

# תלמוד ישראלי

Daf Yomi For US

Seder Kodashim • Masechet Temurah 2-8  
Shabbat Pinchas  
18-24 Tammuz (July 21-27)

מסכת תמורה  
פרק א' - הכל ממירים  
TRACTATE TEMURAH Ch. 1 — All Can Substitute

## Daf 2: מסכת תמורה – Masechet Temurah

The term “*temurah*” (exchange) comes from the word “*hamara*” (substitution). *Masechet Temurah* deals with the laws regarding the exchange of one *korban* (offering) for another. The Torah prohibits a person who consecrates a specific animal as a *korban* to exchange that animal for a different animal. In the book of *VaYikra* (Leviticus 27:10), the Torah stipulates that if a person exchanged a consecrated animal despite the biblical prohibition, “then it and its substitute will be holy, and it (the substituted animal) cannot be redeemed.” Both animals remain consecrated and are to be brought as *korbanot*.

Rabbeinu Bachya explained that the Torah prohibited the exchange of an animal consecrated as a *korban*. This is because there were people who had regrets after consecrating an animal and decided to offer a weak or old animal in place of the exceptional animal they already consecrated. For that reason, the Torah prohibited the exchange of any designated *korban*, even the substitution of a strong or high-quality animal for a weak animal.

## Daf 3: שם שמים לבטלה – Taking God's Name In Vain

A person should not needlessly say any of God's names. What should someone do if they accidentally utter one of God's names? *Hilchot Shevuot* (Laws of Oaths) rules that a person should add words of praise to God. By doing so immediately after having uttered the Divine Name, it turns out that God's name would not have been said in vain. For example: after saying God's name, you could immediately say, “May He be blessed forever and ever.”

From what source do we learn that God's name must not be taken in vain? This is what the Torah instructs in the Book of *Devarim* (Deuteronomy): “You must revere *HaShem* your God and [only] worship Him.” In *Sefer HaMitzvot*, Rambam explains that a part of the *mitzvah* of revering God includes not taking His name in vain.

## Daf 4: הנותר ממנו עד בוקר – Sacrificial Leftovers



Family members sat together with their relatives in Jerusalem and celebrated the Pesach Seder. The patriarchs of the family encouraged everyone to finish eating the *Korban Pesach* (Paschal offering), as the Torah commands in *Sefer Shemot* (Book of Exodus): “You shall leave nothing of it [*Korban Pesach*] over until the morning.” Surprisingly, one forgotten leg from the *Korban Pesach* was discovered hidden under a stack of *matzot*. [CONT'D. ON PAGE 2...]



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET TEMURAH  
daf 7

מון התלמוד:

סדר קודשים, מסכת תמורה, דף ז':

”אמר ליה: אפילו הכי בזיא מילתא,  
דדקל ליכא במינו לא לקי, לאפוקי  
בעל מום כיון דאיכא במינו לקי”

### Translation

ליכא ... *Leika* ..... There is no  
לאפוקי ... *L'afukei* ... To take out  
(to exclude)  
איכא ... *Eika* ..... There is

### Explanation

The *Gemara* says that a person who consecrates a blemished animal to be sacrificed as a *korban* (offering) is liable for lashes, because one is commanded to consecrate an animal that has no blemishes. In contrast, one who consecrates a simple date palm is not flogged, even though it is not possible to sacrifice a tree.

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[CONT'D. FROM PAGE 2...] The children asked their fathers what they were obligated to do? The fathers answered that the Torah says: “You shall let nothing of it remain until the morning, but any of it that does remain in the morning, you should burn.”

The children thought that since it was already morning, they were obligated to go out to the yard and burn the leftover leg of the *Korban Pesach*. However, the fathers explained that the *mitzvah* to burn the remaining meat does not override the holiness of *Yom Tov* — and that the Torah referred to the morning after *Yom Tov*. For that reason, the *pasuk* (verse) says “morning” twice — “You shall let nothing of it remain until the **morning**, but any of it that does remain in the **morning**, you should burn” — in order to teach that the burning of the remainder of the *korban* was to be done on the second morning (the first day of *Chol HaMo'ed*).

### Daf 5: “אִי עֵבִיד לֹא מֵהַנִּי” – If One Acts Despite A Torah Prohibition, That Action Has No Effect

The owner of an orange grove was about to designate *terumah* (priestly gifts). He wanted to set aside slightly spoiled fruit as a donation and keep the best oranges for his family. Although the Torah prohibits doing so, the owner could not resist the temptation and kept the better fruit anyway.

