



Seder Kodashim
Masechet Menachot 2-8
Shabbat Shoftim
1-7 Elul (August 12-18)

מִסְכַּת מְנַחֹת
פָּרָק א' – כָּל הַמְנַחֹת
TRACTATE MENACHOT: Ch. 1 — ALL THE MEAL OFFERINGS

Daf 2: מִסְכַּת מְנַחֹת – Tractate Menachot



Masechet Menachot deals with “*Menachot*,” meal or grain offerings sacrificed in the Beit Hamikdash. *Menachot* are offerings *min ha'tzome'ach* (from plant life), and not *min ha'chai* (from animals). All of the *Menachot* offerings were brought from finely-sifted wheat flour, except for the *Minchat Sotah* (offering of the suspected adulteress) and the *Omer HaT'nufah* (annual Sheaf of the Wave Offering), both of which consisted of barley.

Why is the second of the three daily prayer services called “*Mincha*”? Some say that the middle daily service received its name because of its designated time (i.e., during the afternoon hours), when the sun begins to set, heading toward its “resting place,” [*makom menucha*] so to speak. However, there are *Rishonim* who assert that the hours of the afternoon are called “*Mincha*” because the daily *Mincha* offering was sacrificed during those hours. The prayer service then took on the name of the timeframe in which it is recited.

Daf 3: עֲבוּדוֹת הַמְנַחָה: חֵלֶק א' – Ritual Practices Required for the Grain Offering – Part I

In this selection, we will learn about the *avodot* (ritual practices) required for a *Korban Mincha* (grain offering).

In *Masechet Zevachim* we learned that there are four essential aspects of animal sacrifice. 1. “*Shechita*”— slaughtering the animal; 2. “*Kabbalat HaDahm*”— collecting the blood in a sacred vessel; 3. “*Holacha*”— walking the blood to the *miz'be'ach*; and 4. “*Zerika*”— sprinkling the blood on the *miz'be'ach*.

In offering *Menachot* there are four *avodot* required, as well.



1. “*Kemitza*”— the *kohen* places his hand into the batch of *Mincha* dough and removes a fistful. “*Kemitza*” is analogous to the *avodah* of “*Shechita*” for an animal *korban*;



2. “*Matan K'li*”— the *kohen* places the fistful of grain into a *k'li sharet* (sacred service vessel). “*Matan K'li*” is analogous to the *avodah* of “*Kabbalat HaDahm*” for an animal *korban*.

FROM THE TALMUD
SEDER KODASHIM
MASECHET MENACHOT
daf 4

מִן הַתְּלִמוּד:
סדר קודשים, מסכת מנחות, דף ד':

”אמר רב: מנחת העומר שקמצה
שלא לשמה פסולה, הואיל ובאת
להתיר ולא התירה”

Translation

Shelo lishma ... Not for its own sake
I'ha'tir ... to permit

Explanation

Rava says that if a fistful of the Omer (annual barley offering) is accidentally taken for the purpose of different *Mincha* (grain offering), the Omer is *pasul* (invalid). How so? The purpose of the Omer offering is to permit consumption of new grain. If the required fistful was removed *she'lo lishma* (not for the correct purpose), the Omer sacrifice fails to achieve its purpose of permitting the new grain.

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**Daf 4: עבודות המנחה - חלק ב' -
Ritual Practices for the Grain Offering – Part II**

3. “*Holacha*”— the *kohen* walks the *k’li sharet*, into which he placed the fistful of the *Mincha* offering, over to the *miz’be’ach*. This parallels the *avodah* of “*Holachat HaDahm*” for an animal *korban*;

4. “*Hak’tara*”— the *kohen* burns the fistful of the *Mincha* offering atop the *miz’be’ach*. This parallels the *avodah* of “*Zerikah*” for an animal *korban*. *Hak’tara* is the *avodah* that brings atonement to the owner of the *korban*.



