the past. After the person has already been assured a nice livelihood, it is easy to thank God. However, the first fruits symbolize thanksgiving for the future — i.e., for the unknown. When the *bikkurim* are brought, the farmer does not yet know if that year's harvest will be bountiful. The virtue of this *hakarot hatov* (display of gratitude), for what one has not yet received, is much greater than giving thanks for gifts already acquired, and therefore an impressive ceremony was held around the offering of *bikkurim*.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Why is it prohibited for a *kohen* to serve in the *Beit HaMikdash* while wearing gloves on his hands?
2. Who was Bava Ben Buta and how did he influence Herod?
3. What do we learn from the verse — “an unblemished ram from the flock, with a value of silver *shekalim*, in accordance with the *shekel* of the Sanctuary, for a *Korban Asham*?”

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