

לילג בעזמר



Daf 32: מעשר בהמה – Animal Tithe

It is prohibited to sell an animal designated as *ma'aser* (tithe for the *kohanim*) under any circumstance. An animal set aside as *ma'aser* must be sacrificed as a *korban* (offering) in the *Beit HaMikdash* and then its meat must be eaten exclusively in Jerusalem — as is the law regarding a *Korban Shelamim* (Peace Offering).

The Torah law cited above refers to a *behaymah temimah*, i.e., an unblemished animal. However, if a *behaymat ma'aser* (animal designated as a tithe donation) became blemished, it is permissible to eat meat from that animal in any location, as the laws of *ma'aser* (tithes) would no longer apply to that animal. Nevertheless, the *Chachamim* decreed it was prohibited to sell a *behaymat ma'aser* which had become blemished — even after the animal had undergone *shechita* — so no one would mistakenly sell a *behaymat ma'aser* while it was still alive, which was strictly prohibited.

Daf 33: הקזת דם – Therapeutic Blood-Letting



A situation could arise in which an animal contracts a disease, for which bloodletting is the only remedy — i.e., where if blood is drawn from the animal, that animal will be healed, and live.

There is a dispute among *Tannaim* whether it is permissible to draw blood from a tender, young firstborn animal. It is possible the baby animal could become a *ba'al moom* (blemished) as a result of the blood-letting procedure (which would disqualify that *bechor* from being offered as a *korban*), and it is prohibited to intentionally inflict a disqualifying blemish upon a *bechor*.

The *halacha* rules it permissible to draw blood from a young animal, as long as there is absolutely no intention to cause the animal to become a *ba'al moom*. However, if, nevertheless, the animal does become inadvertently blemished in the process, the animal does take on the status of an ordinary animal and may no longer be offered as a *korban*.



FROM THE TALMUD
SEDER KODASHIM
MASECHET BECHOROT
daf 36

מן התלמוד:
סדר קודשים, מסכת בכורות, דף ל"ו:
”איבעיא להו: עד מפי עד, מהו
לעדות בכור? רב אסי אסר,
”רב אשי שרי.”

Translation

הו ... איבעיא להו ... *Ee'baya le'hu* ... [a question]
was posed to them; a dilemma
was raised

אסר ... *Asar* ... prohibits
שרי ... *Sha'ray* ... permits

Explanation

The *Chachamim* disagreed whether secondhand testimony is valid to render a *bechor* animal permissible to be eaten. In this case, someone testified that he heard from a supposed eyewitness that a blemish found on a *bechor* (firstborn) animal was not caused by a human being, but rather appeared on its own.



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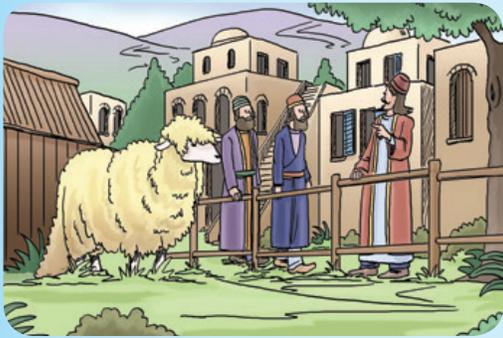
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Daf 34: מום בבכור בהמה – A Blemished Firstborn Animal

In ancient times, a *bechor behaymah tehorah* (firstborn animal of a kosher species) had to be offered at the *Beit HaMikdash*. During times when the *Beit HaMikdash* does not exist, it remains forbidden to benefit from a *bechor*, unless it becomes a *ba'al moom* (blemished) — after which the *bechor* is to be given to a *kohen*, to perform *shechita* on it, and eat its meat. *Chazal* decreed that if an individual were to intentionally cause a *bechor* to become blemished, that individual would be censured. It would remain forbidden to slaughter the animal until such time as the animal develops another blemish on its own.

