



## **Daf 56: הָאֲרָצוֹת שְׁחֹבְבִטְחוּ בְּבְרִית בֵּין הַבְּתָרִים –** **The Lands Promised IN THE Brit Bein HaB'tarim Covenant**



In *Sefer Breisheet*, God promises *Avraham Avinu* in the *Brit Bein HaB'tarim*, that his offspring will inherit the lands of ten nations: “the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite” (*Breisheet* 15:20-21).

However, when B'nai Yisrael entered the Land, they actually inherited only seven nations — the lands of the Kenites, the Kenizzites and the Kadmonites were not conquered.

The Torah states that, in the future, three *arei miklat* (cities of refuge) will be added to the six already in existence. The Rambam writes that these cities will be added in the days of *Mashiach* in the Kenite, Kenizzite and Kadmonite lands promised to Avraham Avinu, which we are meant to inherit in the future. These lands had been conquered by Eisav and Lot: Eisav received the land of Edom and Lot obtained Amon and Moav, which were lands of the Kenites, Kenizzites, and the Kadmonites.

## **Daf 57: שְׁנֵי אֲחִים עֲדִים –** **Two Brothers Asked To Be Witnesses**

Brothers are excluded from providing testimony together in one case, as the Torah stipulates that relatives are not permitted to join together as witnesses. However, quirky cases can result in seeming exceptions to the rule.

For example: An individual maintained a field, worked it for three years and ate its fruit. That person could claim his/her work constituted proof of ownership of the field. In order to establish a *chazakah* (presumption of ownership), that individual must bring witnesses who testify s/he maintained the field. However, that individual is not required to bring one pair of witnesses who saw him/her in the field over the course of three years. Instead, s/he is permitted to bring three pairs of witnesses (each pair testifying about a different year). All of the testimonies together constitute evidence of a *chazakah*.

In the abovementioned case with multiple pairs of witnesses, there is no problem if one brother testifies as part of one pair and another brother testifies as part of a different pair — this is not considered as if the two brothers are providing one testimony.



### FROM THE TALMUD SEDER NEZIKIN MASECHET BAVA BATRA daf 56

מן התלמוד:

סדר נזיקין, מסכת בבא בתרא, דף נ"ו:

”מאי חצובא? אמר רב יהודה אמר רב: שבו תיחם יהושע לישראל את הארץ. ואמר רב יהודה אמר רב: לא מנה יהושע אלא עיירות העומדות על הגבולין.”

### Translation

חצובא ... *Chatzuva* ..... Squill plant  
אבני זוטרא ... *Avnei Zutra* ..... Small stones  
אבני רברבא ... *Avnei Ravravta* ... Large stones

### Explanation

Rav Yehudah said, in the name of Rav, that Yehoshua bin Nun used the white *chatzav* (squill plant), to mark off the borders between the various *shvatim* (tribes). Rav Yehudah said that Yehoshua only noted in his book those cities that stand on the tribal borders in order for the locations of those boundaries readily to be identified.

### 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 58: רַבִּי בִּנְאָה וּמַעֲרַת הַמַּכְפֵּלָה – Rabbi Bana'ah and Ma'arat HaMachpelah



Rabbi Bana'ah was accustomed to marking burial places in Eretz Yisrael. This was important since standing on a burial site renders one *tamei* (impure). In the era when Jews dealt with sanctified foodstuffs, e.g., *Terumah* (portion of produce given to *kohanim*), it was customary to mark burial sites with limestone so that the *terumah* would not accidentally become impure from contact with the site.

The Talmud teaches that Rabbi Bena'ah once wanted to enter *Ma'arat HaMachpelah* (Cave of the Patriarchs) to check the area of the burial sites inside and to mark the locations of the graves. When he was about to enter the cave, he encountered Eliezer, Avraham Avinu's servant at the entrance. He said to Eliezer: *Please, go to Avraham Avinu and tell him Bena'ah requests permission to enter.* According to the story, Avraham Avinu invites Rabbi Bena'ah to enter, which he did. Rabbi Bena'ah measured the area of the cave and exited.

