

Seder Moed | Masechet Pesachim 64-70 | Shabbat Parashat BeShallah | 11-17 Shvat (Jan. 24-30)



ט"ו בשבט טהור!

Daf 64: – THIS IS HOW THE PASCHAL SACRIFICE WAS OFFERED

All Jews who arrived to bring the *Korban Pesach* (Paschal offering) were divided into three separate groups. The first group entered, and then the *levi'im* locked the gates of the *Beit HaMikdash*. Then, the trumpets were sounded, and people began to perform *shechitah* on the *korbanot*. At that point, the *levi'im* immediately began to recite *Hallel*.

The *kohanim* were required to collect the blood of the *korban* into a *mizrak* (conical vessel), carry it to the *mizbe'ach* (altar), and sprinkle the blood onto the *mizbe'ach*. There was a special arrangement on *erev Pesach*: the *kohanim* stood in rows, which began at the site where *shechitah* of *korbanot* was performed and ended near the *mizbe'ach*. Immediately after the *kohen* gathered the blood into the *mizrak*, he would hand it to the *kohen* who stood beside him in the row, who would pass the *mizrak* onward across the row, until it reached the *mizbe'ach*. That procedure continued until all the *Korbanot Pesach* were successfully completed.

Daf 65: – THE TEMPLE COURTYARD



The courtyard of the *Beit HaMikdash* was called "the *azarah*." In the *azarah*, there was an "*amat mayim*" (water trench). When it was necessary to wash away the blood of the *korbanot* (offerings) from the floor of the *azarah*, they would plug the opening of the water outlet of the *amat mayim*, so that the water would rise up and clean the *azarah*.

Korban Pesach on Shabbat: Suppose *erev Pesach* was Shabbat and the *seder* on *motzei Shabbat*, was it still required to offer the *Korban Pesach* on *erev Pesach*?

To answer this question, the Talmud responds that every preparatory action that could have been done on *erev Shabbat* is *assur* (prohibited) on Shabbat. For example, carrying the *korban* through the *reshut harabim* (public domain) to the *Beit HaMikdash* on one's shoulders was prohibited on Shabbat — since that could indeed be done on *erev Shabbat* (i.e., before *erev Pesach*). However, the *Korban Pesach* itself was to be offered on Shabbat [when *erev Pesach* fell on Shabbat].



FROM THE TALMUD SEDER MOED MASECHET PESACHIM DAF 66

מן התלמוד:

סדר מועד, מסכת פסחים דף ס"ו:
"חדלו פרזון בישראל חדלו, עד
שקמתי דבורה שקמתי אם בישראל."

Translation

חדלו ... *Chadlu* ... Ceased
פרזון ... *Perazon* ... Villagers
שקמתי ... *Shakamti* ... I arose

Explanation

The Talmud speaks about the prophecy of Devorah and cites verses of the poetry concerning her victory over Sisera.

TALMUD ISRAELI Daf Yomi For Us on your smartphone – EACH DAY!

Receive the daily *daf* in your inbox and/or your phone via WhatsApp and join the hundreds of thousands of Jews around the world who learn every day!

SIGN UP NOW

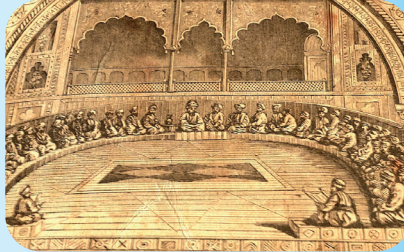
to receive our weekly publication,
Daf of the Day via e-mail and/or WhatsApp
WWW.TALMUDISRAELI.ORG/SIGNUP



Daf 66: הִלֵּל הַזָּקֵן נָשִׂיא הַסְּנֵהֲדִין – HILLEL HAZAKEIN, HEAD OF THE SANHEDRIN

The *Tanna*, Hillel HaZakein (Hillel the Elder), resided in Babylonia. Approximately 100 years before the destruction of the second *Beit HaMikdash*, he made aliyah to *Yerushalayim*.

