

Seder Moed | Masechet Eruvin Daf 105 — Pesachim 2-7 | Shabbat VaYetzei | 6 – 12 Kislev (Nov. 22–28)

Daf 105: שְׂרֵטְץ בְּבֵית הַמִּקְדָּשׁ – CREEPING CREATURE CARCASS IN THE BEIT HAMIKDASH

What were *kohanim* required to do when the carcass of a *sheretz* (creeping creature) was discovered in the *Beit HaMikdash*? A dead *sheretz* is *tameh* (ritually impure), and a person who touches the carcass of that *sheretz* becomes *tameh* as well. Likewise, any utensil or garment that comes into contact with the *sheretz* carcass also becomes *tameh*.

The *kohen* is not permitted to hold the *sheretz* carcass in his hand and remove it from the *Beit HaMikdash*. If he did so, he would become *tameh* — and someone who is *tameh* is prohibited from being in the *Beit HaMikdash*.

What must be done? The Mishnah says the *kohen* should take his *avnet* (sash) and place it on his hand like a glove, and use that to remove the *sheretz* from the *Beit HaMikdash*.

חדון עול

Masechet Eruvin,
we have learned from you,
and we will return
to learn from you again.
At a good time, we begin
Masechet Pesachim.

Daf 2: מִסְכֵּת פֶּסַחִים: בְּדִיקַת חָמֶץ – TRACTATE PESACHIM: SEARCH FOR CHAMETZ

מִסְכֵּת פֶּסַחִים
פֶּרֶק א' – אֹר לְאַרְבָּעָה עָשָׂר
TRACTATE PESACHIM
CHAPTER 1 — OR L'ARBA'AH ASAR
(BY THE LIGHT OF THE 14TH)

Rabbi Yehudah HaNasi organized the Mishnah so that we would first learn about *bedikat chametz* (searching for chametz) and *biur chametz* (burning chametz). The laws of *matzah* and *maror* (bitter herb) follow. Then, we learn about the laws regarding the paschal offering. At the end of the Masechet we study the laws of the *sefer night*.

Bedikat Chametz: On the night before the *sefer*, we search for *chametz* throughout the entire house.

Why did the *chachamim* decree that the search for *chametz* occurs at night and not during the day? The Talmud presents two explanations: 1) at night, people return from work and are generally at home. 2) The candle's light used to search for *chametz* illuminates more clearly at night than it would during the day. In the darkness, the candle's light makes it possible to discern *chametz crumbs* hiding in holes and cracks within the house.



FROM THE TALMUD
SEDER MOED
MASECHET PESACHIM
DAF 2

מן התלמוד:

סדר מועד, מסכת פסחים דף ב':
"מי כתיב האור בוקר? הבוקר אור
כתיב, כמאן דאמר: צפרא נהר."

Translation

מפל ... Tzafra ... Morning
... Nehar ... Light (v.)

Explanation

The Talmud questions whether the Mishnah's choice of phrase, "*or l'arba'ah asar*" (light of the 14th), refers to the evening or the morning of that day.

B'Sha'ah Tova —
We complete learning
Masechet Eruvin!

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Daf 3: הַשְׁמִירָה עַל לְשׁוֹן נִקְיָה – USING “CLEAN” LANGUAGE

Rabbi Yehoshua Ben Levi said that certain verses in the Torah were written in a peculiar way to teach us the moral lesson of the need to speak in *sa'fah nekiah* (clean or refined language). We are called upon to select only pleasant, quality words and refrain from using unclean or undignified words.

When commanding Noach to bring all the animals into his ark, God told Noach to also include “the animals that are not *tahor* (ritually clean).” God did not say to bring in “the animals that are *tameh* (ritually unclean),” but rather, the animals that are “not *tahor*.” Why did the Torah choose to lengthen the text and add seemingly extraneous words? The extra text teaches us the value of speaking in *sa'fah nekiah*.

The Talmud relates that once a *kohen* who worked in the *Beit HaMikdash* spoke in an unrefined manner regarding the “*lechem hapnim*” (showbread) he distributed to his fellow priests. When the elder *kohanim* heard how the *kohen* chose to express himself, they made inquiry into that *kohen's* genealogy and deemed him disqualified from serving in the *Beit HaMikdash*.

WATCH
YOUR
LANGUAGE



Daf 4: בְּדִיקַת חָמֶץ בְּבֵית מוֹשָׁכָה – SEARCHING FOR CHAMETZ IN A RENTED HOUSE

We conduct *bedikat chametz* throughout the entire house on the night before Pesach begins. Who is required to search for *chametz* in a rented residence? Is this the tenant's responsibility? One might think that it is not because the tenant does not own the property.



According to the Talmud, if the tenant receives keys to the rental apartment before the night when *bedikat chametz* is to be conducted, the tenant must conduct *bedikat chametz*. However, if the renter only received keys afterward, on erev Pesach itself, the obligation to perform *bedikat chametz* remains with the owner.

An additional *halachah* prohibits doing *melachah* (labor) or eating a meal on the eve of *bedikat chametz* before searching. Torah study is even prohibited during that time, lest a person becomes occupied in a *melachah*, enjoying a meal, or learning Torah, and forgets to conduct the search.



Dvar Torah VAYETZEI

וַיֵּצֵא

Ya'akov's first meeting with Rachel was at a well. Like Ya'akov, several of our ancestors met their wives at wells. What is the significance of a well? Why was this the location at which so many of our ancestors met their future wives?

