

Seder Kodashim | Masechet Chullin 138-Bechorot 3 | Shabbat Pesach | 9-15 Nisan (April 14-20)

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## דף 138: עסקת חלקי הבהמה – Meat For Sale

An cattle farmer returned from the local *shochet*, after picking up a calf on which the *shochet* had performed *shechita*. The farmer continued on to distribute selected portions of meat to customers to who agreed to buy them. While travelling, an acquaintance of his asked to purchase some of the internal portions of the animal for a set price. The man agreed, and the friend took the acquired portions of meat.

A bit later, the friend noticed that the *keiva* (stomach) was among the portions he received; a portion that one is obligated to give to the *kohen*. The friend indeed went and gave the *keiva* to the *kohen*. However, the friend then approached the seller and asked for a refund of the price of the *keiva*, since the friend would not be able to use it.

On this *daf*, we learn that the seller is not required to compensate the friend for the missing *keiva*, since when the seller determined the price of the portions, the *keiva* was never included, as the *keiva* had always been designated to go to a *kohen*.



FROM THE TALMUD  
SEDER KODASHIM  
MASECHET CHULLIN  
daf 139

מן התלמוד:

סדר קודשים, מסכת חולין, דף קל"ט:  
"אסתר מן התורה מנין?  
ואנכי הסתר אסתיר"

### Translation

מין התורה מנין? ... *Mi'na'yin min HaTorah?* ...  
From where in the Torah?  
הסתר אסתיר ... *Haster Panim* ... [God's]  
Hidden presence

### Explanation

The Talmud cites an allusion to *Megillat Esther* in the Torah verse: "V'Anochi has'ter ahs'teer et Panai" (And I will hide my face *Devarim*— 31:17). It is a hint to the hiding of God's presence from human perception during the events of the *Megillat Esther*.



חג פסח  
כשר ושמה!

Happy Passover  
from our family to yours!



## Daf 139: רְמִזִּים בַּתּוֹרָה – Hints in the Torah Text

Where in the Torah is there a foreshadowing allusion to the birth of Moshe? In *Parashat Breisheet* (Genesis) it says, “**be’sha’gam** hu vasar, v’hayu yamav me’ah v’esrim shana” (because he is also flesh, and his days shall be one hundred and twenty years). In Gematria, “**be’sha’gam**” has the same value as “Moshe” – 345. In addition, the second segment of the verse states, “and his days shall number 120 years,” which was the length of Moshe’s life.



Where in the Torah is there an allusion to Haman’s fate? In *Parashat Breisheet* it says, “**Ha’min ha’etz** asher tziviticha l’vilti achol mi’meh’no achalta?” (Have you eaten **from the tree** which I commanded you not to eat?). The word “**Ha’min**” is composed of the same letters as the name Haman, and the verse alludes to the fact Haman would be hanged on a tree.

## Daf 140: מִצְוַת שִׁלּוּחַ הַקֶּן – The Mitzvah of Shi’lu’ach Ha’Ken



Ephraim wished to fulfill the *Mitzvah* of *Shi’lu’ach Ha’ken* (sending the mother bird away before taking her young or eggs from the nest). One day, he saw a pigeon’s nest in a nearby tree. Despite his cautiously climbing the tree, the mother bird noticed Ephraim approaching. The mother bird rose up and began to hover over the nest, continually flapping her wings.

Under the circumstances, would it still be possible to perform the *mitzvah* of *Shi’lu’ach Ha’ken*? The answer is that if the mother bird’s flapping wings touch the eggs, then the *mitzvah* of *Shi’lu’ach Ha’ken* does apply (i.e., one may not take the eggs without sending away the mother bird). Additionally, the *mitzvah* of *Shi’lu’ach Ha’ken* applies regardless of the number of eggs in the nest, whether one egg or many eggs.

