

Daf 71: פסח שנשחט בטעות – SHECHITAH **PERFORMED ACCIDENTALLY ON A PASCAL OFFERING**

A person who accidentally violates Shabbat is required to sacrifice a *Korban Chatat* (sin offering) to atone for that act. For example, if a person unwittingly performed *shechitah* on an animal during Shabbat because he forgot it is prohibited, he must offer a *Korban Chatat*.

Rabbi Meir said in the name of Rabbi Yehoshua: If a Jew intended to fulfill a mitzvah, and it became clear that the person, despite his best efforts and intentions, not only failed to perform the mitzvah, but also, committed an *aveirah* (transgression) in the process, such a person is not required to bring a *Korban Chatat*.



Suppose a person performed *shechitah* on a sheep designated as a *Korban Pesach*. After the *shechitah*, it became clear that the *korban* was *treif* (not kosher) since the sheep's lung had a hole, which rendered it unfit to sacrifice. Is this person required to offer a *Korban Chatat*, like the person who unintentionally performed *shechitah* on Shabbat?

According to Rabbi Meir, that person is not obligated to offer a *Korban Chatat*, as the intention was to perform the mitzvah, the *Korban Pesach*.

Daf 72: עברה בשוגג – TRANSGRESSION **COMMITTED INADVERTENTLY**

The Talmud tells about another person who inadvertently committed an *aveirah* (transgression). The mitzvah of *brit milah* (circumcision) is only fulfilled when a baby boy is eight days old or older. If a *brit milah* is performed when a baby is less than eight days old, the mitzvah is not fulfilled.



Once, a *mohel* was invited to a village to perform a *brit milah* on Shabbat. The *mohel* arrived and circumcised the baby boy. After the *brit*, they realized that an error had taken place. There were two mothers in one house, and each had a baby boy. By mistake, the *mohel* performed the *brit* on the baby who was going to be eight days old the next day, Sunday. The *mohel*, therefore, had inadvertently committed an *aveirah*. On Shabbat it is only permissible to circumcise an eight-day-old infant— no older and no younger — and the other infant was just seven days old.



FROM THE TALMUD SEDER MOED MASECHET PESACHIM DAF 75

מן התלמוד:
סדר מועד, מסכת פסחים דף ע"ה:

”אמר רבה: רצה גחלת יביא, רצה שלהבת יביא. שלהבת בלא גחלת היכי משכחת לה - כגון דשפייה למנא משחא ואתלי ביה נורא.”

Translation

שפייה... Shaf'yay ... [He] smeared it
משחא... Mishcha ... Oil
נורא... Noora ... Fire

Explanation

Rabba said that for the sake of burning *ketoret* (incense), the *kohen* was permitted to bring either coals or a flame, and that it was possible to create a flame without coal by smearing a utensil with oil and lighting it on fire.

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Daf 73: איסור אבר מן החי – THE PROHIBITION TO CONSUME LIMBS FROM A LIVING CREATURE

What is the *issur* (prohibition) “*eiver min ha’chai*”? If an animal’s limb is severed while the animal is still alive, it is prohibited to consume the severed limb, even if *shechitah* is performed later on.



“*Issur*” — There is a prohibition on consuming
 “*Eiver*” — Any organ or limb from an animal
 “*Min Ha’Chai*” — That was severed from the animal while it was still alive

Non-Jews are permitted to eat every type of meat, including animals that have not undergone *shechitah*. However, are non-Jews also permitted to eat “*eiver min ha’chai*”? The answer is no. One of the Seven Noahide Laws that non-Jews are bound to fulfill is the law of “*eiver min ha’chai*.”

Daf 74: ענף עץ הדימון ששלו בו באש קורבן פסח – THE BRANCH OF A POMEGRANATE TREE ON WHICH A PASCHAL OFFERING WAS ROASTED



The *Korban Pesach* (Paschal offering) needed to be grilled on the fire. How was the *Korban Pesach* “roasted”? The Mishnah states that a person was to bring a *shippud* (spear) of pomegranate wood, thrust it into the *korban*’s meat, and then suspend the *korban* over the fire to roast it.

Why was the branch of the pomegranate tree used? The Talmud explains that the branches of other trees retain moisture. A *korban* roasted on other wood would come in contact with that moisture. As a result, the meat would cook in the liquid. By contrast, a pomegranate branch does not emit water even when meat is roasted on it.

Daf 75: טבי עבדו של רבן גמליאל – TAVI, SERVANT OF RABBAN GAMLIEL

The *Tanna* Rabban Gamliel had an extraordinary *eved Cna’ani* (Canaanite servant), whose name was “Tavi.” An *eved Cna’ani* is a non-Jew who sold him/herself to a Jew, and who, after immersion in a *mikvah* (ritual bath), is obligated to fulfill some of the *mitzvot*. [Cont’d on p. 3]

Dvar Torah YITRO

יתרו

The advice Yitro gave to Moshe to divide the judicial powers and establish different levels in the nation’s judiciary was wise and logical. One must then question the rationale behind Moshe’s decision, up until that point, to judge the nation alone.

The Moshe-Yitro debate could be considered a controversy of quantity vs. quality. Moshe understood that the judicial system would operate in a slow and cumbersome way when he managed it alone.

Nevertheless, Moshe wanted every *din Torah* (judgment of Torah law) to go through him, to ensure that the correct ruling would be handed down.

