

28 Mar-Cheshvan 5779
Nov. 6, 2018



Menachos Daf 88

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

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

Ascending or Descending

Rabbi Yochanan explains the difference between Rabbi Meir (*who lists the vessels in descending order*) and Rabbi Yehudah (*who lists the vessels in ascending order*) with regards to the sanctity of the overflow of the measures (*the liquid which rests above the rim of the vessel*). He (*Rabbi Yehudah*) who counts the measures (*in ascending order*) from smallest to largest is of the opinion that the overflow of the measures was also sanctified; for the Merciful One gave to Moshe a quarter-log measure and instructed him to evaluate the larger measures by including the overflow of the smaller measure. [*His instructions were to make a half-log measure by using two quarter-log measures. When a smaller vessel is poured out into a larger one, the overflow will not spill out, but rather, it too will be poured into the larger. Accordingly the half-log measure was a little more than two full quarter-logs since it held the two quarter-logs plus the overflow of each. And this was so with the larger measures as well.*] The one (*Rabbi Meir*) who counts the measures from the largest to the smallest is of the opinion that the overflow of the measures was not sanctified; for the Merciful One gave to Moshe a *hin* measure and instructed him to evaluate the smaller measures by excluding the overflow of the larger measure. [*His instructions were to make a half-hin measure by pouring from the hin measure. When a larger vessel is used to pour into a smaller one, the overflow will spill to the ground. Accordingly, the measures were precise measures without the overflow.*]

Abaye said: They all may be of the opinion that the overflow of the measures was either sanctified or not sanctified, but

they differ regarding the meaning of the expression ‘filled.’ He (*Rabbi Meir*) who counts the measures from the largest to the smallest is of the opinion that the word ‘filled’ implies that one may not diminish to the amount of the prescribed measure, nor may one add to it. [*It must be exactly that amount. This is why a hin measure was used; for when one is pouring from a larger vessel into a smaller one, he pours gently and avoids producing any foam which would alter the accuracy of the measure.*] However, the one (*Rabbi Yehudah*) who counts the measures (*in ascending order*) from smallest to largest is of the opinion that the word ‘filled’ implies that one may not diminish to the amount of the prescribed measure, but if he adds to it, it is still regarded as ‘full.’ [*Although by using a smaller vessel to fill the larger ones, there will invariably be some foam, that does not concern him, for a minor increase in the volume of the measure does not disqualify the offering.*] (88a)

Rabbi Shimon

Rabbi Shimon had stated that there was no *hin* measure, since it was never needed.

The *Gemora* explains the Rabbis’ opinion: There was the *hin* measure used by Moses in the preparation of the anointing oil, as it is written: *And olive oil, a hin*. The Rabbis are of the opinion that since it was not necessary for later generations, it was only made for that occasion and subsequently hidden away, but Rabbi Shimon maintains that once there was such

a measure, it remained in the Temple (*although it would never be used again*).

Rabbi Shimon had stated: What measure then can I put in its place?

The *Gemora* asks: But is it necessary to substitute another?

The *Gemora* answers: Just as Ravina answered elsewhere. There is a tradition that there are only two communal offerings which require *semichah* (*the communal error bull and the goat sent to Azazel on Yom Kippur*); similarly here, there is a tradition that there were seven liquid-measures in the Temple.

Rabbi Eliezer bar Tzadok had said that the one *hin* measure had demarcations (*to indicate the amount needed for a bull, ram, or sheep*).

The *Gemora* asks: Does he not then accept the tradition that there were seven liquid-measures?

The *Gemora* answers: He does not.

Alternatively I can say that he understood the tradition of seven measures was that that there were seven different measurements (*but different vessels for each one of those was not required*). (88a)

Mishna

For what function did the quarter-*log* (*revi'is*) serve? It was used to measure a quarter-*log* of water (*in the purification procedure*) for the *metzora*, and a quarter-*log* of oil for the *nazir* (*upon completing his nezirus term*). F

For what function did the half-*log* serve? It was used to measure a half-*log* of water for the *sotah*, and a half-*log* of

oil for the *todah* offering. 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*.

