

Seder Moed | Masechet Shabbat 30-36 | Shabbat Chol HaMoed Pesach | 11-17 Adar (April 5-11)

Talmud Israeli
Daf Yomi For Us
SPECIAL PASSOVER EDITION

TALMUD ISRAELI

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FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 108B

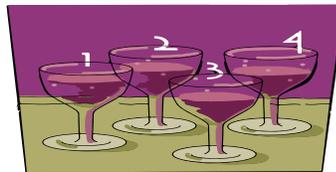
מִן הַתְּלִמוּד:
סדר מועד, מסכת שבת דף ק"ח:

”תנו רבנן

הכל חייבין בארבעה כוסות הללו
אחד אנשים ואחד נשים ואחד תינוקות

אמר רבי יהודה

וכי מה תועלת יש לתינוקות ביין
אלא מחלקין להן קליות ואגוזין בערב פסח
כדי שלא ישנו ושאלו:



The Sages taught that men, women and children are obligated to drink four cups of wine on the night of Passover. Rabbi Yehuda objected, noting that there is no reason to give wine to children. Instead, children are given parched kernels and nuts on Passover eve so they will stay awake and ask questions.



FROM THE TALMUD
DAF YOMI FOR PESACH
MASECHET PESACHIM daf2

מִן הַתְּלִמוּד:

סדר מועד, מסכת פסחים, דף ב':

”אור לארבעה עשר, בודקין את
החמץ לאור היר”

The first Mishnah in Masechet Pesachim states: “On the evening of the 14th [of Nissan] we check for chametz [leavened grain products] by candlelight.” A question was asked: How can merely one candle provide sufficient illumination to locate all of the chametz? Chazal responded with this story: Once there was a king who decided to hand over the throne and control of the kingdom to one of his three sons. Since the wise king loved all his sons deeply, he devised a contest to decide which one would be worthy to rule the kingdom. He gathered his sons together and explained that they would each be allotted one empty room and whichever son was able to fill that room most completely — in 24 hours — would become the new king.



The oldest son got up early in the morning and began filling his room with stones. He hauled many boulders and sweated all day long. At the end of the day, he was fairly certain he would win the competition and become the new king. The middle son was sure he had a much better plan in mind.



He spent the day filling his room with feathers. He was convinced he would win the competition. The youngest son spent most of the day relaxing under a tree. The two older brothers made fun of their youngest sibling, calling him lazy and foolish.

At sundown, the king and the brothers stood in front of the three rooms in order to judge who had won. The boulders in the oldest son's room filled most of the room, but the room was not as full as the middle son's room filled with feathers.

Last, they approached the room of the youngest son. The two brothers snickered as the youngest prince entered his dark room, placed a candle in the center. When he lit that one small



candle, it filled every crevice of the room with light. The king and the two older brothers immediately knew the younger brother deserved to be the new king.



Daf 30: פְּטִידתוֹ שֶׁל דָּוִד הַמֶּלֶךְ – THE DEATH OF KING DAVID

King David asked God when he would leave this world. God responded: “Although I will not reveal the exact day to you, I will disclose that your time on earth will end on a Shabbat in the future.” After hearing God’s reply, King David diligently studied Torah every Shabbat, all day long — so that his Torah learning could protect him from death.



When the Shabbat arrived on which King David was destined to leave this world, the *malach hamavet* (Angel of Death) failed to reach him because of King David’s immersion in Torah study. What did the *malach hamavet* do? The *malach hamavet* shook the trees in King David’s garden. When King David heard an unusual sound, he went outside to identify the source of the noise. King David

continued his Torah study even as he walked. As King David descended the garden steps, one of the steps broke. Having been momentarily distracted, King David briefly stopped learning Torah. It was at that exact instant the *malach hamavet* took his soul and King David died.

Dvar Torah PESACH

וְאֵילֹךְ

לֹא הוּצֵיאַתְּ אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,

הֲרִי אֲנִי

וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשׁוּעָבָדִים
הֵינּוּ לְפָרְעָה 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.

Daf 31: מְדוּתָיו הַמְּפֹאָרוֹת שֶׁל הִלֵּל הַזֶּקֶן – THE EXCEPTIONAL QUALITIES OF HILLEL THE ELDER

Hillel HaZaken was a man of integrity and great virtue — such that even a person who made every effort to anger him was unable to do so. The Gemara tells of a certain individual who was determined to antagonize Hillel HaZaken. That individual approached Hillel’s home one Friday afternoon when Hillel HaZaken was taking a shower in preparation for the holy Shabbat. The man began to shout: “Where is Hillel? Where is Hillel?” Hillel immediately stopped his Shabbat preparations, got dressed, and went out to inquire what the man wanted. When Hillel HaZaken opened the door, the man said: “I have a question! Why ... do people who live in *Bavel* [Babylonia] have round heads?”



