



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

Menachos Daf Tzaddik Vuv

MISHNA

- With regard to the chavitin of the Kohen Gadol, their kneading, shaping, and baking must be done in the Azarah, and they override Shabbos. However, the grinding and the sifting do not override Shabbos.
 - **R' Akiva** said a rule: any melacha that can be done before Shabbos does not override Shabbos, and any melacha that cannot be done before Shabbos does override Shabbos.
- With regard to all other menachos, the kneading and the shaping must be done in a keili shareis inside the Azarah, and may not be done in a keili outside the Azarah.
- The Shte Halechem were 7 tefachim in length and 4 tefachim wide, with their horns being 4 etzba'os in length. The Lechem Hapanim were 10 tefachim in length and 5 tefachim wide, with their horns being 7 etzba'os in length. **R' Yehuda** says, that a way to remember these dimensions is with the two acronyms of "zadad" and "yehaz".
- **Ben Zomah** says, the pasuk says "v'nasata ahl haShulchan lechem panim lifanai tamid". The words "lechem panim" teach that the breads must have "faces" (walls – Rashi).
 - **R' Yehuda** says, the Shulchan was 10 tefachim long and 5 tefachim wide. The Lechem Hapanim were also 10 tefachim long and 5 tefachim wide. The length of the bread would be put across the width of the Shulchan, and he would bend up 2.5 tefachim of each side of the bread, leaving a base of 5 tefachim which would completely fill the width of the Shulchan. **R' Meir** says, the Shulchan was 12 tefachim long and 6 tefachim wide. The Lechem Hapanim were 10 tefachim long and 5 tefachim wide. The length of the bread would be put across the width of the Shulchan, and he would bend up 2 tefachim of each side of the bread, leaving a base of 6 tefachim. He would leave 2 tefachim of space between the breads on the Shulchan to allow for circulation of air.
 - **Abba Shaul** says, they would put the spoons of levonah in those 2 tefachim of empty space between the breads. They said to him, the pasuk says that the levonah was put "ahl hama'areches", which means that the levonah was put onto the breads, not on the Shulchan next to the breads! He said to them, the pasuk regarding Shevet Menasheh says "v'alav matei Menasheh", which means that they were *next to* Shevet Efraim, not *on* them! The pasuk regarding the levonah can be explained in the same way.
 - There were 4 supports made of gold, with things sticking out on the upper part of them with which the Kohanim would support the breads – 2 supports for one arrangement and 2 supports for the other arrangement. There were 28 rods that were like hollow reeds opened in half – 14 used for one arrangement and 14 for the other.
 - The arranging of the rods and the removal of the rods do not override Shabbos. Rather, the Kohen would go into the Heichal on Friday and would remove the rods, placing them along the length of the Shulchan (so that he would not have to remove them on Shabbos).
- All the keilim that were in the Beis Hamikdash were placed so that their length followed the length of the Beis Hamikdash.

GEMARA

- They asked **Rebbi**, how do we know that with regard to all other menachos, the kneading and the shaping must be done in a keili shareis inside the Azarah? He said, the pasuk says that the Malach showed Yechezkel the place that the chatas, asham, and mincha are to be made. This creates a comparison which teaches that just as a chatas and asham must be cooked in a keili, so too a mincha must be kneaded and shaped in a keili.

- **R' Yochanan** said, according to the view that the sides of the loaves were bent up 2.5 tefachim, it comes out that the Shulchan makes things kodesh up to a height of 15 tefachim above the Shulchan. According to the view that the sides were bent up 2 tefachim, it comes out that it makes kodesh up to a height of 12 tefachim.
 - **Q:** There are also the rods, which add height beyond that of the loaves alone!? **A:** The rods were sunken into the loaves and didn't take up any extra space.
 - **Q:** The whole point of the rods is to make space for air between the breads, if they were sunken in there is no space!? **A:** The Kohen raises them a drop.
 - **Q:** If so there is that extra amount of space above the Shulchan that it makes kodesh!? **A:** Since it is less than a tefach **R' Yochanan** did not count it.
 - **Q:** There are the spoons of levonah that are on the breads, that also add height!? **A:** They were placed inside the breads and didn't need height beyond that provided by the breads.
 - **Q:** There are the horns that add to the height!? **A:** They were folded into the breads, and therefore did not need any additional height.
 - **Q:** There is the "misgeres" (the frame around the end of the Shulchan) that was a tefach high and therefore added height!? **A:** **R' Yochanan** follows the view that the misgeres was made below the top of the Shulchan, and therefore it did not add height from the top of the Shulchan. Even according to the view that it was above the Shulchan's top, it was placed as a frame outside of the top, not on it, and therefore it did not add any height to it. The breads did not sit on it, but were instead enclosed in by it, as we find **R' Yose** says in a Braisa.
 - **R' Yochanan** said, according to the view that the misgeres was below the top of the Shulchan we can learn that a flat piece of wood (with no receptacle) can become tamei (because the top of the Shulchan had no receptacle and yet it could become tamei). According to the view that the misgeres was above the top of the Shulchan (which therefore created a receptacle) we would still have the question of whether a flat piece of wood could become tamei.
 - **Q:** This implies that the Shulchan could become tamei. Why is that so? It is a piece of wood that is meant to stay permanently in place, and such a piece of wood is not mekabel tumah!? **A:** The Shulchan was moved from its place, like **Reish Lakish** says that it was brought out to be shown to the Yidden on Yom Tov so that they see how beloved they are to Hashem, as **R' Yehoshua ben Levi** said that the bread remained warm from when it was placed on the Shulchan until it was taken off (a week later).
 - **Q:** The Shulchan would become tamei even if it was permanently in place, never to be moved, because it is plated with gold (a metal)!? You can't say that this is only true where the plating is nailed down to the wood, because we have learned that the plating gives it the status of a metal keili even if the plating is not permanently affixed to the wood with nails or the like! Also, even though **Reish Lakish** says that that is only true for ordinary wood plated with metal, but not for expensive wood (which is what the Shulchan was made of), **R' Yochanan** says that it is true even for expensive wood covered with metal! **A:** A pasuk refers to the Shulchan as "wood". Therefore, it retains its status as a wooden keili (which only becomes tamei if it is meant to be moved even when full).
 - The pasuk just referenced refers to the Shulchan first as a mizbe'ach, and then as a table. **R' Yochanan** and **Reish Lakish** both said, this teaches that when the Beis Hamikdash stood, the Mizbe'ach provided kaparah. Now, after the Churban, a person's table provides the kaparah (by inviting guests to join his meal).