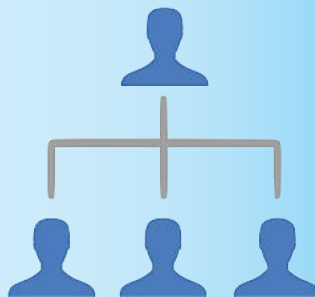


Daf 51: בְּנֵי אָב – General Principle

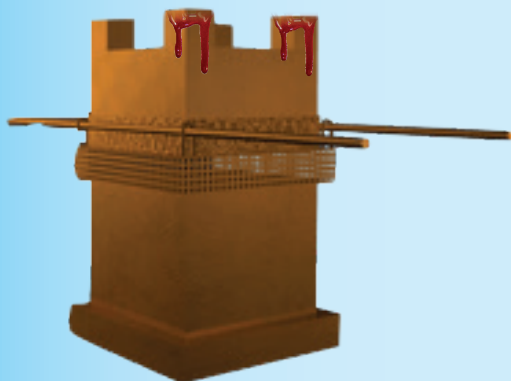
"*Binyan Av*" (general principle derived from one text, literally "a fatherly construct") is an exegetical principle by which a rule applicable across all areas of Torah law is derived from a verse that on the surface appears to pertain only to that specific context. Meaning, the lesson learned in a Torah text is carried over to shed light on similar cases. Since the language of the Torah is intentionally brief, *Chazal* utilized a *halacha* explicitly stated in one Biblical passage to extrapolate the law for related cases. The *Binyan Av* principle was named to reflect this interpretive method. The explicit Torah source from which we learn the initial *halacha* is likened to a father, while the derived rule as it is applied in other contexts are likened to the children.



Example of a *Binyan Av*: In *Sefer Bamidbar* 15:27, the Torah states: "(offer up) a she-goat in its first year, as a sin offering." Through *Binyan Av*, *Chazal* understood that wherever the Torah commands a she-goat to be sacrificed, it is required for the animal to be in its first year of life.

Daf 52: אַרְבַּע מִתְּנוֹת הַדָּם – Four Allotments of Blood

Korbanot Chatat Tzibur (public sin offerings) were brought in the *Beit HaMikdash* on every *Rosh Chodesh* and on *Mo'adim* (Festivals). Some blood from the *korban* was to be rubbed on each of the four corners of the *miz'be'ach* (altar). The *kohen* would place blood in a *k'li sharet* (service vessel), walk over to the *miz'be'ach* and dip his right forefinger into the *k'li*. The *kohen* would use his fingers to smear blood on each of the altar's corners in a downward motion from the top toward the floor until no more blood remained.



What if the procedure had not been done for all four corners? The schools of Hillel and Shammai debated the issue whether placements of blood on one or two corners of the *miz'be'ach* — *b'di'avad* (ex post facto, after the fact) — is sufficient to render a *korban* acceptable.



FROM THE TALMUD

SEDER KODASHIM
MASECHET ZEVACHIM
daf 53

מן התלמוד:
סדר קודשים, מסכת זבחים, דף נ"ג:
"אמר רבי אבהו: מאי טעמא
דרבי — דכתיב: וההראל ארבע
אמות ומהאריאל ולמעלה וגו'"

Translation

Mai ta'ama What is the reason?
Dichtiv As it is written (in a
Torah verse)

Explanation

Rabbi [Yehudah HaNasi] learns the proper way to apply the blood of the sacrifices on the altar, from a *pasuk* (verse) that appears in Ezekiel.

Talmud Israeli DAF YOMI FOR US



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READY FOR A
CHALLENGE?**

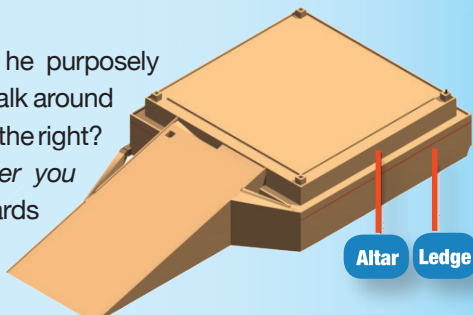
Talmud Israeli is starting a new competitive club for your school for the 2018-2019 academic year! The **TALMUD ISRAELI CHALLENGE** will strengthen your students' knowledge and understanding of the Talmud and modern Israel. Put your knowledge to the test. Stay tuned for more information. Please contact us to join!



Daf 53: איך הגיע הכהן לקדנות הגבוהות – Accessing the High Portions of the Altar

How is the *kohen* able to reach the high ledges of the *miz'be'ach*? The *kohen* would go up on the external ramp of the *miz'be'ach*, making sure not to climb on the *miz'be'ach* itself, taking care to remain on the "ledge". The protruding rim surrounding the entire upper portion of the *miz'be'ach* was wide enough to walk on. The *kohen* walked around this ledge, in order to properly place the blood on the four corners of the *miz'be'ach*.

