

OVERVIEW of the Daf

1) The tum'ah of blood from a neveilah (cont.)

The Gemara gives a final ruling on whether the blood of a neveilah transmits tum'ah.

2) **MISHNAH:** The Mishnah discusses how many log of wine one may donate.

3) Nesachim

The Gemara inquires whether there is a fixed amount for nesachim or not.

The Gemara further clarifies the question.

Abaye makes an unsuccessful attempt to resolve this inquiry.

Rava successfully proves that there is no set amount for nesachim.

R' Ashi unsuccessfully challenges this conclusion.

Abaye asks a related question that remains unresolved.

4) **MISHNAH:** R' Akiva and R' Tarfon disagree whether one may donate oil by itself. The Mishnah concludes with a list of which korbanos may be brought by partners and which may not.

5) Nesachim

Rava notes that according to both opinions in the Mishnah, one may donate nesachim every day.

The novelty of this ruling is explained.

6) Partnerships

The reason a minchah may not be brought in partnership but an animal or bird korban may is explained.

A Baraisa is cited that supports this explanation.

R' Yitzchok relates another teaching from the verse cited in the Baraisa and then a teaching related to korbanos.

הדרן עלך המנחות והנסכים

7) **MISHNAH:** The Mishnah teaches the halachos in six different instances where a person's vow requires interpretation.

8) Clarifying the Mishnah

The novelty of the Mishnah's first case is explained.

Chizkiya and R' Yochanan disagree whether the Mishnah's second ruling could be reconciled with a related ruling of Rebbi.

A Baraisa explains why, according to R' Yehudah, a vow to bring a Mincha requires one to use fine flour.

The Gemara begins to mount a challenge to this explanation. ■

Distinctive INSIGHT

The precious offering of the poor

אמר הקב"ה מי דרכו להביא מנחה? עני. מעלה אני עליו כאילו הקריב נפשו לפני

The word "soul" is not used in reference to any voluntary offerings except for the meal-offering. Yet, here, the verse (Vayikra 2:1) begins, "And when a soul will bring a meal-offering..." Whose practice is it to dedicate a meal-offering? It is the poor person. The Holy One, blessed is He, said: "Although the poor man's offering is modest, I consider it as if he offered his soul."

Often, a person realizes that his observance of mitzvos is less efficient than he is capable of doing. Yet, he rationalizes by considering others and how they seem to be even lazier than he. He therefore feels comfortable in his being lackadaisical, for, after all, other people are even more irresponsible than he is. Referring to this attitude, the Chofetz Chaim presented the following parable.

Two students sat in the same class. They heard the same lectures from their rebbe, and they each tried to record notes to summarize the lessons. After a week, the rebbe announced that an exam on the material would be given.

One student, who was quite bright, relied upon his memory and he exerted minimal effort in studying, but he managed to score a relatively high grade. The other student had a weaker ability. Despite great efforts in preparing, he scored quite low.

Surprisingly, the rebbe called the stronger student to his classroom after grading the tests, and he rebuked him. The rebbe expressed his disappointment in the score that he had earned, even though it was a relatively high grade, and he pointed out how that with a consistent effort, the student was certainly capable of achieving much more. The boy defended himself and pointed out that the weaker boy had scored even

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REVIEW and Remember

1. What number of *lugin* of oil may one not donate?

2. Explain the question יש קבע לנסכים או אין קבע לנסכים.

3. What is the point of dispute between R' Akiva and R' Tarfon?

4. What is the point of dispute between Tanna Kamma and R' Yehudah?

HALACHAH Highlight

What is the duration of an unspecified exemption from taxes?

עשרונות יביא שני עשרונים

[If a man vows to bring] esronos he must bring two esronos

The Mishnah teaches that when a person vows to bring a mincha and doesn't specify how many esronos he will offer we interpret his statement to mean the smallest quantity possible. Therefore, if he vowed to offer esronos he must offer two esronos since the smallest plural number is two. Poskim discuss whether this principle could be applied to other areas of halacha as well.

