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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

The Mishnah had stated: [If a man said,] “I take upon myself to offer gold,” he may not bring less than a golden dinar.

It was taught: Rabbi Eliezer ben Yaakov said: He may not bring less than a small copper hook.

The Gemora asks: Perhaps he meant a bar [of gold]!

The Gemora asks: What is it fit for?

Rabbi Elozar said: [We must suppose that] he said [gold] coin.

Abaye said: With it one could trim the wicks and cleanse the lamps.

The Gemora asks: Perhaps he meant small gold coins!

Of iron it was taught: Others say: He may not bring less than a ‘scarecrow.’ And how much is that? Rav Yosef said: One cubit square.

Rav Pappa said: Small gold coin is not usually made.

The Mishnah had stated: If ‘silver,’ he must not bring less than a silver dinar.

Some report it as follows: He may not bring less than one cubit square. What is it fit for? Rav Yosef said: For a scarecrow.

The Gemora asks: Perhaps he meant a bar [of silver]!

MISHNAH: [If a man said,] “I take upon myself to offer wine,” he may not bring less than three log. If ‘oil,’ he may not bring less than one log; but Rebbe says: not less than three logs. [If he said,] “I specified [how much I would offer] but I do not know what quantity I specified,” he must bring that quantity which is the most that is brought on any one day.

Rabbi Elozar said: [We must suppose that] he said [silver] coin.

The Gemora asks: Then perhaps he meant small silver coin!

Rav Sheishes said: It must be that in this place small silver coin was not current.

GEMARA: Our Rabbis taught: Native [‘ezrach’]: this teaches us that a man may offer wine as a freewill-offering. How much [must he bring]? Three logs. And from where do we know that if he desired to bring more

The Mishnah had stated: If ‘copper,’ he may not bring less than the value of a silver ma’ah.

he may do so? Because the text states: Shall be. We might suppose that he may bring less, the text therefore states: After this manner.

If 'oil', he may not bring less than one log; but Rebbe says: not less than three logs.

On what principle do they differ? — The scholars suggested to Rav Pappa: They differ as to whether we say: 'Derive from it and again from it'. Or 'Derive from it and establish it in its own place'. The Rabbis are of the opinion that we say, 'Derive from it and again from it'. Thus ['derive from it']: as one may offer a minchah as a freewill-offering, so one may offer oil; and 'again from it': as the minchah needs but one log [of oil], so the offering of oil needs but one log. Rebbe, however, is of the opinion that we say, 'Derive from it and establish it in its own place'. Thus: as one may offer a minchah as a freewill-offering, so one may offer oil as a freewill-offering; and 'establish it in its own place': it shall be like the libations [of wine]: as the libations [of wine] require three logs, so the offering of oil requires three logs.

Thereupon Rav Pappa said to them: If Rebbe derived it from the minchah [he would certainly have said that the minimum quantity was one log], for all are of the opinion that we say, 'Derive from it and again from it'. The fact is, however, that Rebbe derived it from the expression 'Native'.¹

¹ And just as it was derived from this expression that wine may be offered by itself as a freewill-offering, Rebbe also derives from there that oil may similarly be offered as a freewill-offering. Accordingly wine and oil are to be on a par, and as wine requires a minimum of three logs so it is with oil too.

Rav Huna son of Rav Nassan said to Rav Pappa: How can you say so? Behold it has been taught in a braisa: Offering: this teaches us that a man may offer oil as a freewill-offering. And how much [must he bring]? Three logs. Now whom have you heard say, Three logs. It is only Rebbe; and yet he derives it from the expression 'offering'!

He replied: If it was taught, it was taught.

The Mishnah had stated: [If he said,] "I specified [how much I would offer] but I do not know what quantity I specified," he must bring that quantity which is the most that is brought on any one day.

A Tanna taught: Like the first day of Sukkos when it falls on a Shabbos.²

MISHNAH. [If a man said,] "I take upon myself to offer an olah-offering, he must bring a lamb. Rabbi Elozar ben Azariah said: [He may bring] a turtle-dove or a young pigeon. [If he said,] "I specified from cattle but I do not know what it was I specified," he must bring a bull and a male calf. [If he said, "I specified] from animals but I do not know what it was I specified," he must bring a bull, a male calf, a ram, a he-goat, a kid and a male lamb. [If he said,] "I specified [some kind] but I do not know what it was I specified," he must add to these a turtle-dove and a young pigeon.

² On this day were offered thirteen bulls, two rams, and eighteen lambs, and as for each bull were required six logs of wine and of oil, for each ram four logs; and for each lamb three logs, the total number of logs of wine, and similarly of oil, offered on this day was 140.

[If a man said,] “I take upon myself to offer a todah offering or a shelamim offering,” he must bring a lamb. [If he said,] “I specified (a todah or shelamim) from cattle but I do not know what it was I specified,” he must bring a bull and a cow, a male calf and a female calf. [If he said, I specified a todah or shelamim] from animals but I do not know what it was I specified,” he must bring a bull and a cow, a male calf and a female calf, a ram and a ewe, a he-goat and a she-goat, a male kid and a female kid, a male lamb and a female lamb.

