

**Daf 78: זריקת הדם על המזבה –
SPRINKLING OF BLOOD ON THE ALTAR**



When a person brought a *korban* (offering) to the *Beit HaMikdash*, *shechitah* was performed on the designated animal. Some of its blood was sprinkled on the *mizbe'ach* (altar). Then, the *kohanim* would take the *emurim* (innards and certain fats) and thoroughly burn them on the *mizbe'ach*.

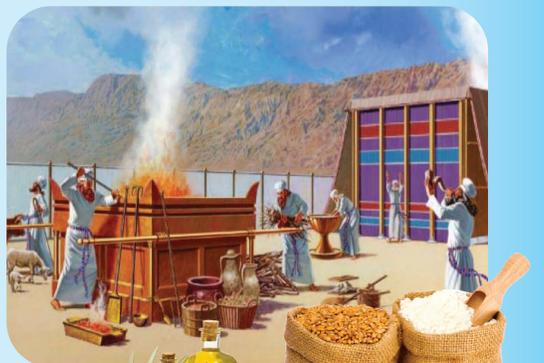
Sprinkling the blood on the *mizbe'ach* is essential and the most important element of the ritual sacrifice of an offering. Three things occur as a result of the blood of the *korban* being sprinkled on the *mizbe'ach*:

- 1) The owner of the *korban* fulfills a mitzvah — i.e., a person obligated to offer a *Korban Shlamim* (Peace Offering) is not considered to have fulfilled that mitzvah until after the blood was sprinkled on the *mizbe'ach*.
- 2) After the sprinkling of the blood, it is permissible to burn the *emurim* on the *mizbe'ach*. Until the blood is sprinkled, it is prohibited to burn the sacrificial parts atop the altar.
- 3) It becomes permissible to eat the meat of the *korban*.

Daf 79: "מְנַחֵת נְסָכִים" – "MEAL-OFFERING"

The Torah commands that everyone who offers a *Korban Olah* (Burnt Offering) or a *Korban Shlamim* (Peace Offering) must offer a *Minchat Nesachim* (Libations Offering), as well. What is the "*Minchat Nesachim*"? *Nesachim* consists of extremely fine flour mixed with [olive] oil. This offering was thoroughly burned on the *mizbe'ach*. Wine is also a component of the *nesachim*. The wine was poured into the "*sheeteen*," a bowl with drainage "nostrils" located atop the *mizbe'ach* (altar).

This ritual practice is highlighted in the Musaf liturgy for *Rosh Chodesh* and Festivals: "*u'minchatam v'niskayhem ka'medubar: Shloshah esronim la'par, u'shnai esronim la'ayil, ve'esaron la'keves*" (and their meal-offerings and wine libations as ordained: three-tenths of an ephah for each bull, two-tenths of an ephah for the ram, one-tenth of an ephah for each lamb). Meaning, a large quantity of libation, i.e., three-tenth of an ephah, was offered together with a sacrificial bull; a moderate quantity of libation, i.e., two-tenth of an ephah, was offered together with a ram; a small quantity of libation, i.e., one-tenth of an ephah, was offered together with a sheep.



FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 79

מן התלמוד:

סדר מועד, מסכת פסחים דף ע"ט:
"תנו רבנן: הרי שהיו ישראל טמאין וכהנים וכלי שרת טהורין, או שהיו ישראל טהורין וכהנים וכלי שרת טמאין, ואפילו ישראל וכהנים טהורין וכלי שרת טמאין - יעשו בטומאה, שאין קרבן ציבור חלוק."

Translation

Tanu Rabbanan ... Our rabbis taught (in a Baraita, a tannaitic teaching not included in the Mishnah)
Ayn [Korban Tzibur] chaluk ... Is not divided (it is either all, or nothing).

Explanation

Suppose all of *Am Yisrael* was to become *tameh* (ritually unclean), or if all the *kohanim* were *t'mai'im*, or if all of the Temple's sacred service vessels became *t'mai'im*. It would then be permissible to offer the *Korban Pesach* (Paschal Offering) in a state of ritual purity. In all these cases, the reality of ritual impurity is disregarded, and the *Korban Pesach* is offered nonetheless.

