



OVERVIEW of the Daf

1) The author of the Mishnah (cont.)

The Gemara continues to cite the Baraisa that contains R' Meir's opinion to prove that the Mishnah reflects the opinion of R' Meir.

The Gemara explains the rationale behind R' Meir's opinion and the basis for R' Yehoshua's disagreement.

2) Chattas slaughtered with improper intent

If a chattas was slaughtered with intent for consumption outside of the proper time and it was nevertheless placed on the altar it does not have to be removed. If it was slaughtered with intent for consumption outside of its proper time and was placed on the altar Rava and Rabbah disagree whether it must be removed.

The Gemara explains the rationale behind each opinion.

The Gemara reports that Rabbah retracted his opinion in favor of Rava.

A second version of the Gemara's conclusion is recorded.

3) Clarifying the Mishnah

R' Pappa expresses surprise at the example presented in the Mishnah and the Gemara explains the rationale behind the Tanna's choice as an example.

4) **MISHNAH:** The Mishnah discusses what is done with libations if the animal that they accompany becomes unfit.

5) Sanctification of the libations

Zeiri rules that libations become sanctified upon the slaugh-

(Continued on page 2)

REVIEW and Remember

1. How does R' Eliezer explain the point of debate he has with R' Yehoshua?

2. At what point do the libations become sanctified?

3. Explain the principle לב בית דין מתנה עליהם.

4. What halacha is derived from the word יקריבנו?

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Distinctive INSIGHT

Does R' Elazar b. R' Shimon agree with his father's opinion?

אמר רבי ינאי לב בית דין מתנה עליהם אם הוצרכו הוצרכו ואם לאו יהו ליבנה אחר

When an olah or shelamim is brought as an offering, it is accompanied with flour and wine (נסכים). After the flour and wine have been consecrated in a service utensil, if the offering becomes disqualified, the nesachim may be used for another offering to be brought that same day. If there is no other offering available, the nesachim may become invalid as it sits overnight.

In the Gemara, Zeiri teaches that the nesachim only become consecrated with the offering's being slaughtered. The Gemara immediately notes that this seems inconsistent with the Mishnah, where the nesachim are consecrated in the service vessel even if the offering becomes invalid, presumably if the slaughtering is done in a disqualified manner. This would indicate that it is not the slaughtering of the offering that consecrates the nesachim.

The Gemara suggests that the Mishnah does not refute Zeiri. In its explanation, the Mishnah's authorship is attributed to R' Elazar b. R' Shimon who agrees with his father, R' Shimon.

The next ruling of the Mishnah is that nesachim which were designated for a particular offering may be used for a different offering instead, if the first offering becomes disqualified. The Gemara concludes that this is based upon the idea that the communal courts determine ("the heart of beis din") at the moment the nesachim become consecrated that if they cannot be used for the offering for which they are intended, they may be used for a different offering.

The Gemara then questions whether it is true that R' Elazar b. R' Shimon agrees with his father, R' Shimon, that "the heart of beis din" makes such determinations, because we find that R' Yochanan stated that R' Shimon does not agree with this rule. The case is where sheep purchased to be used for the daily tamid for the current year were left over as the year ended. At this point, all animals for the offerings of the next year are to be purchased from new funds. We are told that R' Shimon's opinion is that these leftover animals may not be redeemed while still alive. In other words, R' Shimon does not agree with the concept that the beis din's intent determines the status of these animals, and that the intent would have been that if they are going to be leftover their sanctity may be redeemed. Nevertheless, the Gemara concludes that R' Shimon agrees with the concept of "the heart of beis din," but in the case of the extra lambs we have an alternative of having the lambs graze until they develop a blemish, so we do not opt to redeem them while they are still unblemished. ■

HALACHAH Highlight

Reading the parsha of libations at night

If there is another animal it (the libations) should be brought together with it

Shulchan Aruch¹ writes that it is appropriate that one read the parshiyos related to the different korbanos on a daily basis. Mishnah Berurah² adds that after reading the parshiyos that relate to Olah, Shelamim and Todah one should also read the parsha of nesachim since animal korbanos are brought in conjunction with libations. Shulchan Aruch³ also writes that one should read the parshiyos of korbanos specifically during the day. Teshuvos Lev Chaim⁴ raises an interesting related question. If a person read the parsha of a korban shortly before sunset and did not have a chance to read the section of the libations before it became night, is he allowed to read the parsha of the libations at night? Is the parsha of libations the same as all other korban parshiyos that may not be read at night or perhaps it is not the same as the korban parshiyos and may be read at night?

