



Volume 5. Issue 11

## The *Korban* and *Lachmei Todah*

The *korban todah*, “thanks-offering”, is a sacrifice brought by one in gratitude to *Hashem*. The *Gemara* (*Brachot* 54b) lists those particular people that are obligated to bring such a *korban*:

- One who completed a journey at sea;
- One who crossed the desert;
- One who was freed from prison and;
- A sick person who was healed.

In many ways it resembles a *korban shlamim*. It is one of the *kodshei kalim* and is consumed mostly by the owner of the *korban*. Yet it also differs in two distinct ways. Firstly, as we learnt this week, along with the animal sacrifice, a large number of *mincha* offerings are brought. Three different *matzah mencahot* and one *chametz*; numbering ten from each type. These loaves were not small either. We learnt that the flour required to produce all the loaves was between about 50 and 86 litres; that is between about 200 and 350 cups! Furthermore, unlike the *shlamim* the time limit for consuming both the *korban* and *lachmei todah* is reduced to the day of sacrifice and the following night; the *shlamim* could be consumed in the day, night and following day. What is the reason for these differences?

The *Netziv* (*Ha'Emek Davar* 7:13) explains, both the large quantity of food and reduced time in consumption forces one to invite a large number of people to join in his feast. The purpose of this sacrifice is not only to thank *Hashem* but also to recount the kindness *Hashem* bestowed upon him to others. This requirement ensures he does so, to a large audience. He (*Harchev Davar*) uses this understanding to explain the verse we read in *Hallel*: “*lecha ezbach zevach todah u'vshem Hashem ekra*” – “To You I will sacrifice thanksgiving offerings, and the name of *Hashem* I will invoke”. The two parts of the verse refer to firstly the sacrifice itself and then the “voice”

of the *todah* – the discussion and storytelling over the *todah* that reveals the greatness of *Hashem* to others.<sup>1</sup>

The *Oznayim La'Torah* adds that the requirement for the meal to be eaten on the first day yet be allowed to continue throughout the night enhances the quality of this meal. Without the pressure of a clock, the people are able to sit in a relaxed and festive atmosphere with the host recounting his story in all its detail throughout the night. This might not have been the case if, like the *shlamim*, the meal was allowed to start on the second day, with the strict endpoint being sundown.

*Rav Nevantzal* provides another reason why the *korban* must be consumed on the first day. He explains that there is an essential difference between a *korban shlamim* and a *korban todah*. The decision to bring a *korban shlamim* is calculated. A person intellectually decides he wishes to come closer to *Hashem* and chooses the *korban shlamim* as his means. There however is no sense of urgency in having this wish fulfilled. The catalyst for bringing of a *korban todah* however is an awesome event resulting in an outburst of emotion driving one to thank *Hashem*. As is well known, such feelings quickly wane with time. Consequently, the *Torah* requires the person to consume the *korban*, to have this meal in large company, on the day of its slaughter and not a day later while the emotions are still bubbling.

We therefore find that the unique requirements of the *korban todah* are imposed so that the thanksgiving meal is given to a large audience, in a relaxed atmosphere, while the host is still “fired-up” and tells his story in all its detail all for the purpose of thanking *HaKadosh Baruch Hu* and making His greatness known.

*David Bankier*

<sup>1</sup>See the *Harchev Davar* inside to see how the *Netziv* explain the other verses that follow in a similar manner.

### Revision Questions

מנחות ר: יז – ח: יז

- How many sieves were used to sift: (יז: יז)
  - The barley for the *omer*?
  - The flour for the *shteí halechem*?
  - The flour for the *lechem ha'panim*?
- What constituted the *lachmei todah*? (יא: יז)
- How did the *lachmei miluim* and the *lachmei nazir* differ from the *lachmei todah*? (יז: בי)
- Considering the following case, in which cases are the *lachmei todah* sanctified and which case is debated: (יז: ג):
  - They were outside the *chomah* when the *korban todah* was slaughtered.
  - One of the *lachmei todah* had not crusted when the *korban todah* was slaughtered.
  - The *korban todah* was slaughtered with *machshevet pigul*.
  - The *korban todah* was slaughtered and found to be a *treifah*.
  - The *korban todah* was slaughtered and found to be a *ba'al mum*.
- What should be done with the *nechasim* that have be sanctified in a *kli* and the *korban* found to be *pasul*? (Provide two cases.) (יז: ד)
- Does a *vlad todah* require *lachmei todah*? (יז: ד)
- If someone makes the following declarations, from where should the *korban* and *lachmei todah* be brought: (יז: ה)
  - "I wish to bring a *korban todah*."
    - What is the source of this law? (יז: ה)
  - "I will bring a *todah* from *chulin* and its *lechem* from *ma'aser*."
  - "I will bring a *todah* from *ma'aser* and its *lechem* from *chulin*."
  - "I will bring both the *todah* and its *lechem* from *ma'aser*."
- Can one bring the flour from a *mincha* offering from outside Israel? (ח: יא)
- Considering the previous question, what if it was a communal offering? (ח: יא)
- How does one produce the finest flour? (ח: בי)
- On inspection, what two thing would invalidate the use of sifted flour? (ח: בי)
- Which place produced the best oil? (ח: ג)
- Oil produce from which four olives are invalid? (ח: ג)
- What were the first, second and third grade olive oils used for from the first, second and third crops of olives? (ח: ד)
- How did each of the grades from the different crops compare? (ח: ה)
- Which three types of wine are invalid? (ח: ו)

### Local Shiurim

**Sunday -Thursday**  
Between mincha & ma'ariv  
Mizrachi Shul

**Friday & Shabbat**  
10 minutes before mincha  
Mizrachi Shul

**Audio Shiurim on-line!**

- [613.org/mishnah.html](http://613.org/mishnah.html)
- [www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13 <sup>th</sup> July י' תמוז	14 <sup>th</sup> July י"א תמוז	15 <sup>th</sup> July י"ב תמוז	16 <sup>th</sup> July י"ג תמוז	17 <sup>th</sup> July י"ד תמוז	18 <sup>th</sup> July ט"ו תמוז	19 <sup>th</sup> July ט"ז תמוז
Menachot 9:1-2	Menachot 9:3-4	Menachot 9:5-6	Menachot 9:7-8	Menachot 9:9-10:1	Menachot 10:2-3	Menachot 10:4-5

