

Seder Kodashim | Masechet Bechorot 18-24 | Shabbat Kedoshim | 30 Nisan – 6 Iyyar (May 5-11)

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📌 Daf 18: שומר העגלים – Guardian of Calves

A few gentle knocks were heard at door of Reuven's home. Reuven opened his door and welcomed his neighbor. The neighbor politely asked: "Reuven, would you be able to do me a favor and watch over my calf for a few hours. I need to travel to the city, urgently." Reuven replied: "It will be my pleasure to help out."

"Could you take care of my calf, too?", asked another neighbor who lived across the street. "Reuven, if you would be so kind as to do a favor for me and watch my calf for a few hours as well." "For sure," Reuven answered back. "Bring your calf in my yard and the two animals can roam around together, until you both return home."

Several hours later, Reuven heard a loud argument taking place in his yard. Apparently, one of the calves died and each neighbor claimed the remaining calf belonged to him, and that the dead calf obviously belonged to the other fellow.

What should Reuven do? He should place the living calf between the two neighbors and walk away. The neighbors are responsible to figure out how to divide the value of the calf between themselves.



FROM THE TALMUD
SEDER KODASHIM
MASECHET BECHOROT
daf 21

מון התלמוד:
סדר קודשים, מסכת בכורות, דף כ"א:

”מסתברא מבכור
הוה ליה למילף,
שכן גואל, מום, תמורת, אכילה”

Translation

מסתברא ... *Mis'tahb'ra*... It is probable,
reasonable, logical
למילף ... *L'may'lahf* ... to learn,
to derive from

Explanation

It is reasonable to derive laws for the *mechusar zeman* (an animal that cannot be sacrificed because it has yet to reach its eighth day from birth) from the case of *bechor* (firstling), because in several halachic respect they are analogous.

יום הזכרון
לחללי מִשְׂרָכּוֹת יִשְׂרָאֵל
וּלְנַפְגְּי פְּעֻלוֹת הָאֵיבָה

**Memorial Day
for Israel's
Fallen Soldiers
and
Terror Victims**

יום העצמאות
ה-71
למדינת ישראל

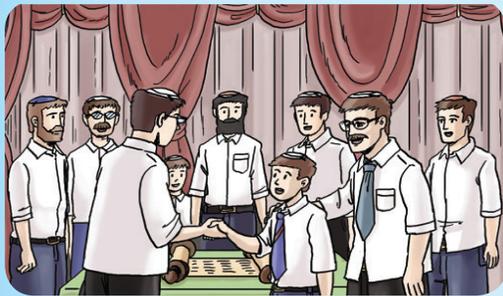
**Happy 71st Independence
Day, Israel!**

Daf 19: סִפְקַּבְּכוֹר – An Unconfirmed First-Born

Shimon purchased a cow from a non-Jew. Later on, that cow gave birth to a calf and Shimon had no idea whether the calf was a *bechor* (firstborn) or if the cow he acquired had given birth previously. What is the status of the calf? Is Shimon required to hand the calf over to the *kohen*?

We learn on this *daf* that Shimon is not obligated to bring the calf to the *kohen*, because of the *halachic* principle “*Ha’motzi me’chaveiro, alav ha’re’ah’yah*” (“One who seeks to seize property from a peer bears the burden of proof”). Meaning, until the *kohen* provides proof the calf in question is a *bechor*, the *kohen* has no right to demand Shimon give over the calf to him. At the same time, Shimon may not use that calf, as long as its status as a first-born remains uncertain. Therefore, Shimon is required to wait until the calf becomes blemished, and only then is he permitted to utilize that calf.

Daf 20: מִי הָאִמָּא שֶׁל הָעֵגֶל? – Who Is The Calf’s Mother



Yehudah acquired a cow and a calf from a non-Jew. However, Yehudah did not know if the cow was the mother of the calf he acquired, or if that calf had been born to a different cow. This uncertainty raised a question regarding the status of the next calf to be born to Yehudah’s cow in the future —

i.e., whether or not it will be a *bechor* (firstborn)? The Talmud states that if the purchased calf nurses from the cow, then that cow must indeed be its mother.

