

29.11.2

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

1. ויען דוד את הפהו ויאמר לו כי אם אשה עצרה לנו כתמול שלשם בצאתי ויהיו כלי הנערים קדש והוא דרך חל ואף כי היום יקדש בקלי: שמרא כא, ו
 2. ויתן לו הפהו קדש כי לא היה שם לחם כי אם לחם הפנים המוסרים מלפני ה' לשום לחם חם ביום הקלחו: שמרא כא, ז
 3. ונתת על השלחן לחם פנים לפני תמיד: שמות כה, ל
 4. ונתת על המערכת לבנה זכה והיתה ללחם לאזכרה אשה לה: וקרא כד, ז
 5. ועליו מטה מנשה ונשיא לבני מנשה גמליאל בן פדהצור: במדבר ב, כ
 6. ויאמר אלי זה המקום אשר יבשלו שם הפהנים את האשם ואת החטאת אשר יאפו את המנחה לבלתי הוציא אל החצר החיצונה לקדש את העם: יחזקאל מו, כ
 7. ושמת אותם שתיים מערכות שש המערכת על השלחן תשור לפני ה': וקרא כד, ו
 8. המזבח עץ שלוש אמות גבה וארכו שתיים אמות ומקצועותיו לו וארכו וקירתיו עץ וידבר אלי זה השלחן אשר לפני ה': יחזקאל 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 ר"ש everything may be done outside – even at פאגי בית (near walls of city)
- i suggestion: they dispute the back-story of vv. 1-2:
- 1 ר"י he found them baking it on חול; pointed to them that it would be בלינה
 - 2 ר"ש he found them backing it on שבת; told them that it isn't מתקדש 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 היו 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 ר"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 usage takes place exclusively inside עזרה
- i Per: v. 6, which compares מנחה ואשם, both of which require כלי
- b זד"ד – שתי הלחם 7x4 טפחים, with four "horns" of 4 טפחים each (mnemonic – זד"ד)
- c יח"ז – לחם הפנים 10x5, with four "horns" of 7 טפחים each (mnemonic – יח"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 אמות)
- a ד' יהודה 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 ר"מ was 12x6 טפחים; 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 ביזכי 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 מקבל 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 כלי 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 בני 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