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Oil for the Todah Loaves

The *Mishna* had stated that a half-*log* measure was used for the *todah* loaves.

The *Gemora* cites a *braisa* and after revision, it reads as follows: Rabbi Akiva says: Why does it say ‘with oil’ twice (by the *todah* loaves)? If it would be written once, I would have said that it requires a full *log* of oil like the other *minchah* offerings; since it is repeated, and when there are two amplifications – one following the other, it is only to reduce. This teaches us that the *todah* loaves are reduced to a half-*log*. The *braisa* continues that the half-*log* of oil is not divided evenly between the three types of unleavened loaves; but rather, it is divided in half. One portion (quarter-*log*) is for the *challos* (loaves) and the *rekikin* (wafers), and the other half is used for the *revichah* (scalded-flour) loaves.

Rabbi Elozar ben Azaryah told Rabbi Akiva: Even if it would say ‘with oil’ all day, I will not listen to you (for since the first one is necessary, it cannot be expounded in that manner). But rather, the half-*log* of oil for the *todah* loaves, the quarter-*log* of oil for a *nazir*, and the eleven days between one *niddah* period and the next are all laws that have been transmitted to Moshe at Sinai. [There is an eleven-day span between a woman’s menstrual periods. If during these days, she experienced a discharge, she must observe one day free from any bloody discharge. She may immerse herself on that day she will become *tahor* in the evening if she remained clean.] (89a)

How much Oil?

The *Mishna* had stated: The *log* measure would be used for the oil in all the *minchah* offerings. [Even a *minchah* offering of sixty *issarons* of flour required sixty *logs* of oil. Rabbi Eliezer ben Yaakov said: Even a *minchah* offering of sixty *issarons* of flour required only one *log* of oil, for it is written: for a *minchah*, and a *log* of oil.]

The *Gemora* cites a *braisa* that brings the Scriptural sources for their respective opinions:

Verse	Sages	R’ Nechemiah and R’ Eliezer ben Yaakov
An <i>issaron</i> ...mixed...and a <i>log</i> (by a poor <i>metzora</i>)	Every <i>issaron</i> of flour requires a <i>log</i> of oil [They do not need a verse by a poor <i>metzora</i> , for it can be derived from a wealthy one – for there’s no reason to assume that a pauper should be totally exempt.]	Poor <i>metzora</i> should bring one <i>issaron</i> of flour as a <i>minchah</i> (for perhaps the Torah has compassion on him, and even this is not necessary)

For a <i>minchah</i> , and a <i>log</i> of oil	One who donates a <i>minchah</i> should offer one that contains at least a <i>log</i> of oil – and that is an <i>issaron</i> of flour	Even a <i>minchah</i> comprised of sixty <i>issarons</i> require only one <i>log</i> of oil [They too derive the law of a donated <i>minchah</i> from here.]
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The *Mishna* had stated: A six-*log* measure (*half a hin*) was required for a bull sacrifice. [There were six *logs* of oil in the *minchah*, and six *logs* of wine for the libations.] A four-*log* measure (*third of a hin*) was required for a ram sacrifice. [There were four *logs* of oil in the *minchah*.] A three-*log* measure (*quarter of a hin*) was required for a lamb sacrifice. [There were three *logs* of oil in the *minchah*.]

The *Gemora* cites the Scriptural source for these laws: It is written: And their *nesachim*; a half-*hin* shall be for the bull (*a third of a hin* for a ram and a quarter-*hin* for a lamb). And we know that a *hin* has twelve *logs*, for it is written: And of olive oil, a *hin*; and it is also written: *an oil of sacred anointment this ('zeh')* shall be for Me, for your generations, and the numerical value of 'zeh' is twelve (*which indicates to us that a hin contains twelve logs*). (88a)

Oil for the Menorah

The *Mishna* had stated: Three and a half *logs* of oil were used for the *Menorah* - a half-*log* for each lamp.

The *Gemora* cites a *braisa* as to the source of this ruling: [Aaron and his sons shall arrange it (the *Menorah*)] from evening until morning. This verse teaches us that the *Menorah* should be provided with its requisite measure (of oil) so that it may continuously burn from evening until morning. Another interpretation: from evening until

morning: you have no other service that is valid from evening until morning (*if it was not kindled during the day*) except this one alone. And the Sages have calculated that a half-*log* of oil will burn from evening until morning (*even during the longest winter night*).

Some say that they calculated it (*the measure of a half-log per evening*) by starting with larger measures (*initially a log, and then two-thirds of a log; but it remained lit the next day as well*) and ending with smaller ones (*when they realized that a half-log is sufficient*), while others say that they calculated it by increasing the measures.

The *Gemora* notes: Those who say that they calculated it by increasing the amount of oil maintain the principle that the Torah has consideration for the money of Israel (*and therefore they did not begin with a larger amount*); and those who say that they calculated it by beginning with a larger measure of oil adopt the principle that there is no poverty in the place of wealth (*the Temple*). (89a)

Mishna

We may mix the *nesachim* (flour and oil – according to the *Gemora's* initial assumption) of bulls with the *nesachim* of rams (*for the ratio of flour to oil is the same by each*), and the *nesachim* of lambs (*daily offerings*) with the *nesachim* of lambs (*mussaf offering; for the consistency is the same*), and the *nesachim* of an individual with the *nesachim* of a communal offering, and the *nesachim* of today with those of yesterday. However, we cannot mix the *nesachim* of lambs with the *nesachim* of bulls or rams (*for the consistency is different by each type*). If they each were mixed separately and then they became mixed together, they are valid. If, however, they became mixed together before they were mixed separately, they are invalid.