## Daf 141: רַבִּי אוֹשְׁיָא – Rabbi Oshaya

The *Amora*, Rabbi Oshaya Rabbah lived during the time of the first generation of *Amoraim*. Both his father and grandfather were also *Gedolei Torah* (great Torah scholars). Rabbi Oshaya’s principle teachers were Bar Kappara and Rabbi Hiyya. Rabbi Oshaya continued Rabbi Hiyya’s work of organizing the *braivot* (*tannaitic* teachings not included in the Mishnah) that remained after Rabbi Yehudah HaNasi completed putting together the *Shisha Sidrei* (six orders) *Mishnah*. On this *daf*, we read that Rabbi Oshaya was so deeply trusted for his precise scholarship that Rabbi Zeira said: “Any *brait*a that was not taught in the Beit Midrash (study hall) of Rabbi Hiyya and Rabbi Oshaya is corrupted and may not be used as a basis to raise an objection in any matter discussed in the *Beit Midrash!*”



Rabbi Oshaya was a confidante of the dynasty of the *Nasi* (Patriarchate). He was especially close to Rabbi Yehudah Nesiah, who appointed Rabbi Oshaya to many important tasks — e.g., investigating and validating the testimony of witnesses concerning the new moon. Rabbi Yochanan and Rabbi Ami were two of Rabbi Oshaya’s accomplished students.

## פסח עמוּנו!



## Pesach Traditions From Around The World



A highlight of many seders is the chance to eat charoset (the sweet mixture of apple, nuts, cinnamon, and dates, which is meant to remind us of the mortar the Israelites used for building while they were slaves in Egypt). Jews in Gibraltar add their own twist, including small amount of actual brick dust in their charoset.



Persian and Afghani Jews are known to have the custom of seder guests hitting each other on the shoulder, as they sing “Dayeinu”, as a reminder of the Egyptian task masters whipping the slaves.

Syrian Jews have a tradition of placing matzah in a special backpack and asking the following questions: “What are you carrying? (ALL ANSWER: MATZAH);

where are you are you coming from? (ALL ANSWER: EGYPT) and where are you going to? (ALL ANSWER: JERUSALEM)”.

Jews from Hungary enjoy bringing a lot of jewelry to decorate their seder table. The ‘bling’ is meant as a reminder of the precious metals the Egyptians gave to the Israelites to speed their exodus out of Egypt.



Turkish Jews recite a verse in Arabic while holding a sprig of parsley. With each word they face another person and cross the parsley from one shoulder to the other. At the end of the verse, they each give each other a blessing for the year ahead, specific to what is happening in their respective lives. This continues until every person has given a blessing to every other seder participant.





**Daf 142: שְׂכָרָן שֶׁל מִצְוֹת – The Reward For Mitzvot**

Regarding the *mitzvah* of *Shi'luach Ha'ken*, the Torah states (*Devarim* 22:7): “You shall send away the mother, and [only then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.”

The *Mishnah* says: Despite the minimal loss involved in fulfilling the *mitzvah* of *Shi'luach Ha'ken*, the Torah nonetheless promises a great reward — i.e., *arichut yamim* (long life). *Kal va'chomer* (all the more so) should such a significant reward (i.e., long life) be deserved by an individual who fulfills more challenging *mitzvot*.

What loss is suffered by a person who fulfills the *mitzvah* of *Shi'luach Ha'ken*? The Torah obligates a person to send away the mother bird, taking only the eggs or baby chicks from the nest. Even if an individual needs the mother pigeon too, that individual is required to leave the mother bird behind. This is the small loss endured by someone who fulfills the *mitzvah* of *Shi'luach Ha'ken*.



**Daf 2: מִסְכַּת בְּכוֹרוֹת – Tractate Bechorot**

**מִסְכַּת בְּכוֹרוֹת**  
פֶּרֶק א' – הַלּוֹקֵחַ עֵבֶר חַמּוֹר  
TRACTATE BECHOROT: HA'LO'KE'ACH U'BAHR CHAMORO  
Ch. 1 — ONE WHO PURCHASES THE FETUS OF A DONKEY

*Masechet Bechorot* deals with matters of *kodashim*, i.e., *korbanot* (offerings). Interestingly, it is the only *masechet* pertaining to *kodashim* whose *halachot* are still relevant today. *Masechet Zevachim* and *Masechet Menachot* cover matters pertaining to service in the *Beit HaMikdash*. However, being that the *Beit HaMikdash* was long ago destroyed, we cannot practice today the *mitzvot* in those two *masechtot*. In contrast, *Masechet Bechorot* deals with the subject of the *Mitzvah* of “*Bechor*”.



Which *Bechorot* are discussed in the *Masechet*?  
*Bechor Adahm* — A mother's firstborn baby boy must be redeemed from the *kohen* by the child's father at the end of 30 days. The price of redemption is five silver *shekalim*.