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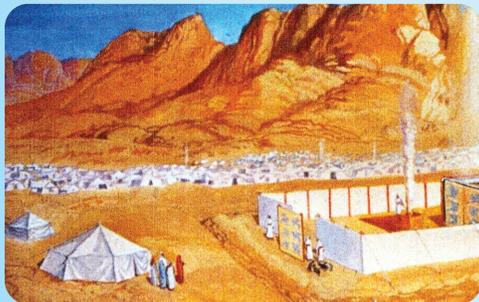
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Daf 80: הקרבת קורבן פסח בטומאה – SACRIFICE OF A PASCHAL OFFERING, WHILE IN A STATE OF RITUAL IMPURITY



A person who was *tameh* (ritually impure) was not permitted to sacrifice a *Korban Pesach* (Paschal Offering) on *erev Pesach*. However, if the majority of *Am Yisrael* became ritually impure due to coming into contact with a corpse, it was permissible to sacrifice the *Korban Pesach* in a state of *tum'ah*.

When *Am Yisrael* ascended to Jerusalem on *erev Pesach*, it could happen that many people became *tmai'im*. For instance, many people passed through a cemetery on their way. What was to be done?

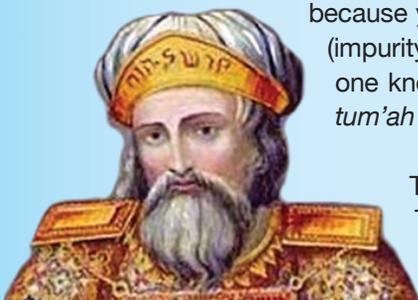
The numbers of *tmai'im* and *tehorim* are counted. If there are more *tmai'im* than *tehorim*, then everyone was permitted to offer the *Korban Pesach*, including all those who were *tmai'im* – because when most of *Am Yisrael* are *tmai'im* – it is permissible to sacrifice the *Korban Pesach* in a state of *tumah*.



Daf 81: טומאת התהום – IMPURITY OF THE GREAT DEPTH

A Jew named Avshalom offered a *Korban Pesach* in the *Beit HaMikdash*. Avshalom ate the meat of his *korban*, when suddenly, a friend approached and said: “Don’t touch anyone; you are *tameh!* (ritually impure)”. Surprised, Avshalom asked: “I’m *tameh?* I did not go into a cemetery.” The friend replied: “That is correct! However, there is a gravesite under the road alongside your house. You walked along that road today and became *tameh.*”

Avshalom asked his Rabbi: “[Given what I just found out] what is the law regarding the *korban* I offered?” The Rabbi answered: “In truth, the *korban* of a person who became *tameh* is *pasul* (invalid). However, your *korban* is *kasher* (fit) because you became ritually impure from *tum'at ha'tehom* (impurity of the great depth).” A source of *tum'ah* that no one knew exists is referred to as “*tehom*,” because this *tum'ah* source is itself “in a depth” that cannot be seen.



There is a special ruling in the case of *tum'at tehom*. The golden *tzitz* (tiara/diadem) of the *kohen gadol* causes the *korban* in question to be considered *kasher*.

Dvar Torah MISHPATIM

“אִם-כִּסֵּף תִּלְוֶה אֶת-עַמִּי”

The *mitzvah* of lending money is introduced in *Parashat Mishpatim*, “If you lend money to My people.” It is a *mitzvah aseh min haTorah* (a positive Torah-based commandment) to provide a needy Jew with financial assistance to be returned later. In the introduction to his writings on *mitzvah* of lending, Rambam notes that the *mitzvah* to lend is more important than the *mitzvah* to give *tzedakah*.

This teaching is very puzzling. In the case of a loan, money is returned to the lender. In contrast, *tzedakah* is given as a gift to the recipient without the expectation that money will be returned. An explanation can be found by looking at the goal behind giving money to the needy. The *mitzvah* of *tzedakah*, with all its importance, only helps the recipient temporarily. In a broader sense, it makes the recipient dependent and does not remove him or her from the cycle of poverty. In contrast, a loan helps the recipient of the funds become independent and get back on his/her feet as the recipients will have to return the funds to the lender.



Daf 82: לָמָּה הֶעֱמִידוּ בְּשַׁעַר אֶת הַכֹּהֲנִים הַטְּמֵאִים? – WHY WERE RITUALLY IMPURE KOHANIM POSTED AT THE GATE?