Truthfully, most people would become exasperated if someone insisted on disturbing their Shabbat preparations with a frivolous, bothersome query. However, Hillel HaZaken controlled his emotions and replied: “Your question is very important.” Hillel HaZaken patiently explained why God created Babylonians

with round heads. The man continued to annoy Hillel HaZaken, posing irritating questions, over and over again. Although the man’s repeated questions were strange and disturbing, Hillel HaZaken never became angry. Hillel smiled each time and responded to the man kindly.





DAF 32: קיום המצוה מביא ברכה OBSERVANCE OF MITZVOT BRINGS BLESSING

KEEP
CALM
AND
DO A
MITZVAH

On this *daf*, we learn that observance of mitzvot brings blessing and favor. Reish Lakish said: According to tradition, a person who is diligent in the performance of the mitzvah of *tzitzit* (ritual fringes) merits the benefit of 2,800 servants in the World-to-Come.

Reish Lakish explained his calculation, i.e., how he knew that strict observance of the mitzvah of *tzitzit* would merit the assistance of 2,800 servants: The prophet Zechariah stated that a person who meticulously observed the mitzvah of *tzitzit* earns ten men from each of the nations of the world to hold his garment corners. Given that there are 70 nations, each clothing corner was held by 700 servants. Since the garment possessing *tzitzit* has four corners, the math is simple: $4 \times 700 = 2,800$.

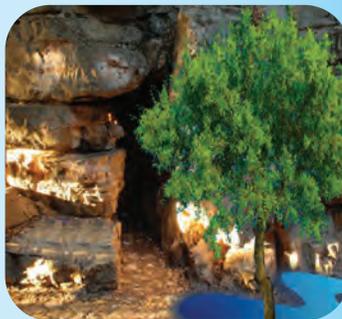
The Gemara continues, stating that a person who sets aside *terumot* (priestly gifts) and *ma'asrot* (tithes) from produce merits such abundant blessing that will continue until that person says "Enough! I have no need for so much."

Daf 33: רבי שמעון בר יוחאי במערה – SHIMON BAR YOCHAI IN THE CAVE

The Gemara relates an incident that took place when the *tannaim* Rabbi Yehuda, Rabbi Yossi, and Rabbi Shimon Bar Yochai once sat together with Yehuda ben Gerim. Rabbi Yehuda said: "Look at the delightful bridges the Romans have built and the beautiful bathhouses they have constructed." Rabbi Shimon Bar Yochai responded, saying there was no need to praise the Romans, because they did not act out of concern for the people; rather, everything they built was created for the profit of tax money collected from everyone who crossed their bridges or entered their bathhouses to relax.

Yehuda ben Gerim relayed these comments to his students. The statements from the conversation continued to spread. Eventually, the Roman authorities found out and became infuriated at Rabbi Shimon Bar Yochai. The Romans wanted to execute him. Rabbi Shimon Bar Yochai was forced to flee.

Rabbi Shimon Bar Yochai promptly ran away with his son, Rabbi Elazar. At first, the pair hid in the *beit midrash*. Later on, out of profound fear, they escaped again and went to hide in a cave. God performed a miracle on their behalf, and placed a carob tree and a flowing spring at the entrance to their cave. Rabbi Shimon Bar Yochai and his son remained in that cave for many years. They occupied themselves with continual Torah study, until the time Romans lifted the decree of execution.



פסח שמד!



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 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 34: כְּשֶׁרָבִי שָׁמְעוֹן בֶּרַי יוֹחָאִי יֵצֵא מִן הַמְּעָרָה – WHEN RABBI SHIMON BAR YOCHAI EMERGED FROM THE CAVE

Rabbi Shimon Bar Yochai and his son Elazar were forced to hide in a cave for 13 years. After finally leaving that cave, Rabbi Shimon Bar Yochai declared that since a miracle was performed on his behalf, he wanted help others, in gratitude for God's kindness.

He asked if there were any important things people needed which no one had been able to attain. In response, Rabbi Shimon Bar Yochai was told that there was a popular path many people crossed, however, due to uncertainty over whether some corpses might be buried along the path, *kohanim* were forced to bypass that area.

