



Seder Nezikin | Sanhedrin 28-34 | Shabbat Parashat Re'eh | 21-27 Av (13-19 August)

## Daf 28: קְדוּשַׁתָּם שֶׁל הַכֹּהֲנִים – Sanctity of the Kohanim



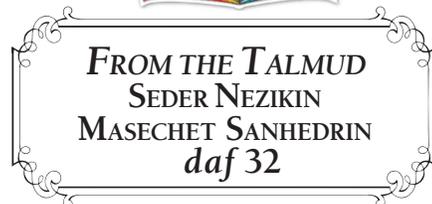
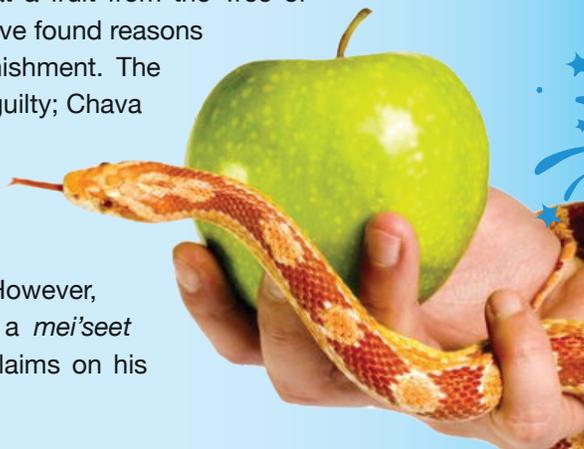
As we hear when the *kohanim* bless the congregation from the pulpit with *Birkat HaKohanim* (the Priestly Blessing), “Who has sanctified us with the holiness of Aharon”, God sanctified the caste of *kohanim* with unique holiness.”

Because of their special *kedusha* (holiness), there are certain laws that apply only to *kohanim*. For example, a *kohen* is forbidden to become impure by coming into contact with a corpse. Despite this *issur* (prohibition,) the Torah stipulates that there are circumstances in which a *kohen* is permitted contract corpse impurity. There are seven categories of relatives concerning whom the Torah obligates the *kohen* to participate in their funeral and thereby become impure. These seven relatives are — father, mother, brother, sister, wife, son and daughter. In addition, in the case of a “*meht mitzvah*” (abandoned body) who has no one to attend to his/her burial, a *kohen* is obligated to see to the proper care of that corpse.

## Daf 29: הַנְּחָשׁ הַקְּדָמוֹנִי — The Primordial/Original Snake

In *Dinei Nefashot* (capital cases) — instances in which, the accused would be liable for the death penalty if found guilty — the court is obligated to make every effort to find a way to exonerate the accused. Such methods include finding that the testimony against the defendant is not strong enough, or establishing that he did not commit the crime intentionally, etc. However, concerning a “*meiseet u’meidiach*” (one who incites and subverts) — i.e., who influences others to sin — we do not look for favorable factors to acquit him.

Here is what we learn from *Parashat Breisheet*: God penalized the snake for enticing Chava to eat a fruit from the Tree of Knowledge. In theory, God could have found reasons to be lenient with the snake’s punishment. The snake could have argued: “I’m not guilty; Chava knew that God commanded her not to eat fruit from the Tree of Knowledge ... She did not have to listen to me ... If she did eat the fruit, she did it of her own free will.” However, because the snake is considered a *mei’sheet u’meidiach* we do not make any claims on his behalf.



FROM THE TALMUD  
SEDER NEZIKIN  
MASECHET SANHEDRIN  
daf 32

מִן הַתְּלֻמוֹד:  
סֵדֵר נְזִיקִין, מִסַּכַּת סַנְהֶדְרִין, דָּף ל"ב:

”תנו רבנן: 'צדק צדק תרדוף' - הלך אחר חכמים לשיבה: אחר רבי אליעזר ללוח, אחר רבן יוחנן בן זכאי לברור חיל, אחר רבי יהושע לפקיעין, אחר רבן גמליאל ליבנה, אחר רבי עקיבא לבני ברק.”

### Translation

הַשְּׂתָא ... Hashta ..... Now  
אִיפְכָא ... Ipcha ..... The Opposite

### Explanation

From the *pasuk* “*Tzedek, tzedek, tirdof,*” we learn that it is appropriate for a person to go to the residences of *chachamim* or to their *Batei Din* (courts) in order to learn from them.

