

## OVERVIEW of the Daf

### 1) Clarifying the Mishnah (cont.)

The Gemara completes the citation of the Baraisa that elaborates on the dispute related to the number of liquid measures that were in the Beis HaMikdash.

R' Yochanan identifies the difference between R' Meir's position and R' Yehudah's position.

Abaye offers another difference between their respective positions.

The Gemara records how R' Meir and R' Yehudah respond to R' Shimon's argument.

The point of dispute between R' Shimon and the other two Tannaim is identified.

Two additional points in the Baraisa are clarified.

### 2) MISHNAH: The Mishnah explains for what each of the liquid measures were used.

### 3) Liquid measures

Rebbi questioned the need for the quarter-log measure.

R' Chiya answered this inquiry to Rebbi's satisfaction.

Rebbi questioned the need for the half-log measure.

R' Shimon his son answered this inquiry to Rebbi's satisfaction.

### 4) The Menorah

The Gemara digresses to discuss the process of cleaning and replacing oil in the event that one of the lights of

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## Distinctive INSIGHT

### Filling the cups of the Menorah with oil

חצי לוג למה נמשח וכו' שבו היה מחלק חצי לוג שמן לכל נר ונר

The Mishnah taught that the one-half log measure was anointed so that it would be sanctified for its use. The two uses for this measure mentioned in the Mishnah are the one-half log of water drawn from the kiyor for the sotah procedure and the one-half log of oil used to add to the todah loaves. Yet, as the Gemara notes, neither the water nor the oil needed to have a sanctified measuring container in order to sanctify them. The water for the sotah was drawn from the kiyor, so it was already holy, and the loaves for the todah were consecrated with the slaughter of the todah offering, not with their being mixed with sanctified oil. Rebbe therefore presented an inquiry regarding the purpose of having to sanctify the one-half-log measure.

R' Shimon, his son, responded and said that it was used to pour a half-log of oil into each of the cups of the Menorah each evening, to prepare them for the lighting the next morning. Rebbe was pleased with the answer, as it reminded him that this was truly the correct purpose of that utensil. He complimented his son and called him, "the candle of Yisroel."

Kli Chemdah (Parashas Bamidbar, #5) cites Avnei Nezer who proves from our Gemara that lighting each of the seven cups of the Menorah was, in and of itself, a separate mitzvah, and we do not say that the seven lights together make up one joint mitzvah. This would mean that if, for example, it was not possible to light any one of them, the remaining lights should be lit, and as many mitzvos that can be done should be done. The proof is from our Gemara where the half-log measure was anointed in order to sanctify the oil for each cup of the Menorah, one at a time. If we were to say that all seven cups together constitute one mitzvah, how was it possible to have a vessel which only allowed one cup of oil to be added at once? The Gemara (Zevachim 88a) states that a כלי שרת, a service vessel of the Mikdash, does not consecrate its contents until the entire amount necessary for an offering is placed into it at one time. If the amount of oil for the full mitzvah would be three and one half logim of oil, enough for one half log for each of the seven cups, then the one half log measuring cup would not be able to sanctify the partial amounts either. Rather, we see from here that the seven cups of oil of the Menorah are separate mitzvos, and if any one of them cannot be lit, the other mitzvos may be fulfilled. ■

