



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

Menachos Daf Pey Zayin

GEMARA

- **Q:** The Mishna says that we may not bring sweet wine and if one did bring such wine it is passul. However, the Mishna also said that we may not bring "elyustun" wine (also a wine that is inferior due to its sweetness), but if he brought it, it is valid!? **A: Ravina** said, the two ruling should be rolled into one – we may not bring "elyustun" wine because we may not bring sweet wine, and if one does it is passul. **A2: R' Ashi** said, "elyustun" wine is valid b'dieved, because its sweetness is due to its exposure to the sun. The sweet wine that the Mishna says is pasul b'dieved refers to wine from grapes that are very sweet (not just due to the sun).

EIN MIVI'IN YASHAN DIVREI REBBI VACHACHOMIM MACHSHIRIN

- **Chizkiya** said, **Rebbi's** view is based on the pasuk "lakeves yayin", which he darshens to teach that just as the lamb has to be within its first year, the wine must be within its first year as well.
 - **Q:** Based on this comparison we should say that just as the lamb is passul in its second year the wine should also be passul in its second year, and yet a Braisa says that wine in its second year should not be brought, but if it is brought it would be valid b'dieved!? This must follow **Rebbi**, because he is the one who said that one should not bring old wine!? **A:** Rather, **Rava** said that the reason of **Rebbi** is based on the pasuk of "ahl teireh yayin ki yis'adam", which teaches that wine is at its best when it has its full red color, which is in its first year.

EIN MIVI'IN LO MIN HADALIYOS...

- The cultivated vineyards referred to in the Mishna are vineyards that are worked on twice a year.
 - **R' Yosef** had a vineyard that he worked on an extra time. It produced such strong wine that it had to be diluted with double the amount of water that was needed for regular wine.

LO HAYU KONSIN OSAN BACHATZAVIN GEDOLIM

- A Braisa says, the small barrels are the size of medium sized jugs from Lod. We do not put two of them next to each other, rather each one separately.

KEITZAD BODEK...

- A Braisa says, when the beginning of the sediments would start to flow from the barrel, the Gizbar would hit the person with the reed to signal him to stop the flow.
 - **Q:** Why couldn't he just tell him to stop? **A:** This supports **R' Yochanan** who said that just as speaking is beneficial for spices, it is bad for wine.

R' YOSE BAR R' YEHUDA OMER...

- **Q: Rava** asked, if a person made this type of spoiled wine kadosh, would he get malkus for making a "baal mum" kadosh just as he would if he did so to an animal, or is this something that only applies to an animal? **TEIKU**.
- A Braisa says, the best rams come from Moav, the best lambs come from Chevron, the best calves come from Sharon, and the best birds come from Har Hamelech. **R' Yehuda** says, we should bring lambs that are as tall as they are wide.
 - **Rava bar R' Shila** said, **R' Yehuda's** statement is based on the pasuk of "yir'eh miknecha bayom hahu kar nirchav".
- A pasuk says that there will be watchmen set by the walls of Yerushalayim and they will never be silent. What will they be saying? **Rava bar R' Shila** said, they will say "atah sakum tiracheim tziyon". **R' Nachman bar Yitzchak** said, they will say "bonei Yerushalayim Hashem". Given that they are both pesukim discussing the Redemption, what was said before the Churban? **Rava bar R' Shila** said, they would say "ki vachar Hashem b'tziyon eva l'moshav lo".

PEREK SHTEI MIDDOS -- PEREK ASIRI

MISHNA

- There are two types of measures used to measure dry things (solids) in the Beis Hamikdash – the issaron and the half issaron. **R' Meir** says, there was the issaron, the issaron (a second type of issaron) and the half issaron.
 - What was the issaron measure used for? They would use it to measure the flour for all the menachos. Even for the mincha that accompanied a par, which requires 3 issarons, or for a mincha that accompanied a ram, which requires 2 issaron, they would not measure in larger measures, but would instead use the issaron measure.
 - What was the half issaron used for? They would use it to measure the flour for the chavitei Kohen Gadol, which was brought half in the morning and half in the afternoon.

GEMARA

- A Braisa says, **R' Meir** would say, the pasuk of “issaron issaron lakeves ha'echad” teaches that there were 2 issaron measures in the Beis Hamikdash – one measured an issaron that was piled high (it held an issaron when it was filled over its rim) and the other measured a level issaron (it measured an issaron within the confines of the keili). The smaller one that would have to be piled above to reach an issaron would be used for all menachos, and the level issaron was used for measuring the chavitei Kohen Gadol. The **Chachomim** say there was only one issaron measure there, as the pasuk says “v'issaron echad lakeves ha'echad”. The double use in the pasuk of “issaron issaron” comes to teach that a half issaron measure was used as well.
 - **Q:** How does **R' Meir** learn that there was a half issaron measure? **A:** He learns it from the “vuv” of “v'issaron”. The **Rabanan** don't darshen the vuv.
 - **Q:** What does **R' Meir** learn from the pasuk of “v'issaron echad lakeves ha'echad”? **A:** He says it teaches that we do not measure with a 3 issaron measure for the mincha that accompanies a par (even though it needs 3 issaron we measure it from a single issaron measure three times) or a 2 issaron measure for the mincha that accompanies a ram. The **Rabanan** learn this from the dot that is found on top of the “vuv” of “issaron”. **R' Meir** does not darshen the dot.

CHATZI ISSARON MEH HAYA MISHAMEISH...

- **Q:** We have learned that the chavitei Kohen Gadol was brought as a full issaron and then split into two, so why would it be measured in a half issaron measure? **A:** **R' Sheishes** said, the Mishna means that when it is divided, it is divided using the half issaron measure.
- **Q:** **Rami bar Chama** asked **R' Chisda**, according to **R' Meir** was the half issaron measure a half issaron only when piled above the rim or was it a half issaron within the rim? **R' Chisda** asked, why don't you ask this according to the **Rabanan** as well? **Rami bar Chama** said, according to the **Rabanan** we can even ask whether the issaron measure was an issaron within the rim or not, and since I am focusing on the half issaron I asked it according to **R' Meir**. **A:** **R' Chisda** said, since **R' Meir** said that the issaron measure used for the chavitin was an issaron within the rim, it must be that the half issaron was also made that way. And, since **R' Meir** holds this way, it must be that the **Rabanan** hold this way as well.
- **Q:** **Rami bar Chama** asked **R' Chisda**, was the chavitin of the Kohen Gadol divided by hand or only by using a measuring keili? **A:** **R' Chisda** said, it must have been done by hand, and need not be divided perfectly, because that would require us to bring in a scale into the Mikdash, which we would not do because it is associated with a curse (one of the curses is that people will have to measure their bread because of a lack of food).
- **Q:** **Rami bar Chama** asked **R' Chisda**, does the Shulchan have the ability to make a kometz of levonah kadosh (if it is just piled onto the Shulchan without being in a keili)? Do we say that since it can make the breads kadosh it can also make the levonah kadosh or not? **A:** **R' Chisda** said, it cannot make it kadosh.
 - **Q:** **Rami bar Chama** asked, **R' Yochanan** seems to say that the space above the Shulchan can make things kadosh!? **A:** **R' Chisda** said, I meant that it can't make it kadosh to the point that it can be offered on the Mizbe'ach, but it can make it kadosh enough that it can become passul.