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.*] Three and a half *logs* of oil were used for the *Menorah* - a half-*log* for each lamp. (88a)

Purpose of the Measures

Rebbe sat and raised the following difficulty: Why was the quarter-*log* measure anointed? It could not have been in order to sanctify the quarter-*log* of water of the *metzora*, for that took place outside the Courtyard (*and therefore it was not necessary to be sanctified*), and it could not have been in order to sanctify the quarter-*log* of oil of the *nazir*, for the *nazir's* bread was sanctified only by the slaughtering of the ram!

Rabbi Chiya said to him: It was anointed for one measured the oil for the *chavitin* of the *Kohen Gadol* - a quarter-*log* of oil for each loaf.

Rebbe then applied to him the verse: *The man of My counsel, from a distant land*.

The *Mishna* had stated: For what function did the half-*log* serve?

Rebbe sat and raised the following difficulty: Why was the half-*log* measure anointed? It could not have been in order to sanctify the water of the *sotah*, for that was already holy

(since it was taken from the Kiyor); it could not have been for the *todah* breads, for those became sanctified only by the slaughtering of the *todah*!

Rabbi Shimon the son of Rebbe said to him: It was anointed for one would divide the oil used for the *Menorah* - a half-log for each lamp.

Rebbe exclaimed: Light of Israel, it was so indeed. (88a – 88b)

Extinguished Prematurely

Rabbi Yochanan said in the name of Rebbe: If a lamp of the *Menorah* had gone out prematurely, and the oil and the wick have turned to ash (*becoming unfit for future use*), he must clean the lamp, put fresh oil (*and wick*) in it, and relight it.

Rabbi Zerika inquired: When he puts in fresh oil, does he put in the same quantity of oil as he did originally, or only the quantity needed for the remainder of the night?

Rabbi Yirmiyah said: It is obvious that he puts in as much oil as he did originally, for should you say that he puts in only the quantity needed for the remainder of the night, how would we know how much is missing? And if you should say that it can be measured, then there must have been more than seven measures in the Temple (*so the leftover oil could be measured*).

Rabbi Zerika applied to Rabbi Yirmiyah the following verse: *And with your splendor, succeed and ride, on behalf of truth and righteous humility.*

And so it has been stated: Rabbi Avahu said in the name of Rabbi Yochanan, and according to others, it was Rabbi Abba who said it in the name of Rabbi Chanina who said it in the name of Rebbe: If a lamp of the *Menorah* had gone out prematurely, and the oil and the wick have turned to ash (*becoming unfit for future use*), he must clean the lamp, put

fresh oil in the same quantity as he originally did, and relight it. (88b)

Menorah Lamps

Rav Huna the son of Rav Yehudah said in the name of Rav Sheishes: The lamps (*at the top of each branch of the Menorah*) in the Temple were flexible (*for since they could not be detached and cleaned, they were made in such a way that they could be bent downwards, cleaned, and then straightened back up*).

The *Gemora* explains: He is of the opinion that the expressions ‘*a kikar*’ (*of gold*) and ‘*hammered out*’ (*of one piece*) applied to the *Menorah* and also to the lamps (*and therefore they needed to be connected to the branches*); and since it was necessary to clean out the lamps, if they were not flexible, they could not be cleaned out very well.

The *Gemora* asks from a *braisa*: How were the lamps cleaned? He removed the lamps from the *Menorah* and leaves them in the Tent of Meeting, and he put wipes them with a sponge, puts oil in them, and lights them!?

The *Gemora* answers: Rav Sheishes agrees with the following *Tanna*, for it was taught in a *braisa*: The Sages say: They did not move it (*the lamp*) from its place at all (*when it was cleaned*). Does this not mean to imply that it could be moved if one wanted to do so?

