

Daf 7: משפט צדק – Fair Trial



Masechet Sanhedrin deals with *halachot* pertaining to a *Beit Din*. On this *daf*, the Talmud presents *p'sukim* that teach about the additional level of caution demanded of *dayanim* (judges), lest they make a mistake in their decisions. Heaven forbid! We also learn that one who appoints an unfit *dayan*, is harshly punished. When *dayanim* deliver a true judgment, it is because of their merit that the *Shekhinah* (Divine presence) dwells within Israel; if they fail to deliver a true judgment, Heaven forbid, they are responsible for the disappearance of the *Shekhinah* from Israel.

The *Chachamim* of the Talmud caution the *dayan* that he should hand down a ruling only if a judgment is very clear to him. However, if the matter is not completely clear to him, he should not hand down a ruling.

The Torah warns *dayanim* not to hear the claims of one side in advance of the trial, since that action might make it possible for one position to be set in heart of the *dayan*, allowing the judge to decide in favor of the claims he has already heard, without thoroughly and properly considering the claims of the other side.

Daf 8: זימון – Invitation to Recite Grace After Meals

Masechet Sanhedrin also deals with various laws that require three *dayanim*. In a related matter, this *daf* deals with *Birkat haZimun* (grace after meals in presence of three or more diners), since a *zimun* also requires at least three people.

In *Masechet Brachot* we learn that when three or more people who have eaten together are about to recite *Birkat HaMazon* (grace after meals), one of them is responsible “*lezamen*” (to invite) the others to bless *HaShem* together, and so he says to his friends: “*Nevarech she’achalnu mi’shelo*” (Let us bless Him of Whose we have eaten). They respond: “*Baruch she’achalnu mi’shelo u’v’tuvo chayeenu*” (Blessed be He of Whose we have eaten and from His goodness we have lived). The blessing recited communally has greater worth — since many are praising God at the same time.

We are accustomed for the *Mezamen* (person leading the call to recite *Birkat Hamazon*) to first say: “*Rabotai nevarech*” (Gentleman, let us bless) and the fellow diners reply: “*Yehi Shem HaShem mevorach me’ata v’ad olam*” (May HaShem’s name be blessed, from now, until forever) — only afterward the *Mezamen* says: “*Nevarech she’achalnu mi’shelo*.”



FROM THE TALMUD
SEDER NEZIKIN
MASECHET SANHEDRIN
daf 11

מן התלמוד:

סדר נזיקין, מסכת סנהדרין, דף י"א:

”ועל יהודה בן בבא בקשו לומר כן,
אלא שנטרפה שעה, שאין מספידין
על הרוגי מלכות.”

Translation

הספידא ... Hes'peda Eulogy
גברא קטילא ... Gavra ketila ... A murdered man,
or one about to be murdered
גריס ... Gares Teaches

Explanation

When Rabbi Judah ben Baba was killed, the people wanted to eulogize him in the same way other *tzadikim* had been eulogized. However, the people could not do so, because he was murdered at the hands of the Romans. Fearing Roman retribution if the people tried to eulogize the Rabbi, they rushed to bury him, leaving no time for a proper eulogy.

Talmud Israeli–Daf Yomi for US

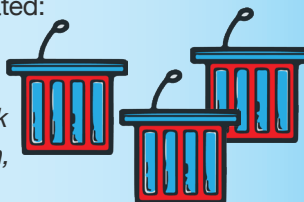
is now available in North America in English! Tens of thousands of copies of Talmud Israeli are distributed weekly across Israel – in schools, synagogues, and communities – earning widespread support and approval from Israel's Ministry of Education. This hugely successful project combines Talmud study with Israel, modern Jewish history and Torah. Talmud Israeli brings the teachings of our sages, combined with a modern look at Jewish history to learners of all ages and levels. Over the past few months, Daf Yomi for US has been customized for an American audience and is thrilled to offer this program to educators. **Please contact us to sign up for Talmud Israeli!**



