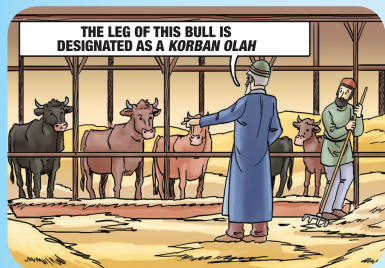


☞ Daf 68: קִרְבָּנוֹת שֶׁיֵּצְאוּ מִחוּץ לַמָּקוֹם – Offerings Taken Outside of the Designated Location

Korbanot (offerings) taken outside the area in which it is *mutar* (permissible) to eat them, may never be eaten — even if the sacrificial meat is returned to its original location. If a *Korban Chatat* (Sin Offering) is removed from the *Azarah* (*Beit HaMikdash* Courtyard), it becomes permanently prohibited to eat, even if the meat is later returned to the *Azarah*.

**MASECHET
MEGILLAH**
INCLUDED INSIDE

☞ Daf 69: הָרֶגֶל הַקְדוּשָׁה – “The Sacred Leg”

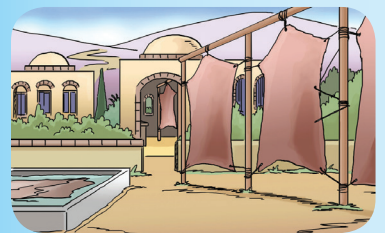


If, during the Temple era, a man pointed to one of his bulls and said — “The leg of this bull is designated as a *Korban Olah* (Burnt Offering),” what would the *halacha* have been?

There is a *machloket* (dispute) among the *Tannaim* regarding the answer to the above question. Rabbi Meir and Rabbi Yehudah both maintain

that the designated leg is holy, while the rest of the bull is *not* holy. Therefore, it was not possible to offer this bull as a *Korban*, because it was not entirely holy (unless the owner subsequently decided to designate the rest of the bull as holy). As a result of the man’s statement, the bull may also not be used for regular, mundane purposes, since its leg had been designated as holy. However, Rabbi Yossi and Rabbi Shimon disagree. They both contend that by designating the leg as a *Korban Olah*, the owner had designated the entire bull as a *Korban Olah* by default.

☞ Daf 70: עוֹר שֶׁל בְּהֵמָה – Animal Skin



A *Sefer Torah* is written on *klaf*, which is processed animal skin. Question: If the animal whose skin was used to write a *Sefer Torah* was itself a *neveilah* (i.e. an animal that died by any means other than kosher slaughter), could such a *Sefer Torah* transmit *tum’at neveilah* (ritual impurity) to a person who touches it?

Answer: A kosher animal that has undergone *shechita* does not transmit *tum’ah*. Even in the case of *neveilot*, there are some portions of the animal that are not *t’mi’im* (ritually unclean) after they are detached from the animal. For example, the horns and the skin of the animal, once they are separated from the carcass, no longer retain the status as a *tum’at neveilah*. As such, one who touches a Torah scroll would not contract *neveilah* impurity.



FROM THE TALMUD
SEDER KODASHIM
MASECHET CHULLIN
daf 71

מן התלמוד:

סדר קודשים, מסכת חולין, דף ע"א:

”חיה בכלל בהמה מנלן? דכתיב:
זאת הבהמה אשר תאכלו, שור שה
כשבים וגו' איל' וצבי ויחמור וגו',
הא כיצד, חיה בכלל בהמה”

Translation

מנלן? ... *Minalan?* ... From where
(i.e., what Biblical verse)

דכתיב ... *Dichtiv* ... As it is written
(in a Biblical verse)

גו' ... *V'goh* ... (abbreviation for
v'gomer) Etc.

הא כיצד? ... *Ha Kaytzad?* ... How so?

Explanation

The Talmud quotes Deuteronomy 14:4: “these are the *behaymah* (domesticated animal) that you shall eat” and notes that the subsequent verse lists animals like deer, gazelle and antelope. The mention of such non-domesticated animals immediately following the ox, sheep, and goat indicates that, in the Torah, the term “*beheyimah*” also includes the category of “*chayah*.”

