

29.11.2

(שולחנו של אדם מכפר עליו) 97a → (משנה ב) 95b

1. וַיַּעַן דָּוִד אֶת הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי אִם אִשָּׁה עֲצָרָה לָנוּ כְּתוּמֹל שְׁלֹשׁ בְּצֵאתִי וַיְהִי כָּלִי הַנְּעָרִים קֹדֵשׁ וְהוּא דָּרָךְ חָל וְאֵף כִּי הַיּוֹם יִקְדָּשׁ בְּכָלִי: שְׁמֵרָא כֵּא, ו  
 2. וַיִּתֵּן לוֹ הַכֹּהֵן קֹדֵשׁ כִּי לֹא הָיָה שֵׁם לֶחֶם כִּי אִם לֶחֶם הַפְּנִים הַמּוֹסְרִים מִלִּפְנֵי ה' לְשׁוּם לֶחֶם חֹם בְּיוֹם הַלֵּקֶחַו: שְׁמֵרָא כֵּא, ז  
 3. וַנִּתְּתָה עַל הַשֻּׁלְחָן לֶחֶם פְּנִים לִפְנֵי תְּמִיד: שְׁמוֹת כֹּה, ל  
 4. וַנִּתְּתָה עַל הַמַּעְרֶכֶת לְבִנָּה זָכָה וְהִיְתָה לְלֶחֶם לְאִזְכָּרָה אִשָּׁה לֵה': וַיִּקְרָא כֵּד, ז  
 5. וְעָלְיוּ מִטָּה מְנַשֶּׁה וְנִשְׂיָא לְבָנֵי מְנַשֶּׁה גְּמִלְיָאֵל בְּן פְּדָהצוֹר: בְּמַדְבַּר ב, כ  
 6. וַיֹּאמֶר אֵלֵי זֶה הַמָּקוֹם אֲשֶׁר יִבְשְׁלוּ שֵׁם הַכֹּהֲנִים אֶת הָאֵשֶׁם וְאֶת הַחֲטָאֵת אֲשֶׁר יֵאֱמָרוּ אֶת הַמִּנְחָה לְבִלְתִּי הוֹצִיא אֶל הַחֲצַר הַחִיצוֹנָה לְקַדֵּשׁ אֶת הָעָם: יַחזקאל מו, כ  
 7. וְשָׁמַת אוֹתָם שְׂתִים מַעְרֶכֶת שֵׁשׁ הַמַּעְרֶכֶת עַל הַשֻּׁלְחָן תְּשׁוּר לִפְנֵי ה': וַיִּקְרָא כֵּד, ו  
 8. הַמִּנְחָה עַץ שְׁלוֹשׁ אַמּוֹת גְּבֵה וְאַרְכּוֹ שְׁתִים אַמּוֹת וּמְקַצְעוֹתָיו לוֹ וְאַרְכּוֹ וְקִירְתָּיו עַץ וַיְדַבֵּר אֵלֵי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה': יַחזקאל מא, כב

