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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Mishna

One may not offer one *log* (of wine as an independent donation to the Altar), two, or five, but one may offer three, four, six, or anything above six. [He can only bring an amount that is equal to the amount of a wine libation that accompanies an animal offering; he may also offer an amount that can be offered through the combination of two such libations.] (104a)

Fixed Amount or Not?

The *Gemora* inquires: Is the amount of wine for the libations fixed or not? [When one vows to bring a certain amount of *lugin* of wine for a libation offering, must he bring that entire amount as one offering, or may he bring part of it?] The *Gemora* explains the circumstances of the case: one vowed to bring five *lugin* of wine. If you say that the wine of the libations is not fixed, then four *lugin* can be separated and offered, since that is the usual amount offered with a ram, and the remaining *log* would be for a communal donation; but if you say that it is fixed, then these five *lugin* may not be offered until he adds (one *log*) to them (so that there are six). What is the law?

Abaye said: Come and hear from the following *Mishna*: There were six collection chests (in the Temple) for voluntary (communal) offerings. And they represented (the following six ways that money could end up being used for these offerings):

1. the surplus of the *chatas* offering (by designating money for the offering, and at the end, there was extra money)
2. the surplus of the *asham* offering
3. the surplus of the *asham* offering of the *nazir*
4. the surplus of the *asham* offering of the *metzora*
5. the surplus of the bird offerings
6. the surplus of the sinner’s *minchah* offering

Now if it were so (that the wine of the libations is not fixed), then another collection chest should have been prepared for the surplus of the libations (for the extra *log* would be sold and used for a communal donation)!?

The *Gemora* answers: Those were used for voluntary communal offerings (and are not so common; they therefore needed to be put away in chests until they would be used); whereas these were quite frequent (for many offerings need libations), and the surplus of the libations of one man could be joined to that of another and could then be offered (so therefore there was no need for a special chest for them).

Rava said: Come and hear from the following *braisa*: Citizen. This teaches us that a man may offer wine for a Libation (even without an offering). How much does he bring? Three *lugin*. How do we know that if he wishes to bring more, he may do so? It is because it is written: *it shall be*. You might think that he may even bring less, the verse therefore states: *like so*. Now what is meant by ‘bringing more’? Shall I say that it means the bringing of four or six *lugin*? But what is different about three *lugin* (that they are permitted, but not four or six)? Surely (three is valid) because that amount is

proper for a lamb! Then similarly four and six *lugin* are proper for a ram and a bull respectively! It therefore must be referring to the bringing of five *lugin* (that four are offered, and the remaining one *log* is left to be used for the communal offerings), thus proving that the wine for the libations is not fixed. This indeed proves it.

Rav Ashi asked: But we have not learned like that in our *Mishna*, for it stated: One may not offer one *log*, two, or five. Now here five is similar to two; just as two *lugin* are not fit at all, so too five are not fit at all (and we must wait for another *log*)!?

The *Gemora* answers: Perhaps this is not a proof, for each follows their own rule. [Two cannot be brought at all, but when five are brought, four can be offered and the fifth will be used for a communal offering.]

Abaye said: If you hold that the wine for the libations is not fixed, then it is not fixed (and the following inquiry will not be relevant); but if you maintain that it is fixed, then it is clear to me as to the law with regard to any number of *lugin* up to ten, but what about eleven? How am I to regard it? Shall I say that the man intended to offer the libations of two bulls, and therefore these may not be offered until he adds to it (one more *log*, for each bull requires six *lugin*)? Or perhaps he intended to bring the libations of two rams and one lamb? Do we say that he meant to bring the libations corresponding to two animals of one kind and one of the other, or not? The question remains unresolved. (104a – 104b)

Mishna

One may donate wine, but not oil; these are the words of Rabbi Akiva. Rabbi Tarfon says: One may also donate oil. Rabbi Tarfon explains his ruling: Just as we find that wine is offered as an obligation (when it accompanies an offering), and it is brought as a donated offering (by itself), so too oil

which is offered as an obligation (when it accompanies an offering), may be offered as a donated offering (by itself). Rabbi Akiva said to him: The logic is not correct, for if you say so of wine (that it can be donated by itself), it is because it is offered by itself even when offered as an obligation; can the same be said regarding oil, which is not offered by itself when offered as an obligation?