Talmud Israeli DAF YOMI FOR US

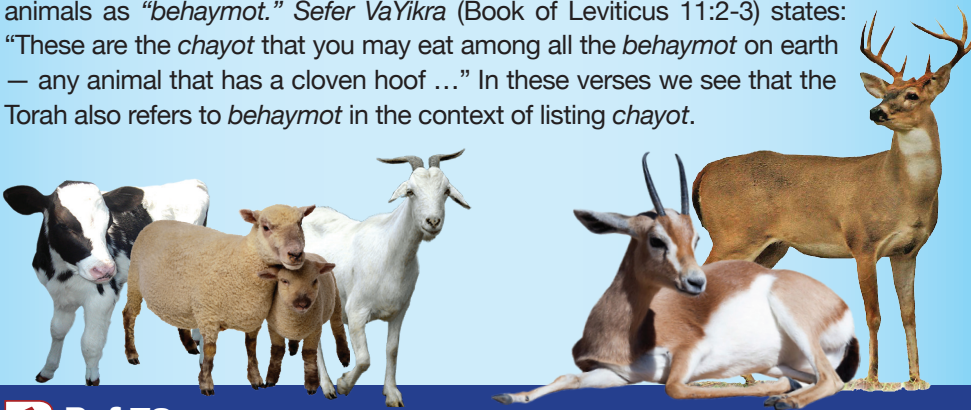
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📌 Daf 71: תְּחֵיָה לְבֵהֵמָה – The Distinction Between Domesticated and non-domesticated Animals

“*Behaymah*” generally refers to domesticated animals bred and raised by human owners, e.g., cows, goats and sheep; while “*chayah*” refers to non-domesticated animals raised in the wild, e.g., gazelle or deer. However, on this *daf*, the *Chachamim* show that in the language of the Torah, the concept of “*beheymah*” includes *chayot* and the concept “*chayah*” also includes *behaymot*.

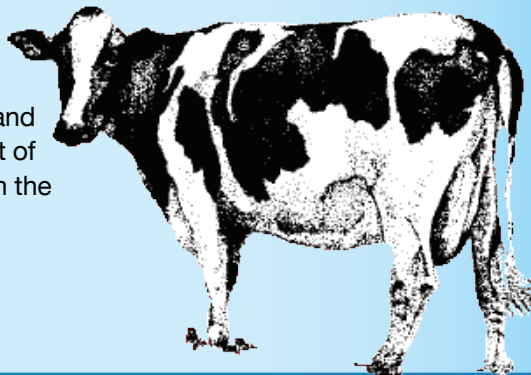
The animals included by the Torah in both of these categories can be seen in the following verses: In *Sefer Devarim* (Deuteronomy 14:4) it says: “These are the animals you may eat: the ox, the lamb and the goat; the gazelle, deer and antelope.” From this verse, we see the Torah does refer to some non-domesticated animals as “*behaymot*.” *Sefer VaYikra* (Book of Leviticus 11:2-3) states: “These are the *chayot* that you may eat among all the *behaymot* on earth — any animal that has a cloven hoof ...” In these verses we see that the Torah also refers to *behaymot* in the context of listing *chayot*.



📌 Daf 72: טִמְאָה וְטָהָרָה – An Animal Found to be Ritually Unclean During Shechita

With the exception of those animals that die by means of kosher *shechita*, all other animal carcasses have the impurity status of *tum'at neveilah*. A person who touches an animal that is *tameh* assumes the status of “*Rishon l'tum'ah*” (first-degree ritual uncleanness). However, a *behaymah tehorah* (kosher species of animal) that has undergone *shechita*, does not transfer any *tum'ah* (ritual uncleanness).