[If a man said,] “I take upon myself to offer an ox,” he must bring one with its libations to the value of a maneh. If ‘a calf’, he must bring one with its libations to the value of five sela's. If ‘a ram’, he must bring one with its libations to the value of two sela's. If ‘a lamb’, he must bring one with its libations to the value of one sela.

If he said ‘an ox valued at one maneh’, he must bring one worth a maneh apart from its libations. If ‘a calf valued at five sela's’, he must bring one worth five sela's apart from its libations. If ‘a ram valued at two sela's’, he must bring one worth two sela's apart from its libations. And if ‘a lamb valued at one sela’, he must bring one worth one sela apart from its libations.

[If he said, “I take upon myself to offer] an ox valued at a maneh” and he brought two together worth a maneh, he has not fulfilled his obligation, even if one was worth a maneh less one dinar and the other also was worth a maneh less one dinar. [If he said] ‘a black one’ and he brought a white one, or ‘a white one’ and he brought a

black one, or ‘a large one’ and he brought a small one, he has not fulfilled his obligation. [If he said] ‘a small one’ and he brought a large one, he has fulfilled his obligation; but Rebbe says: he has not fulfilled his obligation.

GEMARA: They do not differ, for each rules according to the custom of his place.³

Our Rabbis taught: [If a man said,] “I take upon myself to offer an olah offering valued at a sela for the altar,” he must bring a lamb, for there is nothing else valued at a sela offered upon the altar except a lamb. [If he said,] “I specified [an offering valued at a sela] but I do not know what it was I specified,” he must bring every kind of offering valued at a sela that is offered upon the altar.

The Mishnah had stated: [If he said,] “I specified from cattle but I do not know what it was I specified,” he must bring a bull and a male calf.

The Gemora asks: But why? Let him bring a bull, for in any event [that should fulfill his obligation]!⁴

The Gemora answers: This represents Rebbe's view, who maintains that [if a man offered to bring] a small animal and he brought a large one he has not fulfilled his obligation.

The Gemora asks: If it is Rebbe's view here, then read the last clause: [If he said, “I take upon myself to offer] an ox valued at a maneh” and he brought two together

³ Both agree that the cheapest should be offered, but in the place where the Tanna Kamma lived lambs were cheaper than pigeons, whereas in the town where R' Elozar ben Azariah lived the reverse was the case.

⁴ For even if he offered to bring a male calf, the offering of a bull which is larger would surely fulfill his obligation!

worth a maneh, he has not fulfilled his obligation, even if one was worth a maneh less one dinar and the other also was worth a maneh less one dinar. [If he said] ‘a black one’ and he brought a white one, or ‘a white one’ and he brought a black one, or ‘a large one’ and he brought a small one, he has not fulfilled his obligation. [If he said] ‘a small one’ and he brought a large one, he has fulfilled his obligation; but Rebbe says: he has not fulfilled his obligation. It will then be that the first and last clauses represent Rebbe's view while the middle clause represent the view of the Rabbis!?

The Gemora answers: That is so, the first and last clauses represent Rebbe's view while the middle clause represent the view of the Rabbis; and [the Tanna of the Mishnah] wished to tell us that this ruling [in the first part of the Mishnah] is really a matter of dispute between Rebbe and the Rabbis.

DAILY MASHAL

“And a soul who brings a meal-offering unto HaShem, his offering shall be of fine flour...” (Leviticus 2:1) The Torah’s choice of words here is very telling. It does not write a “man” who brings a meal-offering, but rather, a “soul.” From here, Chazal understand that we are talking about a poor man who cannot afford to bring an animal. All he can afford is the less expensive korban mincha. While he doesn’t bring a large offering, he brings his soul, his spirit, his very being, and that is the most desirable offering one can bring.

The Baal HaTurim underscores the fact that we’re dealing with someone who does not have much. Regarding an animal sacrifice the Torah says it is offered “Lifnei HaShem,” before God. Regarding a bird or meal-

offering, however, it says it was brought to Aharon and his sons. This is because people who could not afford an animal would not make a public show of their offering and would surreptitiously bring it to the Kohanim. They were embarrassed so they hid what they were doing.

Despite this, the Torah mentions Aharon, to teach us that the Kohen Gadol, as great as he was, should never despise a cheaper offering if that’s all the person could afford. He had to appreciate what the person did because he was doing it with all his heart and soul. That is why the Torah specifically demands that when a person brings a meal-offering it must be from the finest flour. It is to remind the person that HaShem isn’t looking for the fattened animals, but for the heart bursting with the desire to serve Him. Were he to use inferior ingredients for his korban, the fellow might feel even more downtrodden and sad. Therefore, we do not allow him to wallow in self-doubt but rather assure him his donation is worthy by requiring it to be the best possible form of meal-offering.