

OVERVIEW of the Daf

1) Nesachim (cont.)

The exchange between R' Yoshaya and R' Yonason regarding their respective expositions is recorded.

The reason the Baraisa needed a special exposition to teach that a todah requires libations is explained.

The reason the Torah mentioned olah explicitly is explained.

This explanation is unsuccessfully challenged.

The Gemara proceeds to explain the necessity for different phrases in the cited verse.

R' Yoshaya explains the significance of two phrases.

2) Chattas and asham of a metzora

A Baraisa is cited that proves that the chattas and asham of a metzora require nesachim.

The reason a separate exposition is needed for the chattas and the asham is explained.

Two of the expositions of the Baraisa are explained.

3) Nesachim

The reason the parsha of nesachim had to specify that rams require nesachim is explained.

Unsuccessful challenges to this exposition are recorded.

The necessity for the word "או" in the phrase "או לאיל" is explained.

Additional phrases from another verse regarding nesachim are explained. ■

REVIEW and Remember

1. Why did the Torah state **נדר או נדבה**?
2. What is the source that the chattas and asham of the metzora require nesachim?
3. How did the author of the Baraisa know that the term **זבח** referred to the chattas of a metzora?
4. What is a **פלגס**?

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Rivka

Distinctive INSIGHT

Nesachim to accompany the ram of Aharon on Yom Kippur

אילו של אהרן בממועדיכם נפקא

The Baraisa analyzes the verses from Bemidbar (15:2-14) from which we learn which offerings require nesachim and which do not. The phrase (v. 6) "או לאיל" -for the ram" seems unnecessary, because we have already been taught that a ram requires two issaron for its minchah. Rav Sheishes explains that this phrase teaches that the ram brought by Aharon on Yom Kippur requires nesachim. The Gemara notes that this law is already derived from the words (ibid. v. 3) "או במועדיכם," where we determined that obligatory offerings brought on festivals, including Yom Kippur, must be accompanied by nesachim. The Gemara answers that verse 3 would have been applied only to communal offerings, and the phrase in verse 6 teaches that nesachim are also necessary for the individual offering of Aharon on Yom Kippur.

It is noteworthy that the Midrash (Vayikra Rabba 21, #7) suggests that the verses in Achrei Mos (Vayikra 16:1-32) which describe Aharon's entry into the Kodesh Kodoshim was not limited just to Yom Kippur. Chayei Adam explains (in Matzeves Adam, printed at the end of Chochmas Adam), that Aharon was allowed to enter the Kodesh Kodoshim at any time, provided, that he followed the procedure listed in the verses. If he wished to enter the Kodesh Kodoshim, he could do so if he first offered a bull and a ram. Chayei Adam proves this using several approaches. Whenever the offerings for a holiday are described, the Torah introduces the laws by listing the date and the holiday, followed by a full detail of the offerings. Here, in Achrei Mos, the Torah describes the procedure of entering the Kodesh Kodoshim, and only at the end does the verse mention that this must be done in the seventh month on the tenth day. This suggests that the procedure is available all year, but that it must be done at least once a year, on Yom Kippur. Secondly, the verses list Aharon specifically at least eight times performing the actions before and as he enters the Kodesh Kodoshim, but in reference to Yom Kippur, the verse says (v. 32) that "the kohen" shall atone for the nation. Finally, it is questionable whether the ram mentioned in Achrei Mos is the same as the one mentioned in Parashas Pinchas together with the other musaf offerings (see Yoma 3a). Even if it is the same, it is noteworthy that it is the only one of the musaf animals mentioned in Achrei Mos. This sug-

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HALACHAH Highlight

How many times should one read the parsha of Nesachim?

מה הפרט מפורש דבר שאינו בא על חטא וכו'

Just as the specific refers to something that is not brought for a sin etc.

