

Daf 9: "מוֹתֵר פֶּסַח" – "A Surplus Pesach Offering"



During the time of the *Beit HaMikdash*, there was a Jew who set aside a sheep as a *Korban Pesach* (Pesach offering). However, the sheep escaped from the pen. When the sheep did not return, the owner was left with no choice but to designate a different sheep as his *Korban Pesach*. When the man returned from Jerusalem after the holiday, he suddenly heard the

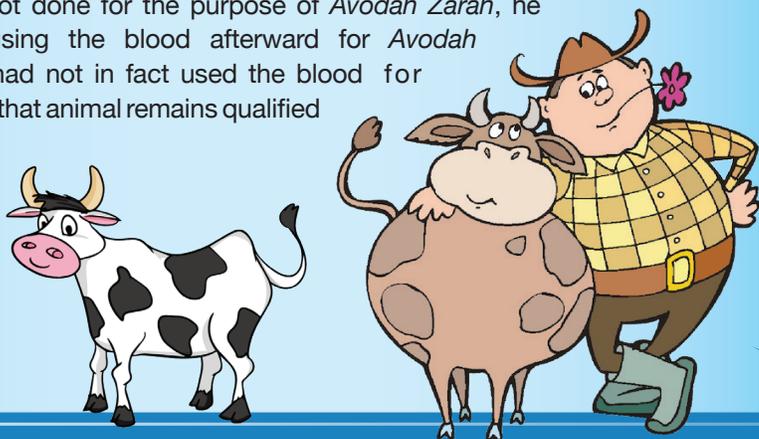
sounds of soft bleating coming from his backyard. Apparently, the sheep had come home. What was to be done with this now-surplus sheep?

This type of *korban* (offering) is called "*Motar Pesach*" — i.e., a surplus *Korban Pesach*. Generally, surplus *korbanot* are offered as whatever type of *korban* they were initially intended to be — e.g., a surplus *Korban Olah* (Burnt Offering) is sacrificed as a *Korban Olah*. But the law is different concerning a *Korban Pesach*. Instead of being brought as a Paschal sacrifice, it is offered as a *Korban Shla'mim* (Peace Offering).

Daf 10: מַחְשְׁבָה פְּסוּלָה בְּזִמְן הַשְּׁחִיטָה – Improper Consideration During *Shechita*

What is the ruling in a case where a man performed *shechita* on an animal, and later says that during the *shechita* he had thought about taking the blood and using it for an idolatrous ritual, *Avodah Zarah*? Does the man's thought cause the animal to be disqualified as a kosher, fit *korban*?

The *Amoraim* disagreed on this matter. *Reish Lakish* said that although it is forbidden to think about performing *Avodah Zarah* in any context, doing so does not disqualify the animal on which one performed *shechita* — since the *shechita* was not done for the purpose of *Avodah Zarah*, he only considered using the blood afterward for *Avodah Zarah*. If the man had not in fact used the blood for *Avodah Zarah*, then that animal remains qualified as a kosher *korban*.



FROM THE TALMUD
SEDER KODASHIM
MASECHET ZEVACHIM
daf 9

מִן הַתְּלִמוּד:
סדר קודשים, מסכת זבחים, דף ט':
"אמר רב משמיה דמבוג: חטאת
ששחטה לשום חטאת נחשו - כשירה,
דאמר קרא: זאת תורת החטאת, תורה
אחת לכל החטאות"

Translation

מִן הַתְּלִמוּד... *Mi'sh'may* ... In the name of
דאמר קרא... *D'amar k'ra* ... As the pasuk (verse) says

Explanation

Rav said: Whoever slaughters a *Korban Chatat* (Sin Offering) with the intent that it be offered in the manner of the sacrifices brought in the wilderness by the Tribal Princes of Israel (the most famous of whom was Nachshon ben Aminadav), that animal can properly function as a *Korban Chatat* because all of the Tribal sacrifices were of this same sort.

