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## BACKGROUND TO THE DAILY DAF

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# MENACHOS 95

[95a - 42 lines; 95b - 38 lines]

- 1) [line 1] **כמין כוורת** K'MIN KAVERES - [a baking pan that was] like a beehive (in that it was perforated to allow the heat to reach all parts of the loaves — TOSFOS DH k'Min)
- 2) [line 2] **כמין טבלא מרובעת** K'MIN TAVLA MERUBA'AS - like a square box
- 3) [line 2] **פיה** PIHA - (lit. its mouth) the upper edge of the baking pan [was also square]
- 4) [line 5] **מפוצלין מראשיהן** MEFUTZALIN B'ROSHEIHEN - (a) (lit. branched from their heads) the branches of the Senifim stuck out at the same level as the ends of the *rods* (i.e. "me'Rosheihem" refers to the heads of the Kanim) (RASHI; see Graphics for the Sugya of the Lechem ha'Panim); (b) (lit. peeled from their heads) indentations in the golden Senifin supported the ends of the Kanim; these indentations were at the heads of the Senifim (TOSFOS; see Graphics ibid.)
- 5) [line 5] **כמין דקרנין היו** K'MIN DAKRANIN HAYU - they were [pointed] like spikes
- 6) [line 8] **נפסל במסעות?** NIFSAL B'MASA'OS? - [Were the Lechem ha'Panim] invalidated during the journeys [when Benei Yisrael traveled in the desert]?
- 7) [line 11] **נפסל ביוצא** NIFSAL B'YOTZEI - they become invalidated if they leave their prescribed place, i.e. the Azarah of the Mishkan
- 8) [line 13] "... וְלֶחֶם הַתָּמִיד עָלָיו יִהְיֶה." V'LECHEM HA'TAMID ALAV YIHEYEH." - "... and the continual bread shall be on it." (Bamidbar 4:7)
- 9a) [line 18] **מסודר** MESUDAR - when it was arranged [on the Shulchan]
- b) [line 19] **מסולק** MESULAK - when it was removed [from the Shulchan]
- 10) [line 22] **"... וְנָסַע אֹהֶל מוֹעֵד ..."** V'NASA OHEL MO'ED" - "and the Tent of the Meeting traveled" (Bamidbar 2:17) - The Gemara proves from this verse that even while it was traveling (and it was dismantled) it was still known as the Tent of the Meeting.
- 11) [line 28] **ההוא לדגלים הוא דאתא** HA'HU LI'DEGALIM HU D'ASA - that verse only refers to the order of the traveling of the Degalim, the order in which the tribes traveled in the desert, indicating that the Leviyim with the dismantled Mishkan traveled at the center of the camp
- 12) [line 28] **"... מַחֲנֵה הַלְוִיִּים בְּתוֹךְ הַמַּחֲנֵת ..."** MACHANEH HA'LEVIYIM B'SOCH HA'MACHANOS ... - "... the camp of the Leviyim in the midst of the camps [of the other tribes ...]" (Bamidbar 2:17)
- 13) [line 30] **זבין ומצורעין משתלחין חוץ למחיצתן** ZAVIN U'METZORA'IN MISHTALCHIN CHUTZ LI'MECHITZASAN - [even though the Mishkan was dismantled and there was no Machaneh Shechinah, nevertheless] Zavin and Metzora'im were sent out of the usual boundaries that they observed when the nation camped (SHALOSH MACHANOS)  
There are three Machanos (designated holy areas) within the city of Yerushalayim, corresponding to their respective areas in the Midbar:  
1. The entire area within the walls of Yerushalayim, excluding Har ha'Bayis, is Machaneh Yisrael. This area corresponds to the area of encampment of the twelve tribes in the Midbar. Machaneh Yisrael is off-limits to Metzora'im (see Background to Zevachim 102:3). Our Gemara brings a Tosefta that shows that this Halachah applied even while Benei Yisrael were traveling in the desert. (Metzora'im are also forbidden to enter any walled city in Eretz Yisrael.)