Daf 9: העד השלישי – The Third Witness

In the Book of *Devarim* 17:6, it is written: “Based on (the testimony of) two *eidim* (witnesses) or three *eidim*, shall the one condemned to die be executed.” Why was it necessary for the Torah to write: “Based on (the testimony of) two *eidim* or three *eidim*? What is the purpose of this addition? Everyone understands that if two *eidim* are sufficient, then three *eidim* are certainly enough. Rabbi Akiva explained that this seemingly superfluous phrase was written in the Torah in order to teach that the status of the third *eid* (witness) is the same as that of the first two. If it turns out that the *eidim* were lying, e.g., *eidim zomemim* (conspiring witnesses), who need to be punished — then, all of the *eidim* are punished in spite of the fact that the third *eid* could claim: “Why must I be punished? Indeed, I am the third *eid* and you did not need me to testify.” The *pasuk* above establishes that the third *eid* nevertheless is punished. In addition, Rabbi Akiva stated:

if we learn from the *pasuk* cited above that anyone who joins in with criminal *eidim* is punished along with them, all the more so, we learn from that same *pasuk* that someone who joins in with others doing a *mitzvah*, likewise merits the same reward.



Daf 10: קידוש החודש – Sanctification of the New Month



Today, we have a calendar that was fixed by Hillel II, in which the beginnings of months and holidays are all precisely predetermined. In the past, when there was a *Sanhedrin* (high court), its Sages would determine the date for *Rosh Chodesh* (the first day of the new month) each month. How so?

At the start of each month, the moon appears very small. Each night thereafter, the visible portion of the moon gets larger until the middle of the month when it looks like a ball. After that, our view of the moon continuously decreases, until it looks like it has disappeared completely. When the moon reappears and we see it again, that is the sign the new month

has begun. *Eidim* (witnesses) would come to the *Sanhedrin* and testify that they saw the new moon and the *Beit Din* would announce that the new month began on that day. The *Sanhedrin* comprised of 71 *dayanim* (judges). However, not all of them were required to be present for *Kiddush HaChodesh* (sanctification the new month) — only three *dayanim* are required.

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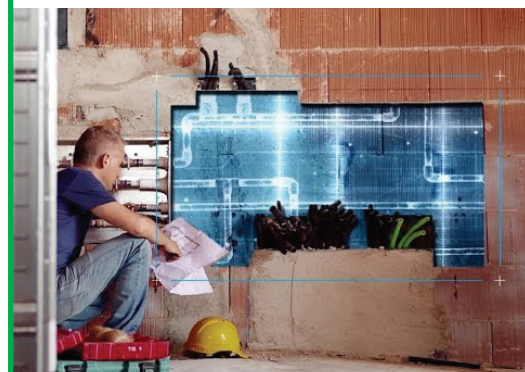
Founded: 2011

Location: Yehud

Aren't superpowers the stuff of science fiction movies? Now, thanks to the Israeli company *Vayyar*, one special futuristic superpower — seeing through any surface — is being made available in real life too! *Vayyar*, founded by Raviv Melamed, Miri Ratner and Naftali Chayat, has developed special sensors that can detect and display things that are usually hidden from the naked eye.

Detecting cancer or checking if there is a pipe in the wall before it is demolished are just two of the ways that *Vayyar* can save lives, time and money with their compact and lightweight portable sensors. Since *Vayyar* sensors are based on low-power radio transmissions, and not visual cameras, they are safe to use and suitable for environments where privacy could be a concern. *Vayyar* recently released a product called *Walabot DIY*, which enables homeowners to see what is behind the surface of walls. The price? \$149!

Thank you Israeli developers for bringing superpowers to reality!



Vayyar exclusive sensors look through known barriers to deliver an unprecedented 3D image of the hidden structural foundations. Photo Source: *Vayyar.com*



Daf 11: לא לבייש – Not To Embarrass

Every few years, the *Beit Din* readjusts the calendrical cycle by adding a full month to that year. One of the *halachot* pertaining to *ibbur hashana* (intercalating the year) is that the members of the *Beit Din* (court) gathering to fix the calendar must be invited to do so. Meaning, the *Nasi* (head of the Beit Din) says to the *dayanim* (judges): Gather tomorrow and we will discuss whether it is necessary to adjust the calendar. However, an uninvited *dayan* is forbidden to take part in the proceedings.



