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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

Libations

The *Gemora* notes that the *braisa* needed to teach that a *todah* offering requires libations even though it is also a sacrifice, for I might have thought that since it requires breads, it should not require libations; the verse teaches us otherwise. Perhaps it is different than the *nazir's* ram which also requires libations even though there is a requirement of breads, for by the *nazir*, there are only two types of bread and by a *todah* there are four.

The *Gemora* explains that if the Torah would not have written '*olah*,' I might have thought that the verses should be expounded using the generalization, specification, generalization method, which would say that libations are only required by an offering which is not brought to atone for a sin. This would exclude a *chatas* and an *asham*, but it would include a *bechor*, *ma'aser* and *pesach*. '*Olah*' teaches us otherwise (*that only voluntary offerings require libations*). The generalization, specification does teach us that only offerings which one was not already obligated to bring requires libations. This would exclude the offspring of a sacrifice, a *temurah* (a substitute animal), an *olah* that comes from the excess, an *asham* that was designated to grazing and any sacrifice that was slaughtered not for its own sake.

The *Gemora* notes that the expression "*or*" in the verse '*a vow or a donation*' teaches us that either a vow or a donation requires libations (*and it is not necessary to have both*). According to Rabbi Yonasan (that generally, when the Torah lists two items, it means either one, unless they are explicitly joined by the word "*together*") I might have thought that if one brings a vow and a donation, it would be sufficient for him to bring libations for only one of them; the Torah informs us otherwise.

The *Gemora* notes that the expression "*or*" in the verse '*or on your festivals*' teaches us that separate libations are necessary even where one brings an *olah* and a *shelamim* for a vow, or an *olah* and a *shelamim* for a donation. We might have thought that it should be regarded as one vow or one donation; the Torah informs us otherwise.

The *Gemora* notes that the expression "*or*" in the verse '*when you make a young bull an olah or a sacrifice*' teaches us that separate libations are necessary even where one brings two *olos* – one as a vow and one as a donation, or two *shelamims* – one as a vow and one as a donation. We might have thought that it should be regarded as one *olah* or one *shelamim*; the Torah informs us otherwise.

The *Gemora* notes that the expression "*or*" in the verse '*by expressing a vow or a shelamim*' teaches us that

separate libations are necessary even where one brings two *olah* – both as vows or both as donations, or two *shelamims* – both as vows or both as donations. We might have thought that it should be regarded as one *olah* and one vow; the Torah informs us otherwise.

The *Mishna* had stated: the *chatas* and *asham* of the *metzora* require libations.

The *Gemora* cites a *braisa* which provides the Scriptural source for this.

The *braisa* had derived from the word ‘*sacrifice*’ that the *chatas* and *asham* of the *metzora* require libations.

The *Gemora* asks: Perhaps it includes the *chatas* and *asham* of a *nazir*!?

The *Gemora* answers that there is a *braisa* regarding a *nazir* that teaches us otherwise. The *shelamim* ram of a *nazir* was included in other rams (as far as the libations requirement), and it left the group to teach us that only offerings similar to it require libations. Only offerings that come as a vow or donation require libations; this excludes a *chatas* and an *asham*.

The *braisa* had derived from the word ‘*olahe*’ that the *olah* of the *metzora* require libations.

The *Gemora* asks: Perhaps it includes the *olah* of a woman who gave birth!?

Abaye answers: There is a *braisa* which derives from the word ‘lamb’ to include the *olah* offering of a woman who has given birth.

Ravina answers that by the fact that this verse contains three inclusionary terms, this proves that the Torah is referring to a *metzora* (who brings three sacrifices as part of his purification process).

Rav Sheishes notes that ‘for a ram’ teaches us that Aaron’s ram (brought on Yom Kippur) requires libations. A special verse is necessary for it is a ram of an individual, and it has a fixed time; this is unlike the others.

The *Gemora* notes that ‘or for a ram’ includes the *palgas* for the libations requirement. [During the first twelve months of the life of a male sheep, it is known as a lamb. After thirteen months, it is called a ram. During the thirteenth month, it is called a *palgas*.]

The *Gemora* asks: This is understandable according to Rabbi Yochanan who holds that it is a distinct entity, for we have learned in a *Mishna*: If a man (who vowed to bring a lamb or a ram for his sacrifice) offered a *palgas*, he must bring for it the libations as for a ram, but he does not discharge the obligation of his sacrifice. He obviously needs the term ‘or for a ram’ to include the *palgas*. But according to Bar Padda who holds that he must bring for it libations as for a ram and account for the various possibilities, for it is a case of a doubt, would a verse be required in order to include a case of a doubt?

The *Gemora* concludes that this is obviously a difficulty according to Bar Padda.

The *Gemora* notes the necessity of the expression ‘for each bull.’ It is to teach us that although the Torah has distinguished between the libations of a ram and the



libations of a lamb (*in their amount*), there is no distinction between the libations of a bull and those of a calf.

The *Gemora* notes further the necessity of the expression '*for the one ram.*' It is to teach us that although the Torah has distinguished between the libations of a sheep in its first year and the libations of one in its second year (*in their amount*), there is no distinction between the libations of a sheep in its second year and those of a sheep in its third year.

The *Gemora* notes further the necessity of the expression '*or for the kid among the lambs.*' It is to teach us that although the Torah has distinguished between the libations of a lamb (*a male sheep in its first year*) and the libations of a ram (*one in its second year*), there is no distinction between the libations of a female lamb and those of a ewe (*a female ram in its second year*).

The *Gemora* notes further the necessity of the expression '*or for the kid among the goats.*' It is to teach us that although the Torah has distinguished between the libations of a lamb (*a male sheep in its first year*) and the libations of a ram (*one in its second year*), there is no distinction between the libations of a kid (*young goat*) and those of an old goat.

Rav Pappa said: Rava once tested us with the following question: How much wine is necessary for a ewe? And I answered him from a *Mishna*: The seal inscribed with 'kid' signified libations for offerings of the flock, whether adult or young, male or female, except for adult rams. [*Evidently the distinction is only regarding male sheep, not female sheep.*] (91a – 92a)

DAILY MASHAL

A businessman who had once studied in the illustrious Volozhin yeshiva brought his son to learn in Volozhin. The father told the Rosh Yeshiva, the Netziv, "Please educate my son so that he will be an honest and upright Jew who will be kovei'a itim (make fixed times each day to study Torah)." The Netziv replied, "You're making a mistake. When your father brought you to Volozhin, he said that his goal was that you should become a talmid chacham (Torah scholar), and you turned out to be an honest Jew who is kovei'a itim, but if you start out aspiring only that your son should become a kovei'a itim, who knows what he'll actually become?"

In light of the Netziv's lesson to his former student, Rav Nissan Kaplan explains that when it comes to educating our children, we have to aim for the stars and bring them up with lofty goals and aspirations. Therefore, when the Torah is addressing a woman who has just given birth, it specifically emphasizes this concept by hinting to her that although on a practical level she must begin by offering a Korban Chatas, in her mind she must remain focused on the big picture and the ultimate goal: the close relationship with Hashem created by the Korban Olah.