

Seder Moed | Masechet Pesachim 92-98 | Parashat, Tetzaveh | 9-15 Adar (Feb. 21-27)



Daf 92: אֶפֶר פְּרֵה אֲדוּמָה בַּשַּׁבָּת – USE OF RED HEIFER ASHES ON SHABBĀT



Suppose a person who became *tameh* (ritually impure) due to contact with a corpse wants to become *tahor* (ritually pure). Such a person needs to be sprinkled with water containing ashes of a *parah adumah* (red heifer). According to the Torah, it is permissible to sprinkle ashes of a *parah adumah* on Shabbat. Nevertheless, the *chachamim* prohibited doing so. Why? They were concerned that someone might transport the water four cubits in the *reshut harabim* (public domain) and thereby commit a Torah violation of carrying on Shabbat.



Daf 93: יֶלֶד שְׁנֵהִיָּה בֵּר מִצְוֵה אַחֲרֵי פֶסַח – A BOY WHO BECOMES BAR MITZVAH IMMEDIATELY AFTER PESACH

When the *Beit HaMikdash* stood, there was a boy who wanted to go up on pilgrimage to Jerusalem with his father and family to sacrifice their *Korban Pesach* (Paschal Offering). Unfortunately, on Seder night, the boy became sick and could not go to Jerusalem. Immediately following *Pesach*, the family celebrated the boy's *bar mitzvah*.

Rabbi Yehudah HaNasi and Rabbi Natan disagreed about whether the boy would be obligated to offer a *Korban Pesach* on 14 *Iyyar*, as would all of the people who did not successfully offer their *Korban Pesach* on 14 *Nissan*.

On the one hand, the boy did not participate in a *Korban Pesach* sacrifice on *Pesach*, so perhaps he is obliged to offer one on *Pesach Sheni*. On the other hand, on 14 *Nissan*, he was still a minor-aged boy, and minors are not obligated to sacrifice *korbanot*. If on 14 *Nissan* the boy was not obligated to offer a *Korban Pesach*, why should he be obligated now?

Rabbi Yehudah HaNasi and Rabbi Natan disagreed about the answer to this question. Rabbi Yehudah HaNasi said the boy was *chayav* (obligated) to offer the *Korban Pesach* on *Pesach Sheni* and Rabbi Natan said the boy was *patur* (exempt).



FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 92

מִן הַתְּלִמוּד:
סדר מועד, מסכת פסחים דף צ"ב:
”ואמר רבי יוחנן: דבר תורה
אפילו עשה אין בו, שנאמר ויעמוד
יהושפט בקהל יהודה וירושלים...
לפני החצר החדשה. מאי חצר
החדשה - שחידשו בו דבה.”

Translation

D'var Torah ... **Torah law**
She'ne'emar ... **As was said**
[written in a Torah verse]

Explanation

Rabbi Yochanan stated that according to Torah law, there is no prohibition against a *tevil yom* (a person who “immersed [in a ritual bath] that day”) entering the courtyard of *Beit HaMikdash*. Rather, the prohibition is a rabbinic decree which was promulgated during the era of the First *Beit HaMikdash*.



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ארץ ישראל היפה

CENTRAL ISRAEL

תל אביב (חלק ה') • תל אביב (פר. 5)



This week, we continue our Tel Aviv tour on Allenby street, the first commercial street in the new city of Tel Aviv. We pass the entrance to Shuk HaCarmel, Tel Aviv's open-air market – whose stalls used to be limited to vegetable and fruit stands,



but today, include many specialty-food shops. We then continue up Allenby until we arrive at the Great Synagogue, which opened in 1926. A donation from Baron Rothschild allowed the building to be completed. In 1970, the building underwent a total renovation and is the largest synagogue in Tel Aviv today.



renovation and is the largest synagogue in Tel Aviv today.

Next, we head over to Rothchild Boulevard. First built in the 1920s, this beautiful boulevard is home to many high-tech titans and start-ups – such as Facebook and AutoDesk.