Daf 35: הרומח והקבש, הפקיד, הרוֹמח והקבש – The Roman Official, The Dagger, and the Sheep



The *Mishnah* recounts an instance when a Roman official saw an old sheep, whose wool was long and matted. The Roman official asked: Why have you not sheared this sheep's wool for so many years? The owners of the sheep explained that the sheep was a *bechor* (firstborn) and since the *Beit HaMikdash* no longer exists, *shechita* may not be

performed on this sheep, and it is not permissible to derive benefit from this animal, as long as it remains unblemished. Upon hearing this explanation, the Roman official picked up his dagger and slit the *bechor* sheep's ear. When the *Chachamim* saw the slit in the *bechor*'s ear, they said: "Now it is permissible to benefit from this sheep." The Roman official heard the ruling and wanted to help out the Jews. So, he went and made slits in the ears of other previously unblemished firstborn animals. The *Chachamim* then ruled it was prohibited to benefit from those additional *bechorim*.

What is the difference between the first *bechor* and later ones? Answer: At first, the Roman official did not know the owners of the *bechor* would be pleased by what he did, and so there is no concern that the official might have been sent by the owners to inflict blemishes. However, for the additional *bechorim*, it was obvious that owners were pleased with what happened and it might appear as if the second group of *bechorim* became blemished because of illegal request by the Jews.

Daf 36: הגנבל שנחשף – The Scoundrel Who Was Exposed

The *Amora* Rafram had a *bechor* (firstborn) calf which he gave to a *kohen*. Since the *bechor* was unblemished, the *kohen* was prohibited from deriving benefit from it. The *kohen* committed an *aveira* and intentionally inflicted a blemish on the calf. Then, the *kohen* approached Rafram and said: "The calf I was given was already blemished. I need a Rav to declare the calf is blemished and grant permission for me perform *shechita* on it. [Continued on the next page ...]

This Week In Jewish History

RABBI MOSHE ISSERLES The Rema

The 18th of Iyar is a very auspicious date. On this date, which is also *Lag BaOmer*, we commemorate the *Yahrzeit* of Rabbi Moses Isserles, known as the *Rema* (1530-1572). The *Rema* was born in Krakow, Poland and studied in yeshiva until the age of 19. When he was 20, the *Rema* was appointed Rabbi of Krakow. He established the famous *Rema* Synagogue there. The *Rema* was known for his extraordinary generosity – he even supported his students!

From a very young age, *Rema* was considered one of the leading *halakhic* authorities of his time. He wrote books covering all areas of Judaic studies including *Kabbalah*, philosophy and *aggadah*, and of course, *halakhah*. His main compositions included "Darkhe Moshe", a commentary on Rabbi Yaakov ben Asher's *Turim* and the "Mappah", a commentary on the Rabbi Joseph Karo's *Shulchan Aruch*.

Other important events that occurred on the 18th of Iyar include the 1948 establishment of the IDF, and the awarding of the first medical degrees to graduates of the Hadassah Medical School of Hebrew University in 1952.



Illustration of Rabbi Moshe Isserles, z"l
Photo Source: National Library



[Continued from the next page ...] Rafram was suspicious of the *kohen*. Although Rafram suffered from an intense allergy that caused his eyes to swell shut, Rafram forced himself to open his swollen eyes to look at the *kohen* standing in front of him. Rafram immediately said: “Wasn’t I the one who gave you that calf? You are the one who inflicted a blemish on the animal! Therefore, it is prohibited for you to benefit from any of the meat from that *bechor*, unless it develops a blemish on its own.”

Daf 37: חנות למכר בשר טרפה – A Store for the Sale of Non-Kosher Meat



Throughout the streets of the city large signs were plastered stating: “Important announcement! All of the food bought in *Ploni’s* (so-and-so’s) store is *treif* (non-kosher).” The city was up in arms. It appeared that a con man from another city, masquerading as a *shomer Torah u’mitzvot* (observant Jew), opened a butcher shop and sold *treif* meat there! “Now, we must sue him

in a Torah court to return our money,” one of the customers said to his friend. The friend replied: “You already ate the meat. What money would the butcher owe you? I, on the other hand, have not yet used the meat I purchased. Therefore, I can return the meat and demand my money back, because the sale was made based on a false claim. But, since you already ate the meat, you have nothing to return to him!” According to the *Mishnah* taught on this *daf*, the butcher is obligated to pay compensation to all customers, even those who already consumed the meat and have nothing to return. One explanation for this ruling is that *Chazal* required the butcher to repay all of the customers as a fine for causing people to eat prohibited foods.

