



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

### Menachos Daf Tzaddik Hey

- **Q:** Did the Lechem Hapanim become passul when the Mishkan was travelling in the Midbar (with the psul of yotzeh)? **A:** **R' Yochanan and R' Yehoshua ben Levi** argue: one says they did become passul and the other says that they did not. The one who holds it became passul darshens the pasuk of "kasher yachanu kein yisa'u", which teaches that just as when they were not traveling it would become passul with yotzeh (if it left the Azarah) so too during traveling it became passul with yotzeh. The one who holds it did not become passul darshens the pasuk of "v'lechem hatamid alav yihiyeh", which teaches that during the travelling the Lechem Hapanim remained valid on the Shulchan.
  - **Q:** What does the view that it did not become passul do with the pasuk of "kasher yachanu..."? **A:** He darshens it to teach that just as when they weren't travelling, if it did not leave the Shulchan it did not become passul, so too when they were travelling, if it did not leave the Shulchan it did not become passul.
  - **Q:** What does the view that it did become passul do with the pasuk of "v'lechem hatamid..."? **A:** Rather, **R' Dimi** said that all agree that Lechem Hapanim that was on the Shulchan would not become passul during travelling. The machlokes is regarding Lechem Hapanim that were removed from the Shulchan and were carried along with the other keilim. The one who holds it became passul says that "kasher yachanu..." teaches that just as when they were not travelling it would become passul if it left the Azarah, it becomes passul now as well (since it left the Azarah, and in fact there is no Azarah). The one who says it would not become passul holds that the pasuk of "v'nasah Ohel Moed" teaches that even when it was taken apart and was travelling, the area in which it was carried (the Machaneh Levi'im) had the status of the Ohel Moed and the Lechem Hapanim were not considered to have ever left the Ohel Moed.
    - **Q:** What does the view that it did not become passul do with the pasuk of "kasher yachanu..."? **A:** He darshens it to teach that just as when they weren't travelling, if it did not leave the Azarah it did not become passul, so too when they were travelling, if it did not leave the Machaneh Levi'im it did not become passul.
    - **Q:** What does the view that it did become passul do with the pasuk of "v'nasah Ohel Moed"? **A:** He says this pasuk only teaches the placement of the Mishkan while the Yidden travelled. The other view learns this from the pasuk of "Machaneh Halevi'im b'toch hamachanos".
    - **Q:** A Braisa says that when the Mishkan was taken apart for travel all the kodashim became passul with yotzeh and all the metzoras and zavim were sent out of the machanos. This refutes the view that the Lechem Hapanim did not become passul!? **A:** This refers to all kodashim other than the Lechem Hapanim.
      - **Q:** If the pasuk of "v'nasah Ohel Moed" teaches that the area retains its status as the Ohel Moed even during travel, then all kodashim should remain valid, and if it does not retain its status, then even the Lechem Hapanim should become passul!? **A:** Rather, **Ravin** said the two views are not arguing at all. The view that said it was not passul was talking about Lechem Hapanim that remained on the Shulchan, and the view that said it becomes passul was referring to Lechem Hapanim that was taken off the Shulchan.
      - **Abaye** said, we can learn from this Braisa that the Mishkan was even taken apart at night (and if Hashem said to begin travelling they would not wait for morning before taking the Mishkan apart), because if they

would wait for morning, the kodashim would not become passul for yotzeh, because they would already be passul for linah.

- **Q:** This seems obvious, as the pasuk says “laleches yomam valuyla”!? **A:** We would think that the travelling could begin at night only when the Mishkan was taken apart during the day. **Abaye** therefore teaches that the Mishkan may even be taken apart at night.
- **Q:** Another Braisa says that when the curtains around the Azarah were rolled up the metzoras and zavim were allowed to enter that area. This contradicts the earlier Braisa that says they were sent out of the machanos!? **A:** **R’ Ashi** said, this second Braisa follows the view of **R’ Eliezer** and the earlier Braisa follows the view of the **Rabanan**.

#### MISHNA

- The Shte Halechem and the Lechem Hapanim may be kneaded and shaped outside the Azarah, but they must be baked in the Azarah. The baking does not override Shabbos. **R’ Yehuda** says, all the preparations must be done inside the Azarah. **R’ Shimon** says, one should always be accustomed to say that the preparations of the Shte Halechem and Lechem Hapanim are valid in the Azarah and are valid in the Beis Pagi (meaning, they are valid throughout Yerushalayim, even with regard to their baking).

#### GEMARA

- **Q:** The Mishna says that the kneading and shaping may be done outside the Azarah, which implies that the solid measuring keilim are not kodesh (and therefore don’t make the flour kodesh). The Mishna then says that they must be baked in the Azarah, which suggests that the solid measures (the oven) is kodesh!? **Rava** said, **R’ Sheishes** found this question to be a very difficult one.
  - **Q:** Why can’t we simply answer that the measures weren’t made kodesh but that the oven was!? **A:** The question that he found difficult was as follows. The Mishna says that the baking had to be done in the Azarah, which means that the oven was kodesh. The Mishna then says that they could not be baked on Shabbos. If so, they should become passul with linah for having been left over Friday night!? It was this question to which **Rava** said, **R’ Sheishes** found this question to be a very difficult one.
    - **R’ Ashi** asked, why can’t we say that the Mishna doesn’t mean that the baking must take place in the Azarah, rather it means that it must be done by the Kohanim?
      - The Gemara says, this statement of **R’ Ashi** is a mistake, because if baking must be done by the Kohanim then the kneading and shaping must also be done by them, and if the kneading and shaping need not be done by them, the baking should not need to be done by them either!?

#### R’ YEHUDA OMER KOL MAASEYHEN BIFNIM...

- **R’ Avahu bar Kahana** said, **R’ Yehuda** and **R’ Shimon** both darshen the same pasuk. The pasuk discusses the Lechem Hapanim and says “v’hu derech chol v’ahf ki hayom yikdash bakeli”. **R’ Yehuda** said, the pasuk means that Dovid saw the Kohanim baking the Lechem Hapanim on Friday and asked that since it will become kadosh in the oven it will become passul with linah overnight!? **R’ Shimon** said, the pasuk means that Dovid saw them baking it on Shabbos and asked, shouldn’t this have been baked on Friday – do you think that the oven is kodesh and will therefore make the breads become passul with linah!? It is the Shulchan that makes the breads kadosh!
  - **Q:** How can we say that Dovid saw the Kohanim when they were baking the breads? From the other pesukim we see that he came when the old breads were already removed from the Shulchan and the new breads were already placed on the Shulchan!? Rather, the pasuk means that Dovid told them, not only may you give me to eat from the breads that were removed, but you can even give me to eat from the breads that are on the Shulchan, because he was in a state of sakanas nefashos. If so, what is the

basis of the machlokes for **R' Yehuda and R' Shimon**? **A:** They argue based on a kabbalah of whether the oven makes the breads kodesh. In fact, the words of **R' Shimon** in the Mishna – “a person should be accustomed to say...” – suggests that this is based on a kabbalah that he had. SHEMAH MINAH.