It is prohibited for *kohanim* to become *tameh* (ritually impure) as a result of contact with a corpse.] The people said: "Perhaps you might be able to ascertain whether bodies have been buried in this area."

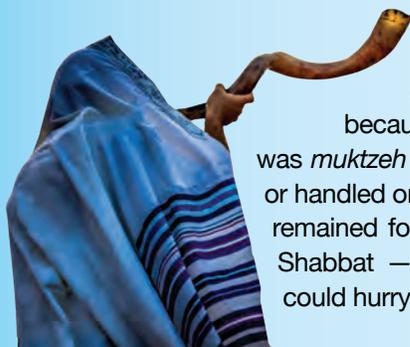


The Gemara states that according to tradition, Rabbi Shimon Bar Yochai took plant seeds and placed them all along the path, and an amazing miracle occurred. All of the corpses floated upward, rising from their graves. The earth on top of the graves became loose, like sand, and it was clear to all where graves were located. The people quickly made a clear marking on each of the gravesites, and the *kohanim* were then able to walk through the popular path without fear of contracting corpse impurity.

Daf 35: שֵׁשׁ תְּקִיעוֹת לְפָנֵי שַׁבַּת קֹדֶשׁ – SIX SHOFAR BLASTS BEFORE SHABBAT

During their time, *Chazal* were accustomed to sounding six shofar blasts on Friday, prior to the beginning of Shabbat. The first shofar blast served to remind people working in fields outside the city to stop working and start making their way back home to prepare for *Shabbat HaMalka* (the Sabbath Queen).

The second shofar blast was sounded to remind store owners to close their businesses in preparation for Shabbat. The third shofar blast provided a reminder for people to remove their pots from the fire. This was a teaching of Tanna D'Bei Rabbi Yishmael. A short time later, an additional set of shofar blasts was sounded: *Tekia, Teru'a, Tekia*, as a sign to all of Israel that the holy Shabbat had arrived, and that it was prohibited to engage in *melachot* (the 39 major categories of prohibited labor.)



These shofar blasts were sounded in the synagogue. What was done with the shofar after all the blasts were sounded? Some say the shofar was left in the synagogue, because Shabbat had already started, and therefore, the shofar was *muktzeh* (lit., "set aside," refers to items that may not be moved or handled on Shabbat). However, some say that a short time indeed remained following the last three shofar blasts and the entrance of Shabbat — and during that time the *ba'al toke'a* (shofar blower) could hurry home and set down the shofar there.



כְּנֶגֶד אַרְבַּעַה בָּנִים דִּבְרָה תוֹרָה

"*Keneged arba'ah banim dibberah Torah*" (The Torah teaches us lessons corresponding to four children): *echad chacham* (one wise); *ve'echad rasha* (one wicked); *echad tam* (one simple); *ve'echad she'eino yodea lish'ol* (and one who doesn't know how to ask).

The Midrash continues by quoting those questions recorded in the Torah from the four passages in which a father answers his child. The various types of children do not ask the same question. The question attributed to the wise son is about the meaning and substance of all the laws of the Torah as commanded to our people by *Hashem*. The question attributed to the wicked son is about the relevance of the *Korban Pesach* (Passover offering). The query asked by the simple son relates to *kedushat habechor* (holiness of the firstborn). The final question, which is actually not a question at all but mere silence, assigned to the child who doesn't know how to ask, is in reference to the obligation to eat matzah and the ban on eating chametz.

These different verses were combined together as questions and answers to teach us another important lesson "*k'daat ha'ben, aviv m'lamdo*." Each child must be taught in a manner appropriate to that child's intellectual capacity, always respectful of the individual's level and ability (see *Mesechet Pesachim* — 10th chapter). In that way, we can fulfill the mitzvah of "*bechol dor va'dor chayav adam lirot et atzmo ke'ilu hu yatzah mimitzrayim*" (in each generation a person is obligated to see him or herself as if s/he personally went out of Egypt).





Daf 36: שופר או חצוצרה - SHOFAR OR TRUMPET



Did You Know ...???