At the time of the *Beit HaMikdash*, the laws of *tum'ah* and *taharah* were practiced in full. Was it necessary for people to be cautious and avoid contact with animals that had undergone *shechita* but turned out to be a *treifah* due to bodily defect? Does such a carcass have the status of *tum'at neveilah*? The answer is no. A *behaymah tehorah* that had undergone *shechita* does not transfer *tum'ah* — even if it turns out that the animal was a *treifah* and thus not *kasher* (fit) to eat. The act of *shechita* removes the animal from the realm of *tum'at neveilah*.



★ | This Week In Jewish History

The Columbia Space Shuttle Disaster

On the 29th of Shevat in 2003, the Space Shuttle Columbia completed its 16-day mission with the first Israeli astronaut, Ilan Ramon (1954-2003), on board. During launch, a piece of foam struck the shuttle and damaged its heat shield. As a result, when it reentered the Earth's atmosphere, the shuttle broke apart and all of the astronauts perished.

Ramon was an Israeli fighter pilot. He participated in the 1981 Israeli air attack on the Iraqi nuclear facility and in 1998, became the first Israeli to join NASA, training as a payload specialist. Ramon brought many personal items onto the space shuttle including, a Torah, Mezuzahs, an Israeli flag, the flag of the Israeli Air Force and more.

Ilan Ramon was survived by his wife and four children. His oldest son, Assaf, followed in his footsteps and graduated from flight school in June 2009. Three months later, Assaf was killed in a tragic training accident while piloting his F-16. Ramon's wife Rona worked tirelessly to keep the memories of Ilan and Assaf alive. She established the Ramon Foundation to work with young people and ignite in them the three essential values for which Ilan and Assaf Ramon stood: academic excellence, social leadership and groundbreaking courage. Rona Ramon died in December 2018, at the age of 54.



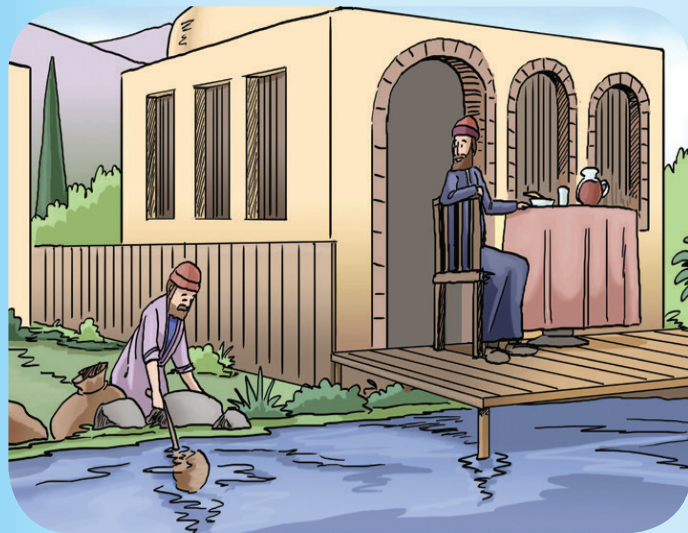
Columbia Shuttle Crew official photo. Photo Source: Wikipedia.



Daf 73: "כל העומד להחתך — כְּחֶתּוּךְ דָּמִי" – Anything Destined To Be Cut, Is As If It Had Already Been Cut



A person saw someone pick up a utensil with an extremely long handle and immerse the utensil in water. However, a portion of the utensil's handle remained outside of the water. It would appear that the upper edge of the handle was not fully immersed, making it an invalid ritual immersion that would not render the utensil *tahor* (ritually clean).



However, in this case, the person explained that the intention was to cut off the upper section of handle. Halacha stipulates that the portion of an item one intends to cut off need not be immersed. This *halacha* is called: "Kol ha'omed l'haychatech — ke'cha'tooch damei" (All that are destined

to be cut, are as if they have already been cut.) In other words, it is as if the upper section of the handle that remained outside of the water had already been cut off and was no longer connected to the utensil.

Daf 74: אֵבֶר מִן הַחַי – The Limb Of A Live Animal

It is prohibited to eat an "Ay'var Min HaChai," the detached limb of a live animal. The law remains in effect even after the remainder of the animal has undergone proper *shechita*. It remains *assur* (prohibited) to eat the detached limb, because it was not part of the animal at the time when *shechita* was performed.

