



FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 24

Daf 23: מְנַחַת חוֹטֵא – Meal Offering of One Who Transgressed



The Torah states that one who committed an *aveira* (transgression) and is required to bring a *Minchat Choteh* (Sinner's Meal Offering) in the *Beit HaMikdash*, was to refrain from placing oil on that *Mincha*, in contrast to the procedure for all other *Menachot*. Furthermore, Rabbi Yochanan ruled that a *Minchat Choteh* upon which oil has been placed is invalid.

מִן הַתְּלִמוּד:
סדר קודשים, מסכת מנחות, דף כ"ד:
"כי יכול לקמוץ מיהא כשרות,
אמאי? הך דמערב הא לא נגע! אמר
רבא: דלמא בגושים המחולקין
העשוין כמסרק"

Translation

D'ma'arev ... That is intermingled
Lo naga ... Does not touch
Gushim ... Clumps
Mas'rek ... Comb

Explanation

This *sugya* (Talmudic discussion) deals with two *Menachot* (meal offerings), which became intermingled. Here, it is established that if the *kohen* is able to pick up an individual handful of each *Mincha* by itself (in its own right), both *Menachot* are deemed *kasher* (fit). Rava asserts that the aforementioned case is one in which the *Menachot* are mixed in a manner resembling the teeth of a comb — i.e., connected on one side, while its 'teeth' are divided on the other side.



Sefer HaChinuch Mitzvah 125 questions why one may not place oil on a *Minchat Choteh*? He explained thusly: Oil is a symbol of greatness and virtue. The nature of oil is to float on top of all other liquids. Since an individual who transgresses needs to undergo a process of repentance (*chazara b'teshuva*) and to humble him or herself, it is therefore not fitting for that person to render an offering inclusive of oil.



Daf 24: כְּלֵי מִצְרָף לְקֹדֶשׁ – Service Vessel Unites Portions



"*Bissa*" is the name for the receptacle used in the *Beit HaMikdash* for mixing together the *Mincha* (Meal Offering). There is a *halacha* in *Masechet Chagiga*, "*K'li metzaref la'kodesh*" — meaning, with regard to sacrificial food, a sacred service vessel combines together all the foodstuff placed in it. If one piece of food becomes *tameh* (impure), then all the other pieces in the vessel become *tamai'im* (impure) as well. The intention of the

halacha "*K'li metzaref la'kodesh*" is to establish a *chumra* (stringency) regarding the *kosher* (fitness) status of consecrated edibles.

Talmud Israeli DAF YOMI FOR US

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דף 25: התרומה שלא הועילה –
When Terumah Status Does Not Take Effect

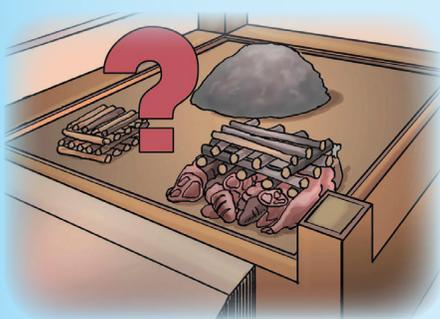


Is it possible for a person to designate a supply of produce as *terumah* (Kohanic emolument) and yet not have that *terumah* status take effect? Answer: Yes.

For example, if a person were to take a fruit that was *tameh* (impure) and designate it as *terumah* to satisfy the tithing obligation for other fruit that is *tahor* (pure) — according to Torah law the designated fruit would become *terumah*. However, *Chazal* prohibited such behavior and officially negated the effectiveness of such a *terumah* declaration.

Why? It is forbidden to cause *terumah* to become impure, and if one does so willfully, one must designate another batch of *terumah* as a replacement.

דף 26: עצים על הקרבן –
Wooden Logs Placed on Top of the Offering



The Talmud presents a few uncertainties raised by *Amoraim* regarding the sacrifice of *korbanot* (offerings). For example, wood was to be arranged on the *miz'be'ach* (altar) in the *Beit HaMikdash*, in order to kindle the fire and burn the *korbanot*. The arrangement of wood placed on the *miz'be'ach* was called a "*ma'ara'cha*." Hizkiyah wondered what the ruling

would be in a case where the *kohen* did the opposite of what was customary. Instead of placing sacrificial meat on top of the wood, he put wood on top of the sacrificial meat. Would a *korban* offered in this manner be *kosher* (fit)? On what basis do we know that the aforementioned *korban* is deemed *unkosher* (unfit)? Regarding the sacrifice of *korbanot* on the *miz'be'ach*, the Torah specifically stipulates in *Sefer VaYikra* 1:12: "And the *kohen* shall arrange them [the *korbanot*] on top of the wood," and in the case above, the *korban* had been placed under the wood. In a similar vein, *Amoraim* also questioned the legitimacy of placing the sacrificial parts alongside, and not directly above, the *ma'ara'cha*. The question is left unresolved.

