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**Mishna**

[Our *Mishna* compares the laws of sacrifices brought by an individual with the laws of communal offerings.]

There are laws that are applicable to the sacrifices of an individual which do not apply to communal offerings, and there are laws that are applicable to communal offerings which do not apply to the sacrifices of individuals.

The *Mishna* lists those laws that apply to individual sacrifices, but not to communal offerings:

	Individual Sacrifices	Communal Offerings
<b>Temurah</b>	Applicable	Not applicable
<b>Gender</b>	Male and Female	Male only
<b>Responsibility</b>	Responsible to bring the offering (even after its time has passed), and must bring the libations (wine and oil) later (even when they weren't brought with the korban).	Once the time has passed, they do not offer the korban or its libations; they must, however, bring the libations once the korban is offered.

The *Mishna* lists those laws that apply to communal offerings, but not to individual sacrifices: Communal offerings override *Shabbos* (they may be slaughtered and burned on the altar) and *tumah* (they may be offered even if the Kohanim are tamei with corpse *tumah*), but individual sacrifices do not override *Shabbos* and do not override *tumah*.

Rabbi Meir said: But the *Kohen Gadol's chavitin* (a *minchah* offering brought daily by the *Kohen Gadol*) and his bull offered on *Yom Kippur*, which are sacrifices of individuals, and yet they override the *Shabbos* and the laws of *tumah*!? Rather, the matter therefore depends on whether its time (to be offered) is fixed or not (regardless of whether it is an individual sacrifice or a communal offering). (14a)

**Temurah by**

**Individual and Communal Offerings**

The *Mishna* had stated that individual sacrifices can effect *temurah*.

The *Gemora* asks: But is this a general rule? Is there not the case of birds, which are a sacrifice of an individual, and yet they do not effect *temurah*?

The *Gemora* answers that the *Mishna* is only referring to animals (not birds).

The *Gemora* asks: But is there not the case of the offspring of a consecrated animal, which is a sacrifice of an individual, and yet does not effect *temurah*?

The *Gemora* answers: The *Mishna* is following the opinion of Rabbi Yehudah who maintains that the offspring of a consecrated animal can effect *temurah*.

The *Gemora* persists: But is there not the case of a *temurah* itself, which is a sacrifice of an individual, and yet we know that a *temurah* cannot effect another *temurah*?



The *Gemora* answers: The *Mishna* is only referring to the primary sacrifice (*the initial korban, not the temurah that comes from it*).

The *Gemora* notes: And now that you have arrived at this conclusion, you can even say that the *Mishna* will be in agreement with the opinion of the Rabbis (*who hold that the offspring of a consecrated animal cannot effect temurah*), for the *Mishna* is only referring to the primary sacrifice (*the initial korban, not the offspring that comes from it*). (14a)

### **Males and Females**

The *Mishna* had stated: Sacrifices of an individual are both males and females.

The *Gemora* asks: But is this a general rule? Is there not the case of an *olah*, which is a sacrifice of an individual and can only be a male and not a female?

The *Gemora* answers: There is the case of the *olah* of a bird, for it has been taught in a *braisa*: There is no requirement of flawlessness and masculinity regarding bird offerings (*for they can come both male and female*).

The *Gemora* asks: But is there not the case of a *chatas*, which is a sacrifice of an individual and is a female and not a male?

The *Gemora* answers: There is the goat offered by a prince (*a Nasi*), which is a male.

The *Gemora* persists: But is there not the case of an *asham*, which is a sacrifice of an individual and is a male and not a female?

The *Gemora* answers: The *Mishna* (*when it said that individual sacrifices are brought from male and female*) was referring to a sacrifice which can be brought equally as an individual sacrifice as well as a communal offering (*such as an olah*), whereas an *asham*, can be brought as an individual sacrifice but not as a communal offering.