However, if the animal's limb was only partially disconnected, and its meat does not dry out (because a portion of the limb remained attached to the animal), then the full limb is still considered part of the animal and after the animal has undergone proper *shechita*, it would be permissible to eat the meat of the limb as well. *Chazal*, however, decreed against eating the meat of that limb in order to distance people from violating the *issur* (prohibition) of "Ay'var Min HaChai." Since the case of the partially detached limb is very similar to the case of a fully detached limb, the sages felt it appropriate to be restrictive lest there be any confusion.

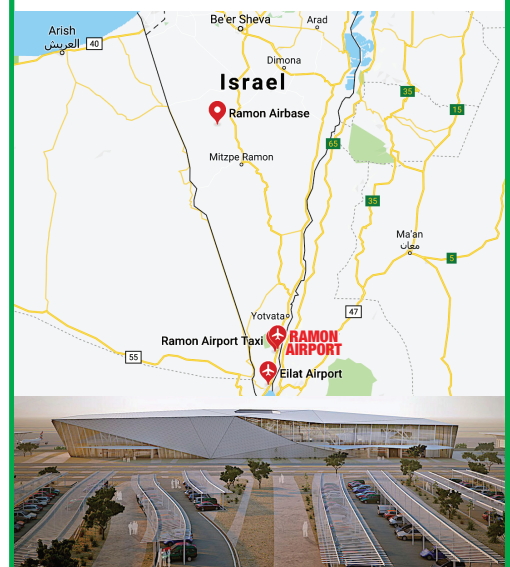
On The Map of Israel

Ilan & Assaf Ramon Airport

The Ilan & Assaf Ramon Airport, which is commonly known as the Ramon Airport, is Israel's newest airport. Ramon Airport is dedicated in memory of Ilan Ramon, the first Israeli astronaut who perished in the Columbia Space Shuttle disaster and his son Assaf, an Israeli pilot who was killed in a training accident.

Located 11 miles north of Eilat, Ramon Airport is Israel's second international airport. It opens Israel's most southern city to more tourists from Europe as the airport is equipped to handle 2 million travelers a year. This new airport is set to replace the Eilat Airport, which is located in the city itself and handles domestic flights as well as Ovda, a military and civilian airport, which is located 40 miles north of Eilat.

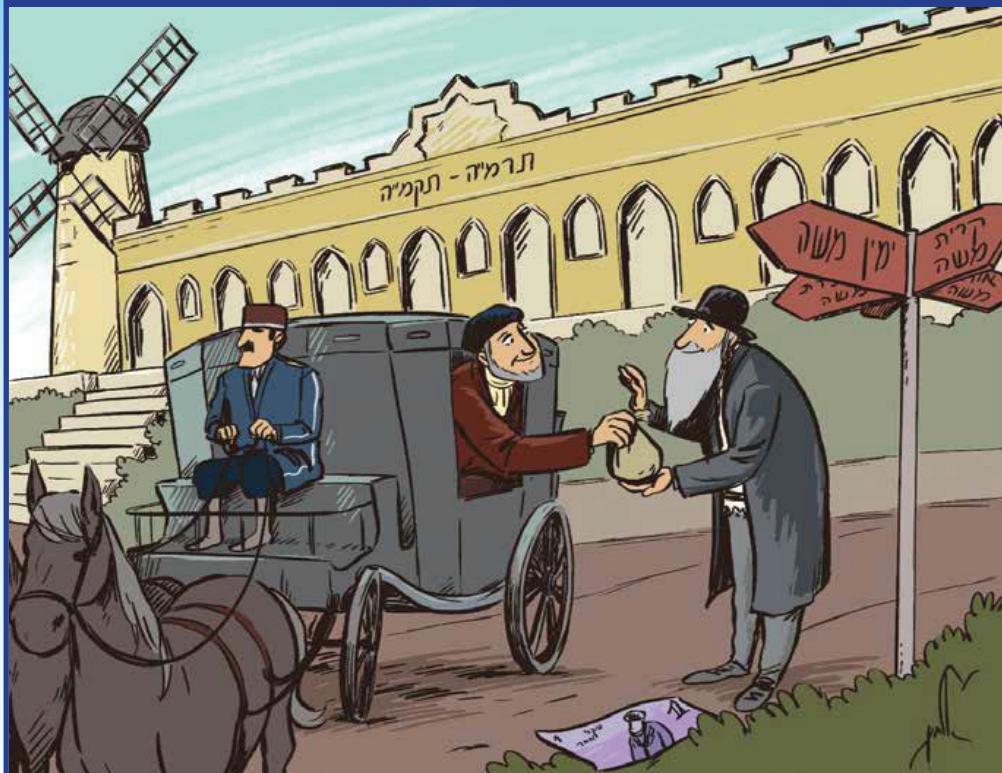
While the Ramon Airport makes southern Israel, Egypt, and Jordan more accessible to tourists, it also serves as a backup airport for Ben Gurion, located in the center of the country, in case flights ever have to be rerouted.



