

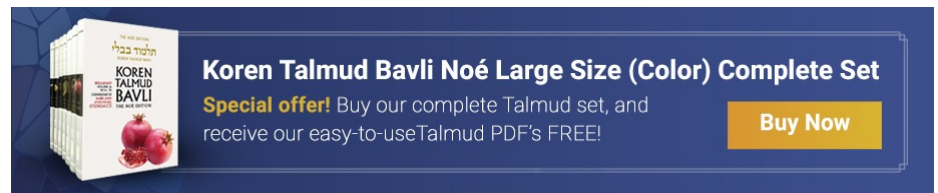
ketubot45	2
ketubot46	5
ketubot47	8
ketubot48	11
ketubot49	14

Talmud

"In many respects, the Talmud is considered as the most important book in Jewish culture and is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life..." Rabbi Adin Even Israel Steinsaltz



()



(<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>)

Three days ago

Yesterday

Tomorrow

Three days ahead

Two days ago

Today

Two days ahead

Ketubot 45a-b: The Defamer is Flogged

20/08/2022 - 23rd of Av, 5782

type of *maikot* do not have the same restrictions as those mandated by the Torah. They are not given in sets of three, they are not necessarily carried out with a double strap, and there is no requirement for constant medical supervision of the situation. *Makat mardut mi-derabbanan* are given without a specific limit. While the *Arukh* claims that the individual receiving them was often beaten to death, the Ramah teaches that they were always a third of the lashes mandated by the

According to the Ritva, there were different types of *makat mardut mi-derabbanan*. In cases where a person committed a one time forbidden act, they were limited, although they could be more than the biblically mandated ones. In cases where a person repeatedly committed a crime, they might be given with no limit whatsoever.

Peril IV
 Duf 45 Amos a

מִתְּחִיל אָהָרָה בְּחֵם הָאֵתָה
 בְּלִיבָהּ אִי וְהוּדִים אֶתְּחִיל
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי
 מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל
 בְּחֵם הָאֵתָה בְּלִיבָהּ אִי

one stones her at the entrance to her father's house, as though to say: See what you have brought up! If witnesses came to testify about her when she was in her father's house¹, i.e., when she was betrothed, and she was not married, then she was in her father's house, one stones her at the entrance to the gate of the city. If she went away and sinned when she was a young woman and subsequently reached majority², i.e., she became a grown woman, then she was not betrothed, and the punishment for a grown woman who committed adultery.

The Gemara asks with regard to this halakha: It is that to say in any case where her body has changed after her sin, the manner in which she is put to death changes as well? The Gemara raises a contradiction from the following baraita: Where is a betrothed young woman who allegedly committed adultery, and after she reached majority she married and her husband defamed her, accusing her of having committed adultery during the period of betrothal, he is not flogged and does not give the one hundred *se'ah* if she is proven innocent, as these punishments are limited to one who defames a young woman (Dustertanum 22:9). However, if she is guilty, she and her compuring witnesses³ are brought early in the morning to the place of stoning.⁴ This proves that although her body changed between the time of the sin and the time of her punishment, she is stoned nevertheless.

The Gemara discusses to analyze the last clause of this baraita: Can it enter my mind to say that both she and her compuring witnesses, i.e., witnesses who fully testified that she committed adultery, are executed? If the witnesses who testified against her were telling the truth and she sinned, only she is liable to be stoned, and if the court discovers that they were false, compuring witnesses, then they are stoned and she is exempt. Rather, the text of the baraita should be amended so that it reads: Either she or her compuring witnesses are brought early in the morning to the place of stoning.

NOTES

See what you have brought up – מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל. The doing of a daughter who committed adultery at her father's house serves to demonstrate that she was not married when she did so in her father-in-law's house, and he and his family are not responsible for her conduct. Consequently, if the witnesses arrived when she is still in her father's house, it is already possible that to that extent there is, even if she is not stoned there. Therefore, she is stoned in the most prominent public area, at the city gates (Rama, based on Shulchan Arukh, the Rambam rules that even if witnesses came when she was in her father's house, she is stoned at the entrance to his house. Apparently, he maintains that the latter status is the closer. Witnesses came to her in her father-in-law's house, only because it is more likely for them to find her there to testify about her when she was out of her father's house (Maimi).

