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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Anpikanon

[The Mishna had stated: We do not bring from a fertilized field (for it will be inferior), nor from an irrigated field, or from olives that have other seeds planted in between them (for they weaken the olives). We do not bring oil from these places, but if one does it is valid. We do bring anpikanon oil (from olives that did not ripen well), but if one does it is valid.]

The Gemora asks from a braisa which states: We do bring anpikanon oil, and if one does it is invalid, because it is merely the sap (and not oil)?

Rav Yosef answered: This is not difficult, for one ruling represents the view of Rabbi Chiya, and the other represents the view of Rabbi Shimon the son of Rebbe, for Rabbi Chiya used to throw the anpikanon oil away, while Rabbi Shimon the son of Rebbe used to dip his food in it. And in order to remember who said what, the mnemonic is: The rich (Rabbi Shimon) act frugally.

It is written in Meggilas Esther: Six months with oil of mohr. Rav Huna bar Chiya said: This is setachta (balsam oil). Rabbi Yirmiyah bar Abba said: It is oil from olives that did not yet grow a third (of their eventual ripeness).

It was taught in a braisa: Rabbi Yehudah says: Anpikanon is the oil of olives that did not yet grow a third (of their eventual ripeness). And the reason people smear themselves with it is because it removes the hair and causes the skin to shine.

The Mishna concluded: We do not bring oil from olives that were soaked in water (that were pickled, or that were boiled; if one does, it is invalid).

The Gemora cites a braisa: Oil from olives which had been pickled, or boiled, or soaked in water, or olive sediments, or from foul smelling olives may not be brought for a minchah offering, and if it was brought, it is invalid.

Rabbah inquired: If a man consecrated it (oil that is disqualified), does he incur lashes for consecrating something which is blemished or not? Do we say that since it is invalid, it should be like a blemished animal, or perhaps we should say that the prohibition against consecrating a blemished animal only applies to an animal, not to oil? The Gemora leaves this question unresolved. (85b – 86a)

Mishna

There are three times during the year that olives are harvested, and each harvest produces three grades of oil. By the first harvest, the olives are picked from the top of the tree (where, due to their exposure to the sun, they ripen the earliest). They are pounded and placed into the basket (where the oil oozes out through the perforations in the basket into a vessel underneath it). Rabbi Yehudah says: The olives are placed around the basket (on its walls, for this way, the sediments will adhere to the wall, and the oil will be clearer). This produces the first oil (which is the choicest). They are then pressed with a beam. Rabbi Yehudah says: They are pressed with stones (for otherwise, there will be an abundance of sediments). This produces the second oil. They

are then ground (*with millstones*) and pressed again. This produces the third oil. The first oil is fit for the *Menorah* and the others are fit for the *minchah* offerings.

The second harvest is when the olives at the rooftop level are picked from the tree. They are pounded and placed into the basket. Rabbi Yehudah says: The olives are placed around the basket. This produces the first oil. They are then pressed with a beam. Rabbi Yehudah says: They are pressed with stones. This produces the second oil. They are then ground (*with millstones*) and pressed again. This produces the third oil. The first oil is fit for the *Menorah* and the others are fit for the *minchah* offerings.

By the third harvest, the last olives of the tree (*which, due to their limited exposure to the sun, will never ripen on the tree*) are packed in the vat until they become spoiled (*which will soften their shells*). They are then taken up and dried on the roof. They are then pounded and placed into the basket. Rabbi Yehudah says: The olives are placed around the basket. This produces the first oil. They are then pressed with a beam. Rabbi Yehudah says: They are pressed with stones. This produces the second oil. They are then ground (*with millstones*) and pressed again. This produces the third oil. The first oil is fit for the *Menorah* and the others are fit for the *minchah* offerings. (86a)

Oil Harvests

They inquired: Does the *Mishna* read *megargero* – he picks it, or *megalgelo* – he lets it ripen?

