

Daf 57: הכהן הגדול וכפפות משי – THE KOHEN GADOL AND SILK GLOVES

The Talmud tells of a *kohen gadol* named Yissachar from Barkai who served in the *Beit HaMikdash*. He offered animal and grain sacrifices while wearing silk gloves because he did not want to touch the *korbanot* — neither the meat nor the blood.

The Talmud explains that Yissachar's behavior was inappropriate because it appeared as if he did not respect the *korbanot*. For that reason, Yissachar received a punishment from Heaven.

Once, the king and queen argued with each other. The king said goat meat is better than lamb meat, and the queen stated the opposite, i.e., lamb meat is superior to goat meat. The king and queen declared: "Let's call in Yissachar the *Kohen Gadol* to tell us who is correct." Yissachar arrived and told the royal couple that the queen was correct. While answering, Yissachar signaled contempt with his hand, as if the king had been speaking nonsense. The king was deeply insulted and ordered Yissachar to be penalized with a severe punishment.



Daf 58: "קורבן תמיד" – THE DAILY OFFERING

The *korban tamid* (perpetual daily offering) was sacrificed twice daily in the *Beit HaMikdash* — with one lamb in the morning and another lamb before the end of the day. Why was this offering called "*korban tamid*"? Because there was always (perpetually) a need to sacrifice this offering, [twice] every day.

The first *korban tamid* was offered in the morning. When was the second *korban tamid* offered? The Talmud states it was permissible to offer the second *korban tamid* any time from mid-day until sunset. However, the *chachamim* decreed the offering could not be sacrificed immediately at mid-day, but rather only half an hour after mid-day, to be certain that it was indeed after mid-day.



FROM THE TALMUD SEDER MOED MASECHET PESACHIM DAF 57

מן התלמוד:

סדר מועד, מסכת פסחים דף נ"ז:
"אוי לי מבית חנין אוי לי מלחישתן,
אוי לי מבית קתרוס אוי לי מקולמוסן."

Translation

אוי לי... Oy li ... Woe is me

Explanation

Abba Shaul ben Batnit described the priestly families during the Second *Beit HaMikdash* period, many of whom were corrupt and with whom it was considered dangerous to interact.

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Daf 59: סדר העבודות בבית המקדש – ORDER OF SERVICE IN THE BEIT HAMIKDASH



Two *korbanot tamid* were sacrificed in the *Beit HaMikdash* each day. One *korban* was offered in the morning, and it was called “*tamid shel shachar*” (perpetual [sacrifice] of the dawn); another *korban* was sacrificed toward the evening, and it was known as “*tamid shel bein ha’arbayim*” (perpetual [sacrifice] between the evenings). The *korbanot tamid* are *korbanot tzibur* (communal offerings). Meaning, they are *korbanot* that belong to all of *Am Yisrael*.

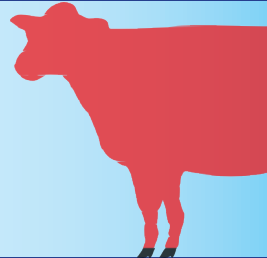
In the evening, after offering the *tamid shel bein ha’arbayim*, the *kohanim* would burn incense on the *mizbe’ach* (altar) and light the golden menorah. They did not do any further work in the *Beit HaMikdash*, because subsequent to the offering of the *tamid shel bein ha’arbayim*, no additional *korbanot* were sacrificed.

However, the *korban Pesach* (Paschal sacrifice) is different from all other *korbanot*. The *korban Pesach* was sacrificed after the *korban tamid shel bein ha’arbayim* on 14 Nisan.

Daf 60: איך מקריבים קורבנות? – HOW ARE OFFERINGS SACRIFICED?

There are four essential steps in the sacrificing of a *korban*.

1. “*Shechitah*” — Ritual slaughter of the offering;
2. “*Kabalah*” — Receiving the blood in a service vessel;
3. “*Holachah*” — Transporting the blood to the *mizbe’ach*;
4. “*Zreekah*” — Sprinkling the blood on the *mizbe’ach*.



Daf 61: “מנזים” על קרבן פסח – REGISTERED SHAREHOLDERS OF THE PASCHAL OFFERING

Jews were obligated to sacrifice a *korban Pesach* (Paschal offering) on *erev Pesach*. Was every individual Jew obligated to offer a complete *korban*? The answer is no. A few Jews can acquire one lamb together and jointly offer that animal to fulfill the *mitzvah* of sacrificing the *korban Pesach*. Those who paid for the lamb, and to whom it belongs, were counted together with a share in the *korban Pesach*. They are all registered shareholders of that *korban*. Only those who are registered shareholders of the *korban* are permitted to eat its meat and fulfill the *mitzvah* of *korban Pesach*.

The *korban Pesach* was offered on *erev Pesach*, after noon, or mid-day. If the *korban* was sacrificed earlier, it would be *pasul* (disqualified).



Dvar Torah BO בא

The first mitzvah *B’nai Yisrael* were commanded to fulfill, as soon as they left Egypt, was the mitzvah of *kiddush hachodesh* (sanctifying the month). Why was this particular mitzvah chosen first from all the “*Taryag*” (תרי"ג) or 613 — *mitzvot* in the Torah?