Witnesses came to testify about her when she was in her father's house, i.e., when she was still in her father's house, so that some early commentators had versions of the Gemara that were different than the version that Rashi had and that is printed in the Vilna Shulchan. The Riba argues that the

Ravah's text (Maimi) is witnesses came when she was in her father's house to testify that she committed adultery in her father-in-law's house. He explains that this means that she was visiting her father-in-law's house, which she was married and returned to her father's house. The Gemara text of the Rambam said if witnesses testified when she was in her father's house that she committed adultery in her father-in-law's house, which means they attested that she sinned after the wedding ceremony but before she had intercourse with her husband.

She and her compuring witnesses – מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל. The answer of the Gemara is simply that in this context the latter also means Or, rather than And.

Brought early in the morning to the place of stoning – מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל. Rashi explains that this means to emphasize that they have no way of escaping this punishment. Other sages, that the statement that they were brought early means that during the appropriate punishment, but without the halakha that one who cannot be executed in the prescribed manner must be killed by other means (Riba, citing Tosafot on Maimi 22b).

HALAKHA

Witnesses came to testify about her when she was in her father's house – מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל. The Rambam is a version of the Gemara text that was different than the one printed in the Vilna Shulchan. According to his version, Shulchan Arukh, the Rambam rules that even if witnesses came when she was in her father-in-law's house before she entered the wedding canopy, even if witnesses testified that she returned to her father's house, she is stoned at the entrance to the city gates (Rambam Sefer Kofukim, Nihlat Suetim 22:9).

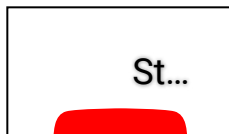
If she went away and subsequently reached majority – מִתְּחִיל אִי וְהוּדִים אֶתְּחִיל. A betrothed young woman committed adultery in her father's house, even if the witnesses testified after she reached majority after her husband had intercourse with her, she is liable to be stoned and executed in the regular place of stoning. This ruling is in accordance with the opinion of Rabbi Yohanan (Levi), and it is not in accordance with the opinion of Rav Shila (Rambam

This Daf Yomi series is a unique opportunity to study a page of Talmud each day with one of the world's foremost Jewish scholars.

We are privileged to present these insights and chidushim drawn from the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz.

Join thousands of students, scholars, readers and teachers worldwide in completing the study of the entire Talmud in a 7-year cycle. Read more about the

history of Daf Yomi
Talmud study.
You can also browse the
Daf Yomi Archives by
date or by tractate.



**Hebrew Daf
Yomi by Rav
Adin Steinsaltz**

Click here to read (<https://www.steinsaltz-center.org.il/home/doc.aspx?mCatID=68658>)

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz (<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>), and edited and adapted by Rabbi Shalom Berger.

Learn more about Steinsaltz Talmud (<https://www.steinsaltz-center.org/document/68437,7517,1.aspx>)

The Steinsaltz Center digital Daf Yomi is available free to the public thanks to the generous support of readers like you. To dedicate future digital pages or tractates of the Steinsaltz Talmud, in honor of a special occasion or in memory of a loved one, please email us (<mailto:sec@steinsaltz-center.org>).

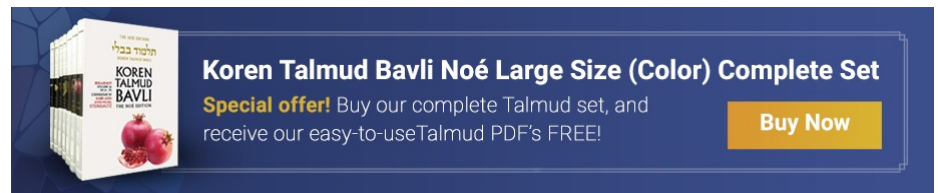
Join Our Newsletter

Talmud

"In many respects, the Talmud is considered as the most important book in Jewish culture and is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life..." Rabbi Adin Even Israel Steinsaltz



()



(<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>)

Three days ago

Yesterday

Tomorrow

Three days ahead

Two days ago

Today

Two days ahead

Ketubot 46a-b: Rights and Responsibilities

21/08/2022 - 24th of Av,
5782

The Mishna on our *daf* teaches that while a young woman lives in her father's house he has rights and responsibilities with regard to her, most of which are passed on to her husband when she marries. Among the father's rights we find:

- He can marry her off,
- Money that she earns or finds will belong to him,

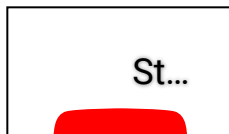
- [illegible]

Once she marries, her husband will have the right to derive benefit from property that she owns (which the father cannot do). The husband is obligated to feed

(https://www.steinsaltz-center.org/vault/DafYomi/ketubot/ketubot_46.pdf)

ketubot46

history of Daf Yomi
Talmud study.
You can also browse the
Daf Yomi Archives by
date or by tractate.