### Weekly Kit 200

### Talmud Israeli Daf Yomi for US

This week Talmud Israeli is celebrating our 200th publication in Hebrew and our 50th publication in English! The Talmud Israeli project combines Talmud and Torah study with learning about Israel and modern Jewish history. Talmud Israeli brings the teachings of our sages, combined with a modern look at Jewish history to learners of all ages and levels. We welcome you to the Talmud Israeli family and we are so honored to learn together!



## Daf 30: הכסף המוסתר – The Hidden Money



What is the ruling in the following case? An individual appears before a family and says to them, “Before your father’s death, he hid a sum of money in the closet (or in some other hiding place). However, this money did not belong to your father. Rather, it belongs to Reuven who entrusted this money to him.” The children went and found the money exactly where the

individual said it would be. Are they obligated to give that money to Reuven? On this *daf* of Talmud, we learn that the children are not compelled to do so. They are not required to believe the person who claims the money did not belong to their father.

However, if the money was hidden in a place in which the man who informed them had access — meaning, he could have taken the money to Reuven on his own — then, he is believed. Why? Because we understand that if he had been lying, he would not have said a word. He would have just gone to the hiding place, taken the money and given it to Reuven.

## Daf 31: התובע ממון מחברו – One Who Claims Money From His Fellow

One who claims s/he is owed money by someone else must provide proof that it is so, otherwise, the court responds — “We are sorry, but we cannot obligate your fellow to pay you based on your word alone.” Presenting *eidim* (witnesses) is one of the most common methods of furnishing proof. For instance, if Reuven sues Shimon for \$100 that he lent to him — and Shimon says: “No such thing ever happened” — it is sufficient for Reuven to bring forth *eidim* who saw the loan take place. In order to extract money, a minimum of two *eidim* are required to verify the claim.

On this *daf* we learn about an interesting case: Reuven sues Shimon to give back the \$100 he lent him — a loan Shimon denies ever took place. Reuven brought one *eid* (witness) who testified he saw Reuven lend \$100 to Shimon on Sunday and a second *eid* who testified he saw Reuven lend Shimon \$100 on Monday. What is the ruling? Some authorities accept both these testimonies and combine them to form the pair of witnesses needed to confirm the loan took place. Ultimately, there are two people who testified that Shimon owes Reuven at least \$100, this despite the fact that each witness addressed a different act of money lending.



## Do You Know?



Israel has the highest concentration of high-tech companies in the world after Silicon Valley, California.



Israel is the only country in the world to revive an unspoken language – Hebrew!



Israel is the home to the lowest point on Earth. The Dead Sea is located 1315 feet below sea level.



Israel was the only country in the world to begin the 21st century with more trees than it had at the start of the 20th century.



Israel’s engineers at Motorola Israel R&D Center developed the original cell phone technology.

**Daf 32: דיני ממונות ודיני נפשות – Monetary Law and Capital Law**

This *daf* begins the fourth chapter of *Masechet Sanhedrin* — “*Echad dinei mamonot*” (monetary matters [and capital matters] are equal.) The first *Mishnah* in the chapter teaches that there are certain *halachot* in monetary law that are identical to the *halachot* in capital law, while there are other matters concerning which the two broad categories of jurisprudence differ. *Dinei Mamonot* are lawsuits pertaining to financial liability. *Dinei Nefashot* are cases in which the defendant is accused of a severe violation for which the punishment is death (e.g., idol worship).



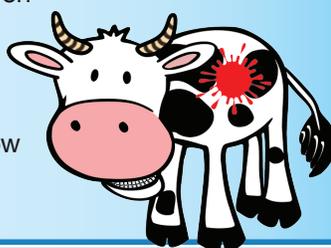
The *Mishnah* states that according to the Torah, both in *Dinei Mamonot* and *Dinei Nefashot*, the *Beit Din* (court) is obligated to thoroughly examine the witnesses. In this regard, both types of law are equivalent. However, in other respects the two categories differ. For example: *Dinei Mamonot* can be decided by a minimum of three judges, while *Dinei Nefashot* are debated and determined by a minimum of 23 judges.

**Daf 33: “בְּהֵמָה טְרֵפָה” – “A Fatally Wounded Animal”**

What is a “*behayma tereifa*”? The Torah commands us not to eat animals or poultry unless they have undergone *shechita* (proper ritual slaughter). To this dictate, the Torah adds: “an animal that fell prey to another animal — e.g., an animal wounded in the field by a wolf or lion that intended to devour it — remains forbidden to eat, even if it undergoes proper *shechita* afterward.”