Daf 21: “מִקְצֵת הַיּוֹם כְּכוֹלֵוֹ” – “A Portion of the Day is Considered Like the Entire Day”

The Cohen family jubilantly celebrated the bar mitzvah of their son. On that day, Noam approached the Ark, and began to lead the prayer service, as the *shaliach tzipur*.

At the completion of the service, Noam went up to his grandfather and said: “I was born on 8 *Kislev* at 2 pm in the afternoon. Right now, it is 8 *Kislev* in the evening, and the time that I was born has not passed yet. So, how can I already be considered a “*gadol*” (adult according to *halacha*) now? Perhaps I will only become a “*gadol*” tomorrow afternoon, after 2 pm?”

Noam’s grandfather answered: “There is a *halachic* principle — ‘*mik’tzat ha’yom, ke’chullo*’ (a portion of the day, is treated like the entire day) — i.e., the laws scheduled to take effect later during a particular day, apply immediately once that day begins. Therefore, once 8 *Kislev* began, you became a “*gadol*.”

This Week In Jewish History

YOM HAZIKARON

When Americans think of Memorial Day, barbecues and sales often come to mind. In Israel, *Yom HaZikaron*, Memorial Day, is the country’s saddest day of the year; a day filled with prayer, visits to cemeteries, and television broadcasts telling the stories of fallen soldiers and victims of terror.

To build a country as extraordinary as Israel required much sacrifice. Close to 24,000 people have died protecting the country since 1860. Given that Israel is such a small country and that there is a mandatory military conscription, most people personally know individuals who lost their lives protecting *Eretz Yisrael*.

Yom HaZikaron falls on the day before *Yom HaAtzmaut*, Israel’s Independence Day. The timing of this sad day is intentional and is intended to remind us that a painful price has been paid and is being paid each day to achieve and maintain independence. The juxtaposition of *Yom HaZikaron* and *Yom HaAtzmaut* helps Israelis leave their sadness behind and begin celebrating.

Jewish people around the world salute all those who sacrificed their lives for Israel.

יְהִי זִכְרָם בְּרוּךְ *Ye’hi Zichram Baruch*,
let their memory be a blessing.



The flower in the image above, known as “*Dahm HaMaccabim*” (Blood of the Maccabees) has become the symbol for *Yom Hazikaron*, the memorial day for Israel’s fallen soldiers and victims of terrorism.



Daf 22: צֵיר הַדָּגִים – Fish Broth



According to *halacha*, *tzir shel dagim* (brine from fish), a substance excreted by fish, is not susceptible to *tum'ah* (ritual impurity). However, *tzir dagim* is generally mixed together with water, which is susceptible to *tum'ah*.

That being the case, how does one ritually purify the *tzir*? The vessel containing the *tzir* is lowered into a *mikveh* just past the point that the *mikveh* water passes over the rim of the vessel and enters into it. Once the water of the *mikveh* mixes with the water of the *tzir*, the brine becomes *tahor* (ritually pure).

Daf 23: טוּמְאָת נְבֵילָה – Ritual Impurity Caused by Contact with a Carcass

Just one day before the *Pesach* holiday, Meir saw his neighbor dragging away the corpse of a dead animal with his own two hands. Meir approached the neighbor and said: “You are touching a *neveilah* (carcass) and you have become *tameh* (ritually unclean) as a result. You will not be able to offer the *Korban Pesach* (Paschal Offering).”

“Relax, don’t worry!” Rav Shmuel called Meir over to calm him down. Before that particular animal died, it became sick with an illness that made its meat definitively unfit to eat. *Halacha* stipulates that when an animal whose meat had been deemed unfit to eat dies, the animal is not susceptible to *tum'at neveilah* (ritual impurity associated with a carcass).”

