

Daf 79: קָרְבַּן פֶּסַח, מַצָּה וּמָרֹר – The Paschal Offering, Matzah and Maror

On this *daf*, we learn two principles:

1. “*Ayn mitzvot mevatlot zoh et zoh*” (one *mitzvah* does not nullify another)
2. “*Ayn issurim mevatlim zeh et zeh*” (one prohibition does not invalidate another)



The first principle is learned from the behavior of Hillel the Elder. On the night of the *Seder*, Hillel would *korech* (combine) *matzah*, meat of the *Korban Pesach* (Paschal Offering), and *maror* (bitter herbs), and eat them all together. Hillel's *chiddush* (novel interpretation) called for the simultaneous performance of three *mitzvot*: a) eating *matzah* b) eating *Korban Pesach* c) eating *maror*. In the process, one *mitzvah*

did not nullify, or cancel the fulfillment of the other two *mitzvot*, even though the three items were consumed together and not eaten separately.

The second principle, *Ayn issurim mevatlim zeh et zeh*,” also relates to food items. For example, if a person mixed different types of forbidden foods (e.g. *piggul* [an offering whose blood service was performed with intent for consumption beyond the permitted timeframe]; *notar* [left over sacrificial meat]; and an offering that was *tameh*) and ate them together, that individual would be guilty for having violated each of these *issurim*. It would not matter if the mixture contained a greater quantity of one of the forbidden foods than it did the others.

Daf 80: מֵי חֲטָאת – Water Consecrated with Ashes of a Red Heifer



A group of individuals who had become *t'mei'im* (ritually impure) through having had contact with a corpse, and who had completed a seven-day purification process, stood waiting for the *kohen* to arrive with *mei chatat* (water consecrated with the ashes of a red heifer). The *kohen* would sprinkle *mei chatat* over them, in order for them to become *tehorim* (ritually pure), once again.

As the *kohen* arrived with the bowl filled with water, a drop of regular water dripped into the *mei chatat*. Rabbi Eliezer and the *Chachamim* disagreed regarding the implications of this incident. The *Chachamim* maintained the entire bowl of water had become *pasul* (invalid) — since now a drop of water unfit for the sprinkling ritual was mixed into the *mei chatat*. Given that the two types of water had thoroughly mixed with one another, all of the water in the bowl thereby became *pasul*.

Rabbi Eliezer disagreed and maintained that all of the water in the bowl had not become *pasul*. He maintained, however, that it is necessary in this situation to sprinkle the water on each *tameh* individual twice, as perhaps the drop sprinkled first might be that same drop that was *pasul*. But if the sprinkling were to be done twice, it is certain at least one of the sprinklings would be performed with consecrated water.



FROM THE TALMUD
SEDER KODASHIM
MASECHET ZEVACHIM
daf 79

מן התלמוד:
סדר קודשים, מסכת זבחים, דף ע"ט:
”מאן שמעת ליה דאמר אין מצוות מבטלות זו את זו - הלל היא, דתניא: אמרו על הלל הזקן שהיה כורכן בבת אחת ואוכלן, משום שנאמר: על מצות ומרורים יאכלוהו”

Translation

D'tanya ... D'tanya As taught in a *braita* (Tanaitic statement)
She'ne'emar ... She'ne'emar ... As is said (in a Torah verse)

Explanation

According to Hillel the Elder, *mitzvot* do not cancel out one another. Therefore, it is possible to eat *matzah* and *maror* together, without fear that the bitter taste will neutralize the taste of the *matzah* and invalidate the *mitzvah* of eating it.

Talmud Israeli DAF YOMI FOR US



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Daf 81: "בִּלְהָ" – "Mixing"

On this *daf*, the Talmud engages in a discussion regarding *Hilchot Ta'arovet* (the laws governing mixtures) — “*Yesh bila, o’ ayn bila*” (“Is there a mixture, or is there no mixture”). “*Bila*” comes from the word “*b’lila*”, a complete mixing. When two liquids are mixed together, the question arises whether certain elements might



have been unchanged — i.e., has one of the ingredients remained in its original state, or are we to assume the liquids have mixed together absolutely, and that the entire liquid mixture has been fully blended together? This is the concern in the discussion on the matter of “*Yesh bila, o’ ayn bila*”— ascertaining whether or not the mixture of the liquids that have been combined is full and complete.