When the *kohen* reached the ledge, he purposely turned to his right side, and began to walk around the *miz'be'ach*. Why specifically turn to the right? *Chazal* has a general rule: "Whenever you make a turn, it should only be towards the right" — meaning, when a person needs to turn around, and there is no difference to him between choosing to turn to the right or the left, he should always choose the right side.



Daf 54: כִּדְ נִמְצָא מְקוֹם הַמִּקְדָּשׁ – How the location of the Beit HaMikdash was Determined

When *B'nai Yisrael* entered *Eretz Yisrael* with Yehoshua Bin Nun, they did not build a *Beit HaMikdash*. Rather, they constructed a *Mishkan* (Tabernacle). The Talmud tells us that when *B'nai Yisrael* wanted to build the *Beit HaMikdash*, they did not know the exact location on which it should be constructed.

King David searched before finding a site worthy of the *Beit HaMikdash*, as he stated in *Tehillim* (Psalms) chapter 132: "A song of ascents. HaShem, remember in David's favor ... how he made an oath ... "I will not enter my house, nor will I get into my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find a place for HaShem, a home for the Mighty One of Ya'akov."
— David HaMelech vowed that he would not dwell in his home in Jerusalem, until he located the appropriate place for the *Beit HaMikdash*.



★ | Israeli History

ISRAEL@ שנה למדינת ישראל

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תשע"ג/2013
RAV OVADIA YOSEF



Rav Ovadia Yosef (1920-2013) was one of the leading rabbis and *poskim* (halachic authorities) of our time. Rav Yosef, who was born in Baghdad and immigrated to Israel with his family at the age of four, served as Chief Rabbi of Israel — a.k.a., the "Rishon LeZion", and as President of the Council of Torah Sages of the *Shas* Party. From an early age, Rav Yosef exhibited outstanding abilities in Torah study and demonstrated great knowledge. His scholarly achievement earned Rav Yosef the descriptor "*Maran*," (Aramaic for "our master") a title reserved for a small number of deeply-revered rabbis. Rav Yosef authored numerous books, including *Responsa* (compilations of answers to *halachic* questions) and Torah commentaries. His major works of *Responsa* are entitled, "*Yabia Omer*" (Voices an Utterance) & *Yechaveh Da'at* (Expresses Knowledge). Rav Yosef worked to "restore the crown [Sephardic Jewry] to its former glory" — acting to strengthen Sephardi religious identity. His funeral was attended by hundreds of thousands of people, who came to pay tribute to his character and honor his memory.

תשע"ג/2013



HaRav Ovadia Yosef. Photo Source: Wikipedia



Daf 55: דלתות פתוחות – Open Doors

When preparing a *korban* for sacrifice a person had to make sure the doors to the *Heichal* (Sanctuary) remained open. *Sefer VaYikra* 3:2 (the Book of Leviticus) says: "... and slaughter it at the entrance of the *Ohel Mo'ed* (Tent of Meeting)" — from which Chazal understood the *halacha* requiring that the *Heichal* must be open.



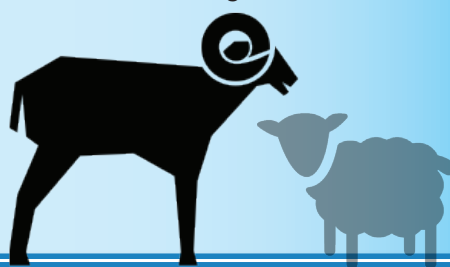
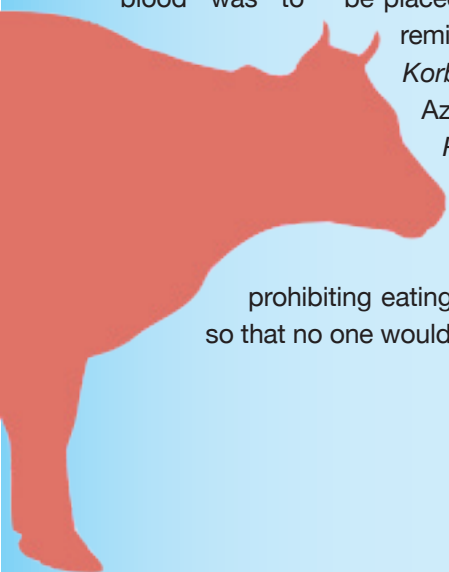
There were gates and doors to the *Heichal* in the *Beit HaMikdash*, and inside the building were housed the inner altar, Showbread table, and the *menorah*. In the *Mishkan* (Tabernacle), the inner altar, golden table, and *menorah* were situated in the *Ohel Mo'ed*, a mere tent which did not have any doors or gates. With regards to the *Mishkan*, the rule was that no *korbanot* could be offered until after the *Levi'im* had completed raising the *Mishkan*. *B'nai Yisrael* wandered with the

Mishkan from place-to-place and were prohibited from offering a *korban* upon arrival at a new location, until the *Mishkan* had been properly reassembled.