His first step is to determine whether libations may be offered at night. The Gemara in Temurah (14a) teaches that libations brought with animal korbanos that were present when the animal was offered must be offered during the day but libations that are brought by themselves may be offered even at night. Moreover, our Gemara teaches that even libations brought in conjunction with an animal korban are not considered to be a part of the korban. The Gemara relates that if one brought libations with an animal and the animal became invalidated after it was slaughtered the libations may be used with another korban. This is in contrast with oil designated for use with a Mincha that may not be used with another Mincha. The reason for this distinction relates

אם יש זבח אחר יקריבו עמו

tering of the animal.

This ruling is unsuccessfully challenged.

6) Nesachim whose korban was invalidated

R' Yannai explains why nesachim whose korban was invalidated are used with another korban.

This explanation is unsuccessfully challenged.

It is suggested that Beis Din should stipulate that it should be able to revert back to a non-sacred status.

The reason this is not an option is explained.

This explanation is unsuccessfully challenged.

The premise that R' Shimon subscribes to the principle that Beis Din stipulates about things is unsuccessfully challenged.

7) MISHNAH: The Mishnah rules that in cases of surplus todos the extra todah is not accompanied by bread.

8) Clarifying the Mishnah

A Baraisa elaborates on the exposition referenced in the Mishnah.

R' Yochanan is cited as stating that if the surplus todah is offered before the todah it must be accompanied by bread.

R' Amram begins to analyze R' Yochanan's qualification. ■

1. שו"ע או"ח סי' א' סעי' ה'.

2. מ"ב שם סי"ק י"ד.

3. שו"ע שם סעי' ו'.

4. שו"ת לב חיים (פלאגין) ח"א סי' כ"ו. ■

to whether the additional ingredients are considered an essential part of the offering. Therefore, since even libations brought in conjunction with an animal korban are not inextricably linked to the korban it follows that one should be permitted to read the parsha of libations at night. He notes, however, that those who are stringent and do not read verses at night will avoid reading the parsha of libations at night since such a reading would be categorized as reading verses at night. ■

STORIES Off the Daf

The Wine Libations

"הנסכים שקדשו בכלי..."

Today's daf discusses nesachim.

Perhaps one of the most important contributions that the Baal Shem Tov made was the way he encouraged a suffering Jewish people in their emunah. He emphasized that the simple folk who cannot learn much are also a part of the chosen people. They too have a spiritual mission to fulfill.

During one of the many times that Rav Meir Arak, zt"l, met with the Imrei Emes, zt"l, of Gur, he asked the rebbe a question that was troubling him. "I do not under-

stand why our sages made a distinction between libations and other offerings. When it comes to other sacrifices, we find in Menachos 110 that anyone who learns the laws of chattas or asham is considered to have brought a chattas. Clearly the same is true regarding other sacrifices. And, presumably, this is also the case regarding the nesachim.

"Strangely, when the sages mention a person who wishes to bring nesachim they do not recommend studying the halachos.¹ Instead they say that one who wishes to pour libations on the altar should fill the throats of Torah scholars with wine. Why is this second point necessary?"

The Imrei Emes replied with typical brevity. "Our sages extract that learning the

halachos is likened to bringing the sacrifice, because the verse states that this is so. But that verse does not discuss nesachim..."

But on another occasion, he explained this differently. "Telling people that learning the halachos of sacrifices is likened to bringing a sacrifice is only helpful to those who can learn. What about the simple folk who are unable to delve into the complexities of kodoshim? It was for them that our sages said that one who supports Torah scholars by providing them with wine is considered to have poured nesachim on the altar. Doesn't a simple person need a way to draw near to Hashem while there is still no beis hamikdash?"² ■

1. יומא, דף עא

2. כמוצא שלל רב, ויקרא, ז' י"ב ■