The lamb that came together with the *omer* offering – although the *minchah* that accompanied it was doubled (*in*



the amount of flour), its *nesachim* (the amount of oil and wine) were not doubled. (89a – 89b)

Mixed Nesachim

The *Gemora* notes a contradiction between the *Mishna's* ruling (that *nesachim* may be mixed together) and that of a *braisa*, which rules that sacrificial parts of one offering may not be mixed with parts from another offering (and presumably this should apply to *nesachim* as well)!?

Rabbi Yochanan answers that the *Mishna* is referring to a case where they became mixed together (and then they are valid; however, it should not be done initially).

The *Gemora* proves from the latter part of the *Mishna* that the first part is ruling that it is permissible to mix these *nesachim* together even initially.

Abaye explains the *Mishna* as follows: The wine from one *minchah* may be mixed with wine from another *minchah* if their flour and oil had become mixed together. [The *Mishna* is ruling that wine from one offering may be mixed with wine from another as long as the flour and the oil had already become mixed together. This applies to a bull and a ram offering, where the ratio of the oil to flour is the same. If they were not yet mixed together, it is Rabinically forbidden to mix the wines together, for we are concerned that this will lead him to mix their flour and oil as well; and that would be forbidden on account of the verse, 'he shall burn it.' Then the *Mishna* rules that where the offerings have an unequal ratio of ingredients, such as a lamb and a bull or ram, it is forbidden to mix the wines even if the flour and the oil has already been mixed together. This is so because in this case, the offerings are invalid when they are mixed together. The *Mishna's* last ruling is that there is a time when the wines from two such offerings may be mixed together; and that is where the flour and the oil of each offering were properly combined before

they became mixed together. Since the offering is valid, it is permitted to mix the wines at this point.]

The *Gemora* challenges Abaye from a *braisa* which indicates that it is permitted to mix the wine of two offerings even if the flour and the oil of the two offerings were not intermixed.

Rather, Abaye explains as follows: The *braisa* means that it is permitted to mix wines from two offerings in a case where the flour and the oil were already burned on the altar. However, where they were not burned on the altar - if their flour and oil had become mixed together, the wines can be mixed as well; if their flour and oil were not mixed together, their wines cannot be mixed together as well, for we are concerned that this will lead him to mix their flour and oil as well. (89b)

Minchah of the Omer Offering

The *Mishna* had stated: The lamb that came together with the *omer* offering – although the *minchah* that accompanied it was doubled (in the amount of flour), its *nesachim* (the amount of oil and wine) were not doubled.

The *Gemora* cites a *braisa* which provides the Scriptural sources proving that the flour in this *minchah* is doubled (two *issarons* instead of one), but its wine and oil are not doubled.

Rabbi Yochanan said: If the *asham* of a *metzora* was slaughtered not for its own sake, it still requires the libations (although he does not discharge his obligation for his *asham*; and although an ordinary *asham* does not require libations, this one does); for should you not say so, you would render it invalid (for it still remains a *metzora's* *asham*; and an *asham* of a *metzora* is invalid when offered without libations).

Rav Menashya bar Gadda asked: Accordingly, if the lamb that is brought with the *omer* offering was slaughtered not for its own sake, its *minchah* offering should nevertheless be



doubled; for should you not say so, you would render it invalid. Furthermore, if the daily morning offering (*the tamid*) was slaughtered not for its own sake, it should nevertheless require the placing of two logs of wood (*on the altar*) by a *Kohen*; for should you not say so, you would render it invalid. And furthermore, if the daily afternoon offering was slaughtered not for its own sake, it should nevertheless require the placing of two logs of wood by two *Kohanim*; for should you not say so, you would render it invalid!

The *Gemora* answers: It is indeed so, for Abaye has merely stated but one of several cases.

Rava said: It is not so, for it is understandable in the other cases, where they are *olah* offerings, and if they are not acceptable as the original obligatory *olah* offerings, they are nevertheless acceptable as voluntary *olah* offerings; but here (*by the metzora's asham*), if you do not regard it as its initial status, it cannot be offered at all, for there is no such thing as a voluntary *asham* offering.

The *Gemora* cites a braisa that is in accordance with Rabbi Yochanan: If the *asham* of a *metzora* was slaughtered not for its own sake, or if the *Kohen* did not apply the blood upon the thumb and toe of the *metzora*, it is nevertheless offered upon the altar, and it still requires the libations; but he must bring another *asham* offering to render him permitted (*that he may enter the camp*). (89b – 90a)

INSIGHTS TO THE DAF

Menorah Lamps

Tosfos asks: Why was it necessary to sanctify the oil used for the *Menorah* in a service vessel?

There are various explanations of this:

1. While the oil requires sanctification, why was it necessary to have a special half-*log* vessel to sanctify it? The *Menorah* itself is a service vessel and it itself could provide the sanctification?! [The Ohr Samaech notes that although a vessel resting on the ground cannot sanctify a *komeitz*, that is only a second sanctification, however a vessel resting on the ground may sanctify a *minchah* offering with its first sanctification and accordingly, the *Menorah* can sanctify the oil - for this is its first (*and only*) Sanctification] [Tzon Kodashim]

If the oil used for the lighting requires sanctification, a service vessel of three and a half *logs* should be required (*the amount of oil necessary to light all seven lamps*), for all seven lightings are a *mitzvah*?! [Takarav Hakodesh]