**Hebrew Daf
Yomi by Rav
Adin Steinsaltz**

Click here to read (<https://www.steinsaltz-center.org.il/home/doc.aspx?mCatID=68658>)

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz (<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>), and edited and adapted by Rabbi Shalom Berger.

Learn more about Steinsaltz Talmud (<https://www.steinsaltz-center.org/document/68437,7517,1.aspx>)

The Steinsaltz Center digital Daf Yomi is available free to the public thanks to the generous support of readers like you. To dedicate future digital pages or tractates of the Steinsaltz Talmud, in honor of a special occasion or in memory of a loved one, please email us (<mailto:sec@steinsaltz-center.org>).

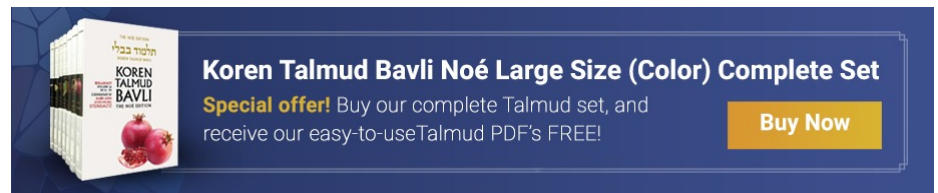
Join Our Newsletter

Talmud

"In many respects, the Talmud is considered as the most important book in Jewish culture and is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life..." Rabbi Adin Even Israel Steinsaltz



()



(<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>)

Three days ago

Yesterday

Tomorrow

Three days ahead

Two days ago

Today

Two days ahead

Ketubot 47a-b: This, in Exchange for That 22/08/2022 - 25th of Av, 5782

We have learned on the previous *daf* that a father has rights and responsibilities towards his daughter, and a husband has similar rights and responsibilities towards his wife. On our *daf* we learn that although many of these rights belong to the father based on interpretations of biblical passages by the Sages, in the relationship between husband and wife, many of the rights and responsibilities are related to each other. Thus, the wife's

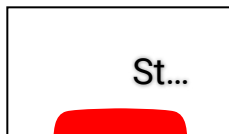
[illegible]

This Daf Yomi series is a unique opportunity to study a page of Talmud each day with one of the world's foremost Jewish scholars.

We are privileged to present these insights and chidushim drawn from the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz.

Join thousands of students, scholars, readers and teachers worldwide in completing the study of the entire Talmud in a 7-year cycle. Read more about the

history of Daf Yomi
Talmud study.
You can also browse the
Daf Yomi Archives by
date or by tractate.



**Hebrew Daf
Yomi by Rav
Adin Steinsaltz**

Click here to read (<https://www.steinsaltz-center.org.il/home/doc.aspx?mCatID=68658>)

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz (<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>), and edited and adapted by Rabbi Shalom Berger.

Learn more about Steinsaltz Talmud (<https://www.steinsaltz-center.org/document/68437,7517,1.aspx>)

The Steinsaltz Center digital Daf Yomi is available free to the public thanks to the generous support of readers like you. To dedicate future digital pages or tractates of the Steinsaltz Talmud, in honor of a special occasion or in memory of a loved one, please email us (<mailto:sec@steinsaltz-center.org>).

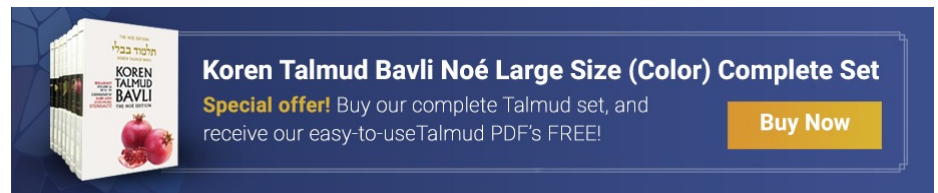
Join Our Newsletter

Talmud

"In many respects, the Talmud is considered as the most important book in Jewish culture and is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life..." Rabbi Adin Even Israel Steinsaltz



()



(<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>)

Three days ago

Yesterday

Tomorrow

Three days ahead

Two days ago

Today

Two days ahead

Ketubot 48a-b: The Obligations of the Husband

23/08/2022 - 26th of Av, 5782

While a wife's obligations to her husband are largely of rabbinic origin, the Torah commands a man to clothe and support his wife. The *pasuk* commands: "*She'era, kesuta ve-onata lo yigra* – a husband may not withhold basic family needs from his wife," (*Shemot* 21:9-10 (<http://www.mechon-mamre.org/p/pt/pt0221.1>).