Daf 82: קָרְבַּן חַטָּאת – Sin Offering

A *Korban Chatat* (Sin Offering) that is taken outside of the *Beit HaMikdash* becomes *pasul* (invalid). A *Korban Chatat* whose blood is brought into the *Heichal* (Sanctuary of the *Beit HaMikdash*) also becomes *pasul*. Yet, there is a difference between these two *halachot*. If blood from a *Korban Chatat* was removed from the *Beit HaMikdash*, but some of its blood remained inside the *Beit HaMikdash*, then the *korban* remained kosher (valid, accepted). However, if blood from a *Korban Chatat* is brought into the *Heichal*, that *korban* became *pasul*, even if some of its blood remained in the *Azarah* (Temple courtyard).



From whence this distinction? An answer is found in *Sefer VaYikra*: “Though any sin offering, some of whose blood (*asher yuva mi’dama*) was brought into the Tent of Meeting to make atonement in holiness, shall not be eaten; [any such offering] shall be burned in fire.” The phrase “*asher yuva mi’dama*” “that [a portion] had been brought **from its blood**” is instructive. The inclusion of the of the word “*mi’dama*” (from its blood) means that even a portion of the blood brought into the *Heichal* caused a *korban*

to become *pasul*. If the Torah intended to invalidate a *korban* only in the case where all its blood had been brought into the *Heichal*, the *pasuk* would have stated — “*asher yuva dama*” (whose blood was brought).

★ | **This Week In Jewish History**

THE LAW OF RETURN 1950

“The State of Israel will be open to the immigration of Jews and the ingathering of exiles from all countries of their dispersion,” states Israel’s Declaration of Independence.

The remarkable Law of Return – *Chok Ha’Shvut*, was passed by the *Knesset* on the 20th of Tammuz in 1950 (July 5th). Following the founding of the State of Israel only two years earlier, it was decided that any Jewish person has the right to move to the country as an *Oleh*, a new immigrant.

In 1970, the law was amended to allow *Aliyah* to Israel to any person who has at least one Jewish grandparent. The reason behind the inclusiveness of this law was to counter to horrific Nuremberg Laws set by the Nazis that declared that any person with at least one Jewish grandparent was Jewish enough to perish in the Holocaust.

Since Israel’s founding, in part because *Chok Ha’Shvut*, the country’s population has grown from 800,000 to almost 9 million!



Daf 83 : אוקימתא – The “Okimta” Resolution of Seemingly Contradictory Statements

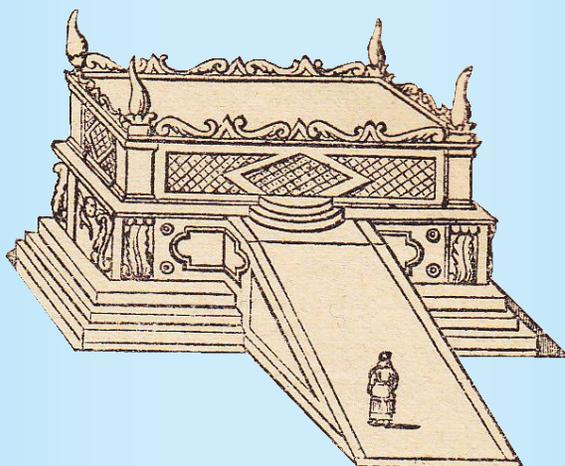
Okimta is a common Talmudic concept, meaning “placement or positioning”. In cases where there are difficulties understanding the meaning of a particular *mishnah*, or when there appears to be a contradiction between one *mishnah* and other *mishnayot*, one method to resolve that discrepancy is “Okimta.” — An Okimta posits that a given Tannaitic text applies only to a very specific situation not dealt with in the other seemingly contradictory *mishnayot*. By so limiting a ruling or narrowing an halachic principle (occasionally by using what may seem to be hairsplitting distinctions) *halachic* contradictions can be resolved.



Daf 84: סגלת המזבח – The Unique Qualities of the Miz'be'ach

There were some *korbanot*, which for various reasons became *p'sulot* (invalid) and could no longer be offered as a *korban*. For example: a *korban* that was slaughtered late in the day and for which there was insufficient time to sprinkle its blood on the altar before sunset; or a *korban* that was taken outside the *Azarah* after it had been slaughtered; or a *korban* whose blood was sprinkled on the *miz'be'ach* by a *kohen* who was *pasul* (invalid) for service in the *Beit HaMikdash*. In all these cases, the *korban* becomes *pasul*.