Once, the *Nasi* Rabban Gamliel invited seven *dayanim* to meet to adjust the calendar. To his great amazement, eight *dayanim* arrived the following day. Rabban Gamliel said: Whoever came here without having been invited — please leave. After which, one of the *Chachamim*, known as “*Shmuel HaKatan*” got up and left. The Talmud relays that Shmuel HaKatan had in fact been among those invited. However, he felt that the *Chacham* who had not been invited would be embarrassed by having to get up and leave. It would be clear that that person had arrived without an invitation. To spare that person embarrassment, Shmuel himself got up and left.

A similar incident happened involving Rabbi Hiyya, one of Rabbi's (Rabbi Yehudah HaNasi) greatest students. Rabbi was extremely sensitive to the smell of garlic. His students were generally very careful not to eat garlic right before entering Rabbi's *shiur* (lesson). One time, Rabbi sensed the smell of garlic in his classroom. Rabbi requested, “Whoever ate garlic, please leave the room.” Rabbi Hiyya got up and left. Afterward, Rabbi's son met Rabbi Hiyya and reprimanded him, saying — “Why did you eat garlic and upset my father?” Rabbi Hiyya replied: “The truth is, I did not eat any garlic whatsoever. I left, so as not to embarrass the person who had eaten the garlic.”

Daf 12: עיבוד השנה – Intercalating The Year



The Jewish people gauge the months according to the phases of the lunar cycle. Every time the moon reappears anew, it marks the beginning of the new month. The moon completes 12 full rotations every 355 days (to be more precise, slightly more than 354 days). In contrast, the earth completes one full rotation around the sun in 365 days. The pace that the earth revolves around the sun sets the seasons of the year. The lunar calendar is out of sync with the solar calendar by approximately 11 days each year.

Therefore, every few years it is necessary to add one month to the year. This creates a 13-month year on the Jewish calendar, known as a “*shana meuberet*” (leap year). If the month were not to be added from time-to-time, then after several years, the month of *Nissan* (in which Pesach is celebrated) would occur in the winter and not in the spring as is required. Nowadays, the leap years are prearranged. However, in antiquity the *Sanhedrin* would periodically convene to decide which years were to become leap years — and this practice will be reinstated in the future when the *Sanhedrin* returns. One of the *halachot* regarding leap years is that the month of *Adar* is the only month that may be repeated. That is why every leap year contains an “*Adar Aleph*” and an “*Adar Bet*.” There will never be a “*Shevat Aleph*” and “*Shevat Bet*” and this holds true regarding every other month.

On The Map of Israel Zichron Ya'akov

Founded in 1882 by Jewish *chalutzim* (pioneers) from Romania, *Zichron Ya'akov* is located approximately 22 miles south of Haifa and was one of the first Jewish settlements in modern day *Eretz Yisrael*.

In 1883, Baron Edmond James de Rothschild, a strong enthusiast of Zionism whose financial support helped establish the State of Israel, became the benefactor of the town, which was renamed in memory of the Baron's father, Ya'akov Mayer de Rothschild (*Zichron Ya'akov* means ‘memory of Ya'akov’). Rothschild brought in planners to the town to design housing and had a synagogue built in memory of his father. It is named the *Ohel Ya'akov* Synagogue. The first winery in Israel, Carmel Winery, was established by Rothschild and is also located in *Zichron Ya'akov*. Today, it is the largest winery in the country!

Many tourists visit *Zichron Ya'akov* to enjoy the beautiful town located above the Mediterranean Sea. It is known for its coffee houses, boutiques, exquisite parks and of course, the Carmel Winery. Today, approximately 23,000 people reside in *Zichron Ya'akov*.