Rav Hisda said: Following the destruction of the *Beit HaMikdash* the names used to refer to several items changed. For example, during the time of the *Beit HaMikdash* the ram's horn used for ritual purposes was called a *shofar* and a trumpet was called a *chatzotzrah*. Whereas, in Rav Hisda's generation the names of these horns were reversed — the ram's horn was called a *chatzotzrah*, while the name *shofar* was used to describe a trumpet. What difference does it make how the ritual ram's horn or trumpets were called? Very simple. During the time of Rav Hisda, the Rav would remind the community that on Rosh HaShanah there was an obligation to sound the ... *chatzotzrah*. Yes, they called the ritual ram's horn a *chatzotzrah*.

Rav Ashi added that the names of several locations were switched as well. Babylonia became known as Bursif; and Bursif became known as Babylonia. Why is the transposition of these names important to us? Because legal documents meticulously cited the location in which they were written. Therefore, there was a need to know the precise names of these locations at the time a document was written.

1 NILE RIVER: The main waterway of Egypt is one of the two longest rivers in the world. Its length is 4135.225 miles. "The Blue Nile" and "The White Nile" are the Nile's sources.

2 PYRAMID: The largest in Egypt is considered one of the Seven Wonders of the Ancient World. It is built from approximately 2.3 million stones, which each weighing 2.5 tons (on average). The pyramid's original height was 480 feet. However, due to erosion over time, it has shrunk somewhat, and now stands at 450 feet.



3 LOCUSTS generally live like simple grasshoppers. For reasons that remain unclear, sometimes these grasshopper-like insects congregate in droves, and continually change formation, until they become a swarm of locusts that can include thousands of insects. In 1915 (5675), a harsh plague of locusts hit *Eretz Yisrael*, causing significant damage.

4 ANCIENT EGYPTIANS generally embalmed their dead in order to preserve them. The embalmed dead are called "mummies," some of which remain preserved even today. The most famous mummies were Tutankhamun, Seti and Ramses II.

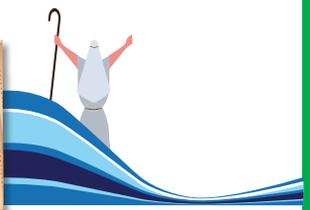
5 BLOOD LIBEL: Throughout the years of exile, non-Jews were accustomed to falsely accusing the Jews of killing Christian children and using their blood to bake matzah. These accusations were baseless and undoubtedly false. Following the libel, non-Jews would organize pogroms against the Jews and kill them. Even in America, there was a blood libel in 1929 at Messina, New York.

בְּכָל דּוֹר וָדוֹר

**חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
בְּאֵילּוֹ הוּא יֵצֵא מִמִּצְרַיִם**

IN EVERY GENERATION

**each Jew is obligated to see him or herself
as if s/he personally went out of Egypt**





Tales & Stories: From Slavery ... To Freedom



The Pesach holiday is the story of Am Yisrael's exodus from slavery to freedom. Here are several short stories about events and people who aspired to achieve freedom.

1950-1951	Operation Ezra & Nechemiah	5710-5711
10 January 1961	Sinking of The Egoz	23 Tevet 5721
4 July 1976	Operation Yonatan/ Mivtza Entebbe	10 Tammuz 5736
11 February 1986	Natan Sharansky Aliya	2 Adar I 5746
24-25 May 1991	Operation Sholomo	11-12 Nissan 5751

THE SINKING OF "THE EGOZ" SHIP



"Egoz" was the name of a ship that secretly carried Jewish emigrants from Morocco to Israel. Moroccan authorities prohibited the emigration of Jews from their land. Jews who wished to immigrate to Israel were forced to flee from Morocco with the help of the underground, sail to Europe, and from there to Israel. Approximately 30,000 Jews made *aliyah* via this route. The ship was leased in 1960 by the Mossad and customarily sailed from the shores of *Al-Hoceima* to Gibraltar. On January 10, 1961 (5721), on its 13th voyage, the *Egoz* sank. All 44 immigrants on board drowned. In light of the disaster, an agreement was reached to allow for the emigration of Jews from Morocco, according to which Israel would pay for every Jew who made *aliyah*. Israel made several attempts to reclaim the remains of the passengers who went down with the ship. However, it was not until 1992 (5752) that the king of Morocco agreed to allow repatriation of those remains. The caskets of those who drowned were brought to Israel in secret and were reburied in the section of Mount Herzl's national cemetery dedicated to *Ma'apilim* (illegal immigrants of the pre-state era).

