

Seder Kodashim | Masechet Meilah 5-11 | Shabbat Parashat Nitzavim | 22-28 Elul (Sept. 22-28)



Daf 5: Sprinkling and Spilling of Blood in the Beit HaMikdash

A Jew entered the *Beit HaMikdash* and saw a utensil containing blood from a *korban* (offering). He grabbed the utensil, ran, and threw the blood onto the *miz'be'ach*. Later, it became clear that the Jew in question was not a *kohen*. Moreover, he had grown up in a place where *halachot* were not taught and was therefore ignorant regarding the laws of Temple service. When he first heard about the *Beit HaMikdash*, he was extremely excited and wanted to officiate over the offering of *korbanot*. Despite his best intentions, his sprinkling of blood on the *miz'be'ach* could not take effect because he was not a *kohen*.

In the *Beit Midrash*, the *Amoraim* asked: "What should be done with that *korban* now (i.e., after the sprinkling of blood by a non-*kohen*)?" There is a *halacha* which states that if a *pasul* (invalid) sprinkling of blood was performed on a *korban*, it is no longer possible to take additional blood from that *korban* and sprinkle that on the *miz'be'ach* — because that *korban* has become *pasul*. Is that the *halacha* in this case as well?

This question was asked by Reish Lakish to Rabbi Yochanan, who responded: The strict ruling is only mandated in a case where the sprinkling [of the blood] was *pasul*. However, for the case in question, what occurred is not even considered as a valid act of blood sprinkling. Since the man who performed the sprinkling was not a *kohen*, while he did cast the blood onto the *miz'be'ach*, it was not technically considered an act of sprinkling — and therefore, that *korban* was not deemed *pasul*.

Daf 6: רבי אליעזר בן הורקנוס – Rabbi Eliezer Ben Hyrcanus

Rabbi Eliezer Ben Hyrcanus was a second generation Tanna, who resided in Lod, and headed the city's yeshiva. As a child, Rabbi Eliezer Ben Hyrcanus' father never sent him to study Torah. However, once he matured, his passion for Torah learning grew and he became Rabbi Yochanan Ben Zakkai's greatest student. Indeed, Rabbi Yochanan Ben Zakkai said Rabbi Eliezer Ben Hyrcanus' brilliance was equal to all the other *chachamim* combined.

Rabbi Eliezer served as Rabbi Akiva's teacher for thirteen years. During the destruction of the Second *Beit HaMikdash*, Rabbi Eliezer and his colleague Rabbi Yehoshua Ben Hananya brought Rabbi Yochanan Ben Zakkai out of Jerusalem. The elder sage met with the Roman Governor and requested that Yavneh and its sages be spared.



FROM THE TALMUD SEDER KODASHIM MASECHET MEILAH DAF 11

מן התלמוד:
סדר קודשים, מסכת מעילה דף י"א:
"דם בתחילתו אין מועלין, יצא לנחל
קדרון מועלין בו"

Translation

בתחילתו ... B'techilato ... At its onset
מועלין ... Mo'eelin Misusing
יצא ... Yatza Emerges
נחל קדרון ... Nachal Kidron... [the canal that
runs through the] Kidron Valley

Explanation

Initially, there is no *Issur Meilah* (prohibition of misuse through benefit from consecrated property) for blood from *korbanot* (offering). However, after the blood has been washed out of the *korban*, and flows from the *Beit HaMikdash* toward the Kidron Valley, the *issur* (prohibition) against deriving benefit from the blood goes into effect and anyone who benefits from that blood is guilty of *Meilah*.

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Daf 7: קֹרְבַּן מִחוּץ לְבֵית הַמִּקְדָּשׁ – The Meat of an Offering Eaten Outside the Beit HaMikdash

The meat of a *korban* (offering) that was taken out of the *Beit HaMikdash* before its blood was sprinkled on the *miz'be'ach* (altar) is *pasul* (invalid) — and its owner is obligated to bring a new *korban*. What is the ruling if only half of the meat was removed from the *Beit HaMikdash* before the sprinkling, while the other half remained in the *Beit HaMikdash*? Clearly, the half of the meat outside the *Beit HaMikdash* would be *pasul*.

However, the *korban* in this case is subject to an additional, interesting ruling. Ordinarily, meat that was removed from the Temple Courtyard is thereby rendered invalid and thus not subject to *Meilah* (ban on misuse of consecrated items). In this instance, however, the fact that the half of meat that remained in the Temple Courtyard is subject to *Meilah*, causes the other half that is out of the Temple to also remain subject to the law of *Meilah*.

