



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

### Menachos Daf Tzaddik Ches

- **Q:** How many tefachim are in a “medium amah”? **A: R' Yochanan** said it is 6 tefachim.
  - **R' Yose bar Avin** said, we can see this from our Mishna as well, because **R' Meir** says that medium amos were used for the keilim and also says that the Shulchan was 12x6 tefachim (the pasuk says it was 2 amos by 1 amah). We see from here that a medium amah is 6 tefachim.
  - **Q:** This suggests that there are amos that are larger than 6 tefachim? **A:** In fact there were. A Mishna says that in the chamber in the Mikdash known as the “Shushan Habirah” there were two amah measuring sticks – one larger than the 6 tefach amah of Moshe by one half etzbah and one larger than the amah of Moshe by one full etzbah. The purpose of these was so that people who sold or made things for the Mikdash would have to deliver based on these larger measurements although they would only get paid based on the smaller measurement.
    - **Q:** Why was the chamber known as the Shushan Habirah, and why did it have a picture of Shushan on it? **A: R' Chisda and R' Yitzchak bar Avdimi** gave explanations – one said it was to remind all that we were in galus in Paras and to remind them to give thanks to that kingdom, and the other says it was to instill the fear of the kingdom.
      - **R' Yannai** said, one should always fear the kingdom, as we see that even Moshe spoke with respect to Pharaoh. **R' Yochanan** said we see it from Eliyahu in the way that he showed respect for King Achav (although he was a rasha).
    - A pasuk teaches that there will be trees that will grow from the banks of the river that will flow from the Kodesh Hakodashim. The pasuk says that the leaves will have healing powers. **R' Yitzchak bar Avdimi and R' Chisda** argue as to what the healing powers were. One says it will cure mutes to be able to speak, and the other says it will cure a woman who can't have children. We also find the **Chizkiya** said like the first understanding and **Bar Kappara** said like the second.
- A Braisa says, if the pasuk would have said to make 12 loaves and put them into two arrangements, we would have said that we can make one arrangement of 8 loaves and one of 4. That is why the pasuk says that there should be 6 to each arrangement. If the pasuk would have said to make “2 arrangements, 6 to the arrangement” and did not say that there should be a total of 12 loaves, we would have said that there should be 3 arrangements of 6 each. The pasuk therefore says there should be 12 loaves. If the pasuk would have only said “12 loaves” and “arrangements” and “arrangement”, without mentioning “2” or “6”, we would have said that there are to be 3 arrangements of 4 loaves each. Therefore the pasuk says “2 arrangements” and “6 in the arrangement”. It comes out, that without all these words we would not know the proper number of loaves or arrangements. What is the proper way to arrange the loaves? There are 2 arrangements of 6 loaves in each. If he put 4 in one and 8 in the other, he is not yotzeh. If he made two arrangements with 7 loaves in each, **Rebbi** says we view the top loaf as if it does not exist, and he is therefore yotzeh.
  - **Q:** The pasuk says that the spoons of levonah must be on the loaves (“ahl”), so if it is put on the 7<sup>th</sup> loaf how is he yotzeh? The levonah is not on the loaves!? **A: R' Chisda** said to **R' Hamnuna**, **Rebbi** follows his view of elsewhere, where he says that “ahl” means “next to”. Therefore, placing it on the 7<sup>th</sup> loaf is valid as well.