Daf 38: כבוד תלמידי חכמים – Honor of Scholars

Rabbah Bar Bar Hana said: Rabbi Yochanan Ben Elazar told me: “In our neighborhood, there is a certain elder named Rabbi Yossi Lakonya. During all of my days, I made sure not to pass before him, as a sign of respect, to avoid embarrassing Rabbi Yossi — because he was the *gadol hador* (greatest Torah scholar of his generation). Once, I did pass Rabbi Lakonya unintentionally. When he saw me, he called out and said: “Sit, my son, sit! Allow me to teach you something” A *bechor* (firstborn) calf was next to him. The calf’s eye was afflicted with some disease. Rabbi Lakonya said to me: “A *halacha* in the *Mishnah* states that a *bechor* suffering from a certain eye ailment has the status of a *ba’al moom* (blemished animal) and is not deemed fit for use as a *korban* (offering). Please look at this *bechor* here before you and observe that its eye possesses that particular eye disease.”

A *Chacham* is forbidden to issue a *halachic* judgment regarding the blemish found on his own animal. He can, however, teach his students what constitutes a blemish, and those students would then be permitted to rule in his favor. Rabbi Yochanan Ben Elazar, himself an *Amora*, had great respect for the *gadol hador* that he carefully avoided passing by the place where Rabbi Yossi Lakonya sat, lest he have to contradict the *gadol hador*.

Made In Israel

MY SIZE

Founded: Ronen Luzon, 2014

MySize’s products came into being as a result of the founders’ frustration buying clothing online that may or may not fit. The company deploys a few different utility apps that can be enjoyed by consumers, manufactures, and package delivery companies.

The SizeUp app is a “tape measure” can measure anything using a SmartPhone. The MySizeID app allows users to create a secure size profile. Online retailers can then take this profile and match it to the buyers’ choice of garment. The app can also recommend items to shoppers based on their individualized preferences. Using the shopper’s personal fit profile, MySizeID can identify other apparel items that will fit the consumer. The BoxSizeID app is a package measuring app that provides logistical data on parcels. The app instantly calculates the dimensions of a package, thus allowing for efficient pricing calculations and shipping.

Thank you, Israeli entrepreneurs for making online shopping more accurate and efficient!

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(Top) mysizeid.com (bottom) boxsizeid.com



Look closely at the illustration and answer the following questions:

1. Who is depicted in the illustration?
2. What is the structure depicted in the illustration and where is it located?
3. What is the connection between the books on the shelf and the illustration?
4. What is the connection between the book that the person in the illustration is holding and the illustration?



1) The "Rema" (Rabbi Moshe Isserles); 2) The Rema Synagogue, in Krakow, Poland; 3) The books written by the Rema; 4) The Rema wrote "HalMapa" ("The Tablecloth"), a commentary on the Shulchan Arukh.

Dvar Torah BEHAR

פְּרַשַׁת בְּהַר

There are certain matters, regarding which the difference between success and failure depends on the timing — i.e., Did you do — at the right time -- what was necessary to be done?

In *Parashat Behar*, the Torah describes the obligation to help the poor. "And that your fellow becomes destitute and his hand falters, and you hold on to him." What is the meaning of the phrase "and you hold onto him" in relation to the *mitzvah* of *Tzedakah*? Would it not be more correct to say — "and you assisted" or "and you contributed" or perhaps "and you helped" him? Rashi wonderfully explains that the words "and you will hold him" comes to say that you will catch him, just before he falls, because lifting a person who has already fallen is a lot harder than catching a person and holding him the moment before he falls.

”וכי ימוך אחיך
ומטה ידו עמך
והחזקת בו”



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. Is it permissible to sell a *Behaymat Ma'aser*?
2. Is an individual who sells *treifa* meat required repay the buyer for the portion of the purchased meat that has already been eaten?
3. What is the ruling regarding an individual who intentionally caused a blemish on his *bechor behaymah*?

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