Alternatively, you can answer that the *Mishna* does not say that all individual sacrifices come as males and females; It merely said that there are individual sacrifices that come as males and females, and these are a *shelamim*, for when one offers up a *shelamim*, it may be male and it may be female. (14a)

### **Responsibility for Offering and Libation**

The *Gemora* cites a *braisa* (*regarding responsibility for an offering and its libations*): It is written (*regarding the sacrifices offered on Yom Tov*): *Each days requirement on its day*. This teaches us that the *mussaf* offerings may be brought all day. '*On its day*' teaches us that if the day passed and the *mussaf* (*or any other offering that must be brought on a specific day*) was not offered, he is not responsible for them. One might have thought that one is not responsible for their libations although the sacrifice itself was offered up; the verse, however, states: *And their minchah offering and their libations*. This teaches us that their *minchah* and their *nesachim* may be offered at night and that their *minchah* and their *nesachim* may be offered even on the following day. Rish Lakish says: It is derived from the following verse: *Besides the Sabbaths of Hashem*. [*In a case where Shabbos was followed by a Festival and they forgot to offer the libations on Shabbos, they can be offered on the following day on the Festival.*]

The *Gemora* notes that both verses are necessary to teach us that these delayed libations may be offered at night (*and not only by day*), and also that they may be offered on the following day (*and not only on the night succeeding the day that it was forgotten*). The *Gemora* explains that we might have thought it may only be offered on the night succeeding that day, for regarding *kodashim*, the night follows the day (*for an offering which is to be eaten 'on the day' may be eaten the following night as well*).

The *Gemora* asks: But are libations offered by night? Surely it has been taught in a *braisa*: **Generally, all sacrifices offered on the altar are brought by day and not by night; this braisa**

**discusses some that may be offered even at night.]** I only know that parts of sacrifices that are normally brought at night, such as limbs and the fats of an *olah*, can be brought at night; they are put on the altar at sundown, and burn the entire night. How do we know that sacrifices that are normally put on the altar during the day, such as a *komeitz* (the scoopful of flour from the *minchah* offering that is burned on the altar), *levonah* (frankincense), and the *minchas nesachim* (a *minchah* brought together with the libations) may be put on the altar after sundown?

The *Gemora* interjects: What does the *braisa* mean? It starts off by saying these are brought during the day, and then says that they may be brought after sundown! Rather, it means that they can be put on the altar before sundown, and burn throughout the night.

The *braisa* continues: The verse, *this is the Torah of the olah* includes this practice (that they are offered up on the altar before sundown and they may stay there to be consumed all through the night).

Now, the *Gemora* concludes its question: In any case, we see that the libations are something which are offered by day!?

Rami bar Chama answers: There is no difficulty, for the first *braisa* refers to sanctification (that if one placed the libations in a sacred vessel at night, they are sanctified and cannot become *chullin*, and they are valid to be used the next day; other sacrificial parts become disqualified at dawn of the next morning), and the other *braisa* refers to offering them (for they must be placed on the altar during the day).

Rava asked him: If the libations indeed can become sanctified by night, they then can be offered by night! For it has been taught in a *braisa*: The general rule is that anything that is offered by day (such as a *minchah* offering, the blood of animal sacrifices, incense and frankincense) is sanctified by day. Any offering that is offered at night (which refers to the *minchah* of a libation that can even be brought at night, is sanctified at

night). Anything that is offered by day or by night is sanctified either by day or by night.

Rather, said Rav Yosef: Delete '*minchas nesachim*' from the *braisa* above (for they may be offered at night).

When Rav Dimi came up (from Bavel to Eretz Yisroel) he found Rabbi Yirmiyah sitting and saying in the name of Rabbi Yehoshua ben Levi: From where do we derive that libations which accompany a sacrifice (for once they are brought together with the offering, the slaughtering of the animal sanctifies the libations, and they become part of the sacrifice) can only be offered by day? The verse states: *And for your nesachim and for your shelamim offerings*; and we say: Just as a *shelamim* is offered by day, so too *nesachim* are offered by day.

Rav Dimi said: If I would find a messenger (that is going to Bavel), I would write a letter and send it to Rav Yosef. [I would write the following:] Do not delete *minchas nesachim* from the *braisa* (which listed it among the items that must be offered by day), and yet there is no contradiction, for we are dealing with *nesachim* which accompanied the sacrifice (and therefore they cannot be offered at night), whereas the other *braisa* was dealing with *nesachim* which were brought by themselves (and those could be offered at night).

The *Gemora* asks: And if he had found someone, could he have written such a letter? Didn't Rabbi Abba the son of Rabbi Chiya bar Abba report in the name of Rabbi Yochanan: Those who write the rulings of the Oral Torah (are punished) like those who burn the Torah (for these writings are not saved on Shabbos in case of a fire), and he who learns from them receives no reward.