There is a difference between *Zevachim* (animal offerings) and *Menachot* (grain offerings). While there are *Zevachim* designated as “*Kodshei Kodashim*” (offerings of the most sacred order) that are eaten only by the *kohanim* and only in the *Azarah* (Temple Courtyard), there are also *Zevachim* designated as “*kodshim Kalim*” (offerings of the lesser holiness) that a *Yisrael* is also permitted to eat anywhere inside Jerusalem. However, all *Menachot* are designated as “*Kodshei Kodashim*” and are only to be eaten in the *Azarah* by *Kohanim*.

**Daf 5: “משקה ישראל” -
“From the Well-Watered Pastures of Israel”**

Is it permissible to offer an animal with an anatomical deformity (*treifa*) that is expected in the near term to die as a *korban*? The *Navi* (prophet) *Ezekiel* (45:15) said that *B’nai Yisrael* would bring *korbanot*: “and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel (*mi’mash’keh yisrael*); for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, says HaShem.”

Why does *Ezekiel* call for bringing an offering from “*mash’keh Yisrael*,” alternatively rendered as the “beverage of Israel”? *Ezekiel* does so to teach that it is only possible to offer *korbanot* from kosher food items permissible for *B’nai Yisrael* to eat. Since it is prohibited to eat a *behayma treifa*, it is also prohibited to offer such an animal as a *korban*.



★ | **This Week In
Jewish History**

**Metropolitan
Andrey Szeptycki**

During the terrible period of the Holocaust, there were non-Jews who endangered their own lives to help save Jews. Israel coined the term, “Righteous Among the Nations” (*Chasidei Umot haOlam*) for those who took on risks associated with saving Jews. *Yad Vashem* has awarded over 26,000 people this remarkable title.

On the 1st of Elul in 1942, in the midst of Holocaust and World War II, the head of the Greek Catholic Church in Western Ukraine, ordered clergy to protect Jews from the horrors of the Nazis. This bishop’s name was Metropolitan Andrey Szeptycki (1865-1944) and he heroically spoke out against Hitler and risked his own life to save innocent Jews.

Szeptycki was not a stranger to the Jewish people. During his time as a student, he studied Hebrew in order to better relate to the Jewish community. He was often greeted warmly in Jewish villages. During the Holocaust the church protected hundreds of Jews and openly protested the Nazis. Szeptycki’s brother, Abbot Kliment, was awarded the title of *Chasid Umot haOlam* in 1995.



Andrey Szeptycki (1921). Photo Source: Wikipedia



Daf 6: מור וקציצה – Myrrh and Cassia



“Mor” (Myrrh) was one of the types of incense burned in *Beit HaMikdash* — as it is chronicled in the *mishnah*: “The Balsam and the Clove ... Myrrh and Cassia.” In *Hilchot K’lei HaMikdash* (Laws of the Temple vessels), Rambam states that Myrrh was made and processed from blood found in



the stomach of an animal called “mosek,” which is similar to a deer. This blood of this creature could be used as an ingredient in the *Ketoret* because it is kosher.

Daf 7: החלפת לחם הפנים – Replacement of the Showbread

A golden *shulchan* (table) stood inside the *Beit HaMikdash*, on which the *lechem ha’panim* (showbread) was placed. The *lechem ha’panim* sat on the *shulchan* for one week’s time and every Shabbat it was replaced with new loaves, after which, the *kohanim* ate the loaves from the previous week. There were also two bowls filled with *levona* (frankincense) on the table, which were also replaced each Shabbat.

The Talmud describes the procedure by which the *lechem ha’panim* and *levona* were removed: Four priests would enter the *Heichal* (Sanctuary). Two *kohanim* carried the new loaves of *lechem ha’p’nim* and the other two *kohanim* carried the two bowls of *levona*. Another group of four *kohanim* would proceed into the *Heichal* first— with two *kohanim* who would remove the previous week’s loaves and two who would remove the two bowls of *levona*.

