

They shall take for you pure, pressed olive oil for illumination. (27:20)

There were two forms of olive oil. First was the oil which was used for the *Menorah*. This was pure without sediments, derived from the first pressing. The olives were picked from the top of the tree, where they received the most sunshine. They were then pressed with a mortar – rather than ground in a mill. The second oil, which was the product of grinding and included within it tiny pieces of sediment, was appropriate only for the *Menachos*, Meal-offerings. *Kassis la'ma'or*, pressed for illumination; *v'lo kassis la'Menachos*, not pressed for the *Menachos*, say *Chazal*. The oil used for the *Menachos* did not require the quality inherent in oil processed through *kassis*, pressing with a mortar.

In the *Talmud Megillah* 6b, *Chazal* make a fascinating statement concerning *limud ha'Torah*, Torah study. If one states, *Lo yagati u'matzasi*, “(Despite the fact that) I did not toil in learning, yet I achieved success”, *Al taamin*, “Do not believe him.” The reason for this, explains the **K'sav Sofer**, is that Torah can only be acquired through exertion. If one toils in pursuit of Torah knowledge, he will succeed. Without toil, there is no success. The *K'sav Sofer* applies *Chazal's* exposition regarding the oil, *kassis la'maor*, *v'lo kassis l'Menachos*, in order to explain the distinction between Torah study and other academic disciplines.

Kassis la'maor, one must press himself and toil in order to achieve the light of Torah. This illumination does not come easy. One must expend effort. *V'lo kassis la'Menachos*; for a livelihood (*minchah* is a meal-offering – meal symbolizes *parnassah*, livelihood), he does not have to exert himself. Whatever *hishtadlus*, endeavoring, he applies will be sufficient. The rest is derived from Hashem's blessing. One can work minimally, yet amass great wealth. Others may work day and night and barely eke out a living. His toil is not the key to success.