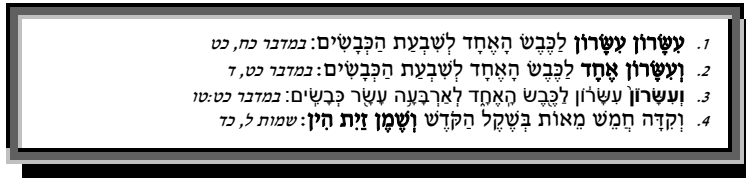


פרק עשירי – שתי גדות Introduction to

This chapter presents the various measuring vessels in the מקדש and their uses; the latter part is devoted to the מוצה of סמיכה

29.10.1

87a (משנה א) → 88a (שבע מדיות)



I א משנה א: dry measures

- a **חכמים**. there were 2 dry measures – עשרון 1, used for all מנחות and עשרון ½, used to divide כ"ג חביתי
 - i *Note*: even מנחת אילים (3 עשרונות) and מנחת פרים (2 עשרונות) were measured, 1 עשרון at a time, in this vessel
- b **ד"מ**. there were three – 2 עשרונות (per v. 1) and a ½ עשרון (inferred from וא"ו at beginning of v. 2)
 - i **ברייתא** 1 עשרון was small (גדוש - needed to be heaping to get an עשרון) and one leveled (מחוק)
 - 1 חביתי כ"ג: used for all מנחות; מחוק: used for כ"ג
 - 2 **חכמים**. only one – per v. 2
 - (a) v1: alludes to the ½ עשרון measure
 - (b) **ד"מ**: infers that from the וא"ו (at beginning of v. 2) – (חכמים disregard the וא"ו as insignificant)
 - ii **ד"מ**. uses v. 2 to teach that all measures (e.g. פר ואיל) are done with the 1-עשרון measure
 - iii **חכמים**. infer that from diacritical mark over וא"ו of עשרון (v. 3) per יוסי ר' (ד"מ) doesn't consider נקוד significant

II 3 related questions posed by רמי בר חמא to חסדא ר'

- a **ד"מ**. did he think that the ½ עשרון was גדוש or מחוק?
 - i *Response*: ask about רבנן as well
 - 1 *Answer*: indeed – we have to ask whether their single עשרון was מחוק or גדוש
 - ii *Answer*: from ר"מ's demand that the "exacting" עשרון be מחוק, so too the ½ must be;
 - 1 *Which tells us*: that both of the רבנן's are מחוק
- b *Dividing חביתי כ"ג* into individual חלות – by hand (i.e. approximate) or כלי (exact)
 - i *Answer*: must be by hand; else we would have to bring a scale into the מקדש, which we do not do as it is associated with a curse (ויקרא כו:כו)
- c *שלחן*: does the שלחן sanctify any קומץ (e.g. the לבונה, if not in the בזך) in its גדוש (raised up space)?
 - i *Lemma1*: since it is מקדש the bread, it is מקדש anything else that goes on it OR
 - ii *Lemma2*: it is only מקדש that which belongs there
 - iii *Answer*: from ר' יוחנן's observation that if the bread is 2 טפחים too long for the שלחן, there is a height of 12 טפחים that is מקדש; if 2.5 – 15 טפחים → air space is מקדש
 - 1 *Rejection*: perhaps that is only מקדש to reckon it as פסול, not for הקרבה

III ב משנה ב: liquid measures

- a **ד"מ ור"ש**. 7 vessels: הין ½, הין 1/3, הין ¼, לוג ½, לוג ¼, לוג ¼
 - i *Note*: **ברייתא** ר' יהודה reckons them in bottom-up order
 - 1 *Point of disagreement*:
 - (a) **יוחנן**: sanctity of that which is in rim (בירוצים - if made top-down, no overflow)
 - (b) **אב"י**: all can agree on בירוצים (either way); dispute is whether overfilling is also "מלא"; one who reckons top-down requires exact measure; bottom-up will allow for overfilling
 - ii **ד"ש**. does not reckon the הין (had no purpose after משה's time [v. 4]) replaces w/1.5 לוג (שמון for כ"ג חביתי)
 - 1 *Argument* (**ברייתא**) – **חכמים** – no need for 1.5, can use a 1 and ½
 - (a) *Counter* (**ד"ש**): reductio – could use ¼ לוג for all of them; however the rule is that we can not use multiple כלים for a measure → need 1.5 for שמון for כ"ג חביתי
 - 2 *Note*: **חכמים** argue that since הין was needed for משה, it is kept around
- b **דאב"צ**. only one vessel, with graduated marks for each of these amounts
 - i *Note*: **דאב"צ** may not have tradition of "7 liquid measures" or may have it as "7 markings" instead