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Skill-Building Talmud for Beginner and Intermediate Learners

Rabbi
Dena Weiss



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INTRODUCTION

WELCOME!

This course is all about building confidence and skill in studying Talmud, with a *havruta* by your side. Together, you'll dive into the original text—decoding its language, tracing its arguments, and uncovering the personal meaning that emerges from engaging in this rich conversation across generations.

Our focus will be the second chapter of Makkot, which discusses the case of someone who kills another person accidentally (רוצח בשגגה) and is sent into exile in a city of refuge. Along the way, we'll wrestle with some profound human questions:

- » What really counts as an “accident”?
- » How do we evaluate intention—both in others and in ourselves?
- » Is it possible to repent for something you never meant to do?
- » What roles do family and community play in healing and reconciliation?

This course is designed for learners who want to engage the Talmud in its original language, with guidance and structure to support your journey. The source sheets don't include English translation, but you'll find a comprehensive word bank and worksheet to help you work through the text. In each video, which you will watch after studying with your havruta, we'll unpack the translation, structure, and implications of the *sugya*, talmudic passage, gradually building fluency, skill, and ownership.

Note:

Before you continue studying this source sheet, please be sure you have watched the opening video of this course, which provides valuable context and instructions for your learning.

HOW TO GET THE MOST OUT OF THIS COURSE

Here are guidelines for making your way successfully through these classes.

- » **Feel free to print out these source sheets!** Your learning will be vastly improved if you are able to write notes directly onto the text.
- » Talmud is an endeavour uniquely suited to learning in *havruta*. You should be reading the text out loud with your partner and trying to figure out the meaning of the text together. Sometimes, you will feel “stuck” on decoding the meaning of a given phrase or turn of argumentation. Feel free to move on and come back later, sometimes the context you need is yet to come.
- » Talmud is also inherently challenging. It is designed to be learned with support from a teacher. The expectation is that you will come to each class (the recorded videos with R. Weiss) with an incomplete picture. If you feel that you have a 70%-80% grasp of the material before you view each video, you are in the sweet spot and perfectly prepared to get the most out of these classes!

Please note:

Unlike most Project Zug courses, in this course you will watch the instructor videos **after** you study the source sheets with your *havruta*. The only video you will watch in advance of studying is Video #1, the introduction to the course and first source sheet.

- » In each video, R. Weiss will be reading through the text and explaining it word for word and concept by concept in addition to giving you new ways of thinking through the material.
- » The source sheets are also formatted with an eye towards helping you through the material. Verses from the Torah are in **bold**, quotations from tannaitic sources are in *italics*, and technical terms are underlined. Use these hints to your advantage!
- » As you are learning, there are several resources at your disposal, some that we have provided for you and some that you may have on your shelf, online, or that you may want to purchase.



♦ **Fill-as-you-go Chart**

R. Weiss uses these charts with her Talmud students at Yeshivat Hadar.

♦ **Here**

<https://projectzug.s3.us-east-1.amazonaws.com/PZWalfishOverviewofRabbinicLiterature.pdf>

MATERIALS PROVIDED BY PROJECT ZUG

1. Source sheets: Each source sheet has three components:

- » **Main Source Sheet:** This is where you can find all of the texts we are studying, guiding questions, and explanatory notes.
- » **Word Bank:** Each source sheet comes with an extensive word bank covering the talmudic text. (Biblical quotations will not be covered by the word bank, but relevant verses will be included in the sidebars). Please note: if a word comes up in more than one session, it may not be repeated in the word bank each time!
- » **Fill- as- you- go Chart:** ♦ As you are going through the talmudic passages, it can be helpful to take notes—to help you keep track of the flow of the argument and to help concretize the material. To this end, we have provided you with a chart that you can fill out. Even if you do not want to fill out the chart, looking at it as you are learning can help you identify the different components of the talmudic discussion.

2. Handouts with the layout of the Vilna Shas:

- » Students who are interested in studying the Talmud without the punctuation provided by the source sheets can challenge themselves by studying from these handouts.
- » Rashi's commentary will not be provided in the source sheet handouts, so if you would like to look at Rashi, you can find it on these sheets.

