

OVERVIEW of the Daf

1) Half-log of oil for the todah

A Baraisa is cited that presents R' Akiva's exposition that is the source for the Mishnah's statement that half a log of oil was used for a todah. R' Elazar ben Azaryah's disagreement with R' Akiva is also recorded.

2) The oil needed for a mincha

A Baraisa explains the rationale behind the dispute whether one log of oil is sufficient for a mincha or was it necessary to have one log per issaron of flour.

The exchange between the two sides of the debate is recorded.

3) Clarifying the Mishnah

The sources for the different size measures used for different animal korbanos are presented.

The source that half a log of oil was used for each lamp of the Menorah is presented.

Two different explanations for this conclusion are recorded.

4) MISHNAH: The Mishnah discusses mixing together different nesachim. It is noted that regarding the omer, even though the mincha is doubled, the wine and oil are not.

5) Mixing nesachim

A Baraisa is cited that seems to contradict the Mishnah's ruling that certain nesachim may be mixed together.

R' Yochanan resolves the contradiction by suggesting another understanding of the Mishnah.

The explanation is successfully challenged and Abaye offers another answer to the contradiction.

This explanation is challenged and Abaye revises his explanation.

6) Omer

A Baraisa elaborates on the Mishnah's ruling.

R' Elazar explains the Baraisa's exposition.

7) A Metzora's Asham

R' Yochanan rules that a metzora's asham that was slaughtered with the wrong intention requires nesachim.

R' Menashya bar Gadda challenges the logic of this ruling.

Abaye and Rava offer different resolutions to this challenge. ■

Distinctive INSIGHT

Putting the proper amount of oil in the Menorah

תן לה מדתה שתהא דולקת והולכת מערב עד בקר

The Baraisa teaches that the mitzvah of the Menorah is for the kohen to fill each of the seven cups of the Menorah with enough oil to last overnight. This amounted to a measure of a half-log of oil per cup, which was enough to fuel a flame overnight during the long winter nights of Teves. The same amount of oil was put into the cups each night all year round, although the summer nights were much shorter.

The Rishonim and Achronim deal with the famous question regarding the holiday of Chanukah, and why it is celebrated for eight days and not just seven. The basis for the question is that the Chashmonaim found enough oil for one day, so when it lasted eight days, the miracle of the one day's supply lasting eight was only a seven-day extension, not eight. Tosafos HaRosh and Beis Yosef answer that it must be that the Chashmonaim rationed the oil they found and they placed only one-eighth of the daily amount into each cup each night, until they were able to produce more pure oil. Miraculously, the smaller amount of oil lasted the entire night for the entire period of eight nights.

Tosafos HaRosh adds that although our Gemara states that the mitzvah of filling the cups of the Menorah each day is to fill them with the oil necessary to last the entire night, this is only true when there is an abundant amount of oil available. However, when not enough oil is available, the mitzvah of filling the Menorah can be fulfilled with placing whatever oil is available.

Pri Chadash (O.C. 670) acknowledges the novel interpretation of the Rosh, but he wonders why the Chashmonaim decided to ration the oil from the first day, rather than to use the entire amount the first day, which would have allowed them to fulfill the mitzvah in its proper manner for that one day, and later to deal with the problem of what to use the next day.

Our Gemara later presents the history of how they arrived at the determination of the amount of a half-log of oil per cup of the Menorah. One opinion is that they originally put much more than a half-log, but they realized that it lasted much longer than necessary. They scaled it back slowly until they arrived at a half-log. Others say that they started much less than a half-log, and when they saw that it was not enough they gradually added more until they arrived at a half-log. The Gemara states that according to this second approach they did not use a large amount of oil to start with because that would have been potentially wasteful. If the mitzvah is that the full amount of oil necessary must be put in the cups of the Menorah, then putting smaller amounts would have been unacceptable. Rather, we see that the comment of Rosh is correct, and that putting less than necessary is also acceptable. ■

Today's Daf Digest is dedicated
In memory of our father, Mr. Dov Berger,
אהרן דוב בער בן אפרים הלוי.
By their children Shlomy and Shelley Berger

