

כדי שתהא שלהבת עולה מאיליה –

In order that the flame should rise on its own

Overview

The משנה stated that outside the ביהמ"ק it is necessary to light the fire before שבת to such a degree that the fire catches on most of the fuel. רב explained this to mean that the majority of each piece of wood must be on fire. שמואל ruled that it is sufficient if there is enough fire that we need not say, 'bring more wood to place underneath them'. The גמרא cites a ברייתא regarding the מנורה which supports שתהא שלהבת עולה, which states that the פסוק of תמיד נר teaches that להעלות נר שתהא שלהבת עולה. Our תוספות explains this proof.¹

אלמא במקום שהקפיד הכתוב שלא יכבה² סגי שתהא שלהבת עולה מאיליה³ -

It is evident that in a place where the תורה was particular that it should not be extinguished, it is sufficient that the flame rise on its own -

ואין צריך שתהא הפתילה שורפת ברובא:

But it is not necessary that the majority of the wick should be on fire as long as it will continue to burn without additional assistance. This supports the view of שמואל.

Summary

The proof is that the תורה only requires that the fire is self-sustainable.

Thinking it over

Does שמואל, who as תוספות seems to say does not require רוב, argue with our משנה which clearly states שתאחוז האור ברוב?

¹ Perhaps there is a different or special requirement for the מנורה.

² The תורה writes regarding the מנורה that it is להעלות נר תמיד that it should not be extinguished.

³ Similarly by שבת where the concern is that he will stoke the fire if it is extinguishing, we therefore have to be assured that the fire will remain and will not be extinguished, and for this it is sufficient that the fire reached a point where we do not need any more fuel, as שמואל ruled.