Talmud Israeli DAF YOMI FOR US

An innovative educational program that began in Israel and quickly earned widespread support and approval from Israel's Ministry of Education. *Talmud Israeli* combines the study of Talmud with Torah, modern Jewish history and Israeli history. We strive to grant learners tools that strengthen Jewish identity and connections to Israel and the Jewish people. *Talmud Israeli* brings the teachings of our sages to learners of all ages. *Please contact us to sign up for Talmud Israeli for your school or synagogue!*

Daf 11: זמן קרבן התמיד – Timing of the Perpetual Sacrifice

In the *Beit HaMikdash*, the *Korban Tamid* was offered twice daily — once in the morning and once in the late afternoon. This is what the Torah commands in *Sefer Shemot* (Book of Exodus): “And the one sheep offer *ba'boker* (in the morning) and the second sheep, offer *bein ha'arba'im* (toward evening).”

“*Bein ha'arba'im*” is a term used to describe the late afternoon. However, the Talmud suggests that the Torah sometimes uses the term to refer to the entire day — i.e., a time starting from yesterday evening, until evening the following day. If that is the case, how do we know that the *Korban Tamid* is to be offered toward the evening? The Torah states: “The first *korban*, offer in the morning.” From this verse, the *Chachamim* understood that only the first *korban* could be offered in the morning, and the second one was not to be offered in the morning, but rather, toward evening.



Daf 12: רבי יחזקאל – Rabbi Yehoshua



The Rabbi *Yehoshua* referenced in the Talmud without any mention of his father is Rabbi *Yehoshua Ben Hananiya*, who was a student of *Yochanan Ben Zakkai* and was privileged to see the Second *Beit HaMikdash*.

As Rabbi *Yehoshua* was a Levi, he served in the Temple as a singer and musician. To his great sadness, Rabbi *Yehoshua* and the members of his generation saw the *Beit HaMikdash* destroyed at the hands of the Romans.

On *daf 22* of *Masechet Hagigah*, the Talmud relates a case in which Rabbi *Yehoshua* said that the *halacha* taught by *Beit Shammai* was incorrect, and that he was embarrassed they had even put forth such a *halacha*. Later on, Rabbi *Yehoshua* found out that *Beit Shammai* had indeed been correct.

Rabbi *Yehoshua* profoundly regretted his earlier words about *Beit Shammai*. What did he do? He went to their graves to ask for their forgiveness and also undertook numerous personal fast days as a sign of his remorse.

★ | Israeli History

ISRAEL@ שנה למדינת ישראל

70

תשס"ג/ג
Ilan Ramon, z"l



Ilan Ramon (1954-2003) was the first Israeli astronaut. He was born in *Ramat Gan* and served in the Air Force, rising to the rank of Colonel. He participated in many combat operations, including the bombing of the nuclear reactor in Iraq, where he was the youngest pilot participating. As part of an agreement between Israel and the US to send an Israeli astronaut into space, Ilan Ramon was selected for the position. Ramon trained for more than a year. The purpose of the flight was to investigate the impact of dust storms on the Middle East. Ilan took objects with him that represent Israeli society, including a small Torah scroll dating from the Holocaust and a dollar from the Lubavitcher Rebbe. He also made sure to find out how to keep Shabbat in space and how to make *Kiddush*. During the shuttle's return to Earth, it crashed and Ilan Ramon was tragically killed, along with his six fellow crewmembers. Ilan Ramon is buried in the *Nahalal* cemetery.

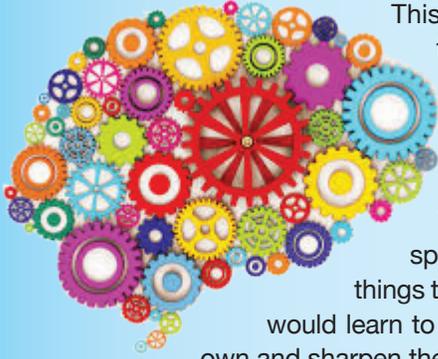
תשס"ג/ג



Ilan Ramon. Photo Source: Wikipedia



Daf 13: שיטת לימוד ייחודית – Unique Method of Learning



This *daf* states that, in order to test their critical thinking skills, *Rav Huna* told his students a flawed *kal va'chomer*. *Rav Huna* wanted his students to question him and challenge his assertion.

There are other places in the Talmud that speak of cases of *Amoraim* telling their students things that are not true, so that their students would learn to identify errors on their own and sharpen their minds.

Rambam shares the same conclusion in *Hilchot Talmud Torah*: "A rabbi and teacher should mislead students through the questions he raises before them in order to help clarify their thinking, and so that it is possible to tell whether or not they remember what was taught to them."