We have also learned: Rabbi Yehudah bar Nachmeini, the *meturgaman* (one who said over the lectures) of Rish Lakish (to the public), taught: The verse states: *Write for yourself these words*. It also states: *For 'al pi' – 'by mouth' of these words*. How can we reconcile these verses? This teaches us that oral teachings cannot be written down, and verses that are written cannot be recited from memory. And in the school of Rabbi Yishmael, they taught: "*These*," means that these you should



write, but the orally transmitted laws should not be written down.

The *Gemora* answers: Perhaps the case is different regarding a new interpretation. This is apparent from the fact that Rabbi Yochanan and Rish Lakish used to carry and read books of *aggadah* (*homiletics*) on *Shabbos*. How could they do so? Isn't *aggadah* not allowed to be written down (*as the Oral law is technically not allowed to be written*)? They expounded as follows: It is written: *There is a time to do for Hashem; nullify your Torah*. They explained it as follows: It is better that one letter of the Torah should be uprooted than that the whole Torah should be forgotten. [*The reason they were allowed to do so it because it was becoming impossible for people to remember the Oral law without writing it down.*]

Rav Pappa said: Now that you say that *nesachim* which are brought by themselves are offered even by night, if *nesachim* happened to become available by night, we can consecrate them by night and offer them (*by night*).

Rav Yosef the son of Rav Shemayah said to Rav Pappa: There is a *braisa* which supports your ruling: The general rule is that anything that is offered by day is sanctified by day. Any offering that is offered at night (*and if nesachim brought by themselves can be brought at night, is may be sanctified at night as well*).

Rav Adda bar Ahavah said: And the rise of the morning dawn disqualifies the *nesachim* (*if they were sanctified by night but were not offered*) like the limbs (*of any animal offerings*). (14a – 14b)

## DAILY MASHAL

### *Night Follows the Day*

In the creation of the world, the Torah sets out (Bereishis 1:5) the formulation of the Jewish “day”, namely that the night comes first followed by its day, “Vayehi Erev Vayehi Boker”. Thus, *Shabbos* starts at sundown of Friday and ends when Saturday is over. The secular calendar has the day preceding the night. First it is Friday morning and then Friday night follows. What is the significance

behind this? Interestingly, there is one time in Jewish law that the night follows the day and that is in relation to sacrificial offerings. When someone brought a *Korban* in the *Beis Hamikdash*, he had a specific time limit in which the *Korban* had to be eaten. Some had one day and one night, others had two days and one night. In those cases, the night followed the day. What is this all about?

The *Chassam Sofer* sheds a beautiful insight based on all of the above. He says that as Jews we believe that this world is a means to earn our ultimate reward in the world to come. When a challenge arises for a Jew, he understands and believes with full *Emunah* that Hashem is testing him in order to make him great and to grant him the ultimate reward in the future. This Jewish outlook is represented by the fact that the night precedes the day. We believe that the challenge and darkness of this world (*Pesachim 2b*) which comes first is followed by the daylight, clarity and reward of the future world. This ideal is deeply expresses right at the beginning of the Torah by the fact that the day follows the night.

The secular view sees the day as coming before the night. For them the perspective is that this world is the only one of pleasure and enjoyment and that there is no future world of reward. They live life taking in pleasures and steeped in selfishness, thus self-fulfilling the prophecy and making their day one of light now (enjoyment as they see it) and disappointment and darkness in the future.

Why then is it that regarding the *Korbanos* the night follows the day? The answer, explains the *Chasam Sofer*, lies in the *Mishna* in *Avos* (4:17). There the *Mishna* explains that all pleasures of this world combined do not compare to a single pleasure of the World to Come. However, one moment of *Teshuva* and *Maasim Tovim* in this world can never be made up in the World of Reward and thus in that sense, this world is invaluable.

When someone brought a *Korban*, he or she was seeking and expressing ultimate closeness to Hashem. One left the *Beis Hamikdash* inspired and uplifted. The moment was priceless and unmatched. Thus, in that aspect it was represented by the fact that day preceded the night. The *Teshuva* and *Maasim Tovim* of this world was the epitome of greatness and so much more than anything to follow, even the Future World (night).

We start the Torah by expressing the beauty of life and the opportunity for one to see how all of his efforts bring to the ultimate light of enjoyment.