One of the things that most expresses being enslaved is a person’s inability to control their own time. A slave is a person who does not determine how to fill his/her own daily schedule. Rather, management of a slave’s time is entirely subject to the discretion of a master. God wanted to transform *B’nai Yisrael*, at once, from slaves into free people.

Therefore, first and foremost, God gave them control over their own time. God decreed *B’nai Yisrael* would sanctify the month, set the holidays, and become the arbiters of their own time. By doing so, *B’nai Yisrael* would enter into the mental consciousness that they were indeed free.



Daf 62: סֵפֶר יוֹחֲסִין – THE BOOK OF GENEALOGIES



Sefer Yuchasin (Book of Genealogies) is a collection of tannaitic teachings that provide commentary on “*Divrei HaYamim*” (Book of Chronicles), which is a part of the *TaNaKh*. *Sefer Yuchasin* is filled with profound and difficult-to-understand material. The Talmud relates that Rav Simlai asked Rabbi Yochanan to teach *Sefer Yuchasin* to him, but he did not initially agree. Rav Simlai begged until Rabbi Yochanan agreed.

Then, Rav Simlai said, “I will study *Sefer Yuchasin* with great diligence, and within three months, I will know it.” Rabbi Yochanan told him that no such thing was possible. Beruriah, the daughter of Rabbi Hananyah ben Teradyon and wife of Rabbi Meir Ba’al HaNes, was extraordinarily smart, and she was unable to learn *Sefer Yuchasin* in three years. How do you think you would be able to learn the book in three months? In the end, Rabbi Yochanan said to Rav Simlai: Since I see you are a *talmid chacham*, I will teach you one matter connected to *Masechet Pesachim*.

Daf 63: “לֹא תִשַׁחַט עַל חֶמֶץ דָּם זִבְחִי” – “YOU SHALL NOT OFFER THE BLOOD OF MY SACRIFICE WITH ANYTHING LEAVENED”

In *Sefer Shemot* it is written: “*Lo tish’chat ahl chametz dam zivchi*” (“You shall not offer the blood of my sacrifice with anything leavened”). From this verse, the *chachamim* learned that performing *shechitah* on *korban Pesach*, while still in possession of *chametz*, is an *aveirah* (transgression). Meaning, when the *korban Pesach* was being prepared, the *korban*’s owner must no longer own any *chametz*.

What should be done if the owner of the *korban* possessed *chametz* in a distant location? *Amoraim* disagreed regarding the answer to this question. Reish Lakish said that owning *chametz* only violates an *issur* (prohibition) if that *chametz* was located in the *Beit HaMikdash*. However, if that *chametz* was not located in the *Beit HaMikdash*, that person did not violate an *issur*. Rabbi Yochanan disagreed and maintained that even if the *chametz* owned is situated outside the *Beit HaMikdash*, the person preparing a *korban Pesach* would be in violation of an *issur*.



QUESTIONS FOR THE WEEK

1. Why did Yissachar of K’far Barkai wear gloves?
2. What was the final sacrifice service performed in the *Beit HaMikdash* each day?
3. How long did it take for Beruriah to learn *Sefer Yuchasin*?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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CENTRAL ISRAEL

FROM HERZLIYA TO NETANYA • מודיעליה לנתניה



Named after the founder of modern Zionism, Theodore Herzl, Herzliya is also home to Interdisciplinary Center (IDC), Israel's newest and only private University. IDC was founded in 1994 to educate Israelis by employing a more holistic brand of education than traditional Israeli universities. Today, IDC has 8,000 students in its undergraduate and graduate degree program, including 2,000 students from abroad.



Apollonia National Park is located on the coast by Herzliya. The ruins of ancient Apollonia, which was inhabited since the Persian Period, are located at this park. Most of the visible ruins are from the Roman Period.



Before we head into Tel Aviv, we will take a trip north along the coastal plain. Our first stop will be Herzliya, home to several of Israel's high-tech firms. Microsoft has chosen to build a brand new campus, as the site to combine all of its many research and development efforts in Israel in one place in Herzliya. Apple also has an R&D center in Herzliya, one of its two facilities in Israel.



As we head further north, we pass Kibbutz Shefayim, established in 1935 by Jews from Poland. During the British mandate, Shefayim's location on the water made it an excellent place to smuggle illegal immigrants into the country. If it's a warm day, we can stop at the beautiful waterpark located on the kibbutz.



We continue further north until we reach Netanya, approximately 20 miles north of Tel Aviv. Netanya, which was founded in 1929 in honor of Nathan Straus (1848-1931), is the 7th largest city in the country. Straus was a proud Jewish business owner and philanthropist dedicated to public health and Jewish life in America. He and his brother owned R.H. Macy and Abraham & Straus department stores.

In 1904, Nathan and his wife Lina visited Eretz Yisrael for the first time and immediately became steadfast Zionists. They built soup kitchens and health stations while providing tremendous sums of money to many causes in the country. The Strauses donated most of their wealth to better the situation in pre-State Eretz Yisrael. Nathan Straus died before his namesake Netanya was declared a city in 1948, the first to be deemed so, after Israel's independence.



While Netanya is a popular tourist destination due to its beautiful beaches, it is also known for its large immigrant population. Netanya is a very diverse city with over 30% of its population made up of olim (people who make aliyah) from English-speaking countries and France, Ethiopia, the former Soviet Union, and more. About 3% of Netanya's residents are native English speakers. Today, Netanya boasts a population of over 221,000.