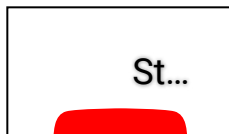
The precise definitions of these terms are discussed in our Gemara. Rabbi Eliezer

ketubot48

(https://www.steinsaltz-center.org/vault/DafYomi/ketubot/ketubot_48.pdf)

12

history of Daf Yomi
Talmud study.
You can also browse the
Daf Yomi Archives by
date or by tractate.



**Hebrew Daf
Yomi by Rav
Adin Steinsaltz**

Click here to read (<https://www.steinsaltz-center.org.il/home/doc.aspx?mCatID=68658>)

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz (<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>), and edited and adapted by Rabbi Shalom Berger.

Learn more about Steinsaltz Talmud (<https://www.steinsaltz-center.org/document/68437,7517,1.aspx>)

The Steinsaltz Center digital Daf Yomi is available free to the public thanks to the generous support of readers like you. To dedicate future digital pages or tractates of the Steinsaltz Talmud, in honor of a special occasion or in memory of a loved one, please email us (<mailto:sec@steinsaltz-center.org>).

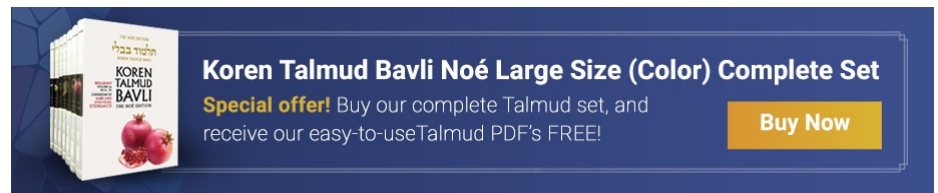
Join Our Newsletter

Talmud

"In many respects, the Talmud is considered as the most important book in Jewish culture and is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life..." Rabbi Adin Even Israel Steinsaltz



()



(<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>)

Three days ago

Yesterday

Tomorrow

Three days ahead

Two days ago

Today

Two days ahead

Ketubot 49a-b: Must a Father Support His Children? 24/08/2022 - 27th of Av, 5782

Must a father support his children?

Strange as this may sound, the Sages of the Mishna seem to be in agreement that there is no obligation for a father to support his children, although it is certainly a *mitzva* for him to do so. This agreement notwithstanding, our Gemara quotes Rabbi Ilai who quotes Reish Lakish in the name of Rabbi Yehuda bar Hanina as teaching that a Rabbinic ordinance was established in Usha that

When Rav Hisda was faced with such a situation, he forced the father to stand up publicly and announce "even a raven desires children and

When Rav Hisda was faced with such a situation, he forced the father to stand up publicly and announce "even a raven desires children and

—MOSHE—

¶ If the father delivered... she is sentenced to strangulation. **שם נשק** *Some commentators* write that if *ba'atza* does not mean *proving* that delivering a woman to her father's house *changes* her status to that of a married woman, and therefore it has no bearing on the *galei dafah* (Gila Hekudash), this is because the *ba'atza*, as the Gemara explains, merely proves that a bride who has been transferred to her husband's messenger is no longer classified as a *Kametzta* young woman, as she is no longer in her father's house. However, this does not necessarily mean that she is considered a married woman (see *Beit*).

—RELEVANCE—

The execution of an adulteress – חטאת – נשק *If a betrothed young woman committed adultery, one and the same with whom the committed adultery are sentenced to stoning if she was a *gavona* woman, or if she had entered the wedding canopy, even if she had not yet engaged in intercourse with her husband or if her father had delivered her to the husband's messengers, even before the wedding canopy, she is liable to be executed by strangulation, like a regular married woman who committed adultery* (Babylonian Talmud *Eruvin* 100b). *Beit* 30c.