The two sets of four *kohanim* (those who remove and those who replace) would stand at opposite ends of the table. While the *kohanim* with the new *lechem ha’p’nim* began to set the loaves in their place, the *kohanim* at the other side of the *shulchan* would begin to pull the previous week’s loaves out, so there was never a moment without any *lechem ha’panim* on the golden *shulchan*.



Made In Israel

Ptitim

Founded by: Osem, 1953

In the early years of Israel’s history, times were tough and the country went through a period called *tzena* (austerity), which lasted from 1949 to 1959. Mass immigration to the new country necessitated the government rationing of resources to ensure ample provisions for everyone. By 1956, only 15 foods were rationed and in 1958, the only foods still rationed were coffee, sugar, and jam.

In 1953, Israel’s Prime Minister David Ben-Gurion asked the Osem food company to prepare a substitute for rice. Osem then developed the wheat-based product called *Ptitim* that quickly became a huge success and to this day is a staple in Israeli homes.

Outside of Israel *Ptitim* is sometimes called Israeli Couscous or pearl couscous and can be found in many supermarkets around the world.

Thank you Israeli food manufacturers for developing a product that is inexpensive, easy to prepare, and delicious!



Ptitim Photo Source: osem.co.il

**Daf 8: כְּלֵי מִדְּיָה בַּמִּקְדָּשׁ –
Measuring Vessels in the Beit HaMikdash**

In the *Beit HaMikdash* there were vessels designated for measuring dry goods (e.g., flour, fine-flour, etc.). There were also vessels designated for measuring liquids (e.g., wine, water, and oil). If, for example, the *kohanim* were to pour wine into the measuring utensil designated for dry goods — that wine would not become sanctified. Likewise, if, for example, the *kohanim* were to place flour into the measuring utensil designated for liquids — that flour would not become sanctified. The *halacha* on this *daf* states: “The vessels used for liquids do not sanctify the dry goods and the vessels that serve as dry measures do not sanctify the liquids.”



1) The RAMBAM—Rabbi Moshé Ben Maimon. 2) The king of Egypt in the Royal Palace. 3) It symbolizes his Code of Jewish law — The Mishneh Torah, also known as “*Hayad Hachazakah*” (The Strong Hand). 4) Iggeret Teiman (Epistle to Yemen). 5) Rambam was nicknamed “The Great Eagle”. 6) A shekel note adorned with the picture of the Rambam. 7) The bill and the stethoscope are from a different time period.

Look closely at the illustration and answer the following questions:

1. Who is the man in the center of the picture?
2. Who is this man treating and where does this scene take place?
3. What does the man's muscular arm in the center of the picture symbolize?
4. What famous document is the man on the right holding?
5. What is the connection between the man in the center of the picture and the bird on the left?
6. What is the man lying on the bed holding with his right hand and how does this relate to the man in the center of the picture?
7. What does not belong in this illustration?



QUESTIONS OF THE WEEK
All answers can be found in this Daf Yomi booklet

1. Why is the second of the daily prayers called the “*Mincha*”?
2. What is the difference between “*Zevachim*” and “*Menachot*”?
3. What is the meaning of the *halacha*, “The vessels used for liquids do not sanctify the dry goods and the vessels that serve as dry measures do not sanctify the liquids?”
4. How did the *kohanim* replace the *lechem ha’panim* in the *Beit HaMikdash*?

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

Dvar Torah for the Shabbat Table

“ צֶדֶק צֶדֶק תִּרְדֹּף ”

The *parasha* opens with a firm declaration of the great importance of having a fair and honest system of justice for the people of Israel. The Torah states, “Justice, justice you shall pursue.” Why does the Torah repeats the word “justice”? What is it meant to emphasize? Answer: One might erroneously think that the only important thing is to arrive at a just conclusion — even if the road to that correct verdict was itself dishonest or corrupt. The Torah teaches us — “Justice, justice you shall pursue” — to establish that it is not only a just result that one must pursue, but also the path toward that justice which must be honorable, decent, and forthright. The ends *do not* justify the means ... the ends must also be just and in accordance with the law.

