

Menachos – Simanim

פרק יא – שתי הלחם

דף צה – 95 Daf

1. Did the לחם הפנים become פסול during the מסעות in the מדבר?

Amoraim asked: לחם הפנים נפסל במסעות או אינו נפסל במסעות? – *did the לחם הפנים become invalidated (through יוצא – leaving) during the journeys (in the מדבר, when the משכן was dismantled), or did it not become invalidated during the journeys?* Rebbe Yochanan and Rebbe Yehoshua ben Levi discussed this topic; one of them said it becomes פסול, and the other said it does not. The Gemara assumes they are arguing about this question, but ultimately objects that במסודר – *where [the לחם] was arranged (on the שולחן while journeying) all should agree it remains כשר*, because the *passuk* says יהיה עליו ולחם התמיד עליו – *and the constant bread shall remain on it*, implying the לחם remains valid while journeying. Therefore, Rav Dimi suggested they are arguing במסולק – *where [the לחם] was removed from the שולחן before journeying*. However, a Baraisa proves that the לחם does become פסול, because כאשר יחנו בן יסעו – *“as they encamp so shall they journey”* compares their encampment to journeying, teaching that the לחם becomes פסול through יוצא – *leaving* when the עזרה is dismantled during journeying. Therefore, the Gemara concludes that there is no argument; one Amora is discussing where the לחם was arranged on the שולחן, and the other was discussing where the לחם was removed.

2. Sending זבין and מצורעים out of the מחנות when the משכן was dismantled during מסעות

A Baraisa taught: בשעת סילוק מסעות – *during the removal of the משכן for the journeys in the מדבר, all kodashim became פסול through יוצא (since there was עזרה), and זבין and מצורעים were משיצתן חוץ למחיצתן – sent out of their partitions (i.e., זבין were sent out of the מחנה לוי, and מצורעים were sent out of the מחנה ישראל), because although there was עזרה שכינה (which invalidated the kodashim), the מחנה לוי and מחנה ישראל remained. The Gemara objects that another Baraisa states: הוגללו הפרוכת – once the Curtains surrounding the עזרה were rolled up for traveling, הותרו הזבין ומצורעים ליכנס לשם – *the זבין and מצורעים became permitted to enter there!?* Rav Ashi answers that it is a *machlokes*, and the latter Baraisa follows Rebbe Eliezer, who *darshened* the היקש between sending out זבין, מצורעים, and those *tamei* from dead bodies, to teach: בשעה שטמאי מתים משתלחין – *at a time when those tamei from the dead are sent out of the Mikdash, זבין ומצורעים משתלחין – zavim and metzoraim are also sent out of their מחנות. But whenever those who are tamei from the dead are not sent out, זבין and מצורעים are also not sent out.**

3. Which preparations of the לחם הפנים and שתי הלחם took place בפנים?

In the next Mishnah, the Tanna Kamma says about the לחם הפנים and שתי הלחם that לישתן ועריכתן בחוץ – *their kneading and their shaping may be performed outside* the עזרה – *but their baking must be inside* the עזרה. ואפייתן בפנים – *And their [baking] does not override Shabbos*, rather, they must be baked beforehand. Rebbe Yehudah says: כל מעשיהם בפנים – *all their preparatory activities must be performed inside* the עזרה. Rebbe Shimon says: לעולם היו רגיל לומר – *one should always be accustomed to saying: לחם הפנים and שתי הלחם are valid in the עזרה, and also valid in בית פאגי (i.e., throughout Yerushalayim).* The Gemara explains that the Tanna Kamma holds the עשרון (the כלי for measuring the flour) was not a שרת, כלי שרת, and was not מקדש it (to disqualify it through being outside the עזרה), but the תנור in which the לחם was baked was a שרת, כלי שרת, and was מקדש it, so it must be baked בפנים. [The Gemara objects that if it must be baked before Shabbos, the לחם will be disqualified through not being מקדש. This is not answered.] Rebbe Yehudah holds even the עשרון, and Rebbe Shimon holds even the תנור not מקדש. The Gemara concludes that their *machlokes* is based on received traditions.

Siman – Tzahal Tank Commander

The **-tank commander** who instructed a battalion of tanks to escort the לחם הפנים **on it while they traveled with the Mishkan so no one should remove the breads and passul them** ביוצא, and another battalion to guard the camps so **no one should enter where they shouldn't**, sent scouts ahead to **prepare a place to knead and shape the לחם הפנים but told them to wait for the baking until they were inside the עזרה.**



The **tank commander** who instructed a battalion of tanks to escort the שלחן with the לחם הפנים on it while they traveled with the Mishkan so no one should remove the breads and **passul** them ביוצא, and another battalion to guard the camps so no זב or מצורע would enter where they shouldn't, sent scouts ahead to prepare a place to knead and shape the לחם הפנים but told them to wait for the baking until they were inside the עזרה.

3 things to remember

1. Did the לחם הפנים become פסול during the מסעות in the מדבר?
2. Sending זבים and מצורעים out of the מחנות when the משכן was dismantled during מסעות
3. Which preparations of the שתי הלחם and לחם הפנים took place בפנים?