Ramon Airport Terminal Building. Photo Source: ramon-airport.com

Look closely at the illustration and answer the following questions:

1. Who is the man in the horse-drawn carriage and what is he doing?
2. What is the role of the flour mill in the drawing?
3. What do the names on the sign have in common?



1) Sir Moses Montefiore, giving charity to the poor; 2) To provide employment and a livelihood for the residents and the neighborhood poor; 3) These are the names of several neighborhoods named after Moses Montefiore.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

- 1) Why does not one who touches a Torah scroll not contract *neveilah* impurity?
- 2) What is the prohibition of "Eiver Min haChai"?
- 3) What is the meaning of the expression – "Kol ha'omed l'haychatech — ke'cha'tooch damei"?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah for the Shabbat Table

וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים...
וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר
מִבֵּית וּמִחוּץ תְּצַפֵּנּוּ

"And make an ark of acacia wood ... and overlay it with pure gold, both inside and outside, you should overlay it."

The Aron HaBrit (Ark of the Covenant) was crafted from wood that was coated with an overlay of pure gold, both inside and outside. Anyone who looked at the Aron would not be able to see the wood from which it was made. This raises a question — why was it necessary to construct the inside of the ark with wood if that wood was never to be seen?

Answer: Although gold is beautiful and expensive, it is an inanimate metal. In contrast, wood symbolizes nature, life, growth and fruit. Our Torah, which is placed in the Aron, is fixed and endures forever. However, deep down inside it, there is a profound foundation that lives, grows, and continues to always bear fruit.

Another fundamental lesson regarding *Parshat Terumah* (Tabernacle donations) is that it follows *Parshat Mishpatim* (laws, statutes). The ordering of these two *parshiyot* teaches us that when one devotes money to the fulfillment of a mitzvah, one must insure the funds used are all obtained in accordance with the law. A person who gains money through illegal means will not be able to atone for his sins by contributing from those funds to *zedakah* or religious causes.

COMPLETE MASECHET MEGILLAH IN HONOR OF PURIM WITH TALMUD ISRAELI

מסכת מגילה MASECHET MEGILLAH

פרק ב: הקורא למפרע CHAPTER 2: ONE WHO READS THE MEGILLAH OUT OF ORDER



מי תקן את נסח התפילה?

DAF 17: WHO INSTITUTED FIXED HEBREW PRAYER?

After the destruction of the First *Beit HaMikdash*, *Am Yisrael* was exiled to *Bavel* (Babylonia) and then dispersed to many lands. Their children learned to speak the languages of the various countries in which they had been born. Lacking knowledge of their national language, Jews were no longer able to pray entirely in Hebrew and this forced them to mix in words from other languages into the prayer service. When Ezra HaSofer saw the decline of Hebrew language proficiency among the Jews of his time, he and his *Beit Din* (court) instituted one unified *Tefillah* (prayer) text in *Lashon haKodesh* (holy language of Hebrew) to be used by everyone. Had Ezra not established a set of fixed Hebrew prayer texts, eventually, no one would know how to pray properly.

