



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

### Menachos Daf Kuf

#### MISHNA

- If the breads were arranged on the Shulchan on Shabbos and the spoons of levonah were not placed there until after Shabbos, and the levonah was then offered the next Shabbos, the breads are passul, and there would therefore be no chiyuv for piggul, nossar, or tamei associated with these breads.
- If the breads and the levonah were arranged on the Shulchan on Shabbos and the levonah was offered on the Mizbe'ach the very next day, the breads become passul, and there would therefore be no chiyuv for piggul, nossar, or tamei associated with these breads.
- If the breads and the levonah were arranged on the Shulchan on Sunday and the levonah was then offered that following Shabbos, the breads become passul. What can be done to make the breads valid? All should be left on the Shulchan until the (second) following Shabbos, because even if the breads remain on the Shulchan for many days it is not problematic.

#### GEMARA

- A Mishna says, at the very end of the night, the s'gan would say to the Kohanim, "Go out and see if the time for the shechita of the Tamid has arrived". If it had arrived, the Kohen who went to check says "Barkai" (it is light). **Masya ben Shmuel** says, "The entire eastern sky has lit up". It would then be asked, "Until Chevron?", and he would reply, "Yes". This exchange was necessary because it once happened that the Kohen mistook the moonlit sky for sunrise, and shechted the Tamid. The Tamid was therefore passul and had to be burned. The Kohen Gadol was then brought down to the mikvah. The general rule was, any Kohen who went to the bathroom had to go to the mikvah before returning to the Beis Hamikdash. Any Kohen who only urinates must wash his hands and feet from the kiyor.
  - **R' Avin's father** taught, the melikah of a bird korbon and taking of a kometz from a Mincha are also passul if done at night, and must be burned.
    - **Q:** It makes sense that the bird would have to be burned, because the melika cannot be reversed once done. However, why can't the kometz be returned to the Mincha and separated again after sunrise? Why must it be burned? **A:** When the kometz is placed into a kli shareis, it becomes kodesh (a kli shareis makes something in it kodesh even if it was placed there at an improper time) and can no longer be returned to the rest of the Mincha. Therefore, it must be burned.
      - **Q:** A Braisa says that something which must be offered by day can only become kadosh by day. If so, how did the kometz become kodesh at night!? **A:** It only becomes *fully* kodesh by day, however, even at night it becomes kadosh enough to become passul.
      - **Q:** **R' Zeira** asked, our Mishna says (in the last case) that if Lechem Hapanim is placed on the Shulchan at the wrong time, it does not become automatically passul. According to what was just answered, it should become kadosh and passul since the Shulchan is a kli shareis!? **A:** **Rabbah** said, this would seemingly refute what **R' Avin's father** said, but **R' Avin's father** had a Braisa to support his view as well, and therefore, he cannot be refuted just because a Mishna says differently. The Braisa must hold that a kli shareis only makes something kadosh so that it becomes passul when it is placed in the kli shareis the night before its proper time, not any earlier than that (the case of the Lechem Hapanim was where it was placed on Sunday, when it should be placed there on Shabbos).

- **Q:** On Friday night it should become passul (because it is the night before the proper time)!? **A: Ravina** said, it is talking about where the bread was removed before Friday night arrived and replaced there Shabbos morning. **A2: Mar Zutra** said, that even if it remains there Friday night it does not become passul, because since it was placed there far in advance it has the status as if put there without any intention at all, in which case it does not become kodesh at all until its proper time.

#### MISHNA

- The Shte Halechem are eaten not less than two days, and not more than three days, after they are baked. How so? Generally they are baked on Erev Yom Tov and are eaten on Yom Tov, which is the second day after being baked. If Yom Tov comes out on Sunday, they are baked on Friday and not eaten until Sunday, which is the third day after having been baked.
- The Lechem Hapanim are eaten not less than 9 days, and not more than 11 days, after they are baked. How so? Generally they are baked on Erev Shabbos and eaten on the Shabbos which is a week later, which is the 9<sup>th</sup> day after having been baked. If a Yom Tov falls on a Friday, they are baked on Thursday, meaning that they are eaten on the 10<sup>th</sup> day after having been baked. If Rosh Hashanah falls out on a Thursday and Friday, they would be baked on Wednesday, meaning that they would not be eaten until the 11<sup>th</sup> day after having been baked. This is because their baking does not override Shabbos or Yom Tov.
- **R' Shimon ben Gamliel in the name of R' Shimon ben HaSgan** said, the baking does override Yom Tov, but does not override Yom Kippur.

#### GEMARA

- **Ravina** said, according to the view that voluntary korbanos may not be brought on Yom Tov, they may not be brought even D'Oraisa. In fact, we find that the obligatory Shte Halechem may not be baked on Shabbos or Yom Tov, which would mean that it is D'Oraisa (because there would be no reason for the **Rabanan** to be goizer against their baking).

### HADRAN ALACH PEREK SHTEI HALECHEM!!!

#### PEREK HAMENACHOS V'HANESACHIM -- PEREK SHNAYIM ASSAR

#### MISHNA

- Menachos and nesachim that became tamei before becoming kadosh in a kli shareis may be redeemed. Once they have become kadosh in a keili they may no longer be redeemed.
- Bird korbanos, wood for the Mizbe'ach, levonah, and klei shareis that become tamei may not be redeemed, because the concept of redemption only applies to animals.

#### GEMARA

- **Shmuel** said, the menachos and nesachim can be redeemed even if they are tahor. The reason is, that until they become kadosh in a kli shareis they only have monetary kedusha, and monetary kedusha is subject to redemption.
  - **Q:** The Mishna says they can be redeemed when they "became tamei"!? **A:** In truth they can be redeemed even if they are not tamei. However, since the next part of the Mishna says that if they became kodesh in a kli shareis they may not be redeemed, and that is true even if they became tamei, the Mishna in the beginning also discusses where they became tamei.
- **Q:** It seems obvious that menachos and nesachim that became kadosh in a kli shareis can't be redeemed!? They have kedushas haguf and therefore certainly can't be redeemed!? **A:** We would have thought to say that since a baal mum is referred to as "tamei", something that is tamei should also be treated as a baal mum, which although it has kedushas haguf, is redeemed, and therefore something with kedushas haguf that became tamei should also be redeemed. The Mishna therefore teaches that when a baal mum is called tamei it was not with regard to a tamei korbon that was made kadosh in a kli shareis, because something that was made kadosh in a kli shareis can never be redeemed.

- A Braisa darshens pesukim which teach that the “tamei animal” referred to in a pasuk is actually an animal that is a baal mum.