One day, *talmidei chachamim* sat in the *Beit HaMikdash* in *Eretz Yisrael*, uncertain of what they should do. During that year, seder night fell on *motzei Shabbat*, and they did not know when to perform *shechitah* on the *korban Pesach*. If they were to perform the *shechitah* on *erev Pesach*, as is done every other year, they would be performing that *shechitah* on *Shabbat* — and they did not know whether doing so was permissible. The *chachamim* said: “Let’s go ask Hillel HaZakein, who came from Babylonia. Since he was the student of Shemayah and Avtalyon (the two eminent scholars of their generation), he certainly learned that *halachah* from them.”



The *chachamim* indeed asked Hillel and he replied: My teachers, Shemayah and Avtalyon, taught me that when *erev Pesach* is on *Shabbat* — the *Korban Pesach* is offered on *Shabbat*. Once they saw that Hillel was a *talmid chacham*, and had exceptional understanding of Torah, they appointed him *nasi* (president) of the *Sanhedrin*.

Daf 67: פֶּסַח שֵׁנִי – SECOND PASSOVER [OFFERING]



There were some Jews who could not offer the *Korban Pesach* (Paschal Offering) on *Erev Pesach*. For example, an individual who was *tameh* (ritually unclean) was prohibited from offering a *korban Pesach*. Someone who was too far away from Jerusalem on *Erev Pesach* would also be incapable of offering a *korban Pesach* because *korbanot* were only offered in the *Beit HaMikdash*.

It is written in the Torah that Jews who were justifiably unable to offer a *Korban Pesach* on *erev Pesach* should offer it on 14 Iyyar, i.e., one month after 14 Nissan. The delayed *korban Pesach* was called “*Pesach Sheini*,” — since the first *korban Pesach* already took place during the month of Nissan.

In this context, the Talmud presents an important *halachah*: if the majority of *Am Yisrael* had become *tameh* (for example, if they had all visited a cemetery), they would not wait until *Pesach Sheini* to sacrifice the *Korban Pesach*. Rather, the *Korban Pesach* would be offered in a state of *tumah*. This *halachah* is called: “*Tumah-dechuyah b’tzibur*”. Note: (ritual impurity— is deferred [when it impacts the entire] community). “*Tumah*” — [if there are people who are] ritually impure; “*dechuyah*” — [that ritual impurity] is deferred; “*B’tzibur*” — if a majority of the community [is ritually impure].

Dvar Torah BESHALLACH

“יֵשֶׁב הַיָּם לִפְנֵי בִקְרָא לְאִתְּנֹו”

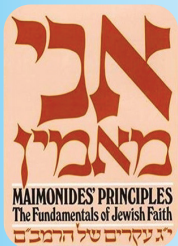
The miracle that took place in the Red Sea is remembered primarily because of the splitting of the sea, which enabled *B’nai Yisrael* to cross on land and the Egyptians galloped ahead and drowned in the sea. However, there was an additional miracle, no less significant, whose magnitude does not receive sufficient impact or attention — even though it applies to the lives of us all.

The Torah says that after the Red Sea split, it returned to its natural state — “and toward the morning the sea returned to its strength.” The sea returning to normal is not less miraculous than the sea splitting in two. It is the way of the world to recognize God’s presence precisely in situations in which nature deviates from its normal laws. However, the truth is that regular processes are also one huge miracle— as we recall in the *shmonah esrei* prayer — “and for your miracles that are with us every day.”



Daf 68: אֲנִי מֵאֲמֵן בְּאַמְתָּהּ שְׁלֵמָה – I BELIEVE WITH COMPLETE FAITH

These *dapim* of Talmud deal with, among other things, Jewish belief regarding what will happen in the *achreet hayamim* (end of days). Based on the Talmud, and other sources, the Rambam [Rabbi Moshe Ben Maimon] formulated the 13 principles of faith that make up the foundation of Jewish belief.



With relation to *achreet hayamim*, Rambam wrote two important principles:

- ◆ I believe with complete faith, in the coming of the Messiah, and even though he may tarry, despite that, I will wait for him each day that comes.
- ◆ I believe with complete faith that there will be a resurrection of the dead, at the time that will be pleasing before the Creator, blessed be His name, and the remembrance of Him will be exalted forever and for all eternity.