אם באה אצל אביה וליחיו יבא ויחזיק
אין זה בדיקת אבא וכן מילין אבא
אין זה בדיקת אבא וכן מילין אבא
אין זה בדיקת אבא וכן מילין אבא
אין זה בדיקת אבא וכן מילין אבא
אין זה בדיקת אבא וכן מילין אבא

§ A Sage taught in a *Beraita*: If the father delivered his betrothed to the husband's messengers and she subsequently committed adultery, she is sentenced to strangulation.¹ In accordance with the halakha of a married woman who committed adultery, rather than stoning, which is the punishment for a betrothed woman who commits adultery.² The Gemara asks: From where are these matters derived? Rabbi Ami bar Hama said: The verse states, in the context of the command to take a young woman who commits adultery during betrothal: "To play the whore in her father's house" (Deuteronomy 22:13), which excludes a case when the father has delivered her to the husband's messengers, when she is no longer in her father's house.

אבא עט נשקא רחוקא רחוקא

The Gemara raises a difficulty: But one can say that the verse is excluding a case where she has entered the wedding canopy but she has not yet had intercourse, whereas if her father has merely delivered her to the husband's messengers she is still considered to have sinned in his house and is punishable by stoning like any other betrothed woman.

אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה

In answer to this question, Rava said: The verse cannot be excluded from a case where she has entered the wedding canopy and she entered the wedding canopy is not derived by inference from that verse; it is explicitly written in the following verse: "If there is a young woman who is a virgin betrothed to a man" (Deuteronomy 22:13). The terminology of the verse indicates that it applies to a "young woman" and not to a grown woman; to a "virgin" and not to a non-virgin; and to a "betrothed" woman and not to a married woman.

אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה

The Gemara analyzes this statement. What is the meaning of the term: A married woman in this context? If we say that she is actually married and has already engaged in intercourse with her husband, this ruling is the same as the previous one, that she must be a virgin and not a non-virgin. Rather, it is not the case that it is referring to a woman who has entered the wedding canopy but has not had intercourse, and yet she is committed adultery at this stage she is sentenced to strangulation, like one who had engaged in relations with her husband! Consequently, the other verse, cited by Rabbi Ami bar Hama, cannot be referring to this case.

אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה

The Gemara asks another question: But say that in a case where she returns to her father's house, she returns to the previous matter, i.e., her former status, as though she has never left her father's house. Rava said: That question has already been resolved by the *tanna* of the school of Rabbi Yohanan.

אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה
אבא אבא אר חיה חיה

This is as the *tanna* of the school of Rabbi Yishmael taught: "But the verse of a widow or of a divorcee, everything with which she has bound her soul shall stand against her" (Numbers 30:16). What is the meaning when the verse states this? It is not already known that if she is widowed or divorced she has already been removed from the category of one under the authority of her father and she likewise be removed from the category of one under the authority of her husband! Why, then, could possibly nullify her vows?

272 KETIVOT PEREK IV: 40A–2007 YP

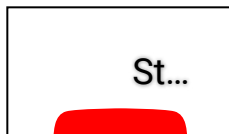
(https://www.steinsaltz-center.org/vault/DafYomi/ketubot/ketubot_49.pdf)

This Daf Yomi series is a unique opportunity to study a page of Talmud each day with one of the world's foremost Jewish scholars.

We are privileged to present these insights and chidushim drawn from the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz.

Join thousands of students, scholars, readers and teachers worldwide in completing the study of the entire Talmud in a 7-year cycle. Read more about the

history of Daf Yomi
Talmud study.
You can also browse the
Daf Yomi Archives by
date or by tractate.



**Hebrew Daf
Yomi by Rav
Adin Steinsaltz**

Click here to read (<https://www.steinsaltz-center.org.il/home/doc.aspx?mCatID=68658>)

This essay is based upon the insights and chidushim of Rabbi Steinsaltz, as published in the English version of the Koren Talmud Bavli with Commentary by Rabbi Adin Steinsaltz (<https://korenpub.com/products/talmud-bavli-noe-large-size-color-complete-sethardcoverlarge>), and edited and adapted by Rabbi Shalom Berger.

Learn more about Steinsaltz Talmud (<https://www.steinsaltz-center.org/document/68437,7517,1.aspx>)

The Steinsaltz Center digital Daf Yomi is available free to the public thanks to the generous support of readers like you. To dedicate future digital pages or tractates of the Steinsaltz Talmud, in honor of a special occasion or in memory of a loved one, please email us (<mailto:sec@steinsaltz-center.org>).

Join Our Newsletter