It is interesting to note that on Sunday, the 9th of *Cheshvan*, over 840 years ago, the Rambam was privileged to pray at *Ma'arat HaMachpelah*. During the time he spent in Eretz Yisrael, and from then on, the Rambam set for himself the 9th of *Cheshvan* as a *Yom Tov*, a personal holiday.

## Daf 59: הַמְדִּיב שְׂזוּרִים לְחֵצֵר שֶׁל הַשְּׁבָנִים – The Drainpipe That flows Into The Neighbor's Yard

Sometimes, segments of a building that belong to a particular individual might disturb their neighbors. If a neighbor complains about a disturbance from another neighbor's property, it is necessary to clarify if that building owner has a right to leave the segment of the structure as is. This *daf* deals with the case of a drainpipe that streams water into the neighbor's yard.

If a person installs such a drainpipe and a neighbor immediately lodges a protest, then they can obligate the building owner to remove the offending drainpipe. However, what would the ruling be if that drainpipe had already existed for a long period of time? (Some *Rishonim* stipulate a "long time" means three years). If the drainpipe had been present for some time, it stands to reason that the neighbors agreed to its existence. Then, the neighbors can not compel the removal of the drainpipe.

The Talmud also teaches us there are particular types of drainpipes which neighbors may demand be redirected in order to be less of a bother to them. Incidentally, concerning the origin of the name "*marzev*" (drainpipe) — it is a compound of the words "*mar*," meaning drop and "*zav*," meaning flow. Now, the word "*marzev*," means flowing drops (Rashbam).



To learn more, view our  
YouTube video

## 2 | Made in Israel

### Selfly by Hagay Klein

The extremely popular 'selfie' is often linked to modern day photography. In fact, perhaps the first recorded teenage self-portraiture took place in 1913 when the 13-year-old Grand Duchess Anastasia Nikolaevna of Russia took a picture of herself using a mirror and sent it to a friend.

In November 2013 the Oxford English dictionary pronounced "selfie" as the word of the year.

While there are accouterments available to improve 'selfies', such as selfie-sticks and tripods, the perfect image often remains elusive. Hagay Klein created SELFLY, a pocket sized camera drone that takes the power of a smartphone to new heights!

SELFY's remote camera connects to a case that fits most phones. The drone folds and attaches the phone case. It is only 9mm in thickness. When ready to take aerial shots the drone is launched at its view can be seen from the smartphone. SELFLY will be available in summer 2017.

**Thank you, Israeli inventors, for always coming up with new and innovative products!**



Photo Source: Selfly.camera





## Daf 60: זכר לחורבן – A Commemoration Of The Destruction



On this *daf* we learn a number of enactments made by *Chazal* in commemoration of the destruction of the *Beit HaMikdash* — e.g., when one builds a new house, an area of 1 amah by 1 amah is left without whitewash. The unfinished portion is typically opposite the entrance of the house; some choose to leave the space above the entrance unpainted. Additionally, under the chuppah at weddings, grooms place ashes on their heads on the spot where the tefillin rests.

This way, even in times of happiness, we remember the destruction of Jerusalem and the *Beit HaMikdash*.

On this *daf*, we also learn about additional rulings made in “commemoration of the destruction” concerning feasts and the wearing of jewelry. *Chazal* said: Everyone who mourns over Jerusalem is guaranteed the privilege of seeing the city’s joy in the future. On this topic, the navi Yeshayahu said: “Revel with Jerusalem, all her lovers delight with her, rejoice greatly with her all who mourn over her.”

## Daf 61: לְמִי שֵׁיִדָּה הֶגֶגָּ? – To Whom Does The Roof Belong?

Reuven sold a house to Shimon. After some time, Shimon began bringing construction supplies to the site to build an additional floor above the roof. When Reuven saw this, he said to Shimon: “I only sold the house to you. We did not have an agreement that I would sell to you the roof as well. If you want to build on it, you must buy the roof from me.”

Shimon answered Reuven that in making his decision to build, he relied upon the *Mishnah* — which states that only in a case where the roof has a *ma’akeh* (railing or barrier) and is an important place in its own right, is it necessary to clearly indicate that a sale also includes the roof. However, if this is not the case, and the roof is an unimportant portion of the house, the sale of the house automatically (even if unstated) includes the sale of the roof.



