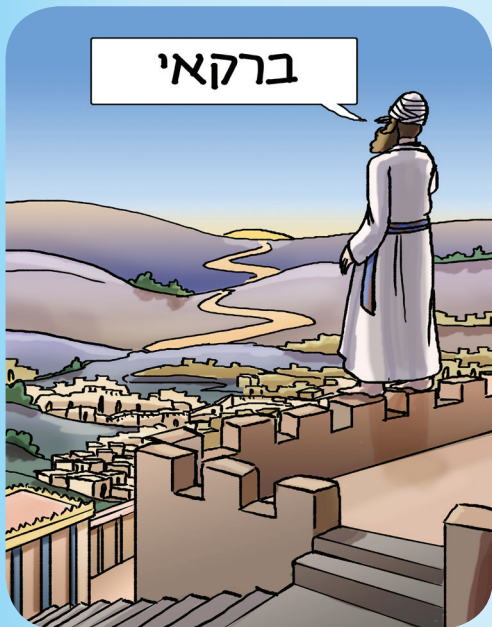


Daf 100: "בְּרִקְאִי" – "Bar'ka'ee"



Every morning in the *Beit HaMikdash*, the *Korban Tamid Shel Shachar* (daily morning offering) would be offered before all the other *korbanot*. At the end of the night, the appointed *kohen* would say to the other *kohanim*: Go out to the highest point of the *Beit HaMikdash* and look out to the east to see if the morning light has begun to shine, and check whether the time has arrived for the *Korban Tamid Shel Shachar*. If a *kohen* observed light shining in the east, he would declare: "Bar'ka'ee" – indicating that the dawn had shown its bright light. There are some who say they did not offer the morning *korban* immediately, but waited a little later, after the light was more clearly seen over the horizon.

Why did they require a special observer to verify whether morning had arrived? Because on one occasion, the light of the moon had shone on the eastern side of the *Beit HaMikdash* slightly before dawn. The *kohanim* thought it was daylight and offered the *Korban Tamid*. Afterward, they were forced to burn their premature *Korban Tamid* on account of its invalid status. [Sacrifices may not be brought at night; they may only be properly brought during the day.] From that time forward, it was ruled that a *kohen* would go up to the roof every day to check if indeed the morning had dawned.

Daf 101: לְשֶׁכֶת הָעֵצִים – The Chamber of Wood



There was a special chamber in the *Beit HaMikdash* called the "Lishkat HaEtzim" (Chamber of Wood), in which the *kohanim* examined the wooden logs from which they would kindle the fire on the *miz'be'ach* (altar) to verify the logs did not contain any worms. Logs that are worm infested are unfit to be placed on the *miz'be'ach*, just as a *korban* with a *moom* (deformity) is not fit to be offered up on the *miz'be'ach*.



FROM THE TALMUD SEDER KODASHIM MASECHET MENACHOT daf 100

מִן הַתְּלִמוּד:
סֵדֶר קוֹדָשִׁים, מִסַּכַּת מִנְחוֹת, דָּף ק':
"אָמַר רַבָּה בַר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן:
לֹא בַבְּלִיִּים הֵם אֲלֵא אֲלִכְסַנְדְּרִיִּים הֵם,
וּמִתּוֹךְ שֶׁשׁוֹנְאִין אֶת בַּבְּלִיִּים קוֹרְאִין
אוֹתָם עַל שֵׁם בַּבְּלִיִּים"

Translation

__ אָמַר __ אָמַר __ ... Amar __ Amar __ ...
"X" said [in the name of] "X"
__ לֹא __ אֲלֵא __ ... Lo __ ela __ ...
It was not __, but rather __
שׁוֹנְאִין ... Son'een hate

Explanation

The *Mishnah* relates that when *Yom Kippur* occurred on Friday the Babylonian *kohanim* would eat the meat of the *Se'ir Chatat* (sin-offering goat) raw, as they were unable to cook it on Friday night after the fast had ended and Shabbat had begun. Rabbi Yochanan said that *kohanim* in question were Alexandrians and not Babylonians, but because the people of *Eretz Yisrael* despised the Babylonians, they attributed all uncouth behavior to "Babylonians."