2. The area between the Azarah and the wall encompassing Har ha'Bayis, including the Ezras Nashim, is Machaneh Leviyah. This corresponds to the area around the Mishkan, where the Leviyim encamped, or to the formation of the Leviyim while they were traveling in the desert. This area is prohibited not only to Metzora'im, but also for Zavin, Zavos, Nidos and Yoldos.

3. The entire area within the Azarah (i.e. the Ezras Yisrael and the Ezras Kohanim that contained the Beis ha'Mikdash, the Mizbe'ach, and various Lishkos or chambers — not the Ezras Nashim) is Machaneh Shechinah (excluding the area under the gate to the Azarah known as Sha'ar Nikanor). This corresponds to the area of the Mishkan [within the Kela'im/curtains]. This area is even prohibited to a person who is Tamei Mes.

**14a)** [line 33] **אי אהל מועד דוקא הוא** IY OHEL MO'ED DAVKA HU - if a traveling, dismantled Ohel Mo'ed is still considered Ohel Mo'ed

**b)** [line 33] **אפילו קדשים נמי** AFILU KODASHIM NAMI - even Kodshim [should not be invalidated]

**15a)** [line 34] **אי אהל מועד לאו דוקא הוא** IY OHEL MO'ED LAV DAVKA HU - if a traveling, dismantled Ohel Mo'ed is not considered Ohel Mo'ed

**b)** [line 34] **אפילו לחם הפנים נמי** AFILU LECHEM HA'PANIM NAMI - even the Lechem ha'Panim [should be invalidated]

**16a)** [line 37] **יש סילוק מסעות בלילה** YESH SILUK MASA'OS BA'LAILAH - there existed the possibility of moving the camp of Benei Yisrael during the night (if the Cloud Pillar ascended during the night, indicating that HaSh-m wanted Benei Yisrael to relocate their camp, they traveled immediately)

**b)** [line 38] **אין סילוק מסעות בלילה** EIN SILUK MASA'OS BA'LAILAH - the possibility of moving the camp of Benei Yisrael during the night did not exist (if the Cloud Pillar ascended during the night, indicating that HaSh-m wanted Benei Yisrael to relocate their camp, they waited until the morning to travel)

**17)** [line 38] **אימת מדלי? לצפרא?** EIMAS MADLI? L'TZAFRA? - When do they roll up (lit. lift up) the curtains? In the morning?

**18a)** [line 39] **תיפוק לי דאיפסיל ליה בלינה** TEIPUK LI D'IFSIL LEI B'LINAH - let me derive that the Kodshim will be invalidated because of Linah, and not because of Yotzei (since they would have waited until the morning to travel)

**b)** [line 40] **לינה** LINAH (PESULEI KORBAN: LINAH)

Linah is the term used when any parts of the Korbanos were not placed on the Mizbe'ach until the following morning. They become disqualified and may never be placed on the Mizbe'ach. Nosar, a type of Linah, defines parts of Korbanos that were not eaten during their allotted time (see Background to Menachos 46:18), that become disqualified and may never be eaten. Our Sugya refers to Kodshim, which, had Benei Yisrael waited to travel until the morning, would be disqualified by Linah.

**19)** [line 40] **”וה' הליך לפניהם יומם בעמוד ענן לנחתם הדרך, ולילה בעמוד אש”**

**...”** [line 40] **”[And HaSh-m went in front of them during the day through the Pillar of Cloud to show them the way, and at night through the Pillar of Fire to light the way for them.] in order for them to walk both day and night.”** (Shemos 13:21) - This verse clearly shows that the camp traveled through the night

**20)** [line 41] **היכא דעקור ביממא** HEICHA D'AKUR BI'YEMAMA - had they had set out on a journey during the day

**21)** [line 43] **הוגללו הפרוכת, הותרו הזבין ומצורעין ליכנס לשם** HUGLELU

HA'PAROCHES, HUTRU ZAVIN U'METZORA'IN LIKANES L'SHAM - when the Paroches was rolled up, the Zavin and Metzora'im were permitted to enter there (the camp)