The *Gemora* resolves this from the following *braisa*: If someone vows to bring olive oil (*as an offering*), he must bring oil from its olive (*i.e., oil that did not require any pressing*). From here they said: By the first harvest, the olives are left to ripen on the top of the tree. They are then brought into the olive press, are ground with millstones and placed into baskets. The oil which oozes out is the first oil (*which is the choicest*). They are then pressed with a beam. This

produces the second oil. They are then removed from the press, ground (*with millstones*) and pressed again. This produces the third oil. The first oil is fit for the *Menorah* and the others are fit for the *minchah* offerings. The same procedure applies to the second harvest. By the third harvest, the last olives of the tree (*which, due to their limited exposure to the sun, will never ripen on the tree*) are packed in the vat until they become spoiled (*which will soften their shells*). They are then taken up on the roof and placed there in the shape of a date (*wider at the bottom*) until the fluids ooze out from it. They are brought to the press, ground with millstones and placed into the basket. This produces the first oil. They are then pressed with a beam. This produces the second oil. They are then removed from the press, ground (*with millstones*) and pressed again. This produces the third oil. The first oil is fit for the *Menorah* and the others are fit for the *minchah* offerings. Rabbi Yehudah said: The olives were not ground with millstones, but pounded in a mortar; they were not pressed with the beam but with stones; and they were not put into the baskets (*on the bottom*), but around the sides of the baskets. (86a)

Mishna

As to the first oil of the first harvest, there is none (*in terms of quality*) better than it. The second oil of the first harvest and the first oil of the second harvest are equal. The third oil of the first harvest, the second oil of the second harvest, and the first oil of the third harvest are equal. The third oil of the second harvest and the second oil of the third harvest are equal. As to the third oil of the third harvest, there is none worse than it.

By logic, it could be inferred through the following argument that *minchah* offerings should require pure olive oil: If the *Menorah*, where the oil is not for eating, requires pure olive oil, how much more so *minchah* offerings, where the oil is used for eating, require pure olive oil! However the Torah states: *pure olive oil; pounded for the light* - but not pure olive oil pounded for the *minchah* offerings. (86a)



Types of Oil

Rav Nachman bar Yitzchak notes that when the *Mishna* said that the second oil of the first harvest and the first oil of the second harvest are equal, it meant for a *minchah* (for only the first oil of a harvest is valid for the Menorah).

The *Gemora* cites a *braisa*: When the Torah writes 'pure,' it means nothing else but clear. [It should flow naturally, and not be pressed.] Rabbi Yehudah says: When the Torah writes 'crushed,' it means nothing else but pounded (in a mortar, and not with millstones). I might then think that this pure pounded oil is not valid for *minchah* offerings; therefore the Torah states: *And a tenth part of an eifah of fine flour blended with the oil from crushed olives*. Why then did the Torah state, 'for the light'? Rabbi Elozar said: The Torah wished to spare Israel unnecessary expense (of obtaining this oil for *menachos*).

Rabbi Shmuel bar Nachmeini said: The light from the *Menorah* is for you, but not for Me.

The table (*Shulchan*) was on the north side and the *Menorah* on the south side. Rabbi Zerika said in the name of Rabbi Elozar: (*Hashem said*;) I do not need food and I do not need the light.

It is written: *And for the house (Bais HaMikdash) he (Shlomo) made windows wide and narrow*. It was taught in a *braisa*: They were wide on the outside and narrow on the inside to show that Hashem does not need the light.

It is written: *Outside the curtain of testimony in the tent of meeting*. This is a testimony to mankind that the Divine Presence rests in Israel. For it cannot be said that He needs the light, for the entire forty years that the Israelites travelled in the Wilderness, they travelled only by His light! Rather, it is a testimony to all mankind that the Divine Presence rests in Israel.

Rava explains the testimony: All the lamps of the *Menorah* were filled with the same amount of oil (*half a log*). [This was done so that even in the long winter nights, the candles would burn throughout the night.] The *Ner Maaravi*, the western lamp, however, was unique in that the other lamps were lit from the western lamp (and whereas the other lamps burned out in the morning, the western lamp remained miraculously burning the whole next day. This miracle was a testimony of the Jewish People's closeness with Hashem, and that was reflected in the Divine Presence that was manifest in the *Bais Hamikdash*), and ended with it (for he would extinguish it and then light it again). (86b)

INSIGHTS TO THE DAF

Always Give the Best

The *Mishna* states: As to the first oil of the first harvest, there is none (in terms of quality) better than it. The second oil of the first harvest and the first oil of the second harvest are equal. The third oil of the first harvest, the second oil of the second harvest, and the first oil of the third harvest are equal. The third oil of the second harvest and the second oil of the third harvest are equal. As to the third oil of the third harvest, there is none worse than it.