The *Gemora* answers: The *braisa* should read that they could not move it from its place at all.

The *Gemora* notes that the Sages is Rabbi Elozar the son of Rabbi Tzadok, for it was taught in a *braisa*: Rabbi Elozar the son of Rabbi Tzadok said: There was a kind of thin golden plate over each lamp. When one would clean out the lamp, he would press the plate down towards the mouth of the lamp, and when he would put oil in it, he would press the plate back towards its head.

This matter, the *Gemora* notes further, is the subject of dispute between the following *Tannaim*, as it was taught in the following *braisa*: The *Menorah* and the lamps were made out of *'the kikar' (of gold)*, but its tongs and its scoops were not made out of *'the kikar.'* Rabbi Nechemiah said: The *Menorah* alone was made out of *'the kikar,'* but neither the lamps nor the tongs nor the scoops were made out of *'the kikar.'*

The *Gemora* cites a *braisa* which brings the Scriptural sources for their respective opinions. The *Menorah* and the lamps were made out of *'the kikar' (of gold)*, but its tongs and its scoops were not made out of *'the kikar;* these are the words of Rabbi Nechemiah. [*The Gemora notes that two Tannaim disagree as to what Rabbi Nechemiah really holds.*] Rabbi Yehoshua ben Korchah says: The *Menorah* alone was made out of *'the kikar,'* but neither the lamps nor the tongs nor the scoops were made out of *'the kikar.'*

The *Gemora* notes that a verse is necessary to teach us that the mouth of the lamp was made out of pure gold, for I might have thought that since the mouth of the lamp becomes black, the Torah has consideration for the money of Israel, and perhaps it can be made out of any type of gold (*even of an inferior type*); the Torah informs us otherwise.

INSIGHTS TO THE DAF

Menorah Lamps

Rav Huna the son of Rav Yehudah said in the name of Rav Sheishes: The lamps (*at the top of each branch of the Menorah*) in the Temple were flexible (*for since they could not be detached and cleaned, they were made in such a way that they could be bent downwards, cleaned, and then straightened back up*). The *Gemora* cites a *braisa* where this matter is disputed, and one *Tanna* maintains that the lamps were a separate piece from the rest of the *Menorah*.

The Ohr HaChaim in Parshas Ba'haloscha says, "I could prove from the Torah that that *Tanna (who maintains that the lamps were removable)* was right!" He explains: When the Torah describes the construction of the *Menorah*, it does not mention the fact that all the lamps had to tilt towards the middle branch. It is only mentioned in Parshas Ba'haloscha after the *Menorah* was already built. If the lamps were actually part of the *Menorah*, shouldn't the instructions that the outer branches should be bent towards the middle branch have been found in the *Menorah's* construction, and not after the fact? It must be that the lamps were separate.

Furthermore, when the Torah describes how all the vessels were packed up and prepared for transportation when they would travel in the Wilderness, it says: *And the Levi'im shall take a garment of turquoise wool, and cover the Menorah, and its lamps, and its tongs, and its scoops, and all the vessels of its oil...* If the lamps were part of the *Menorah* itself, there would be no need for the Torah to mention them separately! This proves that the lamps were indeed made separately than the rest of the *Menorah*.

DAILY MASHAL

Chanukah Oil

The *Gemora* states that before oil could be poured into the lamps of the *Menorah* in the Temple, it had to be sanctified through a half-log vessel.

The Belzer Rebbe asks: How was this requirement met during Chanukah, since the oil that burned all week had not been sanctified in that vessel?

The *Tzitz Eliezer* answers that according to the *Taz*, the miracle of the oil was that each morning, some oil remained from the previous night. This oil was able to produce additional oil. As such, each morning's miraculous oil was the outgrowth of leftover sanctified oil, and therefore it retained the original sanctification, and it was also the facilitating source for the sanctity of any oil that came from it.