Two people may not jointly offer one *issaron*, but they may jointly offer an *olah* offering or a *shelamim*, and of birds - even a single bird. (104b)

Minchah Offerings

Rava said: From the opinions of both we may infer that a man can donate a *minchah* offering of libations (flour, oil and wine) every day (even without being accompanied by an animal sacrifice).

The *Gemora* asks: But is not this obvious?

The *Gemora* answers: I might have thought that in regard to the donated *minchah* offerings, the Torah has specified five types and no more; we are therefore taught that that is so only where the type of *minchah* was not expressed, but where it was explicitly stated, then it was so stated.

The *Mishna* had stated: Two people may not jointly offer one *issaron*.

The *Gemora* explains the reason for this: It is written in connection with the *minchah* offering the word 'nefesh' (which teaches us that only a single 'soul' may offer a *minchah*).

The *Gemora* cites a supporting *braisa*: Rebbe said: It is written: who will bring his offering for any of their vows, or any of their free-will offerings, which they bring to Hashem. This teaches us that every offering may be brought jointly,

and the verse excluded only the *minchah*, in connection with which the expression '*nefesh*' is used.

Rabbi Yitzchak said: Why is the *minchah* offering distinguished in that the expression '*nefesh*' is used by it? It is because the Holy One, Blessed be He, said: Who is it that usually brings a *minchah*? It is the poor man. I consider it as though he had offered his own soul to Me.

Rabbi Yitzchak said: Why is the *minchah* offering distinguished in that five types of oil dishes are stated in connection with it? This can be analogous to the case of a king of flesh and blood whose friend had prepared a feast for him. As the king knew that his friend was poor, he said to him, "Prepare flour for me in five kinds of oil dishes, so that I will derive pleasure from you." (104b)

WE SHALL RETURN TO YOU,
HAMENACHOS VAHANESACHIM

Mishna

If a man said, "I accept upon myself to bring an *issaron*," he must bring one *issaron*. If he said, "*issarons*," he must bring two *issarons*.

If he said, "I specified a certain number of *issarons*, but I do not recall what number I specified," he must bring sixty *issarons*.

If he said, "I accept upon myself to bring a *minchah* offering," he may bring whichever kind he chooses. [*Either one of fine flour, machavas, marcheshes, loaves or wafers.*] Rabbi Yehudah says: He must bring one of fine flour, for that is the distinctive one among the *minchah* offerings.

If he said, "I accept upon myself to bring a *minchah*," or, "a type of *minchah*," he must bring one *minchah*. If he said, "*minchah* offerings," or, "a type of *minchah* offerings," he must bring two *minchah* offerings (*of one type*).

If he said, "I specified (*a certain type*), but I do not recall what type I specified," he must bring all five types.

If he said, "I specified a *minchah* offering of a certain number of *issarons*, but I do not recall what number I specified," he must bring (*a minchah of*) sixty *issarons*. Rebbe, however, says: He must bring *minchah* offerings of every number of *issarons* from one to sixty. (104b)

DAILY MASHAL

He will Bring His *Minchah* with His Soul

Anything that comes about with great effort is described as costing a person's soul. A person does not take much trouble to bring an animal sacrifice. At most, he must hunt it down. However, a *minchah*, consisting of fine flour, is the result of much hard, physical work and even the oil doesn't come by itself: one must climb the tree, pick the olives and crush them for the desired result. Therefore about a *minchah* we are told "a soul that will offer" (Vayikra 2:1) as he brings his sacrifice with his soul (*Oznayim LaTorah, ibid*).