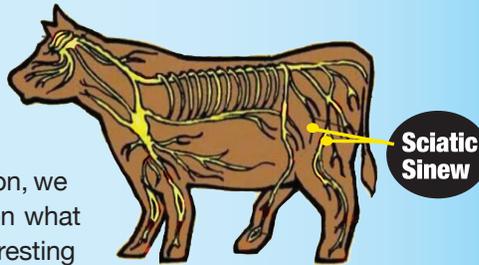
Everyone entered the *Beit HaMikdash* through its eastern gate. *Kohanim* who wanted to serve in the *Beit HaMikdash* but could not because of contracting ritual impurity were stationed at the eastern gate. Those passing through that gate would see the *kohanim tmai'im*.

Why was this done? Rav Yosef explains that this was done to shame the *kohanim*, which would motivate them to be more careful not to contract impurity. Rava maintained that the *kohanim tmai'im*

were posted at the eastern gate so that everyone would see them and understand that the reason they were not working in the *Beit HaMikdash* was not personal laziness, but rather, their ritually impure status.

Daf 83: גִּיד הַנֶּשֶׂה – SCIATIC SINEW

Laws of *Kashrut* prohibit the consumption of the *gid ha'na'she* (sciatic sinew), which is part of the leg of an animal. Why? The Torah relates that Yaakov Avinu struggled with Eisav's guardian angel, and that guardian angel damaged Yaakov's *gid ha'na'she*. For that reason, we refrain from eating the *gid ha'na'she*. Based on what it says in *Parashat VaYishlach*, there is an interesting *halachic machloket* (dispute) that questions which "*gid ha'na'she*" is prohibited. The *chachamim* maintained that it is prohibited to eat the "*gid ha'na'she*" from either of an animal's hind legs. However, Rabbi Yehuda disagreed and asserted it was only prohibited to eat the "*gid ha'na'she*" from one leg.



Daf 84: בְּרִית מִלָּה – CIRCUMCISION



In *Parashat Lech Lecha*, where God commands Avraham Avinu to perform the *mitzvah* of *Brit Milah* (circumcision), the word "brit" (covenant) is mentioned 13 times. From this large number of citations, the *chachamim* learned that the *mitzvah* of *brit milah* is very important. According to *halachah*, a baby boy needs to be circumcised on the eighth day after his birth. If a baby boy is not circumcised on the eighth day after his birth, the *mitzvah* of *brit milah* remains, and he must be circumcised. Only a *brit milah* conducted on the eighth day is permissible to be performed on Shabbat. A *brit milah* performed after the baby's eighth day of life cannot take place on Shabbat.



QUESTIONS FOR THE WEEK

1. Who was posted at the eastern gate of the Beit HaMikdash?
2. For what does the golden tzitz of the kohen gadol provide forgiveness?
3. Where did the angel wound Ya'akov Avinu?

***NOTE**
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CENTRAL ISRAEL

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Our next stop in Tel Aviv is Rabin Square, with was originally called "Kikar Malchei Yisrael" (Kings of Israel Square), the large public space located in front of Tel Aviv's

City Hall. The square has been the site of many political rallies and demonstrations. There is a memorial to Prime Minister Yitzhak Rabin, located in the spot where he was assassinated, under the municipal building.



From Rabin Square, we proceed to the Tel Aviv Museum of Art. The museum was established in 1932, at the instigation of Meir Dizengoff, the city's first mayor. Dizengoff envisioned Tel Aviv's growth into a vibrant modern metropolis with all its cultural institutions, including a museum of art. The Museum has been in its current location since 1971. It is considered one of the leading art museums in the world.

Next to the Museum of Art is the newly built home of the Tel Aviv Opera and the Cameri Theater. While here, we'll also pass the home of Israeli Philharmonic, as well as Habima, home of Israel's National Theater.



Now, let's continue on to Dizengoff Circle, first built in the 1930s. Dizengoff Circle serves as the unofficial heart of Tel Aviv. The circle's third reincarnation was completed in 2018, and it has once again become a popular meeting place.



As we head down to the sea to watch the gorgeous sunset on the boardwalk, we pass the famous Tel Aviv International Synagogue on Frishman Street. This vibrant synagogue is a warm, dynamic congregation with diverse programs and services that are welcoming to all.



There are more than 800 synagogues in Tel Aviv, ranging from small ethnic-based neighborhood synagogues to the Great Synagogue on Allenby Street ... More to come!