Is an animal whose ear was damaged by a lion deemed “*tereifa*”? No! In *Masechet Chullin* we learn the various injuries that cause an animal to be considered “*tereifa*.” For instance, if an animal has a small puncture in its lung, even if the hole is tiny, that animal is “*tereifa*”, because damage to any vital organ makes that animal *tereifa*. An animal becomes *tereifa* and forbidden for consumption not only if a predatory animal attacked it, but also, if a knife or a needle damaged its lung in some other manner.

A cow that was missing a bodily organ was brought before Rabbi Tarfon. He declared the animal *tereifa* and advised that the carcass be given for the dogs to eat. After some time, it became clear that Rabbi Tarfon was incorrect. Indeed that cow should not have been categorized as *tereifa*. In light of this revelation, the Talmud discusses whether because of this error, Rabbi Tarfon would be obligated to pay the owner of the cow for the loss he caused him.



**Do You Know?**



Israeli bank notes (paper money) have braille writing on them so the blind can accurately identify them.



About 1 million notes are left in the Kotel each year.



Jerusalem was the first city in the world to be completely covered by WiFi



There are over 3,000 high-tech companies in Israel



Technology for chatting in Messenger & WhatsApp was developed in Israel

## Daf 34: דיני קרבנות – Laws of Sacrifice

*Masechet Zvachim* deals primarily with the offering of sacrifices. In the *Mishnah* referred to on this *daf*, it states that some things are fit for the altar-fire while other things are unfit for the altar-fire.

The entirety of the *korban olah* (burnt offering), and the sacrificial limbs of other types of animal offerings (*eimurim*), or the fistful of meal the *kohen* scoops from the *minchah* offering — all of these are sacrificed on altar-fire.

In contrast, the blood of the offerings are sprinkled on the corners of the *mizbe'ach* (altar) or on its wall, but is not placed into the altar-fire. Also, the portion of the offering that is poured — wine - is not placed on the fire, rather, it is poured into the silver bowl situated atop the *mizbe'ach*.



## חוכמת החכמים |

שְׂמוּאֵל הַקָּטָן אָמַר: (משלי כד) בְּנִפְלֵ אֹיֵבֶיךָ  
אֶל תִּשְׂמַח וּבִפְשָׁלוֹ אֵל יִגַּל לְבָבְךָ. (אבות ד:יט).

הַסֵּבֵר: מִידָה מְגִנָּה לְשִׂמּוּחַ בְּצַעֲרוֹ אוֹ מִפְּלֵתוֹ שֶׁל אַחֵר,  
אֶפְלוֹ הוּא הַגְּרוּעַ שֶׁבְּאֹיֵבִים.

מִלּוֹן



|   |                                      |
|---|--------------------------------------|
| Disgusting characteristic – מִידָה מְגִנָּה | Fall/his falling – נִפְלֵ/מִפְּלֵתוֹ |
| His sadness – צַעֲרוֹ                       | Enemy – אֹיֵב                        |
| Another (person) – אַחֵר                    | Do not – אֵל                         |
| Even – אֶפְלוֹ                              | Rejoice – תִּשְׂמַח/יִגַּל           |
| The worst – הַגְּרוּעַ                      | Your heart – לְבָבְךָ                |

## | Dvar Torah for the Shabbat Table

In this *parasha* it states that one needs to rejoice in the *Beit HaMikdash* during the *chagim*: “And you will rejoice before the *HaShem*, your God — you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your gates, and the stranger, and the orphan, and the widow, among you...”

Eight people are cited in this *pasuk*, in addition to the person, himself — the first four are members of a man’s household and the second four refer to other people in need of *zedakah*. On this matter, Rashi wrote: “Four of mine in exchange for four of yours. Your son, your daughter, your male servant and your female servant; if you make mine happy, I will cause yours to rejoice.” God promises that if a person invests in making these four needy people happy — the *levi*, the *ger* (stranger), the *yatom* (orphan) and the *almanah* (widow) — then, in return, God will cause the members of a man’s family to rejoice — his son, his daughter, his male and female servant.

## QUESTIONS OF THE WEEK All answers can be found in this Daf Yomi booklet

1. In which ways are *Dinei Mamonot* and *Dinei Nefashot* the same and in which ways do they differ?
2. In which cases is a *kohen* permitted to become *tamei* through contact with the dead?
3. If one sues his/her fellow for money — how many *eidim* are required to prove his/her claim?

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