✿ ✿ OPERATION EZRA & NEHEMIAH

In 1948 there were 135,000 Jews living in Iraq. Upon the creation of the State of Israel and Iraq's participation in the war against Israel, Iraq began to persecute its Jews. Iraq's Jews were also prohibited from exiting the country. The Israeli government, in cooperation with the Jewish Agency and the JDC (Joint Distribution Committee), sought ways to save the Jews of Iraq and set out on a clandestine mission to bring them to Israel. Organized by Mordechai ben Porat and Shlomo Hillel, using leased planes from the American airline "Near East," Jews were secretly flown to Cyprus and from there to Israel. In the later part of the mission it was possible to fly directly to Israel. Approximately 125,000 Jews were transported to Israel in an operation called "Ezra and Nehemiah", named after the two leaders of ancient Babylonian Jewry: Ezra and Nehemiah, who brought the Jews back to the Eretz Yisrael in the early Second Temple era.



Planes coming from Iraq carrying new olim (immigrants) landed at Lod airport every three hours on May 1, 1950. Photo Source: Israeli Government Press Office Archive





Tales & Stories: From Slavery ... To Freedom

OPERATION YONATAN/“MIVTZA ENTEBBE”

Operation Yonatan, also known as both Operation Entebbe and “Operation Thunderbolt,” are the names of the military mission carried out by the Israel Defense Force in Uganda on July 4, 1976 (6 Tammuz 5736). The objective was to free 105 Jewish and Israeli passengers,



A C-130 Hercules in front of old Entebbe terminal in 1994. Bullet holes from the 1976 raid are still visible. Photo Source: Defenseimagery.mil

as well the flight crew of an Air France flight from Tel Aviv to Paris that was hijacked by terrorists to Entebbe, Uganda. This Israeli operation was bold and dangerous, since the hijackers were holding their hostages in a country that was hostile and far away. The mission became necessary given Israel’s refusal to respond to the kidnapper’s demands to release a number of high-profile prisoners. The operation was carried out by the elite commando unit, *Sayeret Matkal*, with the help of paratroopers, who after their planes secretly landed, gained control over the airport, killed the terrorists and freed most of the hostages. The former hostages returned to Israel on the transport planes. The commander of *Sayeret Matkal*, Yonatan (Yoni) Netanyahu was killed in the raid. The operation was renamed in his memory. Yoni was the older brother of Israel's PM, Benjamin "Bibi" Netanyahu.



Lt. Colonel Yonatan “Yoni” Netanyahu, z”l
March 13, 1946 — July 4, 1976

NATAN SHARANSKY (Born January 20, 1948 • 9 Shevat 5708).

Sharansky was born in the Soviet Union and named Anatoly Borisovich Shcharansky. He was an ardent Zionist, who encouraged Jews to make *aliyah* to Israel. His own requests to receive an aliya permit were dismissed for reasons of alleged “national security.” Sharansky worked to preserve human rights and became the spokesperson for Prisoners of Zion and Refusniks (individuals denied permission to make *aliyah*). In 1977 (5737), Sharansky was imprisoned and accused of treason, espionage and incitement. The Soviet court sentenced him to 13 years in prison. He survived the difficulties of incarceration and guarded his mental independence, with the help of his adherence to Jewish identity and his passionate desire to make *aliyah*. Sharansky became a symbol of the struggle to free the Jews of the Soviet Union. The United States government exerted pressure on the Soviet Union. In an effort to improve relations with the U.S., the Soviet authorities freed Sharansky on February 11, 1986 (2 Adar I 5746).

He promptly moved to Israel. Sharansky served as a minister in several Israeli governments and currently serves as the Chairman of the Jewish Agency.



Natan Sharansky
Photo: Jewish Agency

OPERATION SOLOMON

Operation Solomon, which took place on the 24th-25th of May 1991 • 11-12 Sivan 5752, was a mission to bring all the Jews of *Beta Yisrael* from Ethiopia to Israel. The bold expedition was implemented utilizing thirty planes that transported 14,310 Jews within 36 hours. The operation was named after King Solomon who met the Queen of Sheba, who according to Ethiopian tradition was a fellow Ethiopian. The catalyst for the mission was the imminent fall of the government of Ethiopia to rebels, which aroused fear for the fate of the country’s Jews. Israeli Chief of Staff Amnon Lipkin-Shahak commanded the operation, with participation from the Joint Distribution Committee (JDC), the Jewish Agency, the Mossad, and seventy Israeli Air Force commandos who provided security at the airport. A world record was set for transporting 1,087 passengers in one El Al Boeing 747.



IDF Officer helping immigrants. Photo: Government Press Office (GPO)



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