Daf 8: חֲטַאת הָעוֹף – A Bird Sin-Offering

The *Mishnah* stipulates that an individual who derived benefit from a *Chatat Ohf* (Bird Sin-Offering) is liable for *Meilah* (misuse of consecrated property) from the moment the bird was consecrated as a *korban* (offering). *Chatat Ohf* was completely different from the sacrifice of an animal. Ordinary *shechita* was not performed on a *Chatat Ohf*, nor was its blood sprinkled.

Rather, this was the process for the ritual of *Chatat Ohf*:

Melikah: The bird's neck was punctured from behind by the *kohen*, in contrast to an animal on which *shechita* was performed with a knife.

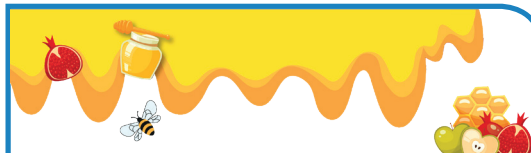
Ha'za'ah: The *kohen* held onto the bird and swayed his hand from side-to-side, which, as a result, caused some of the bird's blood to be sprinkled on the *miz'be'ach* (altar).

Mitzui: The *kohen* placed the bird's neck of the *miz'be'ach* and dragged it along the *miz'be'ach* walls, in order to remove the remaining blood from the bird.

Another important distinction between a *Korban Ohf* (Bird Offering) and a *Korban Behaymah* (Animal Offering) is that the meat of a *korban ohf* is not sacrificed on the *miz'be'ach*; rather, it is entirely consumed by the *kohanim*.

Daf 9: תְּרוּמַת הָאֵשׁ – Mitzvah of Removal of the Ashes

Terumat HaDeshen (Removal of the Ashes) was the first service performed each day in the *Beit HaMikdash*. It was a means of readying the altar for the next day's sacrificial service. The *kohen* stirred the ashes, gathered them and placed the pile next to the *miz'be'ach*, as the Torah commands in *Sefer VaYikra*: "And he [the *kohen*] shall lift out the ashes ... and put them down next to the altar." The ashes were miraculously swallowed up in the place the *kohen* set them down. [Cont'd. on p.3]



7 Signs for a Good New Year

There is a tradition to recite a series (*seder*) of supplications after Kiddush during the evening meal on the first night of Rosh HaShanah. These prayers, each one recited over a different foodstuff, are harbingers of "Simana Tova," good signs for the new year. Through this 'punny' custom, we take time to wish ourselves, our family, our friends, and our people a year filled with abundant blessing.

**יְהִי רְצוֹן מִלְּפָנֶיךָ
ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ**

May it be Your will, *HaShem*, our God
and God of our ancestors ...



APPLE DIPPED IN HONEY (the classic) ... that You renew us for a good & sweet year.



DATE (*tamar*) ... that the new year will be as sweet as a date.



CARROT (*gezer*; also 'decree') ... that Your decrees over us are all good.



BLACK-EYED PEAS, GREEN BEANS (*rubia*, like 'yirbu,

meaning 'increase') ... that the new year is filled with merit.



POMEGRANTE (*rimon*) ... that our merits increase as (the numerous seeds) of a pomegranate.



YAM (*yahm*, sea) ... that we swim in the sea of Torah study.



[Cont'd. from p.2] As was their custom, every day the *kohanim* would perform the *mitzvah* of *Terumat HaDeshen* when the roosters crowed, i.e., at dawn, or close to it — either slightly before or after. On this *daf*, we learn of a *machloket* *Amoraim* (dispute between *Amoraim*) regarding whether *Din Meilah* (ban on misuse of consecrated items) applies to the removed ashes. Rav said that one who derives benefit from those ashes is not liable for *Meilah*, since after the *mitzvah* of *Terumat HaDeshen* is performed, there is no longer any use for the remaining ashes in the *Beit HaMikdash*. However, Rabbi Yochanan said that one who derives benefit from the removed ashes is liable for *Meilah*, since after the ashes are burned the *kohanim* were required to remove the ashes and transfer them to the *beit hadeshen* (Place of the Ashes), in order to complete the *mitzvah*.



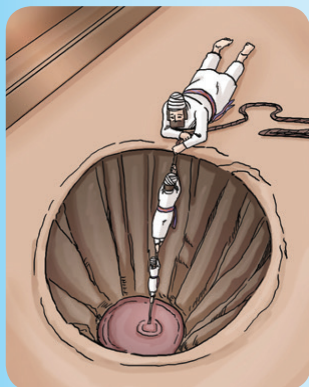
Daf 10: "וְלֹדֵי חַטָּאת" – Offspring of a Sin-Offering

A "*V'lad Chatat*" is the offspring of an animal that had been consecrated as a *korban* (offering)— i.e., after the animal was designated as a *Korban Chatat*, that animal became pregnant and later on gave birth. In the case of most *korbanot*, the *halacha* stipulates that the offspring would become a *korban*, just like its mother (e.g., if an animal consecrated as a *Korban Shlamim*, peace offering gave birth, her offspring would also be offered as a *korban shlamim*).