## 95b-----95b

**22)** [line 2] **פסח הבא בטומאה** PESACH HA'BA B'TUM'AH (TUM'AH DECHUYAH HI B'TZIBUR)

(a) The Torah permits offering Korbenos Tzibur (communal sacrifices) b'Tum'ah. Therefore, Korbenos Temidim and the Musafim of Shabbos, Yom Tov and all other Korbanos and Menachos that are brought for the Tzibur, such as Minchas ha'Omer and the Shte'i ha'Lechem, may be offered even if there is a need to offer them b'Tum'ah (as will be explained below). The Korban Pesach is also called a Korban Tzibur, even though it is offered by individuals, since everyone brings it together at one time in one assemblage ("Kenufya"). The

Gemara cites several sources in the Torah for this Halachah (Pesachim 66b, 77a, see also Insights to Pesachim 79a).

(b) The Tana'im argue whether Tum'ah is *Hutrah* b'Tzibur or *Dechuyah* b'Tzibur (Pesachim 77a, Yoma 7b).

1. The Gemara in Yoma explains that according to all opinions, if certain Kohanim in the Mikdash are Temei'im and others are Tehorim, the Tehorim do the Avodah. However, if all of the Kohanim of the Beis Av (the group of Kohanim whose day it is to do the Avodah) are Temei'im, there is a dispute as to whether the Korbanos are offered b'Tum'ah. One opinion holds that the Torah entirely cancelled the prohibitions against Tum'ah with regard to Korbenos Tzibur ("Hutrah"); therefore the Kohanim who are Tamei may perform the Avodah. Others rule that Kohanim from other Batei Avos who are Tehorim should be sought to do the Avodah, since only with reluctance did the Torah permit offering Korbenos Tzibur b'Tum'ah ("Dechuyah"). The prohibitions of Tum'ah are only pushed aside in the event of great necessity.

2. Another practical difference that arises from the argument whether Tum'ah is Hutrah or Dechuyah is that according to the opinion that Tum'ah is Dechuyah b'Tzibur, a Korban Tzibur in which the blood, flesh or Chelev became Tamei may only be offered *in conjunction with* the conciliatory effects of the Tzitz (see Background to Menachos 46:14). If the Tzitz is not Meratzeh for the Korban, the Korban may not be offered b'Tum'ah (Pesachim 77a).

(c) If either the holy utensils needed to offer the Korban, or the flesh or blood of the Korban became Tamei, the Korban may be offered b'Tum'ah. The Korban Pesach is brought b'Tum'ah if the Kohanim, the Klei Shares, or the majority of the Jewish people are Tamei Mes on the 14th day of Nisan. When most of the assembly is Tamei, even the people who are Tehorim may bring their Korban Pesach b'Tum'ah (Pesachim 79a).

23) [line 3]...” ” וישלחו מן המחנה כל צרוע וכל זב וכל טמא לנפש.”

VY'YESHALCHU MIN HA'MACHANEH KOL TZARU'A V'CHOL ZAV V'CHOL TAMEI LA'NAFESH." -

"... and they shall send out from the camp all Metzora'im and all Zavim and all people who are Temei'im as a result of Tum'as Mes." (Bamidbar 5:2) - Rabbi Eliezer learns from this verse that Metzora'im and Zavim are only prevented from entering the respective camps (see above, entry #13) when Temei'ei Mesim are likewise prevented. As such, when the Mishkan was dismantled and there was no Azarah from which to send out the Temei'ei Mesim, the Metzora'im and Zavim were likewise not sent out from the respective camps that they were prohibited to enter.