## On The Map

### Maktesh Ramon, Ramon Crater

Maktesh Ramon, located about 50 miles south of Beer Sheva, is a 25-mile long valley surrounded by deep walls in the Negev desert. The Negev makes up almost 50% of the landmass of Israel. But, only 20% of Israel’s population lives in the Negev, making it a very under-populated region of the country.

Maktesh Ramon with its clay hills known for their amazing red and yellow colors, is unique to Israel. The name Maktesh Ramon comes from the Arabic word “Ruman”, which means Roman. Geologists and archeologists explore this region, as there are many ancient phenomena to study. The Maktesh is the center of two large nature reserves: Har Hanegev and Matzok Hatzinim. Diverse plants and animals can be found in this area including the Atlantic pistachio tree, buckthorn, and tulip trees, as well as animals such as the leopard, ibex, sand fox and gazelle.

While Maktesh Ramon is a nature reserve, the site also features a museum dedicated to the life of Israel’s first and only astronaut, Ilan Ramon, z”l.



Partial map of Israel (Wikipedia)

## Daf 62: "רב יוסף" – Rav Yosef

The Talmud tells of the fine deeds of Rav Yosef, who was appointed collector of *zedakah* for the needy. He also was extremely careful about the *mitzvah* of honoring parents. Rav Yosef's life was not easy. Rav Yosef once became ill and forgot everything he had learned. His student, Abaye, would frequently remind Rav Yosef of the words of Torah he had heard from Rav Yosef's mouth. Despite being blind, Rav Yosef did not allow his disability to prevent him from delving into Torah study or managing a yeshiva. His friend Rabbah headed the yeshiva in Pumbedita for 22 years. Rav Yosef was appointed *Rosh Yeshiva* after Rava and he served in that position for two and a half years.

The Talmud records that when Rav Yosef passed away, the dome of the bridge over the Euphrates River shattered. This was a heavenly sign, reflecting shared grief over the death of a *tzaddik*. Before he died, Rav Yosef fasted and prayed that Torah would be preserved in his children. This was his final request: "May it be Your will that through me the following verse be fulfilled: "And may My words (words of Torah) that I placed in you, not depart from your mouth or the mouths of your offspring, or the mouths of your offspring's offspring" (Isaiah 59:21). Indeed, Rav Yosef was privileged that his grandson — Rav Dimi ben Rav Nachman ben Rav Yosef — was a *talmid chacham*.



## חוכמת החכמים |

יהושע בן פרחיה ונתאי הארכלי קבלו מהם:  
יהושע בן פרחיה אומר ... וקנה לך חבר. (אבות א, ו)

הסבר: השתדל בכל כחך לרכוש לך חבר נאמן, והדבק בו, וקנה לך את אהבתו וידידותו. אבל יש להזהר בשבועות חברים שלא ליצור יחסים עם אנשים ריקים, חסרי מידות טובות.

מלון

נאמן – **Loyal**  
ידידות – **Friendship**

חבר – **Friend**  
השתדל – **Try**



## | Dvar Torah for the Shabbat Table

There were many vessels in the *mishkan* built in the desert by Bezalel. One of these vessels was a copper basin that was made from special mirrors brought especially by the women: "He made the copper wash basin and its copper base *"b'marot ha'tzov'ot"* (out of the mirrors of the dedicated women) who convened at the entrance of the *Ohel Moed*, the Tent of Meeting."

**What is the meaning of the phrase *"b'marot ha'tzov'ot"* and what was unique about these mirrors?** Rashi teaches us that *Moshe Rabbeinu* was initially opposed to receiving the mirrors because he thought it was not fitting that a Tabernacle vessel be composed of women's mirrors. God told Moshe: Accept (these mirrors) as I like these most of all, since through using these mirrors, the women brought many Israelite legions into the world. When their husbands would exhaust themselves in grueling work, the women would bring them food and water and support them (Rashi).

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

1. Why are two brothers prohibited from testifying together? In what situation might two brothers lawfully testify in the same case?
2. When a person sells their house, is the roof included in the sale or not?
3. What actions customarily are done as a *Zecher L'Churban*?

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