



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Menachos Daf Pey Vuv

MISHNA

- There are 3 times a year that olives are harvested, and each harvest produces 3 different grades of oil.
 - During the first harvest one picks the olives at the top of the tree, he then crushes them and puts them in the basket (where the oil that oozes from them gets filtered through the basket into a keili). **R' Yehuda** says he puts the olives around the basket. The oil that comes from this stage is the "first" oil. He then presses the olives with a beam. **R' Yehuda** says it is done with stones. This is the "second" oil. He then crushes the olives again and presses them with a beam again. This is the "third" oil. The "first" oil is valid for the Menorah, the other oils are valid for menachos.
 - During the second harvest one picks the olives at the height of the rooftops. He then crushes them and puts them in the basket (where the oil that oozes from them gets filtered through the basket into a keili). **R' Yehuda** says he puts the olives around the basket. The oil that comes from this stage is the "first" oil. He then presses the olives with a beam. **R' Yehuda** says it is done with stones. This is the "second" oil. He then crushes the olives again and presses them with a beam again. This is the "third" oil. The "first" oil is valid for the Menorah, the other oils are valid for menachos.
 - During the third harvest, he packs the olives into the vat until they become spoiled, and then takes them to be dried on the roof. He then crushes them and puts them in the basket (where the oil that oozes from them gets filtered through the basket into a keili). **R' Yehuda** says he puts the olives around the basket. The oil that comes from this stage is the "first" oil. He then presses the olives with a beam. **R' Yehuda** says it is done with stones. This is the "second" oil. He then crushes the olives again and presses them with a beam again. This is the "third" oil. The "first" oil is valid for the Menorah, the other oils are valid for menachos.

GEMARA

- **Q:** They asked, in the Mishna's explanation of the first harvest, does it mean that he picks the olives at the top before all have been given a chance to ripe and he therefore only picks the ripe ones, or does it mean that he waits until they are all ripe and then goes and picks them all? **A:** A Braisa says, if a person promises to bring olive oil to the Beis Hamikdash it must be from the oil that flows out on its own (before it is pressed). From here they said that during the first olive harvest one lets the olives ripen on top of the tree (this is the answer to the question, although the Gemara continues to quote the rest of the Braisa). He brings them to the olive press where he crushes them with the millstones and puts them in baskets. The oil that flows from them is the "first" oil. He then presses them with a beam, and the oil that flows from that is the "second" oil. He then grinds them again and presses them again, and the oil that flows from that is the "third" oil. The first oil is valid for the Menorah, and the second and third oil is valid for the menachos. The second olive harvest is done in this same way. The third olive harvest is done a bit differently. He packs the olives into the vat until they become spoiled, and then takes them to be dried on the roof. He makes them into a pile the shape of a date until the liquids flow. He then crushes them and puts them in the basket (where the oil that oozes from them gets filtered through the basket into a keili). The oil that comes from this stage is the "first" oil. He then presses the olives with a beam. This is the "second" oil. He then crushes the olives again and presses them with a beam again. This is the "third" oil. The "first" oil is valid for the Menorah, the other oils are valid for menachos. **R' Yehuda** says he would not crush with

millstones but rather with a mortar, he would not press with a beam but rather with stones, and he would not put them in the baskets but rather around the baskets.

- **Q:** Our Mishna says that the olives are crushed, which suggests that it is done in a mortar, which is the view of **R' Yehuda**. The Mishna then says that the olives are placed into the baskets, which is the view of the **Rabanan!**? **A:** The Tanna of the Mishna holds like **R' Yehuda** in one way and like the **Rabanan** in the other.

MISHNA

- There is no oil better than the first oil of the first harvest. The second oil of the first harvest and the first oil of the second harvest are of equal quality. The third oil of the first harvest, the second oil of the second harvest, and the first oil of the third harvest are of equal quality. The third oil of the second harvest and the second oil of the third harvest are of equal quality. There is nothing of lower quality than the third oil of the third harvest.
- Based on a kal v'chomer we would say that all menachos should require the first oil of the harvest ("shemen zayis zach"), because if the oil for the Menorah, which is not eaten, requires this superior oil, then the oil for a mincha, which is eaten, should certainly be required to be of this quality! The pasuk therefore says "zach kasis lama'or", which teaches that only the Menorah requires that superior oil, but the menachos do not.