Who were the *Chachamim* that formulated the unified prayer texts together with Ezra HaSofer? They were the “*Anshei Knesset HaGedolah*” (the 120 members of the Great Assembly). The *Anshei Knesset HaGedolah* were endowed with Heavenly Inspiration when composing the *Nusach Ha'Tefillah* (fixed prayer formula) and embedded in the text great spiritual and mystical meaning. Accordingly, a Jew is expected to singularly focus on the holy words of the prayer and refrain from thinking about other things.

דיני קריאת המגילה

DAF 18: LAWS REGARDING READING OF THE MEGILLAH

The text of *Megillat Esther* needs to be read sequentially, in the proper order. The *Gemara* states that an individual who reads sections of the *Megillah* out of their proper order has not fulfilled the *mitzvah* of reading the *Megillah*. If a *ba'al koreh* (*Megillah* reader) becomes confused and accidentally skips over reading one word, what should be done? The *Gemara* states: if the *ba'al koreh* continues to read the remaining *p'sukim* and, only after finishing the entire *Megillah*, goes back and rereads the *pasuk* in which a mistake was made, then no one present fulfills their obligation of hearing the *Megillah* — because it is essential to read the *p'sukim* in order! Therefore, immediately after making the mistake in the reading of a particular *pasuk*, the *ba'al koreh* should go back and reread that selection a second time, and only after that, resume reading the rest of the *Megillah*.

Here's another *halacha*: Reuven sat in synagogue and attentively listened to the reading of *Megillat Esther*. But, then, suddenly ... he sneezed. At that moment, he missed a single word chanted by the *ba'al koreh*. What is Reuven required to do? Reuven is required to read the words he missed right away.





תלמוד ישראלי

דאף יומי פאר אונז



דרכי הלמוד: שמעון מןתניה נוסע לירושלים לפורים

DAF 19: METHODS OF LEARNING: SHIMON FROM JERUSALEM TRAVELS TO NETANYA FOR PURIM

Chazal derived a law from a verse in *Megillat Esther*. As we were taught on a previous *daf*, Purim is celebrated on 15 Adar in cities that were surrounded by a wall since the time of *Yehoshua Bin Nun*; while Purim is celebrated on 14 Adar in cities that were not surrounded by a wall back then. In the city of Jerusalem, which has been surrounded by a wall since the time of *Yehoshua Bin Nun*, Purim is celebrated on 15 Adar. However, in Netanya, which is a city without a wall, Purim is celebrated on 14 Adar.

Shimon lives in Jerusalem and chose to visit Netanya during the week of Purim. On which day should Shimon observe the Purim holiday? Should Shimon celebrate on 15 Adar, since he lives in Jerusalem, or perhaps, on 14 Adar because he is currently spending time in Netanya?

Chazal ruled that Shimon should celebrate Purim in Netanya on 14 Adar. Based on what source did *Chazal* make their ruling? *Megillat Esther* (9:19) states: "Jews in the unwallled villages, who live in neighboring cities observe Purim on the 14th of Adar." Since the *pasuk* says "Jews in an unwallled village", i.e., who live in an unwallled village, why was it necessary to add "who reside in the neighboring cities"? From the second portion of the *pasuk*, *Chazal* learned that if an individual was to visit a neighboring village, even if that person lives in a wallled city, they are to observe Purim on 14 Adar.



QUESTIONS OF THE WEEK

1. Why did Ezra and the *Anshei Kneset Hagedolah* make set wording for the *Tefillot*?
2. If someone makes a mistake in the middle of *Megillah* reading what should they do?
3. If someone from a city that celebrates Purim on 14 Adar is visiting a friend in Jerusalem on 15 Adar, on what day should they celebrate Purim? Why?

PLEASE E-MAIL ANSWERS TO: purim@talmudisraeli.co.il

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