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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

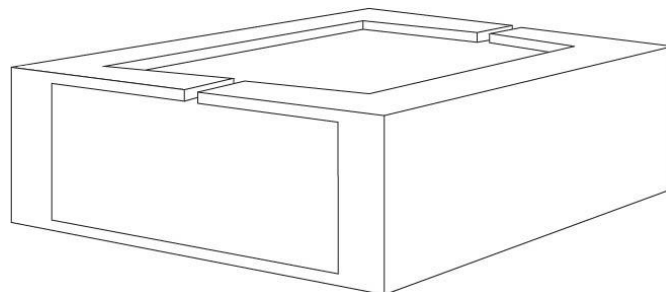
### **Mishna**

The *chavitin* of the *Kohen Gadol* are kneaded, shaped and baked inside the Courtyard, and their preparation overrides the *Shabbos*. The grinding and sifting of their flour, however, did not override the *Shabbos*. Rabbi Akiva stated a general rule: Any work which can be performed before *Shabbos* does not override the *Shabbos*. Any work that cannot be performed before *Shabbos* does override the *Shabbos*.

All *minchah* offerings require a service vessel inside the Courtyard (*for the kneading and shaping*), and it may not be performed with a service vessel outside.

The *shtei halechem* (two loaves offered on *Shavuos*) were seven *tefachim* (handbreadths) long and four *tefachim* wide and their horns (the strips of dough which were attached to the corners of each bread) were four fingerbreadths. The *lechem hapanim* (showbread) were ten *tefachim