

Seder Moed | Masechet Pesachim 85-91 | Shabbat Parashat Terumah | 2-8 Adar (Feb. 14-20)

Daf 85: ה"קדיש" וה"קדושה" – "KADDISH" AND "KEDUSHAH"

A person who hears the *chazzan* recite "Kaddish" inside a synagogue fulfills an important *mitzvah* when answering "Amen." Likewise, an individual who participates in the responsive *Kedushah* in *chazarat ha-shatz* (repetition of the *Amidah* prayer) fulfills a very important *mitzvah* because "Kaddish" and "Kedushah" are prayers in which we sanctify the name of God.

"Kaddish" and "Kedushah" are only recited in the presence of a *minyan* (one who prays alone does not recite these prayers). *Chachamim* interpreted the verse from *VaYikra* (Leviticus 22:32): "V'nikdashti betoch B'nei Yisrael," to mean that God's name may only be sanctified in the presence of ten Jews praying together.



Daf 86: היכן אוכלים את קורבן הפסח? – WHERE WAS THE PASCHAL OFFERING TO BE EATEN?

The *Korban Pesach* (Paschal Offering) was sacrificed inside the *Beit HaMikdash*. After that, the *korban* was roasted and eaten in Jerusalem.

Why specifically in the city of Jerusalem? Why wasn't it eaten in any other city?

Korbanot could not be eaten simply in any place. Certain *korbanot*, which held a higher level of sanctity, could only be eaten inside the *Beit HaMikdash*. It was permissible to eat other *korbanot* known as "*kodshim kalim*" (sacrifices of a "lesser degree of sanctity") in Jerusalem. The Holy City of Jerusalem possesses a unique level of

sanctity that is greater than the rest of *Eretz Yisrael*. *Korban Pesach* is a type of *kodshim kalim*, and therefore can be eaten in Jerusalem.

After the Jews finished eating their *Korbanot Pesach*, they would all go up on the roofs and recite psalms of "*Hallel*" in loud, energetic voices.



FROM THE TALMUD SEDER MOED MASECHET PESACHIM DAF 87

מן התלמוד:
סדר מועד, מסכת פסחים דף פ"ז:

"ותהר עוד ותלד בת, ויאמר לו קרא
שמה לא רוחמה, כי לא אוסיף עוד
ארחם את בית ישראל"

Translation

לא רוחמה ... Lo Ruchamah ... No compassion
לא אוסיף ... Lo o'seef ... I will no longer

Explanation

The Talmud tells the story of the prophet Hoshea, whom God instructed to call his children by names that symbolize God's anger with *Am Yisrael* on account of their sins.

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Daf 87: עַם יִשְׂרָאֵל נָלְאָה לְבָבֶלָּ? – AM YISRAEL EXILED TO BABYLONIA?

During the First *Beit HaMikdash* era, after *B'nei Yisrael* had sinned, God decreed they would be exiled to *Bavel* (Babylonia) for seventy years. On this *daf*, the Talmud explains why *Am Yisrael* was exiled specifically to Bavel.

The *baraita* states that God knew that if *B'nei Yisrael* were to be exiled to a different country --- for example, Rome -- they would have been subject to bitter, harsh decrees. God showed compassion and exiled them to *Bavel*, where their oppressors were less cruel.

Alternatively, Rabbi Hanina explained that *B'nei Yisrael* were exiled to *Bavel*, because they spoke Aramaic, which is similar to *lashon hakodesh* (Holy Language, Hebrew). As such, they would not lose out on the study of Torah, which is written in *lashon hakodesh*.

Rabbi Yochanan posited an additional reason for why *B'nei Yisrael* were exiled to *Bavel*. He suggested that since Avraham Avinu traveled from *Bavel* to *Eretz Yisrael*, when *B'nei Yisrael* were expelled, they were sent back to *Bavel*.



Daf 88: שֶׂרֶץ מְטֵמָא – A CREEPING CREATURE IMPARTS RITUAL IMPURITY



A motionless lizard was once found in a kitchen. Accordingly, it seemed the food in that kitchen had become *tameh* (ritually impure) since food that comes into contact with a dead *sheretz* (creeping creature), becomes *tameh*. The chefs went to consult Rabban Gamliel about what they should do. Rabban Gamliel asked, "Are you certain the lizard was dead? Perhaps it is still alive and is not moving simply because hot water accidentally spilled on it. Try pouring some cold water on the lizard and see what happens." Indeed, the chefs went and poured cold water on the lizard and it started moving. It was now apparent that the food had not become *tameh* since only a dead *sheretz*, but not a live one, imparts *tumah*.

Daf 89: "בְּדִיעָבָד" אִם "בְּדִיעָבָד"? – AFTER THE FACT

What is the definition of the term "*di'avad*" or "*b'di'avad*"? They are composed of two Aramaic words: "*de'ee*" (that if) and "*avad*" ([he] has done). Meaning, "that [which he] has done." The term "*di'avad*" is used to indicate that an incident, which would have been preferable not to have happened, is not deemed *pasul* (void) once it had already happened, i.e., after the fact, ex post facto validity. [Cont'd on p. 3]

VALID
EX POST FACTO



Dvar Torah TERUMAH

“וַיִּקְחוּ לִי תְרוּמָה”

A famous question asks why the Torah states “*V'yikchu Li Terumah*” (and have them take for Me an offering) if the *mitzvah* is to give? There are many answers to this question, and we will try to offer another explanation in light of the purpose of *terumah* donations.

