



Volumes and Half Volumes

The *Mishnah* (9:2) taught that there were seven different measuring utensils of different volumes for liquids in the *Beit HaMikdash*. It is important to note that these utensils were sanctified like the *klei sharet* such that they would sanctify the liquids that were placed inside them (9:5). The volumes were a *hin*, half-*hin*, third-*hin*, quarter-*hin*, *log*, half-*log* and quarter-*log*. Each of these volumes were used to measure out the unique volumes of oil and wine necessary from the different *korbanot*. *R' Eliezer bar Tzadok* however maintained that a single utensil with markings on the side for the different volumes was used.

R' Shimon however argues that there was no need for the *hin* measurement. The *Bartenura* explains that that is because there was no *korban* that required a *hin*. The *hin* was only required once in history, when *Moshe Rabeinu* prepared the special anointing oil. Nevertheless, *R' Shimon* agrees with the *Chachamim* that there is indeed a *halacha le'moshe misinai* that there were seven different volumes. What volume then replaced the *hin* if it was not needed?

R' Shimon explains that the additional utensil was necessary for the daily *mincha* offering brought by the *kohen gadol* – *minchat chavitin*. Initially three *log* of oil was brought, but since half the *korban* was brought in the morning and half in the evening, it was necessary to split the volume in two and it is for this purpose that the measure container was required. How do we understand the position of the *Chachamim*?

The *Gemara* (88a) explains that an additional dedicated measure of one and half *log* was not necessary since the half *log* measure was available and could have been used to measure out the required amount. The *Sefat Emet* however notes that the *Rambam* (*Maaseh Korbanot* 13:3) makes no mention of this measurement. The *Rambam*

only explains that the three *log* was divided using the *reviit* (quarter-*log*) measure for each of the twelve *chalot* of the *minchat chavitin*.

The *Sefat Emet* explains that the *Rambam* understood that according to the *Chachamim*, dividing the oil in two using the dedicated *kli* was not necessary. Their response in the *Gemara* was only when addressing *R' Shimon's* opinion that if it indeed needed to be divided in two, there were other *keilim* that could be used.

The *Griz* (*Stencil*) however explains that the use of the measuring containers was not simple a means to discern specific volumes. If that were the case then standard, regular utensils, that were not *kadosh* could have been used. Rather it is that if there was a specific requirement to measure a volume – *medidah* – then a *kli kodesh* was required.

The *Griz* continues by explaining that the debate between the *Chachamim* and *R' Shimon* is whether there is requirement for *medida* in this case. According to the *Chachamim*, once the three *log* was measured, there was simply a requirement to divide it in two such that half was offered in the morning and half in the evening. There however was not a requirement of *medidah*. He compares this to the *chalot* themselves. According to the *Rambam* each *challah* was split in two by hand, approximately, without the use of any *kli*. Consequently, when the *Gemara* continues that multiple *keilim* could be used to achieve this end, it was only really working within the position of the *Chachamim* that do not require *medida*. *R' Shimon* however, understood that *medida* was required even for this division. That being the case a single, dedicated *kli* was required to satisfy this requirement.

Revision Questions

מנחות ח' ד' – י' א'

- 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. (ט' ח')
- Which seven people do not perform *semicha*? (ט' ח')
- How is *semicha* stricter than *tenufah*? (ט' ט')
- How is *tenufah* stricter than *semicha*? (ט' ט')
- What are the two debates regarding the difference between the harvesting for the *Omer* if the sixteenth of *Nisan* fell on a *Shabbat* or weekday? (י' א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 October י"ג תשרי	6 October י"ד תשרי	7 October ט"ו תשרי	8 October ט"ז תשרי	9 October י"ז תשרי	10 October י"ח תשרי	11 October י"ט תשרי
Menachot 10:2-3	Menachot 10:4-5	Menachot 10:6-7	Menachot 10:8-9	Menachot 11:1-2	Menachot 11:3-4	Menachot 11:5-6