Daf 69: קֹרְבַּן חֲגִיגָה בְּעֶרֶב פֶּסַח – FESTIVAL SACRIFICE ON EREV PESACH

“*Korban Chagigah*” (festival sacrifice) is derived from the word “*chag*.” This is the *korban* that was offered on festivals, in order to eat its meat during the festival and joyously celebrate the holiday. The Mishnah states that at times it was necessary to offer the *Korban Chagigah* with the *Korban Pesach*.

Why? Because there is a mitzvah to eat the *Korban Pesach*'s meat when a person begins to feel full. Therefore, if many people registered to offer one *Korban Pesach* together, how could they all be satiated? Indeed, in such a case, each of them would receive only a small share of the *Korban Pesach*. For this reason, they sacrificed the *Korban Chagigah* and ate that meat first, so that way, they were able to satisfy their hunger.



Daf 70: סֶכֶן שֶׁנִּמְצָאָה בִּירוּשָׁלַיִם – A KNIFE FOUND IN JERUSALEM

During the time of the *Beit HaMikdash*, a Jewish boy walked down the street and found a knife used to perform *shechitah* on sheep and cattle. The boy looked at the knife from every angle and did not see any *siman* (identifiable sign) on it. Then, he brought the knife to his father and said: “Here, I brought you a holiday gift. Now you have a knife with which you can perform *shechitah* on the *Korban Pesach*.” His father replied: “Who told you it is permissible to use this knife for the *shechitah* of the *Korban Pesach*? Perhaps this knife is *tameh* (ritually impure) and needs to be immersed?”

The Talmud's answer to this question is that if the knife was found on 14 Nissan, it was unnecessary to be concerned whether that knife was *tameh*, because it is presumed that the owner of the knife surely had immersed it and purified it in order to perform *shechitah* on his own *Korban Pesach*.



QUESTIONS FOR THE WEEK

1. What question did Hillel HaZakein answer?
2. In what case are people who are *tameh* permitted to sacrifice the *Korban Pesach*?
3. According to Rambam, how many fundamental principles are there in the Jewish faith?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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



Check out our TALMUD ISRAELI YouTube Channel

View Talmud Israeli's engaging YouTube videos on a wide variety of *sugiyot* — in Hebrew with English subtitles



Beautiful Israel

ארץ ישראל היפה

CENTRAL ISRAEL

תל אביב (חלק א') • תל אביב (חלק ב')

We now head back south to Tel Aviv, Israel's financial and cultural capital. Tel Aviv's history goes back to 1909 when a decision was made to form a clean, new suburb near Jaffa.

On April 11, 1909,



a ceremony was held on the sand dunes north of the ancient city, with a few hundred Jewish settlers in attendance, to mark the founding of this new suburb, named "Tel Aviv" (Hill of Spring).



of Israel, the government was moved to Jerusalem.

As we enter the city from its northern edge, we'll stop first in Ramat Aviv at Tel Aviv University. TAU's origins date back to 1956, when three research institutes — the Tel Aviv School of Law and Economics (established in 1935), the Institute of Natural Sciences (established in 1931), and the Institute of Jewish Studies joined together to form Tel Aviv University. Today, TAU has 30,000 students, which makes it the largest Israeli university.



Tel Aviv University is home to two important museums — *Beit Hatfutsot*, the Museum of the Jewish People, and the Steinhardt Museum of Natural History. When *Beit Hatfutsot* opened in 1978, it was considered one of

Israel's most interesting museums; a distinction it lost over time. *Beit Hatfutsot* has been completely redesigned over the past few years into a state-of-the-art museum for the 21st century.

The Steinhardt Museum of Natural History contains 5.5 million items collected by the scientists of Tel Aviv University. Its permanent collections include sections on bird migration, natural habitats of Israel, insects, the human impact on the environment, whales, and much more.



Our next stop is the Rabin Museum, one of the finest museum exhibitions in Israel. This museum presents two parallel stories: the history of the State and Israeli society and a biography of the late Prime Minister Yitzhak

Rabin. The museum exhibits focus on historical turning points throughout Israel's development, presenting the country's conflicts, social challenges, and dilemmas. The story of the life of Yitzhak Rabin, presented long the museum's inner corridor and interwoven within the exhibits' narratives, serves as a connecting thread in the country's history.