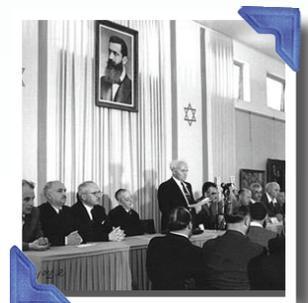
We head back to Rothchild Boulevard and then south to the Haganah Museum, located in a home originally owned by Eliyahu Golumb, one of the founders of the Haganah (the primary underground military organization that existed in pre-State Eretz Yisrael). The Haganah was founded in 1920. With

the establishment of the State of Israel in 1948, the Haganah became the Israel Defense Forces. The museum combines photos, videos, documents, and objects from the period, and the building also houses the Haganah archives.



Next, we'll stop at O'heil Mo'ed, which has come to be known as the Great Sephardic Synagogue of Tel Aviv. Its facade lives up to its implied 'greatness,' with impressive architecture inspired

Next, we'll visit Independence Hall, the location of the original Tel Aviv Museum of Art. Here, on May 14, 1948, Israel was declared independent. Visitors to Independence Hall can hear the recording of Prime Minister David Ben-Gurion's awe-inspiring reading of the Declaration of Independence.



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[Cont'd from p. 2] When that *first Korban Pesach* was offered, there were special laws that applied: *B'nei Yisrael* needed to prepare the sheep four days before Pesach and declare: "This will be the *Korban Pesach*." The blood of the *korban* had to be sprinkled on the lintel and doorposts of the home. *B'nei Yisrael* had to eat the meat of the *korban* while fully dressed as if they were about to head out on the road. Finally, the meat of the *korban* had to be eaten very quickly.

Daf 97: אִיזוֹ בְּהֵמָה אֲפֹשֶׁר לְהִקְרִיב לְקוֹרְבַן פֶּסַח? – WHICH ANIMALS MAY BE SACRIFICED AS A KORBAN PESACH?

There are various types of *korbanot*. There is a *Korban Olah* (Burnt Offering), *Korban Shlamim* (Peace Offering), *Korban Chatat* (Sin Offering), *Korban Asham* (Guilt Offering), as well as several other types. One attribute common to all *korbanot* is that it is only permissible to offer a *behaymah tehorah* (ritually pure animal), not a *behaymah t'mayah* (ritually impure animal).

However, even among ritually pure animals, not all are fit to serve as *korbanot*. For example, a sheep or ram was permissible for *Korban Olah* as long as the animal was male. In contrast, for *Korban Shlamim*, it was permissible to offer sheep and oxen, including both males and females. For certain *korbanot* it is only permitted to offer an animal that was at least 1-2 years old, while for other *korbanot*, it is only permissible to offer an animal that is less than a year old.

Korban Pesach must be offered from the flock -- not cows or bulls -- rather, from sheep or goats. In addition, the *Korban Pesach* must be no more than one year old and must be male.



Daf 98: הַכֶּבֶשׂ שֶׁפָּרַח – THE SHEEP THAT ESCAPED

Before *Pesach*, families would organize themselves into a series of groups. Each group would acquire a sheep or goat to sacrifice as a *Korban Pesach*. These groups were called "*chavurot*" (membership groups).



What would the law be in the following case? Suppose members of a *chavurah* acquired a sheep, examined it thoroughly to see it was without blemish, and safeguarded it in the courtyard to be able to sacrifice the animal in the *Beit HaMikdash*. In the afternoon, the father went to the courtyard and discovered that the sheep had escaped. The father immediately said to his son Reuven: "Run fast and look for it."

Reuven ran and caught the sheep. However, due to all the hustle and bustle, he did not find his father and brothers, so he offered the *Korban Pesach* alone. Reuven's father and brothers also offered a separate *Korban Pesach*, as they did not know whether Reuven caught the sheep.

What happens now? Which sheep are they supposed to eat, the first offering or the second (replacement) offering? The *Mishnah* states that Reuven should eat the meat of the sheep he found, and his father and brothers should eat the meat of whichever animal was offered first.