According to the Gemara's conclusion any time a korban is brought voluntarily it is accompanied by nesachim but when a korban is not brought voluntarily it is not accompanied by nesachim. Therefore, when offering an olah or shelamim which are korbanos that are offered voluntarily one also offers nesachim but when one offers a chattas or asham that are not offered voluntarily they are not accompanied by nesachim. Shulchan Aruch¹ writes that one should read the parshiyos of the different korbanos. Magen Avrohom² adds that after reading the parshiyos of the olah and shelamim one should also read the parsha of nesachim since these korbanos were accompanied by nesachim. Pri Megadim³ noted that Magen Avrohom didn't specify how many times a person should read the parsha of nesachim. He reasoned that since there is an obligation to offer a separate set of nesachim with every korban that is offered so too one should read the parsha of nesachim for each parsha of korbanos that is read.

Sefer Lev Chaim⁴ disagrees and asserts that one only needs to read the parsha once and that will be sufficient for all the different parshiyos of korbanos that one reads. Proof to this is

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gests that it is a standard offering associated with entering the Kodosh Kodoshim throughout the year, and not just on Yom Kippur.

According to this, the Gemara could have said that the verse of **במועדיכם** refers to the ram of Yom Kippur, and the verse of **או לאיל** teaches that nesachim are brought for the ram of the rest of year when the Kohen Gadol wished to enter the Kodosh Kodoshim. Some answer that this type of ram is included in the category of a voluntary offering, which requires nesachim. ■

that in Mussaf we say the words **מנחתם ונסכיהם** – their mincha and nesachim and that phrase applies to all the different korbanos that are mentioned in the tefilla. The reading of the parshiyos is not considered as though each parsha is a separate korban; rather the reading of the parsha is a commitment to offer that korban. Being that it is not possible to actually bring that korban, God considers the intent as though one actually offered the korban. Consequently, when a person reads the parsha of nesachim he commits to offer all the nesachim that he is obligated to offer. This commitment is considered as though he has offered all the different nesachim and it is unnecessary to read the parsha numerous times. ■

1. שו"ע אור"ח סי' א' סעי' ח'.

2. מג"א שם סק"ח.

3. פמ"ג א"א שם.

4. לב חיים ח"א סי' ט"ז. ■

STORIES Off the Daf

The Subdivisions of the Measure

"לפי שמצינו שחלק התורה..."

On today's daf we find that there were various measurements of wine libations. The Rema, ז"ל, explains these measurements in terms of avodas Hashem. "All of the measurements of libations are subdivisions of a **הין**. The word "הין" comes from 'הן' and alludes to the verse, **הן אדם היה כאחד ממנו לדעת טוב ורע** — Truly (הן) man has become like one of us to know good and evil.' This word alludes to the uniqueness of man over all other creatures. When a man is truly rectified he is called **הין** since his **הן**, his 'yes,' is truly binding. He keeps his word, as the Ba'al Akeidah explains at the end of Parshas Ki Sisah.

"When offering a bull we bring half a hin-measure. A bull alludes to the greatest level of self-restraint since it is the strongest animal sacrificed. This represents attaining spiritual strength, as the Mishnah states: **איזהו גבור הכובש את יצרו** — Who is strong? The one who conquers his yetzer.' The yetzer is represented by half a hin since it is half of the psycho-spiritual makeup of man.

"For a sheep or goat one brings a quarter of a hin. Sheep represent wealth. A goat alludes to the three states of being: neediness, sufficiency, abundance. Some have what they need. Others do not. And some have more than they require. Each of these states is its own test which must be borne, whether it is the test of not falling into arrogance or resisting resentment or feeling complacent. We stand up to these challenges through a quarter of a hin. This alludes

to the four elements. We need to understand that we are merely mortal and our bodies will return to the elements, to the earth. Thinking about this will surely still our complaints and deflate our arrogance.

"A ram alludes to running after honor since it appears very dignified. One brings a third of a hin when sacrificing a ram. We can nullify our lust for honor when we recall the many times we were in undignified positions. When a person considers that he only reached the world thanks to his two parents and God he will understand the futility of running after honor. Instead he will work on honoring his parents for giving him his physical body. Above all he will honor God who gave him his soul, the determining factor of life."¹ ■

1. עפ"י תורת העולה, ח"ב, ע"פ י"ז. ■