

תלמוד ישראלי

דף יומי לכולנו

Seder Kodashim | Menachot 51-57 | Shabbat Breisheet
| 21- 27 Tishrei (Sept. 30-Oct. 6)



דף 51: הקרבן של גר הצדק שנפטר – Offering of a Righteous Convert Who Died



The monies collected for the *Terumat HaLishkah* (public fund of the *Beit HaMikdash*) were utilized to acquire various items used for service in the *Beit HaMikdash*. For example, the *Korban Olah* (burnt offering) of someone who died was sacrificed in the *Beit HaMikdash*, and the heirs were required to obtain the libations designated for sacrifice along

with the offering. However, in a case involving a *ger tzedek* (righteous convert) who died childless, and without heirs, *halacha* calls for the mandated libations to be procured from funds of the *Terumat HaLishkah*.

דף 52: אפר פרה אדומה – Ashes of the Red Heifer

Someone who derives benefit while prohibitively misusing consecrated property is guilty of *Me'ilah*. He is obligated to bring a *Korban Asham* (guilt offering) and make a restitution payment. According to Torah law, the ashes of a *Parah Adumah* (Red Heifer) are not subject to *Dinei Meilah* (laws of misuse).

At one time, there were people who took from the ashes of the *Parah Adumah* to cure sick patients of their illnesses. In that era, ashes generally were thought to be effective in healing wounds. People did not fear taking and using those ashes, because they knew the laws of *Meilah* did not apply to ashes of a *Parah Adumah*. Upon seeing people employing this practice, *Chazal* decreed that *Dinei Meilah* would also apply to the *Parah Adumah* so as to stop the people from treating the ashes of the *Parah Adumah* in such a cavalier way and for mundane matters. Eventually, when it was felt that the decree was no longer necessary, *Chazal* cancelled their edict.



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 53

מן התלמוד:
סדר קודשים, מסכת מנחות, דף נ"ג:

”יבוא ידיד - זה שלמה המלך, דכתיב
וישלח ביד נתן הנביא ויקרא שמו
ידידיה בעבור ה'. בן ידיד - זה אברהם,
דכתיב מה לידידי בביתי”

Translation

Dich'tiv... *As it is written*
(in a Torah verse)
Yadid *Friend, comrade*

Explanation

The Talmud presents a *drasha* (sermon, homiletic interpretation): “*Yadid*, son of *yadid* will come and build *yadid* for *yadid* in the portion of *yadid*,” and explains that this verse refers to King Solomon, who will build the *Beit HaMikdash* in the territory apportioned to the Tribe of Benjamin.

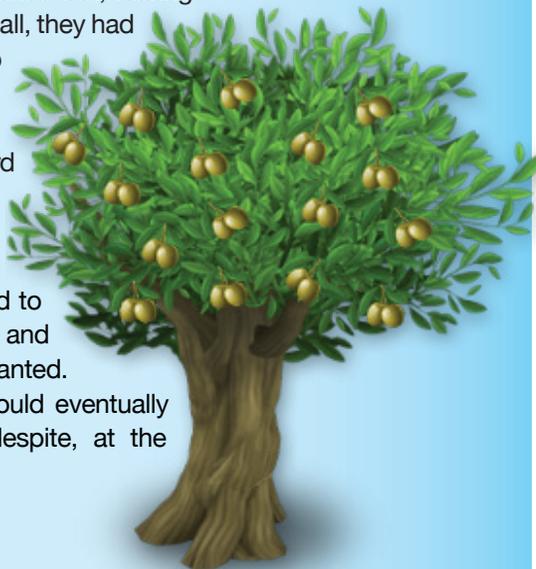
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**Daf 53: אַבְרָהָם אָבִינוּ בּוֹכָה עַל עַם יִשְׂרָאֵל –
Avraham Avinu Cries Over Am Yisrael**

Rabbi Yitzchak said: At the time when the *Beit HaMikdash* was destroyed, God found *Avraham Avinu* standing inside the Temple. God said to Avraham: "What is MY friend doing in MY house?" Avraham replied: "I came because my children are being exiled from their land." Avraham cried out, fearing that *Am Yisrael* was beyond repair. After all, they had sinned and caused God to become so profoundly angry with them.