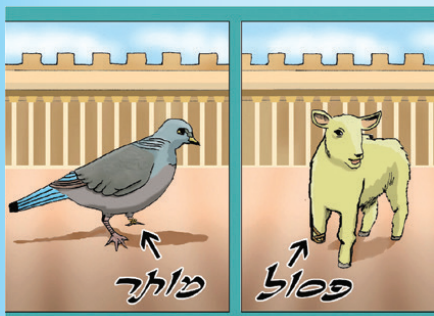
We are accustomed to thinking and understanding that the giver is a provider, while the recipient is the beneficiary. Suppose the recipient doesn't want for anything and is a revered and illustrious person on a higher level than the donor. In such a case, the reverse of conventional thinking obtains. The giver is actually benefiting by having the privilege of being associated with someone so important.

God is omnipotent and is the Author of all existence. In contrast to humans of flesh and blood, He does not need silver or gold. By means of the great privilege of making contributions to the *mishkan* (tabernacle), *B'nei Yisrael* were afforded the opportunity to be partners in a sacred act of construction. By their participation in the project, *B'nei Yisrael* were the real beneficiaries, even though they were the ones who contributed from their own pockets.



[Cont'd from p. 2] For example, on this *daf*, we learn that the *Korban Shelamim* (Peace Offering) blood was to be sprinkled on the *mizbe'ach* (altar) twice. The *kohen* sprinkled the blood in one corner of the *mizbe'ach*, and then on another corner. However, if the *kohen* erred and sprinkled the blood on just one corner, “*b’di’avad*,” that *korban* was deemed *kasher* (fit). Meaning, although it was required to sprinkle blood on two corners of the *mizbe'ach*, if the *kohen* only sprinkled blood in one corner, the *korban* would not become invalid “*b’di’avad*.”

Daf 90: תָּמִים יִקְרִיבֶנּוּ – AN UNBLEMISHED [OFFERING], YOU SHALL SACRIFICE



In *Vayikra*, the Torah instructs that a *korban* brought to the *Beit HaMikdash* must be “*tamim*” (unblemished) and “*lo ba'al moom*” (and without defect) — “If his sacrifice is a burnt offering from the herd, he shall make his sacrifice a male without blemish” (*Vayikra* 1:3).

In his book *Yad Ha'chazakah* (or *Mishneh Torah, Hilchot Issurei Mizbe'ach*), Rambam lists many

animal defects. For example, one of the defects listed is that of an animal with one shorter leg and one longer leg. Such an animal is unfit to be brought as a *korban* (offering). If a person sacrifices cattle that possess a defect, the *korban* is *pasul* (invalid). We learn that only cattle become invalid for sacrifice if found to have a defect on this *daf*. By contrast, birds that have a defect are not disqualified. Therefore, a bird that has one shorter leg and one longer leg can be sacrificed.

Daf 91: פֶּסַח מִצֵּה וּמָרֹר – PASCHAL OFFERING, MATZAH, AND BITTER HERB

The Torah commands us to eat three specific food items on Seder night:

- 1) *Korban Pesach* (Paschal Offering);
- 2) *Matzah*
- 3) *Maror* (Bitter herb)

The obligation to eat *Korban Pesach*, *matzah*, and *maror* only applies to *Seder* night. As such, *matzah* does not have to be eaten every day of the holiday.

Both men and women are obligated to eat *matzah* on *Seder* night. There is a *machloket* (debate) about whether women are obligated to eat meat from the *Korban Pesach*. Rabbi Shimon maintained that women are *p'turot* (exempt) from eating the *Korban Pesach*. Rabbi Yehudah asserted that women are obligated to eat the *Korban Pesach*.



QUESTIONS FOR THE WEEK

1. Where was it permissible to eat *kodshim kalim*?
2. What is the distinction between cattle and birds concerning *korbanot*?
3. In what case did Rabban Gamliel instruct that water be poured on a lizard?

***NOTE**

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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ארץ ישראל היפה

CENTRAL ISRAEL

תל אביב (חלק ד') • TEL AVIV (Pt. 4)



We'll start off this week heading slightly northward, to the Tel Aviv Port. This area was home to the Levant Fair, held in 1933. The Levant Fair, a mini "World's Fair," was attended by hundreds of thousands of people. In 1936, when the Arab riots and strike broke out, the Jaffa port

became unavailable, and there was a need to create an alternative.



The Port of Tel Aviv was opened on a small scale in 1936. However, the full port was not ready until its grand opening on February 23, 1938. The Royal Navy took over Tel Aviv port during World War II. After the war, the port became an essential place for the Israeli Defense Forces to bring in munitions and other vital supplies.

Tel Aviv Port eventually fell into disrepair until an overhaul of the area began in 2002. In 2008, a new boardwalk was completed, and the port became a major tourist destination, with cafés, restaurants, and boutique stores. Major music festivals and other cultural events occur in some of the large venues located in that area. In 2009, Tel Aviv port had over 4 million visitors.



We now head south, along the beach promenade, past Independence Park, and stop on Ben-Gurion

Street to visit the home of Israel's first Prime Minister, David Ben-Gurion. The house is now a museum, but it has been preserved to look precisely as it did when Ben Gurion lived there. One of the most interesting aspects of the house is the extensive and eclectic library Ben Gurion maintained.

We return to the beach promenade and take a photo of the sculpture of Ben Gurion in his famous position — standing on his head. Nearby, teens are playing matkot, Israeli paddleboard, and volleyball. Street vendors offer cool ice pops. The sea is calm, beautiful blue and the weather is fantastic (ten months of the year).



the history of the illegal immigration that took place in the years before the State was declared.

We continue up the promenade until we reach the memorial to the *Ma'apilim* (Jews who immigrated illegally to *Eretz Yisrael* in the 1930s and 1940s, during the British Mandate). Designed to look like a ship, this memorial commemorates

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