Talmud Israeli DAF YOMI FOR US

Talmud Israeli is an innovative educational curriculum developed in Israel. After its introduction in 2002, the program quickly gained the endorsement of Israel's Ministry of Education. **Talmud Israeli** combines the study of Talmud with Torah and modern Jewish history. We provide learners with the tools needed to strengthen Jewish identity as well as connections to Israel and Jewish communities around the world. **Talmud Israeli** brings the teachings of our sages to **LEARNERS OF ALL AGES.**



Daf 102: קָרְבַּן אֲשָׁם תְּלוּי – Conditional Guilt-Offering

An individual who was not certain whether they transgressed — e.g., a person who performed a *melacha* (one of 39 types of labor prohibited on Shabbat) at the close of Shabbat and was not certain that Shabbat had already ended and therefore was unclear as to whether they had violated an *issur* (prohibition) — would be obligated to offer an *Asham Talui* (conditional guilt-offering).

Reuven was not sure whether he had committed an *aveira* (transgression). Therefore, he set aside a *Korban Asham Talui*. Later on, it became clear that he had not committed an *aveira*. What was to happen to the animal Reuven designated as a *Korban Asham Talui*?



Rabbi Meir said: The animal loses any and all sanctified status and reverts back to being an ordinary, mundane animal once it is certain Reuven is not required to offer a *korban*. However, the *Chachamim* said that an animal designated as a *korban* remains holy. One should wait until it becomes blemished, and then sell it and use the proceeds to acquire a different animal to be brought as a *Korban Nedavah*. This is because there is no doubt that Reuven's intention was to set aside the original animal as a *korban* irrespective of how his earlier behavior and true sacrificial obligations are clarified.

Daf 103: רַבִּי יְהוּדָה בַּר אֱלֵעָאי – Rabbi Yehudah Bar Elai

Regarding a particular *halacha* the Talmud writes: “Rabbi Yehudah Bar Elai, who was the first speaker on every occasion, began his speech and said...” Who was Rabbi Yehudah and why was he known as ‘the first speaker on every occasion’? Rabbi Yehudah Bar Elai was the *talmid muvhak* (main, primary student of Rabbi Akiva) and throughout the *Mishnah* he is referred to as “Rabbi Yehudah,” without mention of his father's name. In the *Mishnah* alone, there are 600 *halachot* attributed to Rabbi Yehudah.



Rabbi Yehudah was born in Usha in the Galilee. When the sages fled southern Israel, he assembled them in his hometown where they established what were known as the famous “*Takanot Usha*” (Usha Ordinances). In *Masechet Bava Kamma*, it says that every place in the Talmud where it states: “*Ma’aseh b’ish chasid...*” (There was an incident involving an [unnamed] pietist) the text refers either to Rabbi Yehudah Bar Elai or Rabbi Yehudah Ben Babba.

Rabbi Yehudah Bar Elai was known as ‘first speaker on every occasion,’ because the Roman authorities decreed that Rabbi Yehudah would always be the first to state his opinion. Rabbi Yehudah lived to an old age and left behind sons who were also exceptional Torah scholars.

★ | This Week in Jewish History

Jewish Chaplains in the US Army

On the 11th of Tevet in 1861, during the American Civil War (1861-1865), President Abraham Lincoln pledged to change the law to allow non-Christian clergy to serve as military chaplains. At this point in American history, there were approximately 150,000 Jews in the country with about 8,500 Jews serving in the Army.

Lincoln's pledge came after a religious Jew named Michael Allen was chosen to be a chaplain. When Allen's religion was publicized, he knew he would be dismissed so he resigned in order to save his family the embarrassment. Following Allen's resignation, Rabbi Arnold Fischel was elected chaplain to check the strictness of the ‘Christian-only’ law. Following lobbying in Washington, the law was changed. This is considered the first time American Jews succeeded in changing federal law.

Today there is an organization for Jewish military chaplains called the Jewish Chaplains Council. They have advocated for time for *shiva* periods, won the right for Jews to wear kippot in the military, lobbied for *kosher* rations, published *siddurs* and more!



Andrew Shulman, a Jewish chaplain from the 18th Combat Sustainment Support Battalion. Photo Source: Army.mil



Daf 104: הַקֶּרְבֵּן שֶׁה' אוֹהֵב – The Offering HaShem Favored



The sages teach that God is particularly fond of *korbanot* (offerings) brought by poor people. Because of their limited financial resources, they have to truly sacrifice in order to afford offering the *korban*. Rabbi Yitzchak questioned: "Why regarding the *Korban Mincha* (Meal Offering) is it said – 'and when a

person/soul (*'nefesh'*) offers a *Korban Mincha* to HaShem," (Vayikra 1:2)' however, regarding other *korbanot* the Torah does not state that a "*nefesh*" offers them. It is because the inexpensive *Mincha* offering is typically given by a poor person who could not afford to bring an animal to the Beit HaMikdash. In appreciation of the real sacrifice made by the poor person to bring something to the Beit HaMikdash, it is reckoned as if the poor person offered up his soul to God.