Daf 14: זריקת הדם – Sprinkling of the Blood

One of the four ritual practices done while bringing a *korban* (offering) is *zerika* (sprinkling of blood). After *shechita* has been performed, the blood of the *korban* is brought to the *miz'be'ach* (altar) in a service vessel. The *kohen* places his finger in the vessel, dips it into the blood and sprinkles the blood from his finger onto the walls of the *miz'be'ach*.

What would the ruling be if an animal were to take the blood of the *korban* and put it onto the *kohen's* finger? Would the *kohen* be permitted to sprinkle that blood onto the *miz'be'ach*?

The Talmud answers that the *kohen* would not be permitted to use that blood, since a part of the ritual of *zerika* requires a person to dip their finger into the blood in the vessel.



Made In Israel

United Hatzalah of Israel

Founded: 2006

The name "Hatzalah", which means rescue, is well-known to Jews around the world as a volunteer ambulance service. United Hatzalah of Israel is staffed by thousands of EMTs, paramedics and physicians throughout the country. It is the largest independent, non-profit, fully volunteer Emergency Medical Service organization in the country and is available to everyone.

United Hatzalah was the brainchild of an EMT named Eli Beer who had the idea of organizing existing Hatzalah chapters into a single group that could respond effectively to any emergency. Of particular concern were crowded city streets that were also often extremely narrow, making it difficult for standard ambulances to get through. United Hatzalah's response was to create the 'ambucycle', essentially a motorcycle that was retrofitted to carry supplies to manage a number of medical emergencies ranging from heart attack to trauma. Today, it is estimated that United Hatzalah responds to upwards of one thousands calls per day.

Thank you Israeli volunteers for working so hard to save lives every single day!



United Hatzalah volunteers span the breadth of Israeli society. Photo Source: Israel21c.org

📌 Daf 15: – לימוד מסכת זבחים
Study of Masechet Zevachim



On this daf, the first *perek* (chapter) of *Masechet Zevachim* concludes and the second *perek* begins. Rambam regretted that most students were not familiar with the laws governing *korbanot*. The sad reality is that ever since the destruction of the *Beit HaMikdash* we no longer offer *korbanot* and so the pertinent *halachot* are no longer practiced.

More recent generations have had the privilege of returning to the study of *Seder Kodashim* through a variety of

opportunities including the study of the *Daf Yomi*, initiated by the *Gaon Rabbi Meir Shapira, zt"l* (*zecher tzadik liv'racha*).

It is said that the *Chafetz Chayim, zt"l* was very fond of *Rabbi Meir Shapira*, and referred to him as "*Rav Daf HaYomi*." The *Chafetz Chayim* particularly blessed *Rabbi Shapira* for bringing back the learning of many under-studied *masechtot*. The *Chafetz Chayim* took every opportunity to inspire *Am Yisrael* to study *Seder Kodashim*. Moreover, he composed essays on the *masechtot* (tractates) in *Seder Kodashim*.



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

- 1) What is the "*Motar Pesach*" and what is the law governing this *korban*?
- 2) Who is the "*Rabbi Yehoshua*" who is referenced in the Talmud without the name of his father?
- 3) What did *Rav Huna* do to sharpen his students' thinking?

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

📖 | Dvar Torah for the Shabbat Table

“ מִפְּנֵי שִׁבְהַ תְּקוּם
וְהִדַּרְתָּ פְּנֵי זָקֵן
וַיֵּרְאֵת מֵאַלְהֵיךָ אֲנִי ה' ”

In *Parashat Kedoshim* we are told, “*You shall rise up before the aged, and show deference to the old; and you shall fear your God, I am HaShem.*” From this verse the sages learned two *mitzvot* — to honor all elderly people even those who are not scholarly, and to honor a *talmid chacham* regardless of age. When one sees an old or wise person, one must stand up as a sign of honor and respect; one should not contradict their words, and more.

The commentators questioned the latter half of the verse. Why is it said, “*and you shall fear your God, I am HaShem*”? *Rashi* explained that a person might pretend not to see the old person or scholar in order to evade the obligation to stand before them. So, the Torah warns that God knows the thoughts of humans, and that one cannot hide from Him. *Rashi* says: It is written ‘and you shall fear your God,’ because this matter is only known by the person in question and every case where the decision to act is left completely up to the individual, the Torah adds the reminder — “*and you shall fear your God*” [as encouragement to do right].

