



OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah establishes that one may not substitute a marcheshes for a machavas or vice versa. It then presents a dispute regarding the difference between the machavas and the marcheshes.

2) Clarifying the opinions in the Mishnah

The Gemara searches for the source for R' Yosi's opinion and concludes that it was known from an oral tradition.

The sources for R' Chanina ben Gamliel's opinion are identified.

A Baraisa presents Beis Shammai's and Beis Hillel's opinions on this matter and the Gemara explains their respective positions.

3) **MISHNAH:** The Mishnah discusses issues related to offering an oven-baked Mincha.

4) Clarifying the Mishnah

A Baraisa elaborates on the Mishnah's discussion about which oven may be used for the oven-baked Mincha.

The Gemara challenges R' Shimon's logic recorded in the Baraisa and Rava revises the wording.

Another Baraisa presents the source for the dispute in the Mishnah.

The exchange between R' Yehudah and R' Shimon regarding their respective expositions is recorded.

The difference between R' Yosi the son of R' Yehudah's position and R' Yehudah's position is identified.

הדרן עלך כל המנחות

5) **MISHNAH:** The Mishnah presents two disputes that relate to the different manner in which the Omer was pre-

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Distinctive INSIGHT

Sanctifying the loaves outside the courtyard of the Mikdash
ומי אית ליה לרבי שמעון האי סברה והתנן רבי שמעון אומר לעולם הוי רגיל לומר שתי הלחם ולחם הפנים כשרות בעזרה וכשרות בבית פאגי

The Baraisa presented the view of R' Shimon who holds that the loaves for a mincha are sanctified when they are baked in an oven. This is because R' Shimon holds that the oven is a service vessel of the Mikdash, and placing the loaves into it cause them to have a status of being holy.

The Gemara immediately challenges this presentation of R' Shimon's opinion. We find in the Mishnah later (95a) that R' Shimon says that the two loaves of Shavuot and the lechem hapanim may be baked in the courtyard of the Mikdash, and they also may be baked outside the courtyard, in the area known as Beis Pagi, which is outside the walls of the Mikdash. This teaches us that these loaves are not disqualified by being taken outside the Mikdash. Rashi explains that if, however, the loaves had been infused with a sanctity due their being baked in an oven which is a kli shareis, they would be invalidated when taken outside the courtyard.

Rava explains that R' Shimon never meant that the oven sanctifies the loaves, but rather that when the flour is designated for a mincha, it should be given for the purpose of being placed in an oven to be baked.

It is noteworthy that according to the explanation of Rashi, the disqualification of the mincha being outside the courtyard of the Mikdash does not only apply to a loaf baked in the courtyard and taken outside, but it also applies to a loaf which was itself baked outside the courtyard in the first place. This is seen in the Mishnah on 95a where loaves which are baked in Beis Pagi would be immediately disqualified if we would assume that the oven was a kli shareis and therefore sanctifies the loaves.

Tosafos (ד"ה וכשרות) disagrees with Rashi. Tosafos explains that even if the oven sanctifies the loaves, this degree of sanctification does not subject the loaves to being disqualified with being taken outside the courtyard of the Mikdash. This particular issue (יוצא) does not affect items sanctified in service vessels. The question of the Gemara is that if it were true that the loaves are sanctified by the oven, it would be inappropriate and distasteful to take the loaves outside the courtyard. Yet, we find in the Mishnah that R' Shimon holds that these mincha loaves are kosher when baked in Beis Pagi. R' Shimon would not have stated this if the loaves were sanctified by the loaves in the oven in Beis Pagi.

Rabeinu Gershom explains that the question is that if R' Shimon holds that the oven sanctifies the loaves, R' Shimon would not allow the loaves to be baked outside the courtyard, because the rule is (Zevachim 88a) that service vessels of the Mikdash which are outside the courtyard do not function to sanctify things placed in them. ■

REVIEW and Remember

1. What is the difference between a machavas and a marcheshes?

2. What is the point of dispute between Tanna Kamma and R' Shimon?

3. What is the difference between the opinions of R' Yosi bar Yehudah and R' Yehudah?

4. What is the shared opinion of R' Yishmael and R' Yishmael the son of R' Yochanan ben Berokah?

HALACHAH Highlight

The origin of round chalos for Shabbos

לא יביא מחצה חלות ומחצה ריקיקין

He should not bring half loaves and half wafers

The Gemara discusses the חלות and ריקיקים. Although these two loaves are prepared in essentially the same manner, the difference between them, writes Minchas Chinuch,¹ is that the חלות were made with oil. The ריקיקים were not made with oil; rather oil was applied to the outside of the loaf. Ibn Ezra² offers two different explanations for the difference between חלות and ריקיקים. According to his first explanation the חלות are thick whereas the ריקיקים are thin. According to his second explanation, the חלות were round. The term חלה is related to the term חלילה, as in the phrase חזור חלילה – a cycle that begins again.

