

OVERVIEW of the Daf

1) Anpikton

A Baraisa is cited that contradicts the Mishnah's ruling that **בדיעבד** anpikton oil is acceptable.

R' Yosef resolves the contradiction.

2) Clarifying the Mishnah

Two definitions of mohr oil are presented.

A Baraisa agrees with the definition that it is oil from olives that did not reach one-third of their ripeness.

The use of this oil is identified.

A Baraisa elaborates on things that invalidate olives from being used to produce oil for menachos.

Rabbah inquires whether someone who sanctifies disqualified olives is subject to lashes and the inquiry remains unresolved.

3) MISHNAH: The Mishnah teaches that olives are harvested three times a year and each harvest produced different grades of oil.

4) Clarifying the Mishnah

The Gemara questions the correct reading of the Mishnah which relates to whether they would wait until all of the olives at the top of the tree ripened or they would begin to harvest before the olives were ripened.

A Baraisa is cited that proves that they would wait until all the olives on the top of the tree ripen.

A possible inconsistency in the Mishnah is raised but then resolved.

5) MISHNAH: The Mishnah ranks the different oils enumerated in the last Mishnah and then teaches that oil for a Mincha does not have to be "pure olive oil."

6) Clarifying the Mishnah

R' Nachman bar Yitzchok explains the intent of the Mishnah's use of the term **ושוין**.

A Baraisa elaborates on the difference in quality of oil for the Menorah and for menachos.

R' Elazar explains the meaning of the term **חיסכון** used in the Baraisa.

The meaning of the term **ואליך** in the verse is explained.

Additional teachings that emphasize that the activities in the Beis HaMikdash were for our sake rather than for God's are recorded.

Distinctive INSIGHT

Dedicating the best

שלושה זיתים הן, ובהן שלושה שלשה שמנים

The Mishnah notes that an olive tree produces oil in three varying degrees of quality. The sun-ripened olives at the top of the tree yield fine, pure oil, while the olives in the middle of the tree (at rooftop height) yield mediocre oil. The olives at the bottom of the tree, which are shielded from the direct rays of the sun, do not ripen well, and the oil pressed from them is inferior. Furthermore, each olive itself yielded three types of oil. Even though all kinds of oil were valid for the meal offerings - the menachos - there was no oil superior to the first flow from the uppermost olives.

There is an implicit question here, which Rambam relates to in his Mishneh Torah (Hilchos Isurei Mizbe'ach 7:9,11). If all kinds of olive oil were valid for meal offerings, why did the sages go out of their way to rank their quality, from very best to least fine? He answers that this enabled a person who wished to earn merit for himself - by subduing his greedy inclination and cultivating his generosity - to bring an offering from the very best of the species. Indeed, the Torah (Bereshis 4:4) itself shows us just how exemplary this approach is: "Hevel also brought of the firstlings of his flock and of the fat thereof. And God turned to Hevel and to his offering."

Rambam concludes that the same principle applies to everything which is done for the sake of God, Who is the ultimate good. It should all be of the finest and the best. If one builds a house of prayer, for example, it should be finer than his own house. If he feeds the hungry, he should give them of the best of his table. If he provides clothing to the needy, he should give of the finest of his garments. Hence, if a person consecrates something to God, he ought to give of the best of his possessions. This concept is reflected explicitly in the Torah (Vayikra 3:16): "All the choice parts are for God." ■