- A Braisa says, all the keilim in the Mikdash were placed so that their length was placed to the length of the Mikdash, except for the Aron, whose length was to the width of the Midkash, and that is how it was placed and that is how its poles were placed.
  - **Q:** What does the Braisa mean in the last statement? **A:** It means that it was placed with its length to the width of the Mikdash because its poles had to have their length to the length of the Midkash. We learn this from a Braisa which says that they would poke out into the Paroches.
    - **Q:** This assumes that the poles were placed along the width of the Aron. How do we know that that is how it was done? **A: R' Yehuda** said, we learn from pesukim that when the Aron was carried it would be carried by two people on each side. If two people fit, it must be that the poles were along its width (which meant the people fit along the Aron's length).
- A Braisa says, we learn from a pasuk that Shlomo made 10 Shulchanos for the Beis Hamikdash in addition to the one that Moshe made, and the pasuk says that 5 were placed on the right and 5 on the left. This can't mean to the right and left of the entrance, because that would mean that some would be on the south side of the Heichal, which would violate the requirement that the Shulchan had to be in the north. Rather, it means that the Shulchan of Moshe was in the center, and from the Shulchanos of Shlomo, 5 were to its right and 5 were to its left.
  - A Braisa says, we learn from a pasuk that Shlomo made 10 Menoros for the Beis Hamikdash in addition to the one that Moshe made, and the pasuk says that 5 were placed on the right and 5 on the left. This can't mean to the right and left of the entrance, because that would mean that some would be on the north side of the Heichal, which would violate the requirement that the Menorah had to be in the south. Rather, it means that the Menorah of Moshe was in the center, and from the Menoros of Shlomo, 5 were to its right and 5 were to its left.
  - One Braisa says that the Shulchanos were placed from the midpoint of the Beis Hamikdash and westward and another Braisa says they were placed from 1/3 of the Beis Hamikdash and westward. These are not contradictory. The second Braisa is including the Kodshei HaKodashim as part of the Beis Hamikdash for this purpose, and therefore it was from 1/3 of the way into the Beis Hamikdash (which is the same point as the midpoint of the Beis Hamikdash without taking into account the Kodshei HaKodashim), and the first Braisa is not including the Kodshei HaKodashim as part of the Beis Hamikdash.
  - A Braisa says, **Rebbi** said the Shulchanos were put lengthwise from east to west. **R' Elazar the son of R' Shimon** said it was put from north to south.
    - **Rebbi** learns this from the Menorah – just as the Menorah was put east to west, so too the Shulchanos were put east to west. He says that Menorah was put east to west based on a pasuk that says that the western flame was lit “lifnei Hashem”, which means that it was closer to the Kodesh HaKodashim than any of the other flames, because it was the most to west (which means that the Menorah was placed east to west). **R' Elazar the son of R' Shimon** learns his view from the Aron – just as the Aron was put from north to south, so too the Shulchanos were put north to south.
      - **Rebbi** rather learn from the Menorah, because that would be learning a keili from outside the Kodesh HaKodashim (the Shulchan) from another keili outside the Kodesh HaKodashim (the Menorah). **R' Elazar** says that the Menorah itself was put from north to south. He explains the pasuk of “lifnei Hashem” to mean that all the wicks faced the center, as is taught by a Braisa, and the center wick faced to the Kodesh Hakodashim, and that is what is referred to as “lifnei Hashem”.
    - **Q:** According to **Rebbi** we can understand how the Shulchanos were set up in the east to west space of 20 amos (there were 10 Shulchanos, with each being 2 amos long, and the midpoint of the Heichal was at 20 amos, therefore, even with a drop of room between each Shulchan it was at most a small piece of the last Shulchan that was beyond the midpoint of the Heichal). However, according to **R' Elazar**, how did the 10 Shulchanos fit in the exact space of 20 amos from

north to south (there was not even a drop of extra room for the small space that would necessarily be between Shulchanos)!? Further, even if the Shulchanos could fit in the 20 amos from north to south, how would the Kohanim be able to get past this line of Shulchanos!? Further, this would mean that there were 5 Shulchanos in the south of the Heichal!? Further, where was the Shulchan of Moshe put!? **A:** This last question applies according to **Rebbi** as well. Rather, we must say that the Shulchanos were put into two parallel rows of 5 each, with the Shulchan of Moshe in between these parallel rows.

- **Q:** This makes sense according to **R' Elazar**, for now all fit in the north half of the Heichal and in the western half of the Heichal. However, according to **Rebbi**, since they needed to be pulled away 2.5 amos from the north wall, and needed an amah for the width of the Shulchan itself, and another 2.5 amos of space between this row and the Shulchan of Moshe, and an amah for that Shulchan, and then another 2.5 amos between it and the second row, and an amah for the width of that row, this setup required a width of 10.5 amos, which meant that it went  $\frac{1}{2}$  amah into the south side of the Heichal!? **A:** The Shulchan of Moshe was not put in between the rows. Rather, it was put to the west of the rows (and there was no need for 2.5 amos between it and the rows). Therefore, all the other Shulchanos fit comfortably in the northwest quadrant of the Heichal.