

Menachos – Simanim

פרק י – שתי מדות

דף צ – 90 Daf

1. *Machlokes* about מדת הלח and מדת היבש of בירוצי מדות

In the next Mishnah, the Tanna Kamma says: מדת הלח בירוציהו קדש – regarding *dry measures*, their *heaping* over the measures is *sanctified*, but the בירוצין of dry measures are *chullin*. The Gemara explains that he holds a מדת הלח was בירוצין מבחוץ – *anointed both on the inside and on the outside*, so the outer lip can sanctify its בירוצין, whereas a מדת היבש was only בפינים, but not בחוץ, and cannot sanctify its בירוצין. Rebbe Akiva says that מדת הלח are קודש, and sanctify even their בירוצין, whereas the מדת היבש are חול, so their בירוצין are *chullin*. He agrees that a מדת הלח was anointed even on the outside, but holds a מדת היבש was not anointed at all. As such, the measure does not even sanctify that which is inside the כלי; it merely becomes קדוש through the owner's קדושת פה – *verbal sanctification*. Rebbe Yose agrees with Rebbe Akiva's *halachah*, but for a different reason: שהלח נעקר והיבש אינו נעקר – *because a liquid is displaced* from inside the כלי, *whereas dry material is not displaced*. He holds both measures were sanctified only on the inside, but בירוצין of a liquid are presumed to have previously been inside the מדה (and already sanctified).

2. One who committed to supply flour for the Beis Hamikdash, and the price changed

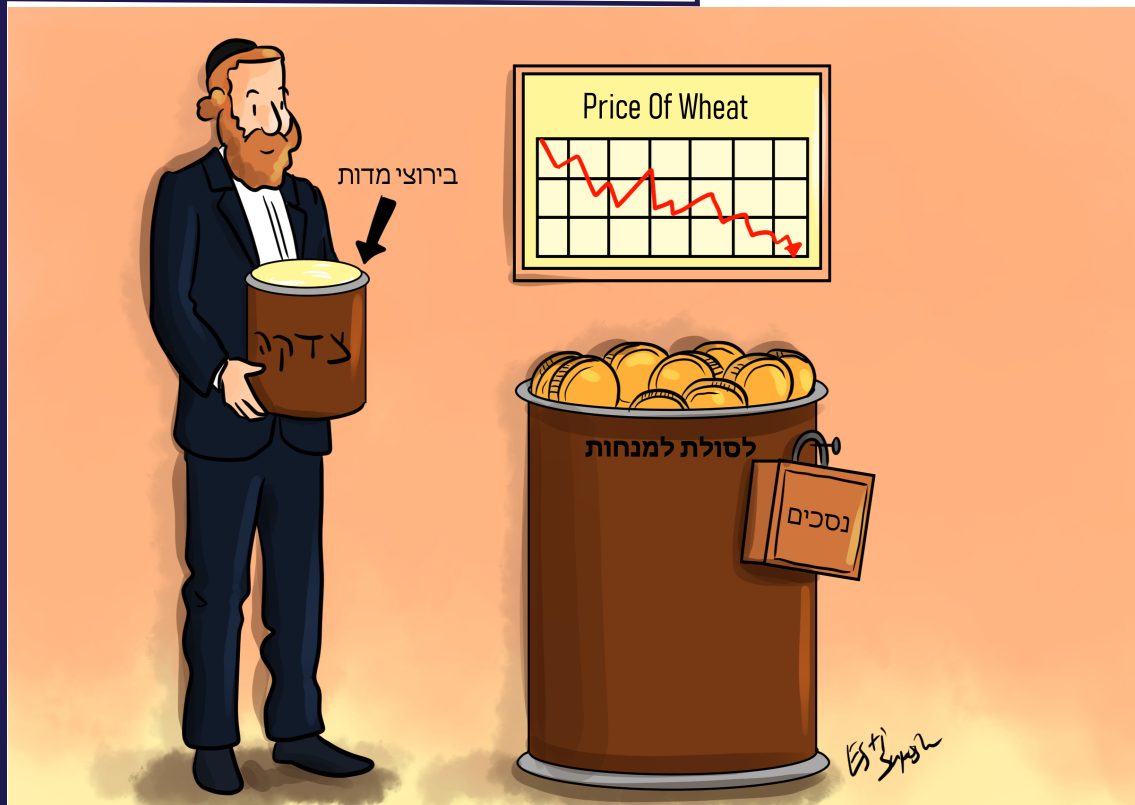
A Mishnah teaches that "מותר נסכים" – *excess of nesachim* is sold and the proceeds are used for קיץ המזבח – "*dessert*" of the *mizbeich*, i.e., *korbanos* offered when the מזבח is otherwise idle. Rebbe Chiya bar Yosef defines מותר נסכים as בירוצי המדות – the *heaping over of measures*. Rebbe Yochanan explains it is like the *halachah* in the following Mishnah: המקבל עליו לספק סלתות מארבע – *if one commits to supply fine flour* for the Beis Hamikdash *at four* סאה per *sela*, ועמדו בשלש – *and the price of flour increased to three* סאה per *sela*, – *he must supply it at* the original price of *four per sela*. This is because *hekdesh* immediately acquired the flour when the גזבר originally gave money to the supplier. If the price was initially *three סאה per סלע*, and decreased to *four סאה per סלע*, he must supply flour at the new lower price, שיד הקדש על העליונה – *because hekdesh always has the upper hand* (and since a הדיוט would receive the lower price in such a case, *hekdesh* must receive the same). Such extra flour obtained by *hekdesh* is used to fund קיץ המזבח.

3. Any type of *korban* which is בא נדר ונדבה requires נסכים

The next Mishnah states that all *korbanos*, both communal and private, require נסכים, except for מעשר, בכור, פסח, חטאת, and אשם, which do not. However, the מצורע do require נסכים. We know an עולה requires נסכים from the word "עולה" in the *passuk*, the word "זבח" includes שלמים, and the superfluous זבח "או" includes תודה. Obligatory *korbanos* do not require נסכים, because the *passuk* says לפלא נדר או בנדבה – *expressing a vow or donation*, which teaches: בא נדר ונדבה טעון נסכים – [a *korban*] *which comes as a vow or donation requires nesachim*, but a *korban* which does not come as a נדר or נדבה does not require נסכים. This excludes a בכור, מעשר, פסח, חטאת, and אשם. Still, the obligatory *korbanos* brought on the רגל (i.e., the עולת ראייה and the שלמי חגיגה) do require נסכים, because another *passuk* includes all *korbanos* of festivals. This might have included even the שעירי חטאת brought on the רגל, but a *passuk* singles out "בן בקר" to teach that just as a young bull comes as a נדר and נדבה, so too any type of *korban* which comes as a נדר or נדבה requires נסכים, as opposed to חטאת.

Siman – Tzedaka Box

The gabbai **tzedakah** who was using an empty **tzedakah box** to demonstrate בירוצי מדות and to explain if they are **kadosh** or not, was looking forward to emptying out his **tzedakah box** to buy wheat for *korbanos* when the price dropped, which had a smaller box attached to it on the side for נסכים.



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3 things to remember

1. בירוצי המדות.

One who committed to supply

2. flour for the Beis Hamikdash, and the price changed

3. Any type of korban which is a *neder* or *nedavah* requires נסכים