24) [line 8] עריכתן ARICHASAN - shaping them into loaves

25) [line 9] בפנים BIFNIM - inside [the Azarah of the Beis ha'Mikdash]

26) [line 10] כל מעשיהם בפנים KOL MA'ASEIHEM BIFNIM - all of their preparatory actions are performed inside of the Azarah (and are Docheh Shabbos)

27) [line 11] לעולם הוא רגיל לומר L'OLAM HEVEI RAGIL LOMAR - "Always be accustomed to saying..." (the Gemara (Daf 96a) shows that this phrase indicates that this Halachah was a direct teaching of Rabbi Shimon's teacher (that the Shte'i ha'Lechem and the Lechem ha'Panim (and the Menachos — see TOSFOS to Menachos 63a DH u'Kesheiros) need not be consecrated when they are baked; they may be baked in an oven that is not a Kli Shares)

28) [line 12] כשרות בבית פאגי KESHEROS B'VEIS PAGI - they are fit (i.e. not invalidated) by entering Beis Pagi. Beis Pagi is: (a) the name of an area located at the city limits of Yerushalayim (the word "Pagi" has the connotation of a belt (O.F. cengle), in the sense of a wall that surrounds the city — RASHI to Sotah 45a and to Bava Metzia 90a); (b) under the protrusions of the outer wall of the city of Yerushalayim (the word is related to "Pagei Te'einah," undeveloped figs — SHITAH MEKUBETZES to Menachos 63:26, 1st explanation); (c) the name of a certain tower that protruded from the outer wall of Yerushalayim (SHITAH MEKUBETZES *ibid.*, 2nd explanation)

29a) [line 14] אלמא מדת יבש לא נתקדשה ALMA MIDAS YAVESH LO NISKADSHAH - [since they were able to be kneaded and shaped outside of the Azarah,] this shows that the dry measure [in which they had to be measured] was not sanctified [with the Shemen ha'Mishchah to make it a Keli Shares]

b) [line 15] אלמא מדת יבש נתקדשה ALMA MIDAS YAVESH NIDKADSHAH - [since they were only allowed to be baked inside of the Azarah,] this shows that the dry measure [in which they had to be measured] was sanctified [with the Shemen ha'Mishchah to make it a Keli Shares]

30) [line 16] הקשה אדם קשה שהוא קשה כברזל, ומנו? רב ששת HIKSHAH ADAM KASHEH SHE'HU KASHEH K'VARZEL, U'MANO? RAV SHESHES - the question posed by the Gemara was asked by a person who is tough as iron. And who is he? Rav Sheshes