There was once a fellow who paid taxes in one city and was legally obligated to pay taxes in another town as well. He approached the leaders of the second town to exempt (מוחל) him from their tax and they agreed. The agreement was not confirmed with a kinyan and they did not specify the period of time that he would be exempt from paying the tax. The village trustees wanted to know whether they could interpret their agreement to be applicable for only a short period of time and thus resume collecting from him taxes after a short period of time, or whether their agreement should be understood as an agreement to exempt him from taxes for a longer period of time. Rosh¹ answered by noting that the fellow in question is obligated to pay taxes and is seeking to exempt himself with a claim that he is exempt. This places the burden of proof on him to demonstrate that he is indeed exempt. The fact that he was exempted from the tax is comparable to the village giving him a gift, and anytime a person was not clear regarding how much he agreed to gift his friend it is interpreted to be the

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lower. The rebbe refused to accept his excuses, and he demanded that the strong student produce an effort commensurate with his abilities.

It is obvious that the excuse of the more capable student was without merit. It is clear that each person has his own talents and abilities, and, at least in spiritual matters, every individual must work and produce to meet his own potential. Some people are blessed with greater intellect, while others are emotionally charged and motivated to action. Every person is expected to achieve the maximum that he is capable of attaining.

The offerings in the Mishkan also reflected this theme. There were situations where a poor person could fulfill his obligations by bringing flour to expiate his sins, while a person with greater material wealth had to bring a sheep. And if, instead, the wealthier person would bring flour, he did not fulfill his obligation. Accordingly, a person who has been granted a mind which is more talented and can grasp ideas more quickly and with more depth cannot fulfill his role by simply accomplishing Torah and mitzvos at the same minimal rate at which his neighbor does. ■

smallest amount possible. So, too, in this case the town's agreement to exempt him from the tax will be interpreted as referring to the smallest period of time possible. Rosh's ruling was codified by Rema² when he ruled that if a community exempted someone from paying their tax without specifying the duration of that exemption, the exemption is understood to be an agreement only for one year. ■

1. שו"ת הרא"ש כלל ו' סי' י"ט.

2. רמ"א חו"מ סי' קס"ג סעי' ו'.

STORIES Off the Daf

The King's Special Meal

עשה לי מהך חמשה מיני טגון כדי שאהנה ממך

The Ben Ish Chai, zt"l, explains the parable brought at the end of today's daf with a parable of his own. "In Menachos 104 we find a story that explains why there are five types of minchos nedavah with oil: The king's friend prepared a meal for him. Since the king knew his friend was poor he requested that he make him five kinds of fried foods so that the meal should be pleasing.

"We can understand this with another parable. A certain great king visited a large city in his kingdom. In the city were many

noblemen and wealthy people, all of whom hoped to host the king for his first meal in their city. Obviously such wealthy people offered to prepare a banquet that would literally be fit for a king. But the king wished to go to his friend who was a poor shepherd and could never afford a repast approaching what is fitting for the king. If the king refuses the noblemen and wealthy to go to his poor friend, they can protest that eating such simple food is not honorable for the king.

"When it comes time for a meal and the greatest citizens are vying for his company—each with a feast prepared in case the king acquiesces to him—the king explains that he cannot eat any heavy food at all. 'I am not feeling so well and must have a repast composed solely of light foods. I

need sheep's milk, yogurt, light cheese, butter and similar fare. Since the place where I will find these foods freshest is at a shepherd's abode, I will take my meal with my poor friend."

The Ben Ish Chai explained the connection to our daf. "The same is true regarding minchos nedavah with oil. The Torah specifically mentions this so that the poor man's offering will be as distinguished as the wealthy man's. The Torah mentions these simple sacrifices to teach that these are important. Like the king in the parable above, God mentions these because the poor who bring them fulfill the dictum: רצונו של אדם זהו כבודו — doing a person's will is how one honors him."¹ ■

1. בן יהוידע, מנחות ק"ד ■