What is the orange grove owner’s punishment? Rava maintained that when a person does something which the Torah explicitly prohibits, his act is ineffective; it accomplishes nothing. For that reason, the *temurah* donation (of sub-standard quality oranges) does not take effect. However, while the donation is invalid, the orange grove owner committed a punishable transgression, because he acted contrary to the intent of the Torah. This *sugiya* (Talmudic discussion) is known in the Talmud by the phrase “*Ee Avid Lo Mehani*” (If a person did so [acted despite a Torah prohibition], it [his action] does not take effect.”

### Daf 6: מִשְׁכּוֹן תְּמוּרַת הַלְוָאָה – A Pledge In Exchange For A Loan



Shimon said to his neighbor: “Have you noticed that each day Mr. Zerach arrives at the home of that needy man who lives at the edge of the village and brings him a plow?” The neighbor replied: “Yes, and I also noticed that he arrives at night to take back the plow. Every day Mr. Zerach would take the plow at night and return it in the morning. I wonder why he does this.”

The plow served as a *mashkon* (pledge, collateral) that Mr. Zerach took from the needy man, in exchange for the loan he provided. The Torah commands that if a borrower needs an item designated as a *mashkon*, the lender is required to return the item until such time as the borrower no longer needs to use it. That is the reason Mr. Zerach brings the plow in the morning, so that the needy man can work with it, and then takes the plow back at night, when it is not being used. [CONT'D. ON PAGE 3...]

## THIS WEEK IN JEWISH HISTORY

### YAHRTZEIT OF RABBI YITZHAK HALEVI HERZOG (19th of Tammuz)

Rabbi Yitzhak HaLevi Herzog (1888-1959) was born in Poland and grew up in the United Kingdom. After mastering Judaic studies, including Talmud, Rabbi Herzog continued in his secular education, first at the Sorbonne, and then at the University of London, where he received a doctorate.

Herzog became the Rabbi of Belfast in 1916, in 1919 he became the Rabbi of Dublin. He became the Chief Rabbi of Ireland in 1922, a post he held until he moved to Israel in 1936, to succeed Rabbi Avraham Yitzchak Kook as the Ashkenazi Chief Rabbi of Pre-State Israel.

Rabbi Herzog traveled to the US during World War II to plead with Roosevelt to do more to save the Jews of Europe. After the war, Herzog dedicated himself to rescuing Jewish babies and children who survived the Holocaust but were separated from their families. When the State of Israel was declared, Rabbi Herzog he became its first Ashkenazi Chief Rabbi a position he held until his death in 1959. Both his son, Chaim, and grandson, Yitzchak, went on to distinguished public service careers in the country, with his son becoming President and his grandson currently the Chairman of the Jewish Agency.



[CONT'D. FROM PAGE 2...] Then what does Mr. Zerach gain from this arrangement? 1) The debt on which a pledge has been assigned remains in force and is not voided by the *Shmittah* (Sabbatical) year. 2) After the borrower dies, if the mashkon remains in the lender's hands, he can retain the collateral item as a means of collecting on the debt.

## Daf 7: רַבִּי יוֹחָנָן בֶּן נוּרִי וְרַבָּה בַּר אַבּוּהָ – Rabbi Yochanan Ben Nuri and Rabbah Bar Avuha

Rabbi Yochanan Ben Nuri lived during the third generation of *Tannaim*. He was a close friend of Rabbi Akiva and a distinguished halachic scholar. Rabbi Yochanan Ben Nuri was extremely poor and studied Torah despite being under tremendous economic stress. He achieved such a high stature that in *Avot D'Rabbi Natan*, *Chazal* say that anyone who sees Rabbi Yochanan Ben Nuri in a dream would behave piously and avoid sin.

Rabbah Bar Avuha was an *Amora* who lived during the second generation of *Amoraim*. He came from a family of *Nesi'im* (Patriarchs, Heads of the Sanhedrin). Rabbah Bar Avuha was Rav's student and Rav Nachman's teacher. When he resided in *Mechoza*, Rabbah Bar Avuha was one of the chief *dayanim* (halachic judges) in the city. Rabbah Bar Avuha was also known to be exceptionally poor. According to legend, Eliyahu HaNavi appeared to him in a vision and made him wealthy.

## Daf 8: הַזְּאִיִּים וְהַקֹּרְבָּן – The Wolves and The Offering



A band of wolves ran to devour some sheep in a nearby flock. Several sheep were injured in the resulting frenzy. One of the injured sheep had been designated by its owner as a *Korban Olah* (Burnt Offering). However, now that the animal was blemished, it was no longer fit to be offered at the *Beit HaMikdash*.