31) [line 17] עשרון ISARON - the measuring utensil of one Isaron

- 32) [line 20] **בלינה [איפסלו] (איפסלה) (IFSELAH) [IFSELU] B'LINAH** - they will become disqualified by leaving them overnight (see above, entry #18b), since they were sanctified in the oven of Hekdesh on Erev Shabbos (or Erev Shavu'os), and were left overnight until Shabbos (or Shavu'os)
- 33) [line 23] **במקום זריזין B'MKOM ZERIZIN**- in the place where there are Zerizin (Kohanim who are alacritous), and it was actually baked outside of the Azarah
- 34) [line 24] **ברותא היא BERUSA HI** - it is an "outside," rejected opinion (alt. Bedusa Hi - it is fiction, i.e. a mistake)
- 35) [line 30] **"... והוא דרך חל [ואף כי היום יקדש בפלי.]"** "... V'HU DERECH CHOL [V'AF KI HA'YOM YIKDASH BA'KELI.] - "and it (the Lechem ha'Panim) is close to being Chulin (unconsecrated food, since it was taken off the Shulchan to be eaten by the Kohanim — **RASHI** to Shmuel I 21:6), [even though today it was / will be sanctified by a [holy] utensil.]" (Shmuel I 21:6) - David was running away from Shaul ha'Melech and he became affected by Bulmus (a certain illness that necessitates the person to eat immediately). He arrived in Nov, the city of the Kohanim where the Bamas Tzibur was located, and asked Achimelech, the Kohen Gadol, for food. Achimelech responded that the only bread available was Lechem ha'Panim, which David instructed him to give him, since he was ill. The exact dialogue and details of the events of their meeting is a subject of an argument between the Tana'im, as our Gemara presently shows. See below, entry #38, and see Background to Menachos 29:19.
- 36) [line 31] **בחול אשכחינהו דקא אפו ליה B'CHOL ASHKECHINHU D'KA AFI LEI** - David found the Kohanim of Nov baking the Lechem ha'Panim on Erev Shabbos
- 37) [line 31] **דרך חול קא אפיתו ליה אף כי היום יקדש בכלי? איפסיל ליה בלינה!** DERECH CHOL KA AFISU LEI AF KI HA'YOM YIKDASH BI'CHELI? IFSIL LEI B'LINAH! - Are you baking it on Erev Shabbos, and today it will be consecrated in the oven of Hekdesh? If so, it will be invalidated through Linah if you leave it overnight until Shabbos!
- 38) [line 34] **"וינתן לו הפהון קדש, כי לא היה שם לחם כי אם לחם הפנים המוסרים מלפני ה'..."** "VA'YITEN LO HA'KOHEN KODESH' KI LO HAYAH SHAM LECHEM KI IM LECHEM HA'PANIM HA'MUSARIM MI'LIFNEI HASH-M ..." - "So the Kohen gave him consecrated bread, for there was no bread there but the Lechem ha'Panim that was taken from before HaSh-m ..." (Shmuel I 21:7) - This verse shows that he did not find them baking the Lechem ha'Panim, since they had the Lechem ha'Panim that was removed from the Shulchan, which they were going to eat on that day (Shabbos) and the following night.
- 39) [line 37] **לא מיבעיא האי LO MIBA'I HAI** - not only these (Lechem ha'Panim that were removed from the Shulchan) [you must give me for me to eat]
- 40) [line 37] **דכיון דנפק ליה ממעילה דרך חול הוא D'CHEIVAN D'NAFAK LEI MI'ME'ILAH DERECH CHOL HU** - that, since they are no longer prohibited by Me'ilah (ME'ILAH)
- (a) It is forbidden to derive personal benefit from anything that is Hekdesh, as the Torah states, "Lo Suchal le'Echol b'Sha'arecha... u'Nedarecha Asher Tidor" - "You may not eat in your settlements... and your pledges [to Hekdesh] that you will pledge" (Devarim 12:17) (**RAMBAM** Hilchos Me'ilah 1:1-3). The minimum amount for which one transgresses this prohibition is a Perutah's worth of benefit.
- (b) If someone benefited from Hekdesh b'Mezid (intentionally), he is liable to Malkus (according to the Rabanan; according to Rebbi he is liable to Misah b'Yedei Shamayim - Sanhedrin 83a) and must pay to Hekdesh the amount that he benefited. However, the object from which he benefited remains Hekdesh.
- (c) If someone benefited from Hekdesh b'Shogeg (unintentionally), the object loses its Kedushah. He must bring a Korban Me'ilah and repay Hekdesh the value of his benefit plus an additional *fifth* (of the ensuing total, or a *quarter* of the original value). This is true of any object that has Kedushas Damim (i.e. its value is consecrated to Hekdesh). An object that has Kedushas ha'Guf (i.e. an object with intrinsic Kedushah, such as the utensils used in the Beis ha'Mikdash or a live Korban that is used in the Beis ha'Mikdash "as is") does not lose its Kedushah under any circumstances (Rosh Hashanah 28a).
- 41a) [last line] **אלא אפילו האיך נמי ELA AFILU HA'ICH NAMI** - but even those, also (the Lechem ha'Panim that were still on the Shulchan, which were still subject to the prohibition of Me'ilah)
- b) [last line] **דהיום יקדש בכלי DEHA'YOM YIKDASH BI'CHELI** - that today were / will be consecrated by being put on the Shulchan [you must give me, since my life is in danger due to Bulmus]