HALACHAH Highlight

Studying Torah at night

אין לך עבודה שכשרה מערב עד בקר אלא זו בלבד

There is no service that is fit from night until morning other than this

The Gemara extrapolates from the verse **מערב עד בקר** – from night until morning – that there is no other service that is performed specifically at night other than the Menorah. Ben Yehoyada¹ suggests that the reason the service of the Menorah is specifically at night is that the Menorah alludes to Torah and the primary time to study Torah is at night when a person's mind is clear and he is free of his daily responsibilities. This follows Chazal's statement in Eruvin (65a) that the night was created for Torah study. This concept is also recorded in Shulchan Aruch² where he writes that one must be more careful with the learning that he does at night than the learning that he does during the day. Mishnah Berurah³ further elaborates on the importance and value of studying Torah at night and writes that when Torah scholars study Torah at night it is considered as though they are performing the service of the Beis Hamikdash. Furthermore, the Divine Presence stands opposite those who study Torah at night.

Regarding studying Torah at night, there is a disagreement how it should be done. Mishnah Berurah⁴ writes that according to Kabbalists the primary time for Torah study is from chatzos until the onset of the morning. Shulchan

STORIES Off the Daf

Liquids and Solids

"חצי לוג שמן לכל נר ונר..."

Today's daf discusses the halachos of lighting the Menorah in the Beis HaMikdash.

A certain man always had trouble setting up his Chanukah lamps. Since he only came home from work after the optimal time to light, he had to clean the menorah and set it up the day before. He found this tiring and was gratified when he saw a box of prepared lights for Chanukah for a reasonable price. The box held seventy-two cups

filled with oil, easily lit and ready for use.

When this man was setting up his menorah he noticed that the oil was congealed to keep it from spilling during storage and transport and wondered if it could discharge his obligation l'mehadrin. After all, it was certainly disqualified for use in the Beis HaMikdash.

When this question reached Rav Shmuel Vosner, ז"ל, he ruled that lighting with congealed oil discharges one's obligation just like liquid oil. "Since the fire immediately renders the oil liquid again, there is no reason to rule that this is problematic. Like olive oil, it is preferable to other oils or candles."

He added, "The Kol Bo and the

REVIEW and Remember

1. What is the source that half a log of oil was used for the loaves of a todah?
2. Explain the principle **אין עניות במקום עשירות**.
3. Is it permitted to intentionally mix together nesachim from different offerings?
4. Why does the asham of a metzorah slaughtered not for its own sake require nesachim?

Aruch HaRav⁵ writes that at the very least one should arise before morning to learn for some period of time at the end of the night. Other Poskim⁶, however, advocate the opposite approach. They maintain that the preferred time for learning at night is the first half of the night. Then, after the recitation of Tikun Chatzos, one should sleep until the morning. After acknowledging this discussion, Teshuvos Shevet Halevi⁷ advocates that yeshivos encourage the students to go to sleep early and rise early in the morning rather than stay up late into the night.

1. בן יהוידע ד"ה אין לך עבודה.
2. שו"ע או"ח סי' רל"ח סעי' א'.
3. מ"ב שם סק"א.
4. מ"ב סי' א' סק"ט.
5. שו"ע הרב או"ח מהדו"ת סי' א' סעי' ג'.
6. ע"י ערוגת הבשם או"ח סי' א'.
7. שו"ת שבט הלוי ח"ו סי' א'.

Darchei Moshe rule that olive oil is preferred because it is what was used in the Mikdash and they surely did not use congealed oil there. Nevertheless, this is no problem since even according to them the oil used in one's menorah need not be only what was used in the Beis HaMikdash."

Rav Vosner concluded, "Although the Maharal rules that only olive oil discharges one's obligation and, according to this, perhaps if the oil is congealed it is invalid, the Elyah Rabbah rejects this opinion. In practical terms, the halachah does not follow the Maharal's opinion here."¹ ■

1. שו"ת שבט הלוי, ח"ט, סי' קמ"ג ■