1. For which *Korban Pesach* is *chametz* permitted?
2. What did Nevuchadnezzar's grandfather do?
3. In Egypt, was it permissible to eat the *Korban Pesach* while wearing pajamas?

***NOTE**
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Daf 94: רשעותו של נבוכדנאצר – THE WICKED OF NEVUCHADNEZZAR



Nevuchadnezzar, King of Babylonia, was evil and very powerful. He had control over many countries and many people. But, all of that was not enough for him. Rabban Yochanan Ben Zakkai said that Nevuchadnezzar proclaimed: “I will ascend to the heavens, above the heights of the clouds, and I will be like God” (Isaiah 14:14). When Nevuchadnezzar said this, a *Bat Kol* (Divine voice) emerged and said to him: “Wicked man, son of a wicked man, son of the son of the wicked Nimrod, you contemplate ascending to the heavens, high above the clouds? Consider how many years a person lives in this world altogether— seventy years? Eighty years? Even if you spent your entire life going toward the heavens, you would never make it there in your lifetime, because they are so distant.” Nevuchadnezzar was evil like his grandfather, who wanted to build a massive tower that reached the heavens and from which he could rebel against God.

Daf 95: פסח ראשון ופסח שני – FIRST PESACH & SECOND PESACH

A person who did not sacrifice a *Korban Pesach* (Paschal Offering) on 14 *Nissan*, due to being ritually impure or too far from Jerusalem, would offer the *Korban Pesach* on 14 *Iyyar*.

How are these two *korbanot* similar, and in what ways do they differ?

Three similarities:

- 1) Hallel was recited during the performance of *shechitah* on both *Korbanot Pesach*.
- 2) Both *Korbanot Pesach* were eaten in the same manner, i.e., roasted meat, not boiled in water, and both were eaten together with *matzah* and *marror* (bitter herbs).
- 3) Both *Korbanot Pesach* were offered on Shabbat, if either 14 *Nissan* or 14 *Iyyar* fell on Shabbat.

Two differences:

- 1) Only on the *Pesach* is it forbidden to have *chametz* in the home; on *Pesach Sheni* one is permitted to have *chametz* in one's home.
- 2) There is a mitzvah to recite *Hallel* during consumption of the regular *Korban Pesach*; no such obligation exists during consumption of the *Pesach Sheni*.



Daf 96: פסח מצרים – PESACH IN EGYPT

The first time *B'nei Yisrael* sacrificed the *Korban Pesach* in Egypt shortly before the Exodus. They performed *shechitah* on the *Korban Pesach* in the afternoon. At night, they ate the meat, and later that same night, at midnight, the plague of the firstborn hit and all of the Egyptian firstborn died. In the morning, *B'nei Yisrael* left Egypt. [Cont'd on p. 3]



THIS will be the Korban Pesach!



Dvar Torah TETZAVEH

“ וְדַבַּר וְשָׂמַח בְּלִבּוֹ ”

From the moment of Moshe's birth as recorded in *Parashat Shemot*, through to the end of the entire Torah, Moshe's name appears in nearly every *parashah*. *Parashat Tetzaveh* is the only *parashah* in which Moshe's name does not appear. Of all the *parashot*, why isn't Moshe's name mentioned *Parashat Tetzaveh*?

The Torah testifies to Aharon's great humility in the context of Moshe's return from Midian. Aharon was not jealous over the fact that his younger brother Moshe was chosen to lead *B'nei Yisrael*. Despite Aharon's being passed over for leadership, God told Moshe that Aharon “will be happy to see you.”

Moshe wanted to give Aharon the respect he deserved. Precisely for that reason, in the *parashah* that deals with priestly clothing, designed to glorify and honor the *kohanim*, Moshe put himself aside. He is intentionally not mentioned there. By doing so, Moshe reciprocated and returned the respect his brother Aharon afforded him. In this *parashah*, by omitting himself, Moshe amplified the significance and greatness of Aharon.

