

📌 Daf 23: מְנַיִים לְקָרְבַּן הַפֶּסַח – Registrants for the Pascal Offering

Twin brothers, *Achi'ezer* and *Yeho'ash* took turns watching their family's curly little lamb. This year, as they were no longer minors, their dad entrusted the boys to take care of the family's Passover sacrifice on the journey from their village in the Galilee all the way to the *Beit HaMikdash* in Jerusalem. The brothers watered, fed and guarded the animal. When the boys and their father arrived in Jerusalem, they stayed with family. On the afternoon of *Erev Pesach*, the twins and their dad entered the *Azarah* (Courtyard) of the *Beit HaMikdash*, to be present at the slaughter of their *Korban Pesach* (Passover offering).



As they exited from the *Azarah* with their prepared *Korban Pesach*, they unexpectedly met their grandfather *Yoel*. They were all extremely happy, since the family had not seen one another since *Sukkot*. The boys immediately turned to their father and asked if *Saba Yoel* could join them and share in eating the *Korban Pesach*.

However, *Saba Yoel* quickly replied: "My sweet grandsons, don't you know the *Korban Pesach* may only be eaten by a *manui* (i.e., a person who registered).

What are *menu'yim*? Those who registered in advance to partake of that particular *Korban Pesach*. The set of *menu'yim* of a *Korban Pesach* are called "*B'nei Chabura*" (group members).

📌 Daf 24: רֵצֶפֶת הָעוֹרָה – Courtyard Floor of the Beit HaMikdash



Gedalya, the *kohen*, was working his second day of service in the *Beit HaMikdash*. He was about to sprinkle the blood of a *korban* (offering) onto the altar when, suddenly, he felt he was standing in a small hole. It became clear that stone tiles from the floor of the *Azarah* had been moved from their place and that *Gedalya* had stepped into the resultant hole. He swiftly lifted his leg and placed it on a different, sturdy, tile and commenced with sprinkling the blood.

Afterward, his father said to him: "*Gedalya*, you behaved superbly!" *Gedalya* questioned: "Why couldn't I have left my foot in the pit? Is it only the upper layer of *Azarah* floor that is holy and not the ground underneath?"

Gedalya's father replied: "No, the ground underneath is holy, as well. The Talmud teaches that after King David acquired Mount *Moriah* from *Aravnah* the Jebusite, he sanctified the Temple site to the depths of the earth. However, there is doubt as to whether it is an appropriate method of service if one stands in a place lower than the rest of the floor."



FROM THE TALMUD
SEDER KODASHIM
MASECHET ZEVACHIM
daf 25

מִן הַתְּלֻמוֹד:
סֵדֶר קוֹדָשִׁים, מַסַּכַת זְבָחִים, דָּף כ"ה:
”זֶה הִיָּה מַעֲשֵׂה בְאוֹהֵלֵיִיא,
וּבֹא מַעֲשֵׂה לְפָנֵי חַכְמִים בְּלִשְׁכַת
הַגְזִית וְהַכְשִׁירוֹ”

Translation

מַעֲשֵׂה ... *Ma'aseh* ... Incident, event, tale
הַכְשִׁירוֹ ... *Hich'shee'ru* ... Deemed fit, kosher

Explanation

The Talmud notes that in the town named *Ohlya*, there was an incident relating to the flow of water from vessels. The *Chachamim* who sat in the *Lishkat HaGazit* (Chamber of the Hewn Stone) in Jerusalem deemed the water kosher.

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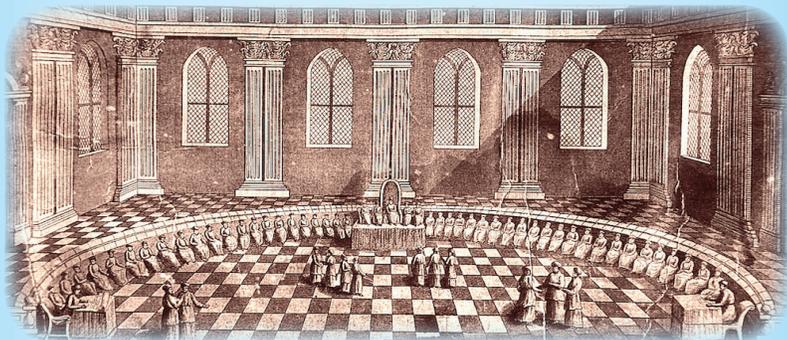
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Daf 25: הַחֲכָמִים בְּלִשְׁכַּת הַגְּזִית – The Sages in the Chamber of the Hewn Stone

The *Mishna* states: “Rabbi *Tzadok* testified ... There was a certain case ... and when that incident came before the *Chachamim* of the *Lishkat HaGazit* (Chamber of the Hewn Stone), they rendered the item to be kosher.” The decision of that case provides historic testimony of the glorious past of *Am Yisrael* during the time our people dwelled on our own land in *Eretz Yisrael*, in peace and quiet.