The Rambam writes that although all these oils are acceptable for the *minchah* offerings, nevertheless, the *Mishna* ranks them in order of preference to use for a *minchah*, for when one is offering something to Hashem, he should always bring the choicest.

The Rambam concludes: A person who seeks merit should constrain his evil inclination and open his hand. Everything which is done for the sake of heaven should be done in the best and nicest manner. If one builds a synagogue, it should be nicer than one's home. If one gives a hungry person food, one should feed him from the best and sweetest foods on one's table. If one clothes a naked person, one should clothe



him from the finest garments in one's wardrobe. If one desires to dedicate something, he should consecrate the choicest of his possessions. It is written: "All the fat (Best part) shall go to Hashem."

The chasam sofer asks: why does it say "*vayisha Hashem el hevel v'el minchaso*"? Hashem paid attention to Hevel and his offering. It should say "*vayisha Hashem el minchas hevel*" - Hashem paid attention to Hevel's offering.

He answers that Hevel not only gave an offering; he gave of himself. This is what the Rambam means when he states that one must overcome his evil inclination--and when performing any *mitzvah* in honor of Hashem, he should do so from that which is nice and beautiful.

DAILY MASHAL

Divine Presence

The *Gemora* states that the *Ner Maaravi* was a sign that the Divine Presence rested amongst the Jewish People. The *Sifsei Chaim* notes that this phenomenon apparently occurred even while the second Bais HaMikdash stood. This is implied in the *Gemora* Yoma that states that while Shimon HaTzaddik was the Kohen Gadol, the *Ner Hamaaravi* was never extinguished. After Shimi HaTzaddik's reign, sometimes the *Ner Hamaaravi* would stay lit, and sometimes it would be extinguished. On the other hand, we find in many instances in the words of Chazal that the Divine Presence was not manifest in the second Bais HaMikdash. Chazal even state that the Jews did not want to build the second Bais HaMikdash until Hashem reassured them that in lieu of the Divine Presence, Hashem would reveal to them the secrets of the Torah. The *Sifsei Chaim* explains based on the words of the *Gra* and the *Maharal* that the first Bais HaMikdash existed in the merit of the Patriarchs, and when the bais HaMikdash was destroyed, the merit of the Patriarchs ceased to function. The second Bais HaMikdash, however, endured in the merit of Jewish People's service of Hashem. When needless hatred was

rampant amongst the nation and caused a rift amongst the Jewish People, and they were not united in serving Hashem, they had no merit to have the Bais HaMikdash. It follows that the Divine Presence was always present. In the first Bais HaMikdash the Divine Presence was manifest, but was not dependant on the merit of the nation. In the second Bais HaMikdash, the Divine Presence was reflected through the strong connection that the Jewish People had with Hashem. This manifestation of the Divine Presence, however, was different, as it was only manifest in the hearts of those who merited the Presence, i.e. the righteous scholars of that generation. The statement that the *Ner Maaravi* is a testimony means that just like a witness bears testimony on a matter, so too the *Ner Maaravi* was a testimony that the Divine Presence was manifest amongst the righteous scholars of that generation. It is understandable, then, why the Jewish People agreed to build the second Bais HaMikdash, after Hashem promised them regarding the revelation of the Oral Law [as the revelation of the Oral Law was more pronounced during the Second Temple Era than any other time period in Jewish history]. Although the Jews were not promised the return of the Divine Presence that was manifest during the First Temple Era, since they were promised the revelation of the Oral Law, this in a sense was a form of the Divine Presence. The manifestation of the Divine Presence in the second Bais Hamikdash was certainly different than in the first Bais Hamikdash, but nonetheless the Divine Presence was manifest and the Jewish People agreed to rebuild the Bais Hamikdash.