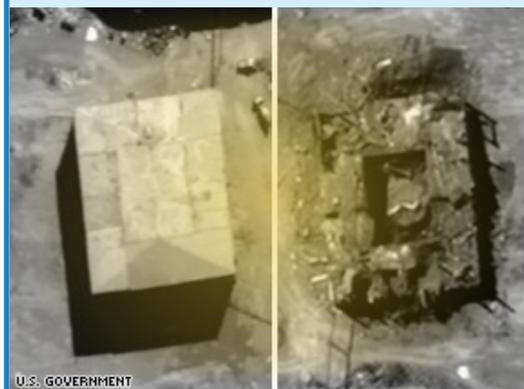
★ | **This Week in Jewish History**

Operation 'Out of the Box'

On September 5, 2007, an hour before midnight, eight F-15s and F-16s quietly departed Hatazerim and Ramon air bases in the Negev, their destination a site outside Deir Ezzor in eastern Syria. Israeli Intelligence had discovered the Syrians were building a nuclear reactor capable of turning out plutonium used to produce atomic bombs. The world had not noticed that the plant being built, as it was disguised as an agricultural facility. However, Israel's Intelligence became suspicious and confirmed the purpose of the facility.

Using Israel's advanced electronic systems to evade Syrian radar, planes swept north and east. Within the three minutes the aircraft were over the Syrian plant, they managed to destroy it completely. Heading away from their target, before the Syrians could react, the pilots reported back: "Arizona" — i.e., the code word indicating 'Operation Out of the Box' had succeeded. One of Israel's most implacable enemies, on his way to secretly acquiring a nuclear weapon — and after three minutes (backed by months of planning) the threat was neutralized.

Initially, the world had no idea what had happened. But soon word leaked that a secret Syrian nuclear facility had been destroyed. Israel maintained silence on the matter until last March when it finally admitted to having carried out the attack.



U.S. GOVERNMENT

Aerial view of Syrian Compound. Photo Source: Wikipedia



Daf 27: אם אֶחָד מֵהֶם חָסֵר – The Absence of One Element

The *Mishnah* lists several cases in which there is one matter that involves a number of elements, and where the absence of one element negates the validity of the entire ritual.



For example: *Two se'ir'im (goats) offered on Yom Kippur* — the absence of one goat prevents the other goat from being utilized in fulfillment of the mitzvah.

Two loaves of lechem (bread) brought on Shavuot — the absence of one loaf makes it impossible to offer the other loaf as well.

Arba'at ha'minim (four species) waved together on Sukkot — the absence of any of the four species (*lulav* [palm fronds], *etrog* [citron], *hadassim* [three boughs with myrtle leaves], *aravot* [two branches of willow leaves]), prevents fulfillment of the mitzvah with the remaining species.

The seven ha'za'ot (sprinklings) of mai parah adumah (water from ashes of a red heifer) performed by the kohen over an individual who had become ritually impure, due to contact with a corpse — the omission of even one sprinkling, invalidates the other sprinklings.

Daf 28: חֲפָצִים בְּתַבְנִית כְּלֵי הַמִּקְדָּשׁ – Items Fashioned in the Form of Temple Vessels



This *daf* records a ban on fashioning items in the form of vessels from the *Beit HaMikdash*. For example, it is *assur* to create a *menorah* with seven branches, like the *menorah* of the *Beit HaMikdash*. It is also *assur* to construct a home whose dimensions are the same as the *Heichal* (sanctuary) that stood in the *Beit HaMikdash*; or to build a yard the same size as the *Azarah* (courtyard) in the *Mikdash*; or to make a table like the table on which the *lechem hapnim* (showbread) was placed. It is, however, permissible to craft a *menorah* with five, six, or eight branches — it is only the fashioning of a seven-branched *menorah* that is prohibited.

Furthermore, this *daf* states that even if the *menorah* in the *Beit HaMikdash* had not been made from gold, but rather, some other metal, it was possible to use that *menorah* to fulfill the mitzvah of *hadlakat haneiro*t (candle lighting). Indeed, during the time of Hasmonean rule, the people were poor and did not have sufficient money to make a gold *menorah*. So, they created a *menorah* from less expensive metals, until eventually, they accumulated enough money and were able to craft a golden *menorah* as befitting the *Beit HaMikdash*.

Made In Israel

Kornit Digital (Founded in 2002)

Do you have a shirt with a color design on it? If you do there is a good chance that shirt was printed on a machine made by Kornit Digital located in Rosh Haayin, just outside of Tel Aviv. Kornit Digital was founded in 2002.

Today, Kornit Digital has offices in six locations worldwide, with 400 employees. Last year 70 million garments were printed across the globe on Kornit Systems. The company has over 1,000 customers from China to Wisconsin using its system. Kornit has developed many specialized digital color printers that print directly on a wide range of garments. The company's printers are used by custom apparel manufacturers to quickly and inexpensively print intricate designs on the shirts, dresses, and even directly on to textiles that can then be used for everything from drapes and couches to any type of garment that one can imagine.

Kornit Digital has been expanding rapidly, growing this year by nearly 25%, so far. The company makes money not only from selling the printing system to its users, but continues to earn money from every garment manufactured by selling their specialty inks for the printers.