A *Bat Kol* (Heavenly voice) was heard quoting a verse from *Yirmiyahu* (Book of Jeremiah): "A fresh, beautiful olive-tree with goodly fruit, God has called your name." Meaning: *Am Yisrael* was likened to an olive tree, which produces numerous and good olives, shortly after having been planted. The implication was that *Am Yisrael* would eventually experience favorable developments, despite, at the moment, being exiled from their land.



Daf 54: הַבֶּשֶׂר שֶׁהִצְטִימַק – The Meat That Shriveled

It is forbidden to eat *Neveilah* meat, or an animal that did not undergo ritual slaughter. One who eats the quantity of a "*Kezayit*" (bulk of an olive) of such prohibited meat is liable for the punishment of *malkot* (lashes). A "*Kezayit*" is a measure of volume and not weight – i.e., meat the size of a "*Kezayit*".

A butcher would take *neveilah* meat and place it outside at a location designated for forbidden foodstuffs. When the butcher returned in the evening, he noticed that the meat had shriveled in the sun, and as a result, had gotten smaller. He returned to his butcher shop and said to the *Mashgiach* (kashrut supervisor): "At this point, the *neveilah* meat is smaller than a *Kezayit*; has the ruling regarding this meat changed?" The *Mashgiach* replied: "Indeed, yes, the ruling has changed, even though the meat had been the size of a *Kezayit* initially. Now that it has shriveled, one who eats that meat is not liable for *malkot*. Nevertheless, it remains prohibited to eat the *neveilah* meat, even when it is less than the size of a *Kezayit*. However, the culpability for receiving *Malkot* is no longer applied to one who eats that meat."



★ | **Who's Who**

Isser (Halperin) Harel
(1912-2003)

Isser Harel, Israeli intelligence master, was born Isser Halperin in Vitebsk, Russia. He became involved in Zionist activities while in high school and made *aliyah* in 1930. Harel helped found *Kibbutz Shefayim*, but eventually, he and his wife moved to Herzliya, where he established an orange packing company and changed his last name to Harel.

Harel joined the *Haganah* soon after arriving in *Eretz Yisrael* and began serving in the intelligence service. In 1946, Harel became head of the *Haganah's* Internal Affairs Division. When Israel was founded, he was appointed the head of "*Mahatz*," which became the Israel Security Agency, later known as the "*Shabak*".

In 1952, Prime Minister David Ben Gurion appointed Harel to head the *Mossad*. He headed the operation that led to the capture of Adolph Eichmann in Argentina. When it was over, Harel went to Ben Gurion's office and said: "I have a present for you – Eichmann is here". The trial of Adolf Eichmann had a profound impact on Israel and world Jewry, as well as the way the Holocaust was remembered and discussed.



Isser Harel. Photo Source: Wikipedia



**Daf 55: – הַפְּרֵשֶׁת תְּרוּמַת מֵתַאֲנִים –
Setting Aside of Terumah From Figs**

The owner of a fig grove wanted to set aside *Terumat u'Ma'asrot* (priestly and Levitical emoluments). He first needed to ascertain if there were any *kohanim* in the city able to accept the *Terumah*.



Why did he ask? Because he wanted to know whether to set aside *Terumah* from *te'ay'nim* (fresh figs) or *ge'rog'rot* (dried figs). What is the difference between the two? *Ge'rog'rot* are less appetizing, but because they are dried they last longer. Fresh *te'ay'nim* are tastier, but they spoil quickly. If there are *kohanim* in the city who are able to come and take the *Terumah* – the owner of the grove has to set aside *Terumah* from the fresh *te'ay'nim*, because it is a *mitzvah* to set aside *Terumah* from fine fruits. But if there were no *kohanim* in the city at that time, the owner should set aside *ge'rog'rot* instead. Why? Because if he designated fresh figs as *Terumah*, by the time they would be picked up, the fresh *te'ay'nim* would no longer be fit to eat. For that reason, dried figs are preferred under those circumstances.