What is different in the case of a *Korban Chatat*? A *Korban Chatat* must be consecrated by the individual making the offering specifically in order to atone for a sin. Since the new offspring was never actually consecrated to atone for a sin, it is not possible to sacrifice the offspring as a *korban chatat*.

Daf 11: פַּעַם בְּשִׁבְעִים שָׁנָה – Once in Seventy Years



There was one Temple service that was performed only once every seventy years. On top of the *miz'be'ach* (altar) there were small slits leading to drainpipes, into which the *kohanim* poured the wine libations. The wine would trickle down the drainpipe, accumulate and congeal in a place called the "*lool*" (gap), whose floor was made of marble. The wine that trickled down would not be absorbed and would accumulate there. If the "*lool*" was never cleaned out, it would be impossible to continue to pour wine libations into it. Over time, the old wine would congeal and accumulate in such a significant quantity that the

holes on the *miz'be'ach* would become clogged. Therefore, once every 70 years, young *kohanim* were instructed to go down to the *lool* and remove the accumulated, congealed wine and then burn those remnants in the *azarah* (Temple Courtyard).

WHO'S WHO?

RABBI NACHMAN OF BRESLOV

(1772 – 1811)

Rabbi Nachman of Breslov was the great-grandson of the founder of Hasidism, the *Baal Shem Tov*, who was also known as the *BeShT*. The name "Breslov" comes from the town of Bratslav, which is located in the Ukraine, i.e., the place where Rabbi Nachman spent most of the last eight years of his life. Rabbi Nachman was born in the town of Międzybóž, which was part of the Polish-Lithuanian commonwealth, and is now in Ukraine.

Breslav Hasidism stresses the importance of serving Hashem with joy, and living life with as much intense passion, as possible. Nachman taught that "it is a great *mitzvah* to always be happy". A unique Breslov practice is the *Rosh HaShanah Kibbutz*, a large, annual gathering at the grave of Rabbi Nachman in Uman.

Although Rebbe Nachman died almost 200 years ago, he is still considered to be the leader of the Breslov movement, through the guidance of his books and stories.



Van seen (August 2019) on the street in Tel Aviv, colorfully decorated with the Hebrew words: "Na, Nach, Nachma, Nachman from Uman."

Photo Source: Yael Schulman



Look closely at the illustration and answer the following questions:

1. Who is the man in the center of the illustration?
2. Where was that man buried?
3. What books did he write [there are hints in the illustration]?
4. What were two of his core values?



1) Rabbi Nachman of Breslov; 2) In the city of Uman, Ukraine; 3) Likutei Moharan and Sippurei Ma'asiyot (4) To be always happy and that there is no despair in the world at all.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What service was performed in the Beit HaMikdash just once every seventy years?
2. What was the first service performed in the Beit HaMikdash every day and how was it performed?
3. When did Rabbi Eliezer Ben Hyrkanus live? Who was his teacher and who was his student?

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Dvar Torah NITZAVIM

“אתם נצבים
היום כלכם...
לעברך
בברית ה' אלהיך

The *Brit* (Covenant) God made with *B'nai Yisrael* is described at the beginning of *Parashat Nitzavim*: “You stand this day, all of you ... to enter into the *Brit* with *HaShem*, your God.” Rashi explains that the concept of “entering into” the *Brit* symbolizes the way in which covenants were established in ancient times — i.e., they divided an item in two, and the entities establishing the *Brit* would pass between the halves of the symbolic item, as a metaphor of the forged covenant. The same was done, for instance, in the *Brit Bein HaB'tarim* made between God and Avraham.

One might question — why a “*Brit*” whose goal is to unify, to bring those involved closer together and forge a connection, was established with an act of division and detachment? Rabbi Yaakov Moshe Charlap (Talmudist, Kabbalist, disciple of Rabbi Abraham Isaac Kook, and former Rosh Yeshiva of *Yeshivat Merkaz HaRav*) explained that the *Brit* was intended to be a source of assistance and protection in times of crisis and controversy. Although in the moment, the parties appear to be divided and in conflict, the symbolic *Brit* reminds us that we remain affiliated and loyal as we recall the deep connection created between us at the time the *Brit* was first entered into.

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