



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

### Menachos Daf Tzaddik Tes

- A Braisa says, Shlomo made 10 Shulchanos, but they only set up Lechem Hapanim on the Shulchan of Moshe, as the pasuk says “v'es haShulchan asher alav Lechem Hapanim” – stated in the singular. Shlomo made 10 Menoros, but the Kohanim would only light the Menorah of Moshe, as the pasuk says “Menoras hazahav...” – stated in the singular. **R' Elazar ben Shamu'ah** said, all the Shulchanos were set with Lechem Hapanim, as the pasuk says “es haShulchanos va'aleyhem Lechem Hapanim” – in the plural, and all the Menoros were lit, as the pasuk says “es haMenoros...”, written in the plural. **R' Yose the son of R' Yehuda** explains that the **T”K** will say that the pasuk brought by **R' Elazar** regarding the Shulchanos refers to the 3 tables that were in the Beis Hamikdash – 2 on the inside of the Ulam, one of silver on which the loaves were put as they were being brought in and one of gold on which the loaves were put as they were being taken out, because we only go higher in matters of kodesh and never go lower, and the third table was the Shulchan on which the loaves were set up for the week.
  - **Rebbi** says, we learn from a pasuk that we may not go lower in matters of kodesh. The pasuk says that only Moshe put up the Mishkan, without others helping him. This is because once he began putting it up he did not allow others who were not as great as him to do so.
  - **R' Acha bar Yaakov** says that we learn from a pasuk that we may go higher in matters of kodesh. The pasuk says the metal of the shovels used by korach's people was then used to plate the Mizbe'ach.
  - **R' Yosef** taught a Braisa that says that the pasuk of “asher shibarta” teaches that the Luchos, as well as the broken pieces of the first Luchos, were put into the Aron. From here we learn that if a talmid chochom forgot his learning because of an oneis, he should not be treated in a demeaning manner.
    - **Reish Lakish** said, “asher shibarta” means that Hashem thanked Moshe for breaking the Luchos. We learn from here that sometimes the stopping of Torah is the fulfillment of the Torah.
    - **Reish Lakish** said, we learn from a pasuk that if a talmid chochom sins, we should not demean him publicly, rather we should try to conceal the sin.
    - **Reish Lakish** darshens a pasuk to teach, whoever forgets even one thing of his Torah learning is oiver a lav. **Ravina** darshens that he is oiver two lavim. **R' Nachman bar Yitzchak** darshens that he is oiver 3 lavim.
      - However, this does not apply if he forgot due to an oneis. **R' Dustai the son of R' Yannai** said, that forgetting because he has learned too much to remember is also treated as an oneis.
    - **R' Yochanan and R' Elazar** said, Torah was given in 40 days and a neshama is created in 40 days. This teaches that one who guards his Torah will have his neshama guarded.

### MISHNA

- There were 2 Shulchanos on the inside of the Ulam near the door to the Beis Hamikdash – one of marble and one of gold. The Kohanim would put the incoming Lechem Hapanim on the marble table when bringing them into the Beis Hamikdash to be set up. They would put the outgoing Lechem Hapanim on the gold table as they were carrying them out of the Beis Hamikdash. This is because, in matters of kedusha we only go higher, not lower.
- There was a golden table (“The Shulchan”) inside the heichal, on which the Lechem Hapanim was arranged at all times.

- Four Kohanim would enter (to switch out the breads) – 2 held the 2 arrangements and 2 held the 2 spoons filled with levonah. Four other Kohanim would enter before them – 2 to take the two arrangements and 2 to take the two spoons of levonah. The ones bringing in the breads and levonah would stand to the north of the Shulchan, facing south. The ones who came to remove the breads and levonah would stand to the south of the Shulchan, facing north. As the Kohanim are pulling out the old breads, the other Kohanim are pushing in the new breads, with each tefach of removal of the old breads being taken over with a tefach of the new breads, to fulfil the pasuk of “lefanai tamid” (continuously). **R’ Yose** says, even if the Kohanim fully remove the old breads and only then are the new breads placed on the Shulchan, that would still fulfil the pasuk of “lefanai tamid”.
- The Kohanim with the old breads would leave the Heichal and put the breads on the golden table in the Ulam. They would then burn the levonah on the Mizbe’ach and the breads would then be divided among the Kohanim.
  - If Yom Kippur fell out on Shabbos, the breads would not be divided until the evening.
    - If Yom Kippur fell out on a Friday, the mussaf of Yom Kippur would be eaten that evening (on Shabbos), by people of Bavel who had no problem eating raw meat.

#### GEMARA

- A Braisa says, **R’ Yose** says, even if the old breads were removed in the morning and the new breads were not placed on the Shulchan until the evening, it is not a problem. How are we to understand “lefanai tamid”? It means that the Shulchan may not be left without breads over a night.
  - **R’ Ami** said, we can learn from this, that even if someone only learns one perek of Torah in the morning and one perek in the evening, he has fulfilled the requirement of “lo yamush Sefer HaTorah hazeh mipicha”.
    - **R’ Yochanan in the name of R’ Shimon ben Yochai** said, even if someone only reads kriyas shema in the morning and the evening, he has fulfilled the requirement of “lo yamush”. However, it is assur to tell this to an ahm haaretz. **Rava** said, it is a mitzvah to tell this to an ahm haaretz (he holds it will cause him to learn more).
    - **Ben Damah**, the nephew of **R’ Yishmael**, asked **R’ Yishmael**, someone like me, who has learned all of the Torah, may I study Greek wisdom? **R’ Yishmael** answered by stating the pasuk of “lo yamush...vihigisa bo yomam v’layla”. If you can find an hour that is neither day nor night, you can use it to learn Greek wisdom.
      - This argues on **R’ Shmuel bar Nachmeini**, who said in the name of **R’ Yonason**, that this pasuk is not an obligation or a mitzvah, but is rather a bracha that Hashem gave to Yehoshua that he would not forget his learning (since learning Torah was so beloved to Yehoshua).
    - **R’ Yishmael’s** yeshiva taught a Braisa that said, learning Torah should not be viewed as an obligation which one looks forward to paying off, because one never becomes patur from learning more.
    - **Chizkiya** darshens a pasuk to teach that Hashem entices people to learn Torah, and in that way to be saved from Gehenom. The drasha then teaches of the severity of Gehenom and says that even one who was a talmid chochom and then left the Torah will also end up in Gehenom. However, the reward for learning Torah is not just the saving from Gehenom. Rather, there is abundant positive reward as well.

#### CHAL YOM HAKIPURIM LIHIYOS B’SHABBOS...

- **Rabbah bar bar Chana in the name of R’ Yochanan** said, the people were actually not from Bavel, but were rather from Alexandria, but because the Rabanan didn’t like the people of Bavel they referred to these people as being from Bavel.
  - There is a Braisa in which **R’ Yose** says this same thing.