REVIEW and Remember

1. What was done with **שמן המר**?

2. How do we know that it was unnecessary to use the highest quality oil for menachos?

3. Where do we see an expression of the principle that the Torah is concerned with the money of the Jewish People?

4. How did the Menorah testify that God dwells with the Jewish People?

HALACHAH Highlight

Purchasing for Shabbos better quality wine or better quality oil

מנחות שהן לאכילה אינו דין שיטענו שמן זית שך

Menachos that are for eating should certainly require pure olive oil

The Gemara Shabbos (23b) teaches that someone who has only enough money to purchase Shabbos lights or wine for kiddush, should buy Shabbos lights. This ruling is based on the value that halacha places on sh'lo'om bayis. Rashi¹ explains that people are distressed when they are forced to sit in the dark. Shulchan Aruch² codifies this halacha and writes that given the choice one should purchase Shabbos lights since there is no sh'lo'om bayis without light. Teshuvos Torah L'Shmah³ raised the following question. A person has sufficient funds to purchase Shabbos lights as well as wine for kiddush. After making those purchases he would have some leftover money that allows him to upgrade to superior quality wine or superior quality oil that produces better quality light. Should he purchase the better quality wine and use just standard oil or should he upgrade the oil and make do with average wine?

He answered that it is preferable to purchase the better quality wine and remain with standard oil. His proves this conclusion from our Gemara. The Mishnah taught that oil used

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Rava explains how the Menorah served as a testimony that God dwells with the Jewish People.

7) MISHNAH: The Mishnah discusses the wines that were used for libations. ■

in the Menorah must be pure olive oil – שמן זית זך, and one would have assumed that the oil used for a Mincha must certainly be pure olive oil. If oil that is not consumed must be pure certainly oil that will be consumed must be pure. Therefore, the Torah wrote, למאור – for light, to teach that the requirement for pure oil is limited to the oil used in the Menorah. A principle that emerges from the Mishnah's discussion is that absent an exposition to the contrary, precedence is given to that which is consumed over that which is not consumed. Therefore, in our case where the question is whether one should upgrade his wine or his Shabbos lights preference should be given to the wine since it is consumed. Another reason he gives for spending the additional money to upgrade the wine is that the wine is used in conjunction with kiddush that has a Biblical source rather than Shabbos lights that do not. Accordingly, preference is given to the mitzvah that has a Biblical source ahead of a mitzvah that is Rabbinic in its origin. ■

1. רש"י שבת כ"ג ד"ה שלום
2. שו"ע או"ח סי' רס"ג סע' ג'
3. שו"ת תורה לשמה סי' פ"ט ■

STORIES Off the Daf

The Ways of the Wealthy

עשירים מקמצין

Many have commented on wealthy people who cannot seem to part with a dime for any worthy cause. In the words of Rav Yankel Galinsky, zt"l, "It often seems easier for a miser to cut off a limb then to give a penny to even the worthiest charity!"

The Imrei Chaim of Vizhnitz, zt"l, also spoke about this tendency. "I really have no gripe with a wealthy man who is frugal. After all, he is merely acting in keeping with the words of our sages in Menachos that wealthy people are frugal. I do, however, have a word against more moderately wealthy people whose miserliness is all out of proportion to their

assets. This is the way of misers and it is simply wrong. The more wealth such a person amasses, the more he wants, and the stingier he gets.

"For example, if a person earns one hundred thousand coins or the like, he begins to want ten times what he owns. The trouble with this is that he becomes an even greater miser. If he used to give a certain percent of his earnings to tzedakah, he starts to give half, since in his mind he is already a millionaire and that percentage of his 'wealth to come' is a very great sum. The sum of tzedakah looms so large in his imagination, that he pares back what he gives of his actual earnings! I have a strong opposition to this behavior since the stinginess is not in keeping with his assets."¹

Rav Yisrael of Vizhnitz, zt"l, would also comment on this phenomenon. "When a shidduch is completed or dur-

ing other simchos it is customary to say, סימן טוב ומזל טוב. When it comes to raising money for a cause, we come across an interesting paradox. Wealthy people who are actually able to support the cause do not wish to give—as we find in Menachos, they tend to be stingy. Poor people who have no assets want to help but can't.

"Our sages say that there are three סימנים – signs – that are common to Jews: they are bashful, merciful and kind. Since the poor want to help, they have a סימן טוב. Our sages also teach that wealth depends on mazel. The wealthy clearly have מזל טוב. For this reason, we bless at every simchah סימן טוב ומזל טוב to impart both mercifulness and wealth to us and all of the Jewish people!"² ■

1. שפתי מנחם ע' י"ז
2. משוש אבות על בני ליקוטים