GEMARA

- **Q:** How can we say that the second oil of the first harvest and the first oil of the second harvest are of equal quality, when the first oil of the second harvest can be used for the Menorah and the second oil of the first harvest cannot? **A: R' Nachman bar Yitzchak** said, this means that they are of equal quality with regard to menachos (one should bring the best oil that he can for a mincha, so if he has these two types of oil, they are considered equal and he can bring whichever he wants).

AHF KOL HAMENACHOS HAYU BADIN...

- A Braisa says, the pasuk says that the oil for the Menorah must be "zach", which means it must be clear. **R' Yehuda** says that the pasuk says it must be "kasis" which means that the olives must be crushed in a mortar. We would think that such oil would be passul for a mincha. The pasuk therefore says "v'issaron soles balul b'shemen kasis". If so, why does the pasuk regarding the Menorah say that such oil is for the Menorah? The Torah is looking to lessen the financial burden on the Yidden and allows them to use lower quality oil for their menachos.
- The pasuk says "tzav es Bnei Yisrael v'yikchu eilecha shemen zayis zach". **R' Shmuel bar Nachmeini** said, Hashem says "eilecha" – the lighting of the Menorah is for you, I do not need the light.
 - The Shulchan was on the north side and the Menorah was on the south side. **R' Zrika in the name of R' Elazar** said, from the fact that they were placed far apart from each other we can learn that it is as if Hashem is saying, I do not need the food or the light.
 - A Braisa says a similar concept regarding the windows of the Beis Hamikdash, which were narrow on the inside and wide on the outside, to show that Hashem does not need the light.
 - The pasuk says that the Menorah should be set up outside the "Paroches Ha'eidus" to serve as a testimony to all that the Shechina dwells with the Yidden. It cannot be thought that Hashem needs the light, for all the years of the travelling in the Midbar, Hashem provided the light for the Yidden.
 - **Q:** How does the Menorah provide testimony? **A: Rava** said, this refers to the western lamp, which got as much oil as all the other lamps and yet it burned much longer than the rest.

MISHNA

- From where did they bring the wine for nesachim? The wines of Keduchim and Atulim are the most superior wines. The wines of Beis Rima and of Beis Lavan in the mountains and of Kfar Signa in the valley are second to them. The wine of all lands is valid, but these lands had the superior wine.
- We do not bring wine from grapes grown in lands that were fertilized, or from irrigated fields, or from grapes that grew on vines that were seeded between them. If he did bring wine from these

places, it is valid. We do not bring “elyustun” wine, but if he brought it, it is valid. **Rebbi** says, we may not bring old wine, but the **Chachomim** say it is valid. We may not bring sweet wine, smoked wine, or cooked wine, and if one brought them it is passul. We may not bring wine from grapes grown on vines that were hung on trellises, but rather it should come from vines that grew along the ground and that were grown in cultivated vineyards. We may not put the wine in large keilim, but rather put them into small barrels. We may not fill the barrel to the top, so that it will be fragrant when opened. We may not use the wine at the mouth of the barrel, because of the spoilage that occurs there, and not from the bottom of the barrel, because of the sediment that is there. Rather, the wine should be taken from the middle third of the middle third of the barrel.

- How do we check the wine for quality? The Gizbar sits with a reed in his hand. When the white particles from the sediment starts to come out, he hits the person with the reed to signal him to stop the flow of wine.
 - **R' Yose the son of R' Yehuda** said, wine that has spoilage is passul based on the pasuk of “temimim yihyu lachem uminchasam” (which teaches that a mincha with spoilage, like worms, is passul) and “temimim yihyu lachem v'niskeyhem” (which teaches that wine with spoilage is passul for nesachim).