Daf 56: דיני הקרבנות – Laws Regarding Offerings

There is an officially authorized timeframe for each aspect of the sacrificial service. Rules govern when one is permitted to eat a *korban*, burn the parts of the *korban* on the *miz'be'ach* (altar), and sprinkle the blood of the *korban* on the *miz'be'ach*. All *korbanot* were required to be slaughtered during the daytime. For every *korban*, if the blood was not thrown on the side of the altar before sundown on the day of its slaughter, the *korban* becomes *pasul* (invalid).

On this *daf* we find an additional *halacha* regarding *korbanot*: *Korbanot* of lesser holiness could be slaughtered any place in the *Azarah* (Temple courtyard) and the blood was to be placed on the *miz'be'ach* only one time. The *Mishnah* reminds us that it was only permissible to eat the *Korban Pesach* until midnight. Rabbi Elazar Ben Azariah held that the obligation to eat the *Korban Pesach* before midnight was a Torah restriction. However, Rabbi Akiva maintained that Torah law permits eating of the *Korban Pesach* the entire night, and that Chazal created the limitation, prohibiting eating *Korban Pesach* after midnight, as a precaution, so that no one would eat *Korban Pesach* after the night was over.



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Founded in 1953

IAI, Israel's largest defense company, was originally called *Bedek Aviation Company*. Its founder was Al Schwimmer, an American who had helped smuggle planes to the new State of Israel, despite a US embargo that led to his conviction for violation of the US Neutrality Acts.

In 1959, IAI began assembling its first plane (the French designed Fougat Magister) used by the Israeli Air Force as a training aircraft. IAI then manufactured the *Nesher* and, later, the *Kfir*.

In the 1960s the company developed the *Gabriel* anti-ship missile, which became the mainstay of the Israeli navy and in 1980, IAI began developing the next generation of fighter aircraft, the *Lavi*.

IAI has developed a wide range of unmanned aerial vehicles and is considered one of the leaders in the field.

Thank you Israeli thinkers and manufactures for working so hard to keep our homeland safe!



IAI tandem-rotor unmanned aerial vehicle gives similar appearance to Ghost. Photo Source: Wikipedia



Daf 57: "בַּלַּיְלָה הַזֶּה — בַּלַּיְלָה הַזֶּה" – "On This Night, On This Night"



On what Scriptural basis did Rabbi Elazar Ben Azariah assert that the meat of the *Korban Pesach* had to be eaten before midnight? Regarding the eating of the *Korban Pesach*, in *Sefer Shemot* (the Book of Exodus) the Torah commands:

"They shall eat the meat that same night; they shall eat it roasted over the first, with unleavened bread and with bitter herbs."

In the *pasuk* in which God tells Moshe that He intends to kill all of the first-born of Egypt, the Torah states:

"For that night, I will go through the land of Egypt and strike down every first-born in the land of Egypt..." Rabbi Elazar Ben Azariah said: "Just as where it says regarding the plague of the first-born *'Ba'Laila ha'zah'* (on this night) it took place at midnight, when the text says the *Korban Pesach* is to be eaten *'Ba'Laila ha'zeh'*, we should also understand that the *Korban Pesach* can be eaten only until midnight.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. How does Rabbi Elazar Ben Azariah learn that it is only permissible to eat the *Korban Pesach* until midnight?
2. What does the Talmud learn from the *pasuk*: "... and slaughter it at the entrance of the Ohel Mo'ed"?
3. What did Chazal learn from the dictum: "Whenever you make a turn, it should only be towards the right"?

Please email answers to questions to answers@talmudisraeli.co.il
for a chance to win an iPad mini!

Dvar Torah for the Shabbat Table

“וישלח אותם
משה
לתור את הארץ...
וירגלו אתה

The difference between a person who visits another country as a vacationing tourist, and a person who travels to another country in order to spy is: the tourist seeks the beautiful and positive things in the new country while the spy seeks to find the shortcomings and negative aspects of the country. Moshe Rabbeinu sent men to explore *Eretz Yisrael* – “And Moshe sent them to explore the land.” Moshe sent the men to be like tourists — i.e., looking for good, but they chose to be spies “And they came to Wadi Eshkol and spied it out.”— That is precisely why they saw only the bad things that were there. Many times, what we see with our eyes depends on what we are looking to find. If we choose to be tourists and look for the positive, we will find good things; and if, Heaven forbid, we choose to be like spies seeking the negative — that is precisely what we will find.



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