A few days later, the owner set aside money to redeem the sheep he had designated as a *Korban Olah*. As a result, that money became holy and was destined to be used to acquire a replacement *Korban Olah*. Then, the owner sold the deconsecrated sheep to a butcher in the market for the best possible price.

The sheep owner explained: "This sale is permissible, because its proceeds are designated to fund a *korban* (offering). It was only because I knew I would be able to sell the now-blemished sheep to a butcher for a handsome sum that I was able to redeem the sheep. The ensuing funds were then used to acquire a high-quality replacement *korban*." However, a *Korban Bechor* (Firstborn Offering) that became blemished does not require a replacement. As such, there is no *heter* (permission, clearance) to sell and profit from that animal.

## WHO'S WHO?

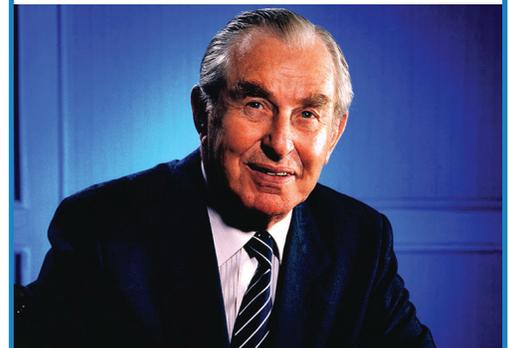
### CHAIM HERZOG

(1918-1997)

Chaim Herzog was an Israeli lawyer, general, diplomat, politician, author and the sixth President of the country. Born in Ireland, Herzog moved to *Eretz Yisrael* in 1935 with his family. He enlisted in the *Haganah* and fought during the Arab riots.

Herzog returned to Europe to study in London, earning a law degree before joining the British Army where he fought in the Armored Corp and served as an Intelligence officer. Herzog left the army in 1947 and returned to *Eretz Yisrael* to fight in Israel's War of Independence. He retired from the IDF in 1962, with the rank of Major General.

During the Six-Day War, Herzog was the primary military commentator heard on Israeli radio. In 1975, Herzog was appointed Israel's Permanent Representative to the United Nations, where he delivered a celebrated speech in response to the UN adoption of the resolution equating Zionism with racism. In 1983, he was elected President of Israel. During his time as president, he used his perfect English and diplomatic professionalism to enhance Israel's image abroad. He served two five-year terms and retired in 1993. After his death, *Yad Chaim Herzog* was established by his family to perpetuate his memory and legacy.



President Chaim Herzog.  
Photo Source: Wikipedia



Look closely at the illustration and answer the following questions:

1. Who is the woman in the illustration?
2. Which offices did she hold?
3. What are the connection between the woman and the places on the map behind her?
4. What war took place in Israel during her term in office?



1) Golda Meir; 2) Foreign Minister, Labor Minister and Prime Minister; 3) Golda was born in Kiev, then moved to the United States, and later immigrated to Israel. These stations in her life are highlighted on the map; 4) Yom Kippur War.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

- 1) What topics are covered in *Masechet Temurah*?
- 2) What source teaches the *issur* against using God's name in vain?
- 3) "You shall not let nothing of it [*Korban Pesach*] over until the morning."  
What is the meaning of this *pasuk*?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!

## Dvar Torah PINCHAS

“ קח־לְךָ  
אֶת־יְהוֹשֻׁעַ בֶּן־נֹון  
אִישׁ אֲשֶׁר־דָּוָח בּוֹ  
וּסְמַכְתָּ אֶת־יָדְךָ עָלָיו: ”

In *Parashat Pinchas*, God commanded Moshe to transfer leadership of *B'nai Yisrael* to Yehoshua, saying: “Take for yourself Yehoshua bin Nun ... and lay your hand upon him.”

What is the significance of “*smichat ya'dayim*” (laying of the hands) and why was it such an important factor in the transfer of leadership? When a person is appointed to a position of public leadership, one of the common concerns is that that person might not consider he or she has the power and talent to lead; i.e., the leader might not believe in him or herself.

For that reason, God said to Moshe, “Place your hand on Yehoshua, lean towards him, and by doing so, he will receive the clear message that you believe in him; that you trust him and rely on him as a stable pillar, on whom everything depends.”

Moshe understood God's message and even embellished God's commandment. Moshe was not content with laying only one hand on Yehoshua's head as God commanded. Moshe chose to place both of his hands on Yehoshua's head in performing the *s'micha* ritual – as the Torah states: “and he [Moshe] laid his hands upon him [Yehoshua].”