In antiquity, the well was the central meeting place. Every person needed water —regardless of whether that person was rich, poor, important, or simple. Everyone went to the well. Interestingly, the commodity everyone was looking for, i.e., water, could only be found by drawing it from the depths, deep from the depths of the well.

The well symbolizes that despite the outward differences that distinguish us, one from the other, inwardly we are all similar, and we are partners in humanity. The water hidden in the depths of the earth symbolizes the need for cooperation between us all. It is our inner similarities that should lead us to care for and love one another. This inner love shown by our ancestors was not an external, superficial love dependent on appearances, but rather, a love that appreciates the profound internal beauty of the other.



Daf 5: אִיסוּר חָמֶץ, מִמָּתִי? – WHEN DOES THE PROHIBITION AGAINST POSSESSING CHAMETZ BEGIN?

During Pesach, it is prohibited to eat *chametz*. It is also prohibited to benefit from or own *chametz*.

When does the *issur chametz* (prohibition against possessing leaven) begin? The *chachamim* derived from Torah verses that *issur chametz* begins on *erev Pesach* at halachic noontime. As a safeguard, lest someone be confused about what time it is, by rabbinic decree, it is prohibited to benefit from *chametz* already an hour before halachic noon.



Daf 6: בִּטּוּל חָמֶץ – NULLIFICATION OF CHAMETZ

What is the conceptual basis for *bitul chametz* (nullification of chametz)? Some *rishonim* (11th-15th century rabbis and *poskim*) explain that when the owner of *chametz* nullifies it by verbally and mentally regarding that *chametz* as insignificant, it is as if that person no longer has any *chametz* in their possession.

Why is it necessary to perform *bitul chametz*? Everyone searches for *chametz*. If a house was inspected and no additional *chametz* was found, what purpose does *bitul chametz* serve — i.e., if there is no *chametz* to nullify or renounce? The Talmud responds — it is possible some *chametz* was not found during the search. For that reason, and as an additional safeguard, *bitul chametz* is conducted after *bedikat chametz*.



Daf 7: מִצְוַת בִּיעוּר חָמֶץ – THE MITZVAH TO ELIMINATE CHAMETZ



Before *bedikat chametz* is conducted, we recite: "... *asher kidshanu b'mitzvotav v'tzivanu ahl ... biur chametz*" (Who has sanctified us through His mitzvot and commanded us regarding the elimination of leaven). Why do we say "*biur chametz*" and not "*bedikat chametz*" — and what exactly is "*biur chametz*"?

The Torah commands every Jew who possesses *chametz* to eliminate that *chametz* before midday on *erev Pesach*. To get rid of all the *chametz*, it is first necessary to search for it and find it before one can possibly remove it. When we search for *chametz*, we begin to fulfill the mitzvah of *biur chametz* — we seek out the *chametz* that we will eliminate the following day. That is why we recite the blessing "*ahl biur chametz*" before searching for the *chametz*. It is the start of a process that will conclude the next morning.



QUESTIONS FOR THE WEEK

1. What important principle do we learn from the narrative of Noah's ark?
2. When does a candle's light shine best?
3. Why do we recite "*ahl biur chametz*" and not "*ahl bedikat chametz*" before searching for *chametz* on *erev Pesach*?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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ארץ ישראל היפה

NORTHERN ISRAEL

FROM MA'ALOT TO KIRYAT SHEMONA • ממעלות לקרית שמונה



We begin our journey this week from the Hula Valley and head toward the Golan Heights. As we cross into what had been the demilitarized zone between Israel and Syria before the Six-Day War, we find Kibbutz Snir, established as a Nachal outpost immediately after the war. In 1968, Snir became a civilian settlement, and today, 568 people live there.

can go to Israel's only ski slope; if it's summer, we can take a chair lift towards the top and enjoy the spectacular view. Higher up on the mountain, the IDF maintains an Intelligence base, which was captured by the Syrians during the Yom Kippur War.

Our next stop is Kibbutz Merom Golan, the first kibbutz on the Golan Heights, founded in July 1967. Kibbutz Merom Golan is located at the base of a volcanic crater of Mount Bental. From there, we have a fantastic view of Mt. Hermon and the regio below (which includes parts of Syria, as we gaze eastward).



Next, we take a short drive to the Gamla Nature reserve. There we can enjoy both nature and pay a visit to the ruins of the ancient Jewish town of Gamla. The reserve possesses several highlights, including a lookout point where we can take in the splendid view of the ancient village, with its synagogue and the stream below. We can also walk to the waterfall that flows year-round, from a height of 51 meters.



Our next stop is the beautiful Hermon Stream (Banias) Nature Reserve. We visit Israel's biggest waterfall -- the Banias River, a tributary which makes its way from Mt. Hermon back down to the Jordan River in the Valley below. Hours can be spent exploring the various hiking trails and dipping into the cool, refreshing water. Along the way, we can examine ancient ruins.

After we leave the Banias, we head up to the highest mountain in Israel, Mt. Hermon. As we near the base of the mountain, we pass through the Druze Village of Majdal Shams. Mt. Hermon is gorgeous at any time of the year. If we visit during the winter, we



After we leave Katzrin, we drive over to the southern part of the Golan Heights to Hamat Gader to enjoy a swim in the warm, soothing mineral springs that have been in use since Roman times. Before we leave, we make a final stop at the crocodile farm also located at Hamat Gader.