3. Verses Handout

- » In this first session, you will find the passages in the Tanakh that deal with the accidental killer and the cities of refuge. As they are cited, you will find them on your source sheet, but it might be helpful to have them all collected in one place.
- » The translation of the verses is also provided here.

4. Overview of Rabbinic Literature compiled by R. Miriam-Simma Walfish.

This overview will be helpful for you in understanding different parts of the Rabbinic canon that may be referred to in the class. You may view and download it by clicking [here](#). ♦

♦ Online

www.sefaria.org/Jastrow

♦ Sefaria

https://www.sefaria.org/Makkot.7a.14?ven=hebrew%7CWilliam_Davidson_Edition_-_Vocalized_Aramaic&lang=he&with=Rashi&lang2=he

♦ WikiText

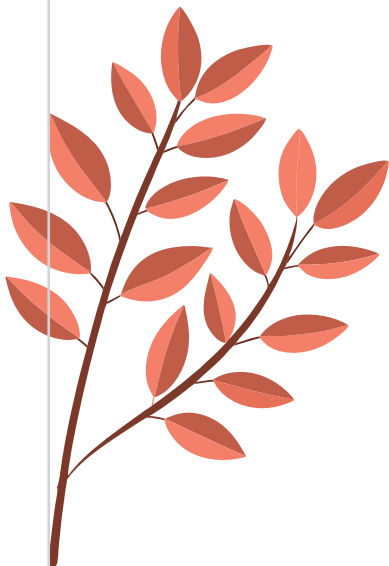
https://he.wikisource.org/wiki/מִכּוֹת_א_ז

OTHER HELPFUL RESOURCES:

- » Every student of the Talmud is well served by having the *Practical Talmud Dictionary*, by R. Yitzhak Frank. This work will not only translate the technical terms for you, but also elucidates them clearly and provides helpful examples. (This is not to be confused with the “Gemara card” which is handy for translations, but will not actually teach you how the words work).
- » The most comprehensive dictionary of the Talmud is *Dictionary of the Talmud and Targumim* by R. Marcus Jastrow. Fortunately, this dictionary can be accessed online. ♦

If you are looking for access to Rashi’s commentary to the Talmud in a way that is not on the Vilna Shas handouts, you can also do that online through Sefaria ♦ or the WikiText ♦ versions of the Talmud (Rashi’s commentary is collected on the bottom).

Now, turn the page and let’s get started with our first study sheet!



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SESSION 1 The Biblical Verses

The laws of the **רוצח בשגגה** are found in four places in the Tanakh:

- » Shemot 21:12-14
- » Devarim 19:2-13
- » Bemidbar 35:10-34
- » Yehoshua 20:1-9.

All of these verses and their translations (from the Revised Standard Version) are available to you here. As we mentioned in the introductory video, each of these sets of verses has a slightly different vision for what the function is of the city of refuge and the people who populate it.

We begin our study by learning these verses (*pesukim*) that form the basis of the discussion in the Talmud. Take turns reading each section of *pesukim* and discuss the questions that follow each set.

SOURCE #1

שמות כא:יב-יד

¹²מִכֵּה אִישׁ וָמֵת מוֹת יוֹמָת: ¹³וְאִשֶּׁר
לֹא צָדָה וְהָאֱלֹקִים אָנָּה לִידּוֹ וְשָׁמָּה
לְךָ מְקוֹם אֲשֶׁר יָנוּס שָׁמָּה:

¹⁴וְכִי יִזְדּ אִישׁ עַל רֵעֵהוּ לְהָרְגוֹ
בְּעֶרְמָה מֵעַם מִזְבְּחֵי תִקַּחנּוּ לָמוֹת:

Shemot 21:12-14

¹²Whoever strikes a man so that he dies shall be put to death.

¹³But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee.

¹⁴But if a man willfully attacks another to kill him treacherously, you shall take him from my altar, that he may die.

- » List at least three details you notice in these *pesukim*.
- » What questions do you have about the laws listed here?

