



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

Menachos Daf Tzaddik Zayin

ARBAH SENIFIN SHEL ZAHAV HAYU SHAM...

- **Q:** How do we know that the Shulchan had snifin and rods? **A: R' Ketina** said, the pasuk regarding the Shulchan says that they should make "ke'arosav" – referring to the molds, "kaposav" – referring to the spoons for the levonah, "kisosav" – referring to the snifin, and "menakiyosav" – referring to the rods, "asher yusach bahein" – teaches that the rods covered the loaves that were beneath them.
 - **Q: Rava** asked, our Mishna said that the setting up and removal of the rods do not override Shabbos. If the rods are required D'Oraisa, why does it not override Shabbos? **A: Rava** then said, this is not a question, as our Mishna says that **R' Akiva** said that anything that can be done before Shabbos does not override Shabbos. The only need for the rods is so that the breads have air circulation and don't become moldy. There is no risk of them becoming moldy during the short time until Shabbos is over.
- A Mishna says, **R' Meir** says all amos of the Beis Hamikdash (whether of structures or of keilim) were made of "medium amos" (6 tefachim), except for the Golden Mizbe'ach and the horns, the ledge, and the base of the outside Mizbe'ach, which were amos of 5 tefachim. **R' Yehuda** says the amos of the structures were of 6 tefachim but the amos used for the keilim were of 5 tefachim.
 - **R' Yochanan** said, both views are based on a drasha of the same pasuk. The pasuk discusses the dimensions of the outside Mizbe'ach and says that it was made of amos of 6 tefachim, the base was a 5 tefach amah, the width (the ledge) is also a 5 tefach amah, and the border to the edge (the horns) is one half amah, "and this (the 5 tefach amah) is the top of the Mizbe'ach" – refers to the Golden Mizbe'ach. **R' Meir** says the pasuk teaches that it is only the Golden Mizbe'ach that uses the amah of 5 tefachim for all its measurements, but everything else uses 6 tefachim amos. **R' Yehuda** says the pasuk teaches that all the keilim should be of 5 tefach amos like the Golden Mizbe'ach.
 - One could think to say that the measurements in the pasuk refer to the height, and the pasuk is saying that the vertical measure of the Mizbe'ach up to the ledge is in amos of 5 tefachim. However, this cannot be correct for the following reason. We know the Mizbe'ach was 10 amos tall. If this understanding of the pasuk is correct, it would mean that there were 6 amos of 5 tefachim and 4 amos of 6 tefachim, for a total height of 54 tefachim. That would mean that the midpoint of the Mizbe'ach was at 27 tefachim high. The distance from the horns to the ledge was 24 tefachim, which means that the midpoint was 3 tefachim below the ledge. Now, a Braisa says that when one is on the ledge with a bird olah (whose blood must be squeezed onto the upper half of the Mizbe'ach wall), he can even squeeze it up to one amah below where he is standing. Now, based on the calculation he would be putting it on the lower half of the Mizbe'ach, so how can that be valid!? Rather, the pasuk means that the indenting of the base is an amah of 5 tefachim, the same is for the indenting of the ledge and for the indenting (width) of the horns (but all height measurements were in amos of 6 tefachim). Based on this, the Mizbe'ach was 60 tefachim high, which means the midpoint was at 30 tefachim. The distance from the horns to the ledge was 24 tefachim, which means that the midpoint was 6 tefachim below the ledge. Based on this, if he squeezed the blood up to an amah below the ledge it would still be valid, as the Braisa says.
 - **Q:** We can't say that it refers to the indenting, for the following reason. A Mishna says that the Mizbe'ach was 32x32 amos. It then rose one

amah (for the base and indented inward an amah of the base), making the Mizbe'ach at this height to have the dimensions of 30x30 amos. Now, if the indenting was only of 5 tefachim (as was just posited), then the dimensions at that point was actually 30 amos and 2 tefachim by 30 amos and 2 tefachim!? Further, the Mishna says that 5 amos higher there was another indenting for the ledge, creating the dimensions at that height of 28x28. Again, if the indenting was only of 5 tefachim (as was just posited), then the dimensions at that point was actually 28 amos and 4 tefachim by 28 amos and 4 tefachim!? You can't say that the Tanna doesn't mention the extra tefachim because they are less than an additional complete amah, because the Mishna does the same at the top of the Mizbe'ach, and at that point we have an additional 2 tefachim (2 tefachim from each indenting) for a total of an additional amah!? **A:** The Mishna is not precise with its measurement, but in truth there was an additional amah at that level on top of the Mizbe'ach.

- **Q:** The Mishna then says that the place of the fire was 24x24 amos. However, based on what was posited above, it was actually 25x25 amos!? You can't say that the Mishna was not precise about this either, because we learn from a pasuk that the place of the fire was only 24x24 amos!? You also can't say that six of the amos of the dimension of the Mizbe'ach are measured with amos of 5 tefachim, because that would mean that the Mizbe'ach took up less room in the Azarah, and there is a Mishna which accounts for every amah of space in the Azarah, and would have accounted for this additional space if some of the amos of the Mizbe'ach were of 5 tefachim!? **A:** Rather, the pasuk must be understood to mean that the height of the base was an amah of 5 tefachim, but with regard to the ledge it was the indentation that was an amah of 5 tefachim, and the height of the horns that was measured based on an amah of 5 tefachim. Based on this, the Mizbe'ach was 58 tefachim tall, which means its midpoint was at 29 tefachim. From the horns to the ledge was a distance of 23 tefachim, which leaves 6 tefachim to the midpoint, which is why the Mishna allows for the blood of the olah bird to be squeezed up to an amah below the ledge.