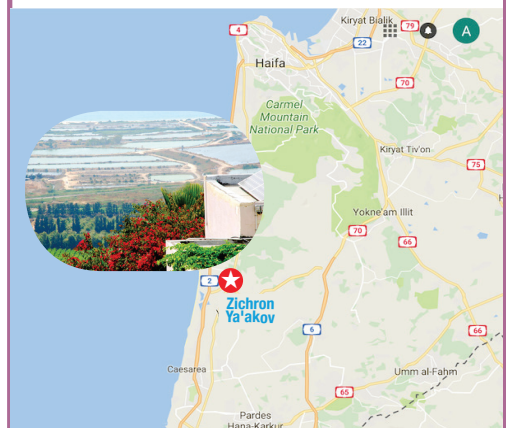


Photo Source: Google Maps

Daf 13: "פַּר הָעֵלֶם דָּבָר שֶׁל צִיבוּר" – Communal Sin Offering

There are certain severe *aveirot* (offenses) for which an inadvertent offender is required to bring a *korban chatat* (sin offering). At the beginning of *Masechet Keritot* the *Mishnah* lists 36 of these severe *aveirot*. This *daf* of Talmud deals with the situation in which the elders of the *Sanhedrin* erred by issuing a *heter* (lenient ruling) and the entire nation subsequently acted according to that erroneous ruling. As a result, everyone had committed a severe *aveira* (transgression) that would ordinarily require bringing a *korban chatat*. In such a case, individuals are not required to bring a *korban chatat*, rather, a single *korban chatat* is brought in the name of the entire community. This communal offering is called "*Par he'elem davar shel tzibur*".

"*He'elem Davar*" is an offering to atone for a sin that was committed as a result of a hidden prohibition. When a private citizen brings a *korban chatat*, he places his hands on the head of the *korban* and confesses his sin. Who is fit to place his hands on the head of the "*Par he'elem davar shel tzibur*"? Three of the elders of the *Sanhedrin*. This case is one of the types of cases listed in *Masechet Sanhedrin* in which three judges are required.



חוכמת החכמים



רבי יעקב אומר: העולם הזה דומה לפרוזדור
בפני העולם הבא. התקן עצמך בפרוזדור, כדי
שתכנס לטרקלין: (אבות ד: כא).

הסבר: בעולם הזה יש לאדם להכין את עצמו בעשיית מצוות
ומעשים טובים, כדי לזכות לחיי נצח וקבלת שכר בעולם הבא.

להכין את עצמו – **לְהַכִּין אֶת עַצְמוֹ**
In order to earn – **כְּדֵי לְזִכּוּת**
Eternity – **חַיֵּי נֶצַח**
Reward – **שָׂכָר**

דומה – **דּוּמָה**
פרוזדור – **פְּרוֹזְדוֹר**
התקן עצמך – **תְּקַן עַצְמְךָ**
Enter – **תִּכְנֵס**
טרקלין – **טְרַקְלִין**



Dvar Torah for the Shabbat Table

When *B'nai Yisrael* approached the territories of Ammon and Moav, God cautioned them not to provoke these nations and not to harm them, since those lands were given to those peoples as an inheritance: "And God spoke to me, saying: 'Today you are crossing the border into the territory of Moav at Ar. And when you get close, opposite the children of Ammon, do not distress them, or provoke them, for I will not give you of the land of the children of Ammon as an inheritance, because I already gave that inheritance to the children of Lot.'"

Regarding this command from God to Moshe, *Chazal* asked: "Owing to what did *Ammon* and *Moav* deserve to inherit these countries? Rashi answers that this was Lot's reward for accompanying Avraham to Egypt, and remaining silent when Avraham said that Sarah was his sister (he did not reveal to the Egyptians that Sarah was Avraham's wife.) Thanks to his loyal actions, Lot was rewarded with these lands as an inheritance for his offspring — and *B'nai Yisrael* were prohibited from taking them away. From these *p'sukim* we learn the profound importance of doing good deeds. For even a small action, like that of Lot, earned him a reward for many generations.

QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What do Shmuel HaKatan and Rabbi Hiyya have in common?
2. What *mitzvah* can only be performed if there are at least three people and what ruling can be implemented only when three *dayanim* are present?

Please email answers to questions to
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