SOURCE #2

דברים יט:ב-יג

Devarim 19:2-13

²שלוש ערים תבדיל לך בתוך ארצך אשר ה' אלקיך נתן לך לרשתה: ³תבין לך הדרך ושלשת את גבול ארצך אשר ינחילך ה' אלקיך והיה לנוס שמה כל רצח:

⁴וזה דבר הרצח אשר ינוס שמה וחי אשר יבה את רעהו בבלי דעת והוא לא שנא לו מתמל שלשם: ⁵ואשר יבא את רעהו ביער לחטב עצים ונדחה ידו בגרזן לכרת העץ ונשל הגרזן מן העץ ומצא את רעהו ומת הוא ינוס אל אחת הערים האלה וחי: ⁶פן ירדף גאל הדם אחרי הרצח כי יחס לבבו והשיגו כי ירבה הדרך והכהו נפש ולו אין משפט מות כי לא שנא הוא לו מתמול שלשום: ⁷על כן אנכי מצוך לאמר שלש ערים תבדיל לך: ⁸ואם ירחיב ה' אלקיך את גבולך כאשר נשבע לאבותיך ונתן לך את כל הארץ אשר דבר לתת לאבותיך: ⁹כי תשמר את כל המצוה הזאת לעשתה אשר אנכי מצוך היום לאהבה את ה' אלקיך וללכת בדרךיו כל הימים ויספת לך עוד שלש ערים על השלש האלה: ¹⁰ולא ישפך דם נקי בקרב ארצך אשר ה' אלקיך נתן לך נחלה והיה עליך דמים:

¹¹וכי יהיה איש שנא לרעהו וארב לו וקם עליו והכהו נפש ומת ונס אל אחת הערים האלה: ¹²ושלחו זקני עירו ולקחו אותו משם ונתנו אותו ביד גאל הדם ומת: ¹³לא תחוס עינך עליו ובערת דם הנקי מישראל וטוב לך:

²You shall set apart three cities for you in the land which the Lord your God gives you to possess. ³You shall prepare the roads, and divide into three parts the area of the land which the Lord your God gives you as a possession, so that any manslayer can flee to them.

⁴This is the provision for the manslayer, who by fleeing there may save his life. If any one kills his neighbor unintentionally without having been at enmity with him in time past—⁵as when a man goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies—he may flee to one of these cities and save his life; ⁶lest the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and wound him mortally, though the man did not deserve to die, since he was not at enmity with his neighbor in time past. ⁷Therefore I command you, You shall set apart three cities. ⁸And if the Lord your God enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers—⁹provided you are careful to keep all this commandment, which I command you this day, by loving the Lord your God and by walking ever in his ways—then you shall add three other cities to these three, ¹⁰lest innocent blood be shed in your land which the Lord your God gives you for an inheritance, and so the guilt of bloodshed be upon you.

¹¹But if any man hates his neighbor, and lies in wait for him, and attacks him, and wounds him mortally so that he dies, and the man flees into one of these cities, ¹²then the elders of his city shall send and fetch him from there, and hand him over to the avenger of blood, so that he may die. ¹³Your eye shall not pity him, but you shall purge the guilt of innocent blood from Israel, so that it may be well with you.

- » Devarim goes into far greater detail about these laws than Shemot (the first set of *pesukim*). What new details do these verses in Devarim add for us? Do they answer any of the questions you had about the verses above?

SOURCE #3 ס

במדבר לה:י-לד

¹⁰דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן אֶרֶץ כְּנָעַן:
¹¹וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תִּהְיֶינָה
לָכֶם וְנָס שָׂמָּה רֹצֵחַ מִכָּה נֶפֶשׁ בְּשִׁגְגָה:
¹²וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגָּאֹל וְלֹא
יָמוּת הָרֹצֵחַ עַד עָמְדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט:
¹³וְהָעָרִים אֲשֶׁר תִּתֶּנּוּ שֵׁשׁ עָרֵי מִקְלָט
תִּהְיֶינָה לָכֶם: ¹⁴אֶת שְׁלֹשׁ הָעָרִים תִּתֶּנּוּ
מֵעֵבֶר לַיַּרְדֵּן וְאֶת שְׁלֹשׁ הָעָרִים תִּתֶּנּוּ בְּאֶרֶץ
כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה: ¹⁵לְבְנֵי יִשְׂרָאֵל
וְלִגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ הָעָרִים
הָאֵלֶּה לְמִקְלָט לְנוֹס שָׂמָּה כָּל מִכָּה נֶפֶשׁ
בְּשִׁגְגָה:

¹⁶וְאִם בְּכָלִי בְּרֹזֶל הִכָּהוּ וַיָּמוּת רֹצֵחַ הוּא
מוֹת יוֹמָת הָרֹצֵחַ: ¹⁷וְאִם בְּאֶבֶן יָד אֲשֶׁר
יָמוּת בָּהּ הִכָּהוּ וַיָּמוּת רֹצֵחַ הוּא מוֹת יוֹמָת
הָרֹצֵחַ: ¹⁸אוּ בְּכָלִי עֵץ יָד אֲשֶׁר יָמוּת בּוֹ
הִכָּהוּ וַיָּמוּת רֹצֵחַ הוּא מוֹת יוֹמָת הָרֹצֵחַ:
¹⁹גָּאֹל הַדָּם הוּא יָמִית אֶת הָרֹצֵחַ בְּפָגְעוֹ
בּוֹ הוּא יִמָּתֵנוּ: ²⁰וְאִם בְּשִׁנְאָה יִהְיֶה פָּגְעוֹ אוֹ
הַשְּׁלִיךְ עָלָיו בְּצַדִּיקָה וַיָּמוּת: ²¹אוּ בְּאֵיבָה
הִכָּהוּ בְּיָדוֹ וַיָּמוּת מוֹת יוֹמָת הַמִּכָּה רֹצֵחַ
הוּא גָּאֹל הַדָּם יָמִית אֶת הָרֹצֵחַ בְּפָגְעוֹ בּוֹ:

Bemidbar 35:10-34

¹⁰Say to the people of Israel: When you cross the Jordan into the land of Canaan, ¹¹then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. ¹²The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. ¹³And the cities which you give shall be your six cities of refuge. ¹⁴You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. ¹⁵These six cities shall be for refuge for the people of Israel, and for the stranger and for the sojourner among them, that any one who kills any person without intent may flee there.

¹⁶But if he struck him down with an instrument of iron, so that he died, he is a murderer; the murderer shall be put to death. ¹⁷And if he struck him down with a stone in the hand, by which a man may die, and he died, he is a murderer; the murderer shall be put to death. ¹⁸Or if he struck him down with a weapon of wood in the hand, by which a man may die, and he died, he is a murderer; the murderer shall be put to death. ¹⁹The avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death. ²⁰And if he stabbed him from hatred, or hurled at him, lying in wait, so that he died, ²¹or in enmity struck him down with his hand, so that he died, then he who struck the blow shall be put to death; he is a murderer; the avenger of blood shall put the murderer to death, when he meets him.

²²וְאִם בְּפֶתַע בְּלֹא אִיבָה הִדָּפוּ אוֹ הִשְׁלִיךְ עָלָיו כָּל כְּלִי בְּלֹא צְדִיקָה: ²³אוֹ בְּכָל אֶבֶן אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא לֹא אוֹיֵב לוֹ וְלֹא מִבְּקֶשׁ רָעָתוֹ: ²⁴וַיִּשְׁפְּטוּ הָעֵדָה בֵּין הַמִּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמִּשְׁפָּטִים הָאֵלֶּה: ²⁵וְהִצִּילוּ הָעֵדָה אֶת הָרֹצֵחַ מִיַּד גֹּאֵל הַדָּם וַהֲשִׁיבוּ אוֹתוֹ הָעֵדָה אֶל עִיר מְקֻלָּטוֹ אֲשֶׁר נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד מוֹת הַכֹּהֵן הַגָּדֹל אֲשֶׁר מָשַׁח אוֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ: ²⁶וְאִם יֵצֵא יֵצֵא הָרֹצֵחַ אֶת גְּבוּל עִיר מְקֻלָּטוֹ אֲשֶׁר יָנוּס שָׁמָּה: ²⁷וַיִּמָּצֵא אוֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מְקֻלָּטוֹ וַרְצַח גֹּאֵל הַדָּם אֶת הָרֹצֵחַ אִין לוֹ דָּם: ²⁸כִּי בְעִיר מְקֻלָּטוֹ יֵשֶׁב עַד מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל אֶרֶץ אֲחֻזָּתוֹ:

²⁹וְהָיוּ אֵלֶּה לָכֶם לְחֻקֹּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵי־תֵיכֶם: ³⁰כָּל מִכָּה נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת הָרֹצֵחַ וְעַד אֶחָד לֹא יַעֲנֶה בְּנֶפֶשׁ לְמוֹת: ³¹וְלֹא תִקְחוּ כֶּפֶר לְנֶפֶשׁ רֹצֵחַ אֲשֶׁר הוּא רָשָׁע לְמוֹת כִּי מוֹת יוֹמָת: ³²וְלֹא תִקְחוּ כֶּפֶר לָנוּס אֶל עִיר מְקֻלָּטוֹ לְשׁוּב לְשִׁבְתָּ בְּאֶרֶץ עַד מוֹת הַכֹּהֵן: ³³וְלֹא תִחַנְּפוּ אֶת הָאֶרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יִחַנֵּף אֶת הָאֶרֶץ וְלֹאֲרֶץ לֹא יִכְפֹּר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בְּדָם שָׁפְכוּ: ³⁴וְלֹא תִטְמֵא אֶת הָאֶרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

²²But if he stabbed him suddenly without enmity, or hurled anything on him without lying in wait, ²³or used a stone, by which a man may die, and without seeing him cast it upon him, so that he died, though he was not his enemy, and did not seek his harm; ²⁴then the congregation shall judge between the manslayer and the avenger of blood, in accordance with these ordinances; ²⁵and the congregation shall rescue the manslayer from the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, to which he had fled, and he shall live in it until the death of the high priest who was anointed with the holy oil. ²⁶But if the manslayer shall at any time go beyond the bounds of his city of refuge to which he fled, ²⁷and the avenger of blood finds him outside the bounds of his city of refuge, and the avenger of blood slays the manslayer, he shall not be guilty of blood. ²⁸For the man must remain in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer may return to the land of his possession.

²⁹And these things shall be for a statute and ordinance to you throughout your generations in all your dwellings. ³⁰If any one kills a person, the murderer shall be put to death on the evidence of witnesses; but no person shall be put to death on the testimony of one witness. ³¹Moreover you shall accept no ransom for the life of a murderer, who is guilty of death; but he shall be put to death. ³²And you shall accept no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the high priest. ³³You shall not thus pollute the land in which you live; for blood pollutes the land, and no expiation can be made for the land, for the blood that is shed in it, except by the blood of him who shed it. ³⁴You shall not defile the land in which you live, in the midst of which I dwell; for I the Lord dwell in the midst of the people of Israel."

» Again, what new details do we gather about the laws of the manslayer from this set of *pesukim* in Bemidbar?

SOURCE #4

יהושע כ:א-ט

Yehoshua 20:1-9

¹וַיֹּדֶבֶר ה' אֶל יְהוֹשֻׁעַ לֵאמֹר: ²דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר תָּנוּ לָכֶם אֶת עָרֵי הַמִּקְלָט אֲשֶׁר דִּבַּרְתִּי אֵלֵיכֶם בְּיַד מֹשֶׁה: ³לְנוֹס שָׁמָּה רוֹצֵחַ מַכָּה נֶפֶשׁ בְּשִׁגְגָה בְּבִלִי דַעַת וְהָיוּ לָכֶם לְמִקְלָט מִגֹּאֲלֵי הַדָּם: ⁴וְנָס אֶל אַחַת מִהָעָרִים הָאֵלֶּה וְעָמַד פֶּתַח שַׁעַר הָעִיר וְדִבֶּר בְּאָזְנֵי זִקְנֵי הָעִיר הַהִיא אֶת דִּבְרָיו וְאָסְפוּ אֹתוֹ הָעִירָה אֵלֵיהֶם וְנָתְנוּ לוֹ מְקוֹם וְיָשָׁב עִמָּם: ⁵וְכִי יִרְדֹּף גֹּאֲלֵי הַדָּם אַחֲרָיו וְלֹא יִסְגְּרוּ אֶת הָרוֹצֵחַ בְּיָדוֹ כִּי בְּבִלִי דַעַת הָכָה אֶת רֵעֵהוּ וְלֹא שֹׂנְאֵהוּ הוּא לֹא מִתְמוּל שְׁלֹשִׁים: ⁶וְיָשָׁב בְּעִיר הַהִיא עַד עָמְדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפַּט עַד מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם אִם יָשׁוּב הָרוֹצֵחַ וּבָא אֶל עִירוֹ וְאֶל בֵּיתוֹ אֶל הָעִיר אֲשֶׁר נָס מִשָּׁם:

