



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

Menachos Daf Pey Ches

MISHNA

- There were seven liquid measures in the Mikdash: hin, half hin, third of a hin, quarter hin, lug, half lug, and quarter lug. **R' Eliezer bar R' Tzadok** said, the hin measure had demarcations on it which indicated: until this place for the par, until this place for the ram, and until this place for the lamb. **R' Shimon** said, there was no hin measure in the Mikdash, because what purpose would it serve (there is nothing that is brought in the amount of a hin)! Rather, the seventh measure was a 1.5 lug measure, which they used to measure the oil for the chavitin of the Kohen Gadol, which needed 1.5 lug in the morning and 1.5 lug in the afternoon.

GEMARA

- A Braisa says, there were seven liquid measures in the Mikdash. **R' Yehuda** says they were the quarter lug, the half lug, the lug, the quarter hin, the third of a hin, the half hin, and the hin. **R' Meir** says they were the hin, the half hin, the third of a hin, the quarter hin, the lug, the half lug, and the quarter lug. **R' Shimon** says there was no hin measure in the Mikdash, because what purpose would it serve? Rather, the seventh measure was a 1.5 lug measure, which they used to measure the oil for the chavitin of the Kohen Gadol, which needed 1.5 lug in the morning and 1.5 lug in the afternoon. They said to **R' Shimon**, there is a half lug measure there, so to measure out 1.5 lug, the half lug could have been used (it could be filled 3 times). **R' Shimon** said, according to you, why did there need to be a half lug measure? There is a quarter lug and that can be used to measure anything that needs to be a half lug!? Rather, the rule in the Mikdash was that a keili that was used to measure a certain amount could not be used to measure a different amount.
 - **Q:** What is the difference between **R' Yehuda** and **R' Meir**? **A:** **R' Yochanan** said, the difference is the amount of liquid that is above the rim of the keili. According to **R' Yehuda** this amount becomes kodesh as well, and Moshe was instructed to make the quarter lug and to then make the next size keili to be large enough to hold the contents of the smaller size keili with this amount that is above the rim (e.g. the half lug had to be large enough to hold two quarter lugs with the amounts over the rims). **R' Meir** holds that the amount above the rim does not become kodesh, and Moshe was instructed to make the hin measure and to then make the smaller measure so that anything over the rim of the hin would not fit (e.g. the half hin should hold exactly half a hin, so that two half hins held exactly one hin, not any of the overage of the hin). **A2: Abaye** said, it may be that they both say that the overage is kadosh or that the overage is not kadosh. They argue regarding the meaning of the word "mileyim" used regarding the liquid measures. **R' Meir** says this teaches that the measures must be exact – not more or less than the measure. Therefore, the hin must be made first and from there we can get to the smaller measures. **R' Yehuda** holds that "mileyim" means that the measures may not be less than they are supposed to be, but they can be more. Therefore, we can even begin by making the smaller measure and using that to get to the larger measure.
- **Q: R' Shimon** seems to have answered convincingly, that the hin was only used once in history – for Moshe to make the "shemen hamishcha", and if so there is no reason to have that measure in the Mikdash!? **A:** The **Rabanan** said, it was there for Moshe, as the pasuk says "v'shemen zayis hin". **R' Shimon** holds that the measure was made for Moshe, but since it was no longer needed they then hid it, and the **Rabanan** say that once it was made it remained in the Mikdash even though there was no longer a need for it.
- **Q: R' Shimon** says that since the hin measure was not there, we must find another measure that was there in its place. Why do we need to have a replacement measure? **A:** We have a kabbalah

that there were 7 liquid measure in the Mikdash. If he says the hin was not there, we must find another that was there in its place.

- **Q:** How can **R' Elazar the son of R' Tzadok** say that there was only a single measure in the Mikdash – a hin with demarcations? Doesn't he agree that there were 7 measures? **A:** He does not have that kabbalah and therefore does not require that there be 7 measures. **A2:** He holds that the kabbalah is that there must be 7 measurements, but not necessarily that there be 7 measuring keilim.