Daf 24: עַד שִׁיבּוֹא אֵלֶיָּהוּ – Until Eliyahu Ha’Navi Arrives

In modern Hebrew, the word “*Teyko*” refers to a tie score. In the Talmud, the word “*Teyku*” means “It [the matter] will stand”. The *Chachamim* of the Talmud employed this term when they encountered a question to which they had no answer, so as to say that the matter would continue to stand because they were unable to determine its answer.

The *Maharshal* (Rabbi Solomon Luria, 16th century great Ashkenazi Torah scholar) wrote that when the *Gemara* concluded a discussion with “*Teyku*,” it signified that no individual would have the authority to determine the matter in this world, unless the *Sanhedrin* were to return and resolve the uncertainty.

On this *daf*, the *Gemara* deals with a certain halachic question and states it has no resolution. “*Ad she’yavo ve’yoreh tzedek lachem*,” which Rashi explains to mean “until *Eliyahu HaNavi* arrives and instructs whether the item is permitted or prohibited.”

תֵּשְׁבִי יִפְתּוֹר קוּשִׁיּוֹת וּבִעִיּוֹת

The term “*Teyku*” is also an acronym for *Tishbi Yiftor Kushiyot U’be’ah’yot*, meaning the argument will have to wait until Elijah the prophet (nicknamed ‘*Tishbi*’) arrives to solve difficulties and problems (that is, in the messianic era).



Who’s Who? THEODORE (BINYAMIN ZE’EV) HERZL 1860-1904

Theodor Herzl was the Father of Zionism, the movement that arose in 19th century Europe dedicated to re-establishing the Jewish homeland in *Eretz Yisrael* (Zion). Born in 1860 into a prosperous Jewish family in Budapest, Herzl very early on encountered anti-Semitism and came to the conclusion that the problems Jews faced in Europe could only be solved by a Jewish state. Towards this end, Herzl planned a congress of Zionists in 1897 to be held in Basel, Switzerland.

Unbelievably, Herzl wrote in his diary that, “*If I had to sum up the Basel Congress in one word—which I shall not do openly—it would be this: At Basel I founded the Jewish state. If I were to say this today, I would be greeted by universal laughter. In five years, perhaps, and certainly in 50, everyone will see it.*”

Herzl was a true visionary because in 1948, his dream of a Jewish state came true with the creation of Israel.



Look closely at the illustration and answer the following questions:

1. Who is the character in the illustration and what is he dreaming about?
2. What city and country are depicted in the illustration?
3. What was is the central figure holding in his hand?
4. How does the date on the envelope relate to the figure in the illustration?
5. What does the flag symbolize?



1) Benjamin Ze'ev Herzl. He is dreaming about a Jewish State; 2) In Basel, Switzerland; 3) The book *Altneuland*, which he wrote; 4) It is the date of the first World Zionist Congress (1897); 5) This is the flag that Herzl first proposed to be the flag of the Jewish state.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What is the meaning of the word "Teyku" in the Talmud?
2. What is the meaning of the phrase "mik'tzat ha'yom, ke'chullo"?
3. How do we know whether a particular cow is the mother of a certain calf, or whether that calf was born to another cow?

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



Dvar Torah KEDOSHIM

פְּרַשְׁתַּת קְדוּשִׁים

Among the many *mitzvot* that appear in *Parashat Kedoshim*, the Torah includes the commandment to be vigilant and pay attention to those people with disabilities who are in our midst — “Do not insult a deaf individual or place an obstacle before a blind person and you shall fear your God, I am *HaShem*.”

Why is it specifically in reference to concern for the deaf and blind that the Torah admonishes “and you shall fear of your God?”

An individual’s fear of God cannot be gauged merely by an assessment of a person’s noticeable and observable acts. Rather it can be discerned in the person’s behavior toward those who are oblivious to their circumstances. As such, it is precisely regarding the blind and deaf, who cannot tell whether someone has placed in an obstacle in their path or whether they have been insulted — that genuine character and true fear of heaven can be measured. For this reason, the Torah attached the matter of fear of heaven to such prohibitions; the victims might not know what happened, but God is watching.

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