- I Location of processing **לחם הפנים** and **שתי הלחם**, which are not kneaded, shaped or baked on **שבת**
- a **ק"ק**: kneading and laying out – outside (of **עזרה**); baking – inside
- i *Observation*: inherent contradiction –
- 1 *On the one hand*: may not be prepared on **שבת** → dry measures are not **קדושים** (no **לינה** problem)
  - 2 *But*: must be baked inside → dry measures are **קדושים**
    - (a) *Defense*: perhaps the **עשרון** isn't holy, but the oven is
    - (b) *Rather*: question asked (by **ר"ש**) was – if done inside, we see that the **תנור** is **מקדש**; yet cannot be done on **שבת**, then **לינה** should obtain and invalidate
      - (i) *Defense* (**ר"א**): “inside” means near the **כהנים** who are **זורין** (and will keep dough from rising)
      - (ii) *Rejection*: this report (**בשם ר"א**) is errant; then we would require that for kneading as well
- b **ד' יהודה**: everything must be done inside
- c **ל"ש**: everything may be done outside – even at **בית פאגי** (near walls of city)
- i *suggestion*: they dispute the back-story of vv. 1-2:
- 1 **ל"י**: he found them baking it on **חול**; pointed to them that it would be **בלינה**
  - 2 **ל"ש**: he found them backing it on **שבת**; told them that it isn't **בתנור**, rather on **שלחן** – no **לינה**-problem
- ii *Rejection*: v. 2 makes it clear that he arrived after it had been baked (and was already removed)
- 1 *Rather*: **ר"י/ר"ש** have divergent traditions (and **verse** means that **דוד** said he doesn't want the old bread that was just taken off – it's already released from **מעילה** - but he wants the fresh bread as he is **מסוכן**)
    - (a) *Proof*: **ר"ש**'s words at end of **משנה** imply a tradition (...**לעולם** **הוי רגיל לומר**...)
- II **ג משנה**: location and timing of preparation (**vis-à-vis שבת**)
- a *Location*: all done inside
- b **שבת**: baking is done on **שבת**, but milling and sifting are not done on **שבת**, per **ר"ע**'s rule:
- i **ל"ע**: any **מלאכה** which could be done before **שבת** does not trump **שבת**
- III **ד משנה**: dimensions of **לחם הפנים** and **שתי הלחם**
- a *Note*: all **כלי**-usage takes place exclusively inside **עזרה**
- i *Per*: v. 6, which compares **מנחה** to **ואשם** and **חטאת**, both of which require **כלי**
- b **שתי הלחם**: 7x4 טפחים, with four “horns” of 4 טפחים each (mnemonic – **זד"ד**)
- c **לחם הפנים**: 10x5, with four “horns” of 7 טפחים each (mnemonic – **יה"ז**)
- i *Allusion* (**בן זומא**): called **לחם הפנים** (v. 3) – to have many “faces” (as explained above)
- IV **ה משנה**: dimensions of **שלחן** and placement of **לחם הפנים** (*note: the **תורה** stipulates that the **שלחן** is 1x2*)
- a **ד' יהודה**: **שלחן** was 10x5 טפחים; bread was placed length over width, with 2.5 טפחים hanging over each side, which were then folded up - resulting in the length of the bread filling the width of the table
- b **ל"מ**: **שלחן** was 12x6; bread was placed length over width, with 2 טפחים surplus on each side which were then folded up – resulting in a 2 טפח space in the middle of the **שלחן** for the air to circulate (keeping bread fresh)
- i **אבא שאול**: that's where the **ביזיכי לבונה** were placed
- ii *Challenge*: v. 4 directs that the **לבונה** be placed “on” the **מערכת** (i.e. atop all the breads)
- 1 *Defense*: v. 5 also uses “**על**”, yet there it cannot mean “atop”; rather, it means “in the proximity of”

## V Analysis:

- a ד' יוחנן according to ר"י sanctifies 15 טפחים up; to ר"מ – 12 up
- i Challenge: what about thickness of boards?
    - 1 Answer: they're squashed, leaving just a bit of air space, which doesn't add up to a טפח (not reckoned)
  - ii Question: what about בזיכין?
    - 1 Answer: they sit on bread
  - iii Question: the out-corners of the bread take up space
    - 1 Answer: they are folded in towards bread
  - iv Challenge: the מסגרת (framework) of the שלחן takes up some height
    - 1 Answer: ר' יוחנן follows opinion that the מסגרת was below surface of שלחן
    - 2 Note: even according to ר' יוסי (מסגרת above), it was on the sides and held up the bread (no סניפין)
  - v Tangent (ר' יוחנן): according to חכמים (מסגרת below), a reversible tray is טומאה; to ר' יוסי, still a question
    - 1 Explanation: if it is below, then the שלחן being vulnerable to טומאה is even without a בית קבור
    - 2 Question: why is the שלחן vulnerable to טומאה? It is תלמידי לוחט? כל עץ העשוי לנחת (never moves; only has things placed on it – i.e. furniture)
      - (a) Answer: it is occasionally raised, per ר"ל's defense of v. 7 (טהור implies that it could be טמא) that it was picked up to show the עולי רגל how much ה' loves בניי that he miraculously keeps bread fresh for 9 days (per v. 2)
      - (b) Challenge: why not defend its vulnerability to טומאה on grounds of its gold-plating
        - (i) Proof (that plating defines the כלי): כב:א כלים a small table, partially plated in marble is still vulnerable
          1. Implication: if fully plated, wouldn't be vulnerable – as a כלי אבנים; plating defines כלי
        - (ii) Cannot respond: that in our case it isn't affixed, as ר"י answered ר"ל that this ruling is valid irrespective of it being affixed or whether rims/handles were plated as well
        - (iii) Might respond: acacia wood (of שלחן) is important enough not to lose its identity in place of plating
          1. However: this is only valid according to ר"ל who limits כב:א כלים to insignificant material of table
          2. But: according to ר' יוחנן, who extends it to all woods – cannot work
    - (c) Defense: the תנ"ך refers to the שלחן, even fully plated, as עץ (v. 8)
      - (i) Tangential דרשה (on v8): א ור"א – the verse "combines" מזבח and שלחן
        1. Lesson: when there was a מקדש, the מזבח effected כפרה; without מקדש, a man's table (hospitality and charity) effect כפרה