MISHNA

- What was the “revi'is” (the quarter lug measure) used for? It was used to measure the revi'is of water needed for a metzora, and for the revi'is of oil for a nazir.
 - What was the half lug measure used for? It was used to measure the half lug of water needed for a sotah, and the half lug of oil needed for a Todah.
 - The lug measure was used to measure oil for all the menachos. Even if a mincha of 60 issaron of flour was brought, which would (according to some) require 60 lug of oil, the lug measure was used to measure the oil (it was filled 60 times). **R' Eliezer ben Yaakov** says, even a mincha of 60 issaron would only come with one lug of oil, based on the pasuk of “l'mincha v'lug shamen”.
 - A measure of 6 lug (which is the half hin measure) was used for the mincha and nesachim that accompany a par.
 - A measure of 4 lug (the third of a hin measure) was used for the mincha and nesachim that accompany a ram.
 - A measure of 3 lug (the quarter hin measure) was used for the mincha and nesachim that accompany a lamb.
 - Three and one half lug were used for the Menorah – half a lug for each lamp.

GEMARA

- **Q: Rabbi** asked, why was the revi'is measure anointed and made kadosh? If it was made to measure the water needed for a metzora and make it kadosh, that process is done outside the Azarah, and as such did not need the water to be kadosh (which is what happens when it is put into a kli kodesh)!? If it was to measure the oil for a nazir's mincha and make it kadosh, we have learned that the nazir's breads only become kadosh with the shechting of the ram!? **A: R' Chiya** said, it was used to measure the oil for the chavitei Kohen Gadol, which needed a revi'is for each challah. **Rabbi** praised **R' Chiya** for this answer.

CHATZI LUG MEH HAYA MISHAMEISH

- **Q: Rabbi** asked, why was the half lug measure anointed and made kadosh? If it was made to measure the water needed for a sotah, that water came from the kiyor and was already kadosh, and therefore did not need to be made kadosh!? If it was to measure the oil for the Todah and make it kadosh, we have learned that the Todah breads become kadosh with the shechting of the korbon!? **A: R' Shimon the son of Rabbi** said, it was anointed for its use when measuring the oil needed for each lamp of the Menorah. **Rabbi** praised his son for this answer.
- **R' Yochanan in the name of Rabbi** said, if a lamp of the Menorah went out before it was supposed to, and the oil became full of ash or the wick became ash, what is done? He cleans out the lamp, puts in new oil, and lights it.
 - **Q: R' Zrika** asked, does he put in as much oil as if he were lighting it for the entire night, or only enough to replace the amount of oil that had been taken out? **A: R' Yirmiya** said, it must be that he puts in the full amount, because it is impossible to know how much oil had been taken out. You can't say that he measures what is taken out, because there were only 7 measures, and this would require many more measures. **R' Zrika** praised **R' Yirmiya** for this answer.
 - We find that **R' Avahu in the name of R' Yochanan** said like **R' Yirmiya** as well.
- **R' Huna the son of R' Yehuda in the name of R' Sheishes** said, the lamps of the Menorah in the Mikdash were made to be bendable, to allow for a thorough cleaning.
 - He holds that when the pasuk requires that the Menorah be “kikar” and “miksha” it refers to the Menorah and the lamps (therefore these pieces could not be removed) and the only way to facilitate a thorough cleaning was to make it bendable.

- **Q:** A Braisa says that the lamps were removed from the Menorah when they had to be cleaned!? **A: R' Sheishes** holds like the **Rabanan** who say in a Braisa that the lamps would not be removed, which must mean that they *could not* be removed.
 - The view of the **Rabanan** is the view of **R' Elazar the son of R' Tzadok** in a Braisa.
 - They argue in the same machlokes as other Tanna'im in a Braisa, where the **T"K** says that the lamps were part of the "kikar" of gold from which the Menorah was created, and **R' Nechemya** says that the lamps were not part of that.
 - The Gemara explains that they argue based on how they darshen the pesukim written regarding the Menorah.