



Daf Digest for Chodesh Iyar is dedicated
In memory of Israel Isser Ben Tzion ben Yaakov

OVERVIEW of the Daf

1) The correct order for preparing the lamps and burning the incense (cont.)

The Gemara concludes its explanation of the basis of the opinions held by Abba Shaul and Rabanan.

R' Pappa offers an alternative resolution to the contradiction between the two Mishnayos in Yoma.

The Gemara explains why Abaye did not accept R' Pappa's resolution and why R' Pappa did not accept Abaye's resolution.

2) The blood application of the Korban Tamid

A dispute between Tanna Kamma and R' Shimon Ish HaMitzpah regarding the correct method of applying the blood of the korban tamid is cited.

R' Yochanan in the name of someone from R' Yannai's yeshiva explains the basis of R' Shimon Ish HaMitzpah's position.

Alternative explanations are presented and rejected.

In addressing the above topic the Gemara discusses the issue of applying some blood on the lower part of the Altar and some blood on the upper part of the Altar.

The Gemara explains why the blood of the Korban Olah is applied to the northeast and southwest corners and why specifically in that order.

3) The Chamber of Lambs

A Mishnah in Tamid is cited that places the Chamber of Lambs in the northwest corner of the Hall of Fire. This is contradicted by a Mishnah in Middos that places the Chamber of Lambs in the southwest corner. ■

REVIEW and Remember

1. How much oil was placed into the lamps of the Menorah?

2. According to R' Shimon Ish HaMitzpah, how was the blood of the korban tamid applied?

3. How many right turns does the kohen make as he walks around the Altar?

4. What was the Hall of Fire?

Distinctive INSIGHT

Setting up the Menorah to light all night long

מערב עד בקר תן לה מידתה שתהא דולקת והולכת כל הלילה
מערב עד בקר

Rashi explains that the sages calculated the amount of oil necessary to maintain the flame in the lamps of the Menorah for the nights of Teves, the longest nights of the year. This amount of oil was then placed in the lamps each night, all year round. Obviously, during the short nights of the summer the lamps would last well past sunrise, and the flame would extend into the day, but this was not a concern. Tosafos Yeshanim also understands that this is how the mitzvah was performed, based upon the wording of the Gemara: **תן לה מידתה**. This suggests that there was a standard volume of oil that was placed in the lamps each night all year long.

Tosafos Yeshanim (in the name of ריב"א) and Ritva explain that the length of time the lamps remained lit was a function of the amount of oil placed in the receptacles and the thickness of the wicks. In order for the light to last the entire night during the long nights of Teves, the wicks were adjusted to a standard thickness. During the summer, when the nights were shorter, the wicks were made thicker, so that they burned more oil as they lit, and the oil would be depleted by morning. This is a reasonable explanation, especially in light of the fact that there was a special job filled by בני בן, who was responsible for the wicks (Yerushalmi, Yoma 11b). If the wicks were a standard size, it does not seem necessary for there to have been a special post where a person would be assigned to make them. Rather, there was a precise science to making the wicks just the right thickness for each season so that the half-log of oil would last until the morning each time. ■

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לע"נ ר' עזרא בן ר' יוסף ארי' הכהן קירשנבוים

Today's Daf Digest is dedicated
by the Langsner family
in loving memory of their grandmother
מרת עטל צבי' בת ר' יעקב פסח, ע"ה

HALACHAH Highlight

Turning the right way

כל פינות שאתה פונה לא יהו אלא דרך ימין

Whenever one makes a turn it should always be to the right.

Some Rishonim¹ explain this principle to mean that one begins on the left and turns toward the right. Therefore, on the first night of Chanukah one should place and light his candle in the holder furthest to the right. On the second night, one begins lighting with the new candle, which is on the left and turns to the right. This procedure of starting on the left and turning to the right is followed for the remaining days of Chanukah. According to other Rishonim² the principle instructs us to begin on the right even though afterwards we will turn to the left. Following the position of the first opinion, the Drisha³ writes that when one is honored with taking out the Sefer Torah, he should push the curtain from left to right.

One may note an inconsistency between two customs. The custom is to light Chanukah candles in accordance

with the first opinion, starting on the left and turning to the right, and yet when opening the curtain many people follow the latter opinion, and push the curtain from the right to the left⁴. Some suggest that the practice of pushing the curtain from the right to the left is result of practical considerations. In order to ease the process of taking the Sefer Torah from the Aron Kodesh to be carried on the chazzan's right shoulder, the Sefer Torah is kept on the right side of the Aron Kodesh. Thus, it could be awkward to push the curtain to the right, open the door on the right and try to remove the Sefer Torah from the right side⁵. ■

1. עי' פירש"י, וכ"כ המרדכי מסכת שבת פרק במה מדליקין סימן רס"ח והובא במהרי"ק בשורש קפ"ג. ועי' ב"א אור"ח בסוף סימן תרע"ו. וכ"ה שם בשו"ע, ועי"ש בבאה"ל
2. תרומת הדשן ח"א סימן ק"ו ביאר שזה טעם הנוהגין להדליק חנוכה לעולם מימין לשמאל וכדרך שכותבים בכתב יהודי ועע"ש. ודע שלדעת הגר"א לעולם ידליק בנר שהוא בטפח הסמוך לפתח שהוא עיקר המצוה. והביאו בשעה"צ תרע"ו ס"ק י"ד ועע"ש בבאה"ל
3. הדרישה ריש סימן תרנ"א
4. וכמש"כ הלקט הקמח החדש אור"ח סימן קל"ד סק"ג
5. ובפרישה גופא באור"ח סימן קכ"ח ס"ק כ"ג כתב שאין קפידה בזה ועי' בפס"ת קל"ד סוף 53, שכשיש איזה סיבה שנוח לגלול לכאן או לכאן שיעשה כן ■

STORIES Off the Daf

Beyond understanding

בעידן הטבה תהא מקטר קטרת

The Shem Mishmuel, zt"l, explains that the preparation of the lights of the Menorah represents the process of becoming ready to receive wisdom, but before one can be "enlightened," the incense must be offered. Ketores, means connection in Aramaic. One must first be mightily connected to that which transcends human understanding, namely trust in God's ineffable Will, to be able to receive wisdom. Even if our understanding is in contradiction with God's Will, our behavior must not waver according to our own short-sighted views. We should humbly assume that the fault is in our-

selves, since human understanding is very limited.

Soon after Rav Levi Yitzchak, zt"l, was appointed Rav of Berditchev, he was called upon to preside over a court case. A certain wine merchant from the town of Kishinev claimed that when he had failed to find a buyer in Berditchev, he had agreed to leave his wares with his host while he returned to Kishinev for a short business trip. In the interim, a buyer came along. As agreed, the host sold the wine on behalf of his absent guest and held the money in trust until the merchant returned.

Unfortunately, before the merchant came back, his host died. When the guest returned to Berditchev, he took the young orphans to court to recover his money. Rav Levi Yitzchak explained, "The halachah

states that we do not collect from orphans until they reach the age of thirteen. You have no choice but to wait until they grow up."

The merchant broke out in tears and exclaimed, "Everyone in the town knows that the wine was mine and that I didn't make a penny off of the sale!" Rav Levi Yitzchak felt terribly, but there was nothing he could do.

That night, the Rav dreamed that this very same merchant had once taken advantage of his deceased host years before on a different deal, and the amount lost to the orphans was exactly the same as his earlier ill-gotten gains. The next day, he confronted the merchant with his earlier crime.

The merchant exclaimed, "It's true! And I accept the Heavenly judgment. ■