In contrast, Yitro stressed to Moshe that sometimes it is correct to compromise on the quality so that that system can remain in place for a long time and reach the tens of thousands of people who need its assistance. In the end, Moshe accepted Yitro’s advice, which teaches us that sometimes it is more important to be wise and not just correct.



[Cont'd from p. 2] When “Tavi” died, Rabban Gamliel was very sad and mourned for him the way a person mourns for a close relative. Rabban Gamliel was questioned about his behavior, as indeed, there is no *halachah* that calls for mourning over servants. Rabban Gamliel responded: “My servant Tavi was not like all other servants. He was a kosher servant, and therefore, I mourn over his passing.”

On this *daf*, we also learn that Tavi assisted Rabban Gamliel in the preparation of the *Korban Pesach*. After *shechitah* was performed, Rabban Gamliel said to Tavi: “Roast my *Korban Pesach* over the fire.” That is a sign of how much Rabban Gamliel trusted Tavi.



Daf 76: הַבֶּשֶׂר וְהַחֵלֶב שֶׁהִתְבַּשְּׁלוּ יַחַד – THE MILK AND THE MEAT THAT WERE COOKED TOGETHER



A person accidentally spilled cold milk on boiling, fatty meat and immediately remembered that it is prohibited to cook meat and milk together. The person took the meat, cleaned off the milk, and placed it in a bag because s/he did not know whether it was permissible to eat the meat after being in contact with milk.

Was it permissible to eat that meat? The Talmud responds that it is prohibited to eat the meat and the milk, as well. Shmuel said that if a cold food item is placed on top of a hot, fatty food, then the hot food cooks the cold food as if they were cooked together. Accordingly, in this instance, both the meat and milk are *assurim* (prohibited).

Daf 77: הַכֹּהֵן הַטָּמֵא – THE RITUALLY IMPURE KOHEN

Every *kohen* who served in the *Beit HaMikdash* was required to be *tahor* (ritually pure). A *kohen* who became *tameh* [for any reason] was prohibited from serving in the *Beit HaMikdash*. For instance, a *kohen* who attended his own father's funeral, and became *tameh* due to contact with a corpse, would not be permitted to serve in the *Beit HaMikdash* until he became ritually purified.

What would happen if a *kohen tameh* (a disqualified priest) offered a *korban* (sacrifice) in the *Beit HaMikdash*? In such a case, the *kohen* would have committed an *aveirah* (transgression), and the *korban* would be *pasul* (disqualified). Suppose a person offered a *korban* and a *kohen pasul* performed the *shechitah*. That person would be obligated to bring an additional *korban* because the first *korban* was disqualified.



QUESTIONS FOR THE WEEK

1. In what case is it possible for a person to inadvertently commit an *aveirah* and avoid the liability to offer a *korban chatat*?
2. What food is prohibited to both Jews and non-Jews?
3. Why did Rabban Gamliel mourn when his servant died?

***NOTE**
ALL ANSWERS CAN BE FOUND
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CENTRAL ISRAEL

תל אביב (חלק ב') • תל אביב (פר. 2)



We now head back south to Tel Aviv, Israel's financial and cultural capital. Tel Aviv is the next stop in Tel Aviv is the Palmach Museum. The Palmach was the first full-time fighting force established by the Yishuv. It

was considered the elite force of the overall Haganah. The museum tells the story of that force through its engaging multimedia exhibitions. Next, we head to the Eretz Yisrael Museum, which is just around the corner.

The Eretz Yisrael Museum contains several permanent exhibits that tell the story of Baron Rothschild and always presents special exhibits on subjects ranging from

photography to archaeology — as well as a Planetarium.

Our final stop in northern Tel Aviv is back at Tel Aviv University to visit the beautiful Cymbalista Synagogue and Jewish Heritage Center, which is main synagogue of TAU. The building, which looks like brick "binoculars" from the outside, was designed by architect Mario Botta. The synagogue is open on weekdays and closed on weekends and holidays, as it serves the campus. Worshippers sit facing each other with the Ark at the center. The Jewish Heritage Center functions as a meeting place for symposia, seminars, and debates.



Next, we cross the bridge over the Yarkon River and Yarkon Park. The Park runs along both banks of the River. It is a favorite place for Tel Aviv residents to exercise, bicycle, and relax on a paddleboat or rowboat.

While in Yarkon Park we can stop into the Rock Garden, which showcases Israel's geological diversity, and the Tropical Garden, a rain-forest micro-climate containing fish, swans, and beautiful orchids. Yarkon Park is also home to one of Israel's largest water parks, a bird sanctuary, and a petting zoo.



After we cross the Yarkon, we travel along Ibn Gvriol Street. As we pass Jabotinsky Street, we can look up to our left on the hill and see the unusual Heichal Yehudah Synagogue, otherwise known as "The Sea-Shell Synagogue."

Heichal Yehudah was designed by architect Yitzchak Toledano and is named for philanthropist Yehudah Leon Recanati. The outer design was inspired by the seashells on the shores of the Greek City of Thessaloniki, hometown to the Recanati family. The inside of the synagogue is as impressive as the outside, with stained glass windows and a monumental Ark. The building has no internal pillars, which enables

worshippers to see and hear from every location. Prayers are conducted according to the Greek-Sephardic tradition. While most of the congregation comes from Thessaloniki, many non-Sephardic Jews attend these joyful services.