However, if any of these *korbanot* were accidentally placed on the *miz'be'ach*, that *korban* is nevertheless not removed from the *miz'be'ach*, because placing a *korban* onto the *miz'be'ach* retroactively sanctifies that *korban*.



On the Map of Israel

Tel Aviv

Founded: 1909

Many of Talmud Israeli readers already know that Israel is definitely a top travel destination. Sometimes, however, international news agencies portray Israel quite differently. What a lovely surprise to see CNN's recent article recommending Tel Aviv as the number one place to travel in June!

CNN mentions the fact that Tel Aviv's "White City" was named a UNESCO World Heritage Site, containing the most Bauhaus and International Style buildings of any city in the world! Additionally, CNN recommends that tourists bask on the beautiful beaches in Tel Aviv, as the weather is perfect for sunbathing and surfing. After working up at appetite, tourists are encouraged to visit the *Shuk Ha'Carmel* Market for delicious treats and the Jaffa Market for vintage finds.

The peerless combination of delectable food, wonderful hotels, outstanding shopping, and excellent museums makes Tel Aviv an outstanding choice for tourists from all over the world.



Bauhaus architecture in Tel Aviv.
Photo Source: Wikipedia/TalmorYair

דף 85: קרבן שהעלה למזבח – An Offering Placed onto the Altar

There are two *p'sukim* (verses) in the Torah that appear to contradict one another. *VaYikra* 1:9 (Leviticus) says: "And the *kohen* shall cause all [of the *korban*] to go up in smoke on the altar, as a burnt offering" – meaning, the entire *korban* is offered, even the wool and the horns. *Devarim* 12:27 (Deuteronomy) states: "And you shall place your burnt offerings the flesh and the blood upon the altar of *HaShem*, your God" – meaning, that only the flesh and the blood were to be offered on the *miz'be'ach*.



Chazal explained that each verse refers to a different case. The first verse addresses a case where the wool and the horns and all of the other parts that were customarily removed after slaughter and before placing the *korban* onto the *miz'be'ach*, were still attached to the animal.

Once the whole carcass of the *korban* was placed atop the *miz'be'ach*, it was to remain there. The second verse deals with a case where a pair of detached horns and shorn wool had been placed on the *miz'be'ach*. Such items were to be removed, as only the flesh and blood of a dismembered carcass are appropriate for the *miz'be'ach*.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is the meaning of the phrase "Ayn mitzvot mevatlot zoh et zoh"?
2. What is the meaning of the phrase "Ayn issurim mevatlim zoh et zoh"?
3. What was done with *korbanot p'sulim* that were accidentally placed atop the *miz'be'ach*?

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

דבר תורה ל the Shabbat Table

“אך בגודל יחלק את הארץ.”
“לרב תרבה נחלתו ולמעט
תמעט נחלתו.”

In this week's *parasha* the Torah describes how the Land of Israel was to be divided among the various *shevotim* (tribes) of Israel. On the one hand, the Torah says that portions of the Land would be divided using lots – “Only through lots shall the Land be apportioned.” On the other hand, God tells *Moshe* that tracts of the Land should be divided according to the size of each *shevet* – “To the large [tribe] you shall give a larger inheritance and to a smaller [tribe] you shall give a smaller inheritance.”

How is it possible for each *shevet* to receive an inheritance based on its size, if the Land is only to be apportioned by means of a random lottery? *Rashi* explains that the division of the Land was done in a unique way. Each of the *nesi'im* (tribal chieftains) participated with help from the Divine Spirit. The *nasi* of each *shevet* would reach into the ballot box and take out two notes – one note with the name of a *shevet* and the other note identifying a geographic region and its borders to belong to that *shevet*. After a *nasi* chose the name of a *shevet* from the ballot box, the Divine Spirit would cause the *nasi* to pull out the note for the correct territory, the region that perfectly fit the population and matched the needs of that *shevet*. From this we learn that the important *mitzvah* of *Yishuv Ha'Aretz* (settling Eretz Yisrael) depends both upon our actions and the help of Hashem.