



## Nesachim Measures

In our study of the ninth *perek* we learnt about the volumes of the measures used for dry products (flour) and liquids (oil, wine and water). The first *Mishnah* records a debate between *R' Meir* and the *Chachamim* regarding the number of measures there were for dry products.<sup>1</sup> Both agree that there was one for an *issaron* and another for a half *issaron*. *R' Meir* however argues that there were two types of measures for a full *issaron*. One measured an *issaron* only when heaped, while the other measured an *issaron* when the flour was smoothed off.

*R' Meir* understood that the smoothed measure was used for the *chavitei kohen gadol* since the measure was ultimately halved and a heaped measure would likely spill. For all other *menachot* the heaped measure was used. The *Tifferet Yisrael* explains that the heaped measure had a better visual appearance. Nevertheless, the *Chachamim* maintained that there was only the latter and the *Gemara* explains how each side derives their position from the *pesukim*.

One might ask, why was it necessary for the *Mishnah* to teach us about all the different measures? We know that each of the various *nesachim* required different volumes, but why the focus on the measuring utensils?

The *Gemara* (57b) records a debate between *R' Yonatan* and *R' Yoshaya* regarding whether the different measures were anointed as *kli sharet* and how. *R' Yoshaya* argues that the liquid measure were anointed both inside and out where as the dry measures were only anointed on the inside. *R' Yonatan* argues that the liquid measures were only anointed on the inside while dry measures were not anointed at all. The practical

difference is whether dry measure would sanctify the contents placed inside it. To strengthen his position, *R' Yonatan* cites the *pasuk* discussing the *shte halechem* that seems to suggest that they were not sanctified until they were baked. This must mean that they were not sanctified when the flour was measured, so dry measures were not sanctified.

When analysing the debate the *Gemara* asks why *R' Yoshaya* did not argue that in that case, the flour was simply measured in regular measuring utensil that was not sanctified. The response given is that since the *Torah* explicitly mentioned that they should make an *issaron*, why would they use a mundane one instead?

The *Achronim* see significance in that discussion for we find that there was importance in measuring in these utensils of the *Beit HaMikdash* beyond simple practicalities of obtaining the correct volume of the ingredients.

The *Chazon Ish* (25:8) also understands that there appears to be a *mitzvah* to measure using the sanctified measures. He however understands that it is not because it is one of the essential *avodot* in preparing the *mincha* offering, and understands that measuring was required as it was necessary to obtain the required volume. So why was a *kli sharet* required? He explains that it would be impossible for humans to get the exact volume required. Yet the *Torah* was not given to angels. Consequently, the *Torah* instructs us to measure using the sanctified *issaron* and whatever true volume this amounts to whenever used – that is the measure that the *Torah* required.<sup>2</sup>

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<sup>1</sup> The *Tifferet Yisrael* explains that all the *keilim* had duplicates so the discussion is not about the number of utensil, but rather the different volumes.

<sup>2</sup> The *Chazon Ish* understands that the requirement of using an *issaron shel kodesh* is *le'mitzvah* and not *me'akev*. This would differ with those that understand that measuring in an *issaron shel kodesh* becomes an essential *avodah*.

## Revision Questions

מנחות ח' ב' ט' ח'

- How does one produce the finest flour? (ח' ב')
- On inspection, what two things would invalidate the use of sifted flour? (ח' ב')
- Which place produced the best oil? (ח' ג')
- Oil produce from which four olives are invalid? (ח' ג')
- What were the first, second and third grade olive oils used for from the first, second and third crops of olives? (ח' ד')
- How did each of the grades from the different crops compare? (ח' ה')
- Which three types of wine are invalid? (ח' ו')
- How many different types of measuring utensils for dry goods were in the *Beit Ha'Mikdash*? (Provide both opinions.) (ט' א')
- How many different types of measuring utensils for liquids were in the *Beit Ha'Mikdash*? (Provide both opinions.) (ט' ב')
- Regarding the previous question, what were each of the measures used for? (ט' ג')
- If the *nechasim* of which two *korbanot* got mixed up would they be invalid? (ט' ד')
- What is special about the *keves* that came along with the *Omer*? (ט' ד')
- What is the difference in the status of the contents of a dry and wet measure that spilled over the top of the utensil? (ט' ה')
- Regarding the previous question, what are the two reasons brought for this difference? (ט' ה')
- Which five sacrifices do not require *nesachim*? (ט' ו')
- Regarding the previous question, which specific *korban* is the exception to that rule? (ט' ו')
- Which communal sacrifices require *semicha*? (ט' ז')
- Which private sacrifices do not require *semicha*? (ט' ז')
- Explain how *semicha* is performed. (ח' ט')
- Which seven people do not perform *semicha*? (ח' ט')

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
14 <sup>th</sup> April י"ג ניסן	15 <sup>th</sup> April י"ד ניסן	16 <sup>th</sup> April ט"ו ניסן	17 <sup>th</sup> April ט"ז ניסן	18 <sup>th</sup> April י"ז ניסן	19 <sup>th</sup> April י"ח ניסן	20 <sup>th</sup> April י"ט ניסן
Menachot 9:9-10:1	Menachot 10:2-3	Menachot 10:4-5	Menachot 10:6-7	Menachot 10:8-9	Menachot 11:1-2	Menachot 11:3-4