Daf 105: "מִנְחָה מְיֻחֶדֶת" – "A Notable Meal Offering"



One of the five types of *Mincha* (Meal Offerings) is called a "*Mincha Meyuchedet*" (Notable Meal Offering). What is this *Mincha* and why was it given this name? The *Solet Mincha* (Fine Flour Offering) was known as the "*Mincha Meyuchedet*," because the Torah provides descriptive names for each of the other four types of *Mincha*: *Minchat Machvat* (Pan Fried Meal Offering); *Minchat Marcheshet* (Deep-Fried Meal Offering); and *Minchat Ma'afeh Tanur* (Oven-Baked Meal Offering) which is divided into two categories of (a) loaves or (b) wafers; while the *Minchat Solet* is referred to in the Torah plainly and without description as "*Mincha*."

Daf 106: קֶרְבֵּן עֵצִים – Wood Offering

Rabbi Yehudah HaNasi maintained that an individual could pledge a *Korban Eytzim* (Wood Offering) to the *Beit HaMikdash*, and that his gift has the status of a *korban* (sacrifice) and is similar in several respects to a *Mincha* (Meal Offering). The *Korban Eytzim* required *kemitzah*, removal of a small portion of the wood to be sanctified a burned separately. The wood had to be brought near the corner of the *miz'be'ach* (altar) and it required the sprinkling of salt as did other *korbanot*. Moreover, additional wood had to be used to burn the sacrificial wood, just as wood was needed for the burning of other sacrifices atop the altar.



Made In Israel

Iron Dome

Raphael Advanced Defense Systems (2011)

Enemy missiles have targeted Israel for its entire history. Iron Dome, in Hebrew called, *Kippat Barzel*, is an air defense system designed to intercept and destroy rockets and artillery shells. The United States funded over \$1 billion towards the development of the system.

The Iron Dome system is mobile and can be positioned in locations deemed vulnerable by the Israeli government and military experts. Iron Dome monitors the projectile en route to Israel to determine whether it could result in loss of life or serious injuries or damage. Intercept success rate of an incoming projectile is 90%.

Since 2001, over 15,000 projectiles have been fired at Israel from Gaza alone. Since its inception, Iron Dome has saved thousands of Israeli lives – from the Gaza border towns, to Jerusalem to Tel Aviv and even in Eilat!

Thank you Israeli military experts and engineers for developing a system that keeps Israelis safe!



Iron Dome, launched during Operation Pillar of Defense to intercept a missile from the Gaza strip.

Look closely at the illustration and answer the following questions:

1. What event is illustrated here?
2. Who is the soldier in the center of the drawing and what is he doing?
3. What connection is there between the words "Shema Israel" and the event?
4. Which country's flag is depicted here and how is it related to the event?
5. What kind of distinction did the soldier in the center of the illustration receive in recognition of his action?



1) The battle in the city of Bint Jbeil, during the Second Lebanon war; 2) Roi Klein jumped on top of a grenade, in order to save his friends; 3) When Roi Klein jumped on the grenade he yelled out "Shema Yisrael;" 4) The Lebanese flag; 5) The fighting took place on the ground in Lebanon; 6) Medal of Valor.

Dvar Torah for the Shabbat Table

“מִי לָךְ”
כַּל-הַמְּחִנָּה
הַזֶּה?

In the encounter between Ya'akov and Eisav in our *parasha*, we discover the tremendous material wealth Ya'akov took away with him after his many years working in Lavan's home. Ya'akov sent Eisav hundreds of beasts as a gift, so many that Eisav himself did not believe his eyes and asked, "Does this entire camp belong to you?"

Shortly before his encounter with Eisav, Ya'akov went back across the river in order to save a couple of small jugs that belonged to him, which he had forgotten on the other side of the water.

Why would an individual like Ya'akov, with so many materials possessions, bother to turn back and cross a rapid stream to save a couple of small, inexpensive jugs?

Ya'akov teaches us a tremendous lesson here: The way to reach greatness and achieve power, in all areas, begins by paying attention to small details. Only those who notice the "small jugs" will merit observing and receiving great things.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi booklet

1. Why is the *Minchat Solet* called the "*Mincha Meyuchedet*"?
2. Who would announce: "*Bar'ka'ee*," and why did he do so?
3. Who was Rabbi Yehudah Bar Elai's *rav muvhak*?
4. What is a "*Korban Asham Ta'lui*" and who was required to bring it?

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

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