Daf 56: – בְּכוֹר בְּהֵמָה – Firstborn Animal



It says in the Torah that the *bechor* (firstborn) of a *behaymah tehorah* (pure species of animal) is imbued with the sanctity of a *korban* (offering) and belongs to the *kohen*. And what was done once the *Beit HaMikdash* was destroyed? It was still *assur* (prohibited) to utilize that *bechor*, because it was considered a *korban* (consecrated offering). However, a *bechor* with a *moom* (blemish) is *pasul* (invalid), and its sanctity as a *korban* is revoked. At that point it is permissible to eat the animal in a mundane setting. But, it should be noted that it is prohibited to do anything whatsoever to intentionally inflict a physical blemish on a firstling.

Daf 57: – "מֵאֲכַל בֶּן דְּרוּסַי" – The Food of Ben Derusai

There is an expression in the Talmud: "*Ma'achal Ben Derusai*." What is this? Many years ago, there was a known robber, named "*Ben Derusai*," who never spent much time in one place for fear of being caught and put in jail. Ben Derusai would stay in each location a short time and then continue onward. Under these hurried life conditions, he became accustomed to eating foods that were only partially cooked, because he did not have time to wait for the foods to cook properly. From Ben Derusai's time onward, it was customary to refer to any food that was not fully cooked as required, as "*Ma'achal Ben Derusai*" and that expression is generally used regarding cooking on Shabbat, as well as on this *daf*, regarding the cooking of sacrificial meat.



Made In Israel

SodaStream (Founded in 1991)

SodaStream is a machine that makes carbonated beverages at home. Over the last three months, SodaStream reported sales of \$171.5 million, a 23% increase from the previous year. While SodaStream expected steady growth, something unexpected happened – Pepsi made an offer to buy the company for \$3.2 billion!

Pepsi participated in the Arab League boycott of Israel, leaving Coca-Cola to dominate the market for many years. Those days are long gone. Pepsi promised that all current production will remain in Israel for at least 10 years, and that SodaStream will be run as a separate division of Pepsi. For SodaStream, the ability to become part of Pepsi's vast international sales and distribution network is a dream come true. In the meantime, SodaStream is giving all of its employees a bonus of NIS 18,000 shekels.

Thank you SodaStream for making it easy to enjoy carbonated beverages without polluting the world with more plastic.



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Look closely at the illustration and answer the following questions:

1. What event is illustrated here and when did it take place?
2. Who is the man on the right and what was his position?
3. Who is the man in the glass booth and what was his sentence?
4. Which country's flag is hanging in the booth and how does that flag relate to the illustration?

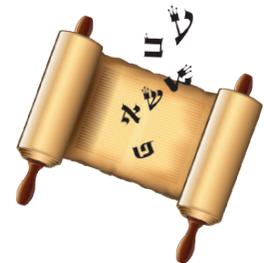
(1) The 1961 trial of Adolf Eichmann; 2) Gideon Hausner, Chief Prosecutor; 3) Nazi criminal, Adolf Eichmann, being sentenced to death by hanging; 4) The Argentinian flag, Eichmann was apprehended on Garibaldi Street, in Buenos Aires, Argentina.

Dvar Torah for the Shabbat Table

”נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ“

When God wanted to create man, He said, “Let us make man in our image, in our likeness.” Why is this sentence stated in the plural form?

- a. Some commentators regard this as an example of the royal “we.” Royalty are accustomed to speak of themselves in the plural.
- b. Other commentators say that God, so to speak, consulted with the angels, not because He was in need of their advice, but rather, to teach a moral lesson – i.e., that it is fitting, even for a great man to consult with others before acting.
- c. Another interpretation asserts that God spoke, as it were, in the name of all creatures and forces in creation, since humans includes within them the powers of all other creatures.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is a “Ma’achal Ben Derusai”?
2. What change in status takes places when bechor animal develops a blemish?
3. What is the punishment for someone guilty of Me’ilah

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win an iPad mini!

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