Sefer Yafeh L'lev³ discusses the proper shape for חלות on Shabbos and he cites Kitzur Shelah in the name of Kabbalists that the חלות should be long in the shape of a ו. When one puts his two hands on the חלות, each hand represents a ה and when combined with the piece that is removed from the חלה we have a י which completes the name of God. After suggesting additional explanations why the חלות should be made long he notes that common custom is that the חלות are made round in accordance with Ibn Ezra's earlier explanation of the origin of the word חלות.

Sefer Shir Ma'on⁴ observes that it is common that during

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pared when the second day of Pesach falls on Shabbos.

6) Clarifying R' Yishmael's position

R' Yishmael's position in the Mishnah is challenged.

Rava explains the basis of his position.

Rabba identifies another Tanna who maintains the same position as R' Yishmael.

The Gemara begins its rejection of this analogy. ■

the year חלות are made long but during the period from Rosh Hashanah until Hoshana Rabba the חלות are made round. The reason for this is that round is considered a shape that brings good mazel since it has no end. Likutei Amarim Tehorim⁵ observed that some people have the custom to make round חלות on the Shabbos after Pesach and offered the following rationale for the practice. When Bnai Yisroel left Egypt they were obligated to offer a Korban Todah. They were not able to do so since the Korban Todah includes chometz which is not allowed on Pesach. They made up the missing Korban Todah after Pesach with חלות of chometz. Since according to Ibn Ezra those חלות were round, we also make round חלות on the Shabbos after Pesach. ■

1. מנחת חינוך מצוה קט"ז אות יי.
2. אבן עזרא ויקרא ב:ד.
3. יפה ללב לאוי"ח סי' רמ"ב סק"ב.
4. ספר שיר מעון עניני ר"ה נדפס בתורת משה רביעאי עמ' קכ"ט.
5. ליקוטי אמרים טהורים מהרי"ד מבעלזא עמ' רי"ט. ■

STORIES Off the Daf

Different Types of Breads

"מרחשת עמוקה מעשיה רוחשין (רכין)..."

Learning kodoshim is challenging since we learn about subjects and laws that will only apply when Moshiach arrives. But when one of the great masters shares his insight, we learn how these matters also apply today. The Pnei Menachem, זת"ל, once explained how a matter discussed on today's daf imparts deep guidance in the sensitive area of chinuch habanim.

He said, "In the zemiros on Shabbos day we find, 'השומר שבת הבן אם' 'ירצו כמנחה על מחבת הבת לקל

well wonder why one who keeps Shabbos with his children is compared specifically to a minchah brought in a pan. We find in the Gemara in Shabbos 32 that children are called the handiwork of their parents. In Menochos 63, the difference between a machavas and a marcheshes is explained. According to Rabbi Chanina ben Gamliel, a marcheshes is deep, and bread cooked in it comes out springy and soft. A machavas is flat, and bread cooked on it is hard. The Tana D'vei Eliyahu writes: Why haven't you mixed your deeds with your good deeds? Your 'deeds' refers to your children. You must guide them to good deeds while they are still soft and malleable, symbolized by what

come out of a marcheshes. As we find in Mishlei: 'כי בן הייתי לאבני רך ויחיד' לפני אמי ויורני ויאמר לי יתמך בדברי לבך — For I was a son to my father, tender and an only one in the sight of my mother. And he taught me, and said to me: Let your heart hold fast my words, keep my commandments, and live.' If they are trained properly their good habits will remain with them. As the verse states, 'חנוך לנער על'.¹ Even when the child gets old and his deeds become 'rigid' like the product of a machvas, his chinuch will remain and lead him back to good."^{2,3} ■

1. משלי, ד': גי'ד'
2. שם, כב: ו'
3. פני מנחם, ליקוטים ■