## REVIEW and Remember

1. What is the point of dispute between R' Meir and R' Yehudah?

2. How much oil was requires for a mincha?

3. How did Rebbi praise R' Chiya and why did he choose that praise?

4. Were the lamps of the Menorah made from the ככר

# HALACHAH Highlight

## Does chometz reawaken on Pesach?

התורה חסה על ממונן של ישראל

The Torah was concerned with the money of the Jewish People

**S**hulchan Aruch<sup>1</sup> records two opinions regarding the status of chometz that became nullified in another food before Pesach. The first opinion he cites maintains that once the chometz became nullified before Pesach it does not reawaken (אינו חוזר ונעור) upon the onset of Pesach to prohibit the mixture as a result of a small quantity of chometz. He then writes that there are opinions who are stringent about the matter. Rema<sup>2</sup> comments that the custom is to follow the lenient position regarding “liquid mixtures” – לח בלח. “Liquid mixtures” are defined as mixtures in which the two ingredients blend together, regardless of whether they are liquids or dry foods. Therefore, if a small quantity of chometz flour became mixed with a large quantity of Pesach flour it is considered a “liquid mixture.” On the other hand if a chometz matzah became intermingled with Pesach matzahs one may not eat from the mixture of matzahs since the chometz matzah is still present, it is just indistinguishable and we are stringent and assume the chometz reawakens at the onset of Pesach<sup>3</sup>.

Rav Ovadiah Yosef<sup>4</sup> was asked whether one may follow Shulchan Aruch’s lenient position regarding the issue of חוזר ונעור or whether one should adopt a stringent approach since we have a general stringent approach to matters that relate to

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the Menorah goes out.

R’ Sheishes is cited as stating that the lamp of the Menorah was made of flexible parts in order to allow it to be cleaned well.

This position is challenged from a Baraisa.

The Gemara defends R’ Sheishes by noting that another Tanna agrees with R’ Sheishes.

The Baraisa is explained and the author is identified.

Another Baraisa is cited that presents a disagreement as to whether the lamp of the menorah was removable.

The exact point of dispute between the Tannaim is explained by citing and explaining another Baraisa. ■

chometz on Pesach. After a thorough analysis of the different opinion he took note of many authorities who adopted a stringent approach to this and other matters regarding Pesach. He then comments that he opposes this approach. His first opposition to this approach is that the Torah expresses concern for the money of the Jewish People. As such one should not be stringent unnecessarily when it comes at the expense of Jewish money. He then cites a related comment of the author of Teshuvos Teshuva M’Ahavah. Teshuvah M’Ahavah<sup>5</sup> writes that one who declares an animal treif to be stringent, loses more than he gains. ■

1. שו"ע או"ח סי' תמ"ז סעי' ד'.
2. רמ"א שם.
3. מ"ב שם ס"ק ל"ב ול"ג.
4. שו"ת יביע אומר ח"ב או"ח סי' כ"ג ובפרט אות י"ג.
5. שו"ת תשובה מאהבה סי' קפ"א. ■

# STORIES Off the Daf

## Preparing the Lamps

”כיצד עושה מטיבה ונותן בה שמן במדה ראשונה ומדליקה...”

**T**oday’s daf discusses the preparation of the lights of the menorah in the Beis HaMikdash. It is surely significant that although only a kohen can prepare the lights, even a non-kohen is permitted to light them. The Imrei Avraham learns an important lesson from this halachah. “The lights in the menorah symbolize one’s neshamah. As the verse states, נר ה' נשמת אדם — The soul of man is the candle of God.’ The main

time to prepare the lights was when they went out. The kohen would remove the remaining oil and wick in each lamp and replace them. This signifies making a fresh start when things fall apart. The first thing is to remove the wreckage caused by one’s fall by strengthening his resolve to ‘turn from evil and do good.’ This is the same way in which the sacrifices would atone by removing the filth of sin to enable a fresh start. This is clear from Rashi on the verse, ‘אכפרה פניו במנחה’ — I will attain an atonement before Him with a minchah offering.’<sup>1</sup>

He continued, “Although making a fresh start after sins are atoned for is of paramount importance, it is also much

easier than cleaning up the mess. Only a kohen can remove the filth. Although it is a mitzvah for a kohen to prepare the lights, rekindling them and starting over can be done by anyone.”<sup>2</sup>

But this need not only apply to those who sinned and fell. Even a complete tzaddik has to continuously make a new start so as not to rest on his laurels, no matter how great they are. As the Sichos HaRan, zt”l, said, “It is forbidden to be old! Even an old chassid or an old tzaddik is not good. We must continuously begin fresh in avodas Hashem!”<sup>3</sup> ■

1. בראשית, ל"ב: כ"א
2. אמרי אברהם, חנוכה
3. שיחות הר"ן, נ"א ■