⁷וַיִּקְדְּשׁוּ אֶת קִדְשׁ בְּגִלִּיל בְּהַר נַפְתָּלִי וְאֶת שֶׁכֶם בְּהַר אֶפְרַיִם וְאֶת קִרְיַת אַרְבַּע הִיא חֶבְרוֹן בְּהַר יְהוּדָה: ⁸וַיַּמְעִיב לַיְרֵדָן יְרִיחוֹ מִזְרְחָהּ נָתְנוּ אֶת בְּצֵר בְּמִדְבַּר בְּמִישֹׁר מִמִּשְׁה רְאוּבֵן וְאֶת רָאמֹת בְּגִלְעָד מִמִּשְׁה גָּד וְאֶת גֹּלָן בְּבָשָׁן מִמִּשְׁה מְנַשֶּׁה: ⁹אֵלֶּה הָיוּ עָרֵי הַמּוֹעֵדָה לְכָל בְּנֵי יִשְׂרָאֵל וְלִגֵּר הָגֵר בְּתוֹכָם לְנוֹס שָׁמָּה כָּל מַכָּה נֶפֶשׁ בְּשִׁגְגָה וְלֹא יָמוּת בְּיַד גֹּאֲלֵי הַדָּם עַד עָמְדוֹ לִפְנֵי הָעֵדָה:

¹Then the Lord said to Joshua, ²“Say to the people of Israel: Appoint the cities of refuge, of which I spoke to you through Moses, ³that the manslayer who kills any person without intent or unwittingly may flee there; they shall be for you a refuge from the avenger of blood. ⁴He shall flee to one of these cities and shall stand at the entrance of the gate of the city, and explain his case to the elders of that city; then they shall take him into the city, and give him a place, and he shall remain with them. ⁵And if the avenger of blood pursues him, they shall not give up the slayer into his hand; because he killed his neighbor unwittingly, having had no enmity against him in times past. ⁶And he shall remain in that city until he has stood before the congregation for judgment, until the death of him who is high priest at the time: then the slayer may go again to his own town and his own home, to the town from which he fled.”

⁷So they set apart Kedesh in Galilee in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in the hill country of Judah. ⁸And beyond the Jordan east of Jericho, they appointed Bezer in the wilderness on the tableland, from the tribe of Reuben, and Ramoth in Gilead, from the tribe of Gad, and Golan in Bashan, from the tribe of Manasseh. ⁹These were the cities designated for all the people of Israel, and for the stranger sojourning among them, that any one who killed a person without intent could flee there, so that he might not die by the hand of the avenger of blood, till he stood before the congregation.

- » Here we see not only a repetition of the laws for the manslayer but also the enactment of these laws now that the Israelites are settling in the land. Does Joshua follow through on the laws set forth in the Torah?
- » What new information, if any, do we learn here?

Take a Step Back

1. It is clear from the sheer number of *pesukim* about the laws of the manslayer and the fact that they continue on beyond the Torah and into the book of Joshua that they were considered essential for a Jewish society. Why do you think this area of law was of such great concern to the Torah?
2. What's something new you learned today?



Up Next

Now you have the biblical foundation for what we'll be studying in the Talmud. Next time you meet with your *havruta*, you'll be studying the Session 2 source sheet with the accompanying Word Bank and Worksheet. After learning together, you'll watch Video #2.

Review (*Hazarah*)

R. Weiss recommends that you review the material you learned today 1-3 days after learning it, on your own, before meeting with your *havruta* again. Please schedule a time to do this so the material stays fresh in your mind!