“*Pehter Chamor*” — Is the *mitzvah* to redeem the firstborn of a donkey by giving a sheep to the *kohen*. The donkey is the only non-kosher species of animal requiring redemption of its firstborn.

“*Bechor Behaymah Tehorah*” — Is a *mitzvah* to give to a *kohen* the firstborn of kosher animal species. The *bechor* is then offered as a sacrifice in the Temple.

**This Week  
In Jewish History**

**Warsaw Ghetto Uprising**

On the 14th of Nisan 1943, the night of the Passover Seder, the Warsaw Ghetto Uprising began. In 1942, the Nazis decided to liquidate the ghettos and about 300,000 Jews in the Warsaw Ghetto were sent to the Treblinka death camp. When the Jewish resistance heard that the Nazis planned on sending the remaining 60,000 Jews in the Warsaw Ghetto to Treblinka as well, they decided to fight. Bunkers were built and passageways were dug through the sewer system.

Lead by the 23-year-old Mordechai Anielewicz, the uprising lasted for 27 days. The German Commander Jurgen Stroop announced that the fighting had ended and 56,000 Jews had been captured. While it was not surprising that the Germans were victorious over the Jewish resistance, the Uprising temporarily raised the morale of the Jews and the fighters will always be remembered for standing up to the Nazis.

The acts of heroism by the Jews of the Warsaw Ghetto on that historic Passover in 1943 are similar to the Passover story itself. In both cases, oppressed Jews stood up and fought for their freedom — freedom to be Jewish. *Kibbutz Lohamei Ha'Geta'ot* (which means 'ghetto fighters') in Northern Israel was founded by survivors of the Warsaw Ghetto Uprising.



Stamp issued in commemoration of the 70th anniversary of the Warsaw Ghetto Uprising.



## Daf 3: מָה עוֹשִׂים הַיּוֹם עִם בְּכוֹרוֹת? – What Is The Practice Regarding *Bechorot* Today?

We learned that the firstborn of a *behaymah tehorah* (kosher animal species) should be given to a *kohen*, as it is sanctified and possesses the status of a *korban*. Today we are unable to offer *korbanot*. So what is done with the numerous firstborn animals that are born?

Perhaps, since it is not possible to offer a *bechor* in the *Beit HaMikdash*, we should tell owners not to designate *bechorot* as *korbanot*. This is not a satisfactory solution because the *bechor* possesses an intrinsic status of *kedushat korban* (sanctity of an offering) on its own, regardless of whether the owner designates it as such.

What is to be done? Indeed, it is even *assur* (prohibited) to shear the wool from the *bechor*, or use the *bechor* for work, or to perform *shechita* on the *bechor*.

The *Mitzvah* of *Bechor* only applies to an animal that is fully owned by a Jew. However, this *mitzvah* is obviously not performed in the case of an animal that belongs to a non-Jew, or in the case of an animal that is owned in partnership between a Jew and a non-Jew. Therefore, it is customary to sell to a non-Jew a portion of each mother animal, so that any *bechor* born will not possess the sanctity of *kedushat bechor*.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What loss is experienced by an individual who fulfills the *Mitzvah* of *Shi'lu'ach Ha'ken*?
2. Where in the Torah is there an allusion foreshadowing Moshe's birth?
3. What subject is dealt with in *Masechet Bechorot* and how do we its *halachot* relate to *halacha* today?

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 PESACH

וְאֵילֹךְ

לֹא הוֹצִיא הַקִּבִּי"ה  
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,

הֲרִי אֲנִי

וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשׁוּעַבְדִּים  
הֵינּוּ לְפָרַעְהַ בְּמִצְרַיִם

"If God did not take our ancestors out from Egypt, then we and our children and our children's children would still be enslaved by Pharaoh in Egypt."

One could ask: How do we know this would have happened? Perhaps a king would reign who might have emancipated *B'nei Yisrael*? Alternatively, it is possible there could have been some sort of revolution. The answer can be found in a well-known saying: It is easier to take the Jews out of the Diaspora than it is to take the Diaspora out of the Jews. If *B'nai Yisrael* had departed from Egypt in some natural way, their spirit and mindset would still be enslaved to Egyptian culture. They would not have merited being a people who bring blessings to the world. It was only because God took us out of Egypt and removed Egypt from within us, that we became the Jewish people, who preserve a unique identity and character.