Thank you Israeli inventors for helping technology expand creativity and bring beautiful designs to light.

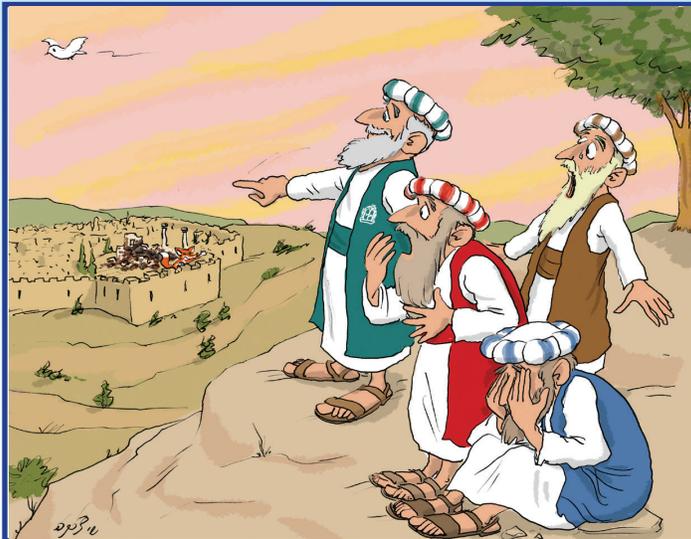


Kornit Allegro Direct to Fabric ("Roll-to-Roll") printer. Photo Source: kornit.com

Daf 29: הַבְּתָרִים לְאוֹתוֹת – Crowns on the Letters

When Moshe Rabbeinu ascended on High, he found *HaShem* sitting and affixing crowns (orthographic flourishes) to the letters in the *Sefer Torah*. Moshe Rabbeinu asked God: Why do you need to add the crowns to those letters? God answered: There is a man who is destined to be born in several generations whose name is Akiva Ben Yosef, and that man is destined to derive innumerable *halachot* from the flourishes on top of each of these letters. Moshe said to *HaShem*: *Ribono Shel Olam* (Master of the Universe), You have a person as great as Rabbi Akiva, why do you not transmit the Torah to *Am Yisrael* through him? *HaShem* said to Moshe: My decision has been made.

Akiva Ben Yosef is the famous Rabbi Akiva, who at age 40 began to learn Torah and was privileged to teach and inspire 24,000 distinguished *talmidei chachamim*.



Look closely at the illustration and answer the following questions: [It is recommended to review Masechet Makkot, Daf 24a]

1. Who are the four people in the picture?
2. Where are they?
3. What do they see in front of them?
4. Who is the leftmost and what is different from the others?
5. What does not make sense in the picture?

1) Rabban Gamliel, Rabbi Elazar, Rabbi Yehoshua and Rabbi Akiva; 2) On Har Hatzofim (Mt. Scopus); 3) They see a fox coming out of the kodesh Hakodoshim (Holy of Holies) in the Beit Hamikdash; 4) Rabbi Akiva. All the others are crying and he is smiling; 5) The logo of the B'nai Akiva youth movement is on Rabbi Akiva's clothing.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. What is the meaning of the expression — “K’li metzoref la’kodesh”?
2. Is there a case in which a person sets aside *Terumah* and it is not binding?
3. Regarding which *mitzvot* or rites of the *Beit HaMikdash* is it taught that if one of the components required for performance of the *mitzvah* is absent— it renders the remainder *pasul*?

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

Dvar Torah for the Shabbat Table

“אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבטיכם זקניכם ושטריכם כל איש ישראל”

On the day of his death, Moshe gathered all the people to share his final words:

“You are all now standing before *HaShem*, your God; your leaders, your tribes, your elders, your officers, every man of Israel.”

Rabbi Chaim Ben Attar, known as *Or HaChayim* or *Or Hachaim Hakadosh*, questioned why it was necessary for Moshe to list ‘*Rasheichem*’ [your leaders], *shiv'tei'chem* [your tribes], *zik'nei'chem* [your elders], *v'shoht'rei'chem* [and your officers]. Ostensibly it would have been sufficient to write ‘*Kulchem*,’ as that included everyone? *Or HaChayim* answered that Moshe Rabbeinu wanted the people of Israel to accept a status of mutual responsibility upon itself, i.e., ‘*Kol Yisrael areivim zeh la'zeh*’ (All Israel are responsible for one another) — to emphasize the importance of each individual endeavoring to help his fellow.

How is the imperative for mutual responsibility manifested in Moshe's words? *Or Chayim* says: ‘*Rasheichem*’ — everyone would commit according to his or her ability. Your leaders are the strongest of the entire community; any one of them could raise objection to the behavior of any member Israel. *Shiv'tei'chem* — each and every tribe would commit responsibility to its own tribe, *zik'nei'chem* and *v'shoht'rei'chem* — every elder would pledge responsibility over his family; *kol ish Yisrael* — refers to the masses, each of whom would pledge responsibility to protect and support his family.