As long as the *Beit HaMikdash* stood and the Jews were not persecuted by a foreign regime, the sages could patiently and effectively teach Torah to their students. When the Temple stood, if disagreements arose between Torah Sages concerning a specific *halacha*, they would present the dispute before the Sanhedrin (High Court), which sat in the *Lishkat HaGazit* (adjacent to the Temple Courtyard). The Sanhedrin was final arbiter of halachah and guided the people as to how they should behave.

Even the *Tana'im Hillel* and *Shammai*, whose students continued to dispute with one another for many years, only disagreed with each other regarding three *halachot*. Following the destruction of the Second *Beit HaMikdash*, troubles and misery burdened *Am Yisrael*, which made it impossible to patiently teach Torah. This hardship made it clear that a new era had begun.



Daf 26: הַפָּר הַשָּׁלֵם – A Whole, Perfect Bull

A live blemished animal may not be offered as a sacrifice. Rather, only those animals free of physical imperfections can be slaughtered in the Temple. What if the body of the animal sustained a blemish after it was already slaughtered as a *korban*? The Talmud teaches that it is prohibited to continue offering that particular animal. In the *pasuk*, it states: “And he [the anointed kohen] took ... some of the [whole] bull’s blood” — from which Chazal interpreted that if the bull was not whole, but rather has a blemish or imperfection, its blood may not be accepted for use as a *korban*.



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תשס"ח/ח 2008 OPERATION CAST LEAD

“Cast Lead” was an extensive military operation, in which the Israel Defense Forces (IDF) attacked Hamas on the Gaza Strip, following prolonged rocket fire at Israeli communities in the Negev. The operation began on December 27th (the 30th of Kislev) and lasted 22 days. The operation’s name “Cast Lead” was taken from the song “*Lichvod HaChanukah*” (“In Honor of Chanukah”), by *Chaim Nachman Bialik*, because the operation began during Chanukah. The objective was to undermine the

leadership of the Hamas government to prevent Hamas’ ability to arm itself, thereby bringing an end to Hamas’ rocket attacks on Israel and facilitating a prolonged lull in hostilities. During the first stage of the operation, the Air Force bombed the Gaza Strip, and then ground forces entered, supported by air, sea and artillery units. Over the course “Cast Lead,” more than 1,000 terrorists were killed. Three weeks later, Israel declared a unilateral ceasefire and the IDF left the Gaza Strip.

תשס"ח/ח 2008



Rocket launched at Israel from civilian area in Gaza. Photo Source: Wikipedia/paffairs_sanfrancisco



Daf 27: רב נחמן בר יצחק – Rav Nachman Bar Yitzchak

This *daf* records a *sevara* (logical explanation) presented by *Rav Nathan Bar Yitzchak*, which provides us an opportunity to discuss his biography.

Rav Nachman Bar Yitzhak was a fifth generation Babylonian *Amora*. He was both a student and friend of *Rava*, and also studied under *Rav Chisda*. Already during *Rava's* tenure he served as a lecturer at the *yeshiva* in *Mechoza*. Following *Rava's* death, *Rav Nachman Bar Yitzchak* served as the *Rosh Yeshiva* in *Pumbedita*, until his own death in 356 CE.



The *Amora Ravina I*, who had also been a student of *Rava* and a friend of *Rav Ashi*, was one of *Rav Nachman bar Yitzchak's* disciples. *Ravina* and *Rav Ashi* organized and edited the Babylonian Talmud. In *Masechet Shabbat* (*Daf 118 – Daf 119*), the Talmud relates that *Rav Nachman Bar Yitzchak* performed various tasks to honor *Shabbat HaMalka* (*Sabbath Queen*). *Rav Nachman Bar Yitzchak* was known to say: “One who delights in *Shabbat* is rescued from the oppression of exile.”

Daf 28: לֶאֱכֹל כְּמוֹ מְלָכִים – To Feast Like Royalty

The Talmud teaches that *korbanot* (offerings) are meant to be eaten in the manner that royals eat. This concept is derived from a verse in *Sefer Bamidbar* (Book of Numbers): “And *HaShem* spoke to *Aaron*: Behold, I hereby give you charge of My gift (consecrated portion), all the sacred donations of the Israelites; I grant them to you for distinction and to your children as an eternal portion.”



The word “*L'moshcha*,” for distinction, brings to mind the kings of antiquity who were anointed with oil. Accordingly, sacrificial meats must be consumed in a manner reminiscent of kings. The *kohanim* would only eat the meat of the *korban* after it was roasted, and mustard had been spread over it, so that it was tasty, precisely the way foods were served to monarchs.

Made In Israel

ReWalk

(By Amit Goffer, ReWalk Robotics, 2011)

Israel develops incredibly innovative products! When a paralyzed man recently donned a pair of robotic legs and walked out of a hotel and onto a Manhattan street, he was simply able to join the other pedestrians who were out and about.

Developed by ReWalk Robotics in Yokneam, ReWalk is a battery-powered bionic exoskeleton walking assistance system. It enables people with spinal cord injuries to stand upright, walk, turn, and go up and down stairs using powered leg attachments. ReWalk lets people who are paraplegic perform daily tasks and offers the amazing ability to regain independence and improve quality of life. Each device is custom-configured for the user, since precise fit is essential for safety and function.

ReWalk recently started a clinical study of a brand new product that will help people who have suffered strokes called ReStore.

Thank you Israeli developers for this life-changing product!



Israeli Prime Minister Benjamin Netanyahu and US President Barack Obama observe the ReWalk System in action. Photo: Rewalk.com website/gallery

Daf 29: הַדָּרֵךְ הָאַרְכָּה שֶׁל זְכַרְיָה – Zechariah's Long Journey



A first-born calf was born in Zechariah's herd of cows. Zechariah was very pleased. He had acquired the animals just a few months earlier, and Baruch HaShem a calf had already been born. Zechariah's joy was heightened by the fact he would now be able to fulfill Mitzvat HaBechor (Mitzvah of the first born). A bechor (first-born animal of a kosher species) is sacred and, if it has no blemish, it is to be offered as a *korban* in the Beit HaMikdash.

Zechariah stood in the cowshed and excitedly recited over the bechor: "This is hereby holy," and he looked forward to arriving at the Beit HaMikdash with that bechor to offer him as a *korban*. Zechariah went to the Rav for guidance. The Rav told Zechariah: "You are obligated to offer the bechor within 12 months after the 8th day following the calf's birth."

Zechariah, who lived at the far edge of Eretz Yisrael, carefully planned his trip so as to reach the Temple in time. Unfortunately, the trip was repeatedly postponed as there were unexpected delays. After many hardships, Zechariah finally reached Jerusalem, but the bechor was already a year and one month old. Disappointed, Zechariah turned to the kohanim in the Beit HaMikdash and asked: "Is it possible to offer this bechor, even though more than a year has passed?" The kohanim replied: "Yes, it is possible. While, *I'chatchila* (at the outset), one is obligated to sacrifice the bechor within the first year, if there was a delay and the bechor had not been sacrificed within that timeframe, it is still permissible to do so *b'di'avad* (ex post facto, after the fact)."



QUESTIONS OF THE WEEK
All answers can be found in this Daf Yomi booklet

1. What did Chazal learn from the verse — "And HaShem spoke to Aaron: Behold, I hereby give you charge of My gift (consecrated portion), all the sacred donations of the Israelites; I grant them to you for distinction and to your children for all eternity"?
2. What should be done with a ritually pure firstborn animal?
3. Where did the Sanhedrin sit and what did they do there?

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

Dvar Torah for the Shabbat Table

“וְלֹא תוֹנוּ”
אִישׁ אֶת עַמִּיתוֹ
וְיִרְאֶת מֵאֲלֹהֶיךָ
כִּי אֲנִי ה' אֱלֹהֵיכֶם.

In this week's *parasha* it says: "Do not wrong one another, but fear your God; I am HaShem, your God." What is the meaning of the prohibition "Do not wrong"? Rashi explains that this is a prohibition on "ona'at devarim" (verbal abuse) — meaning, do not to tease one's fellow and do not to give advice that is unfair. And why does the Torah say, "... fear your God" in the context of this prohibition? This prohibition was put in place so that a person who might outwardly claim that his intention was for good, remains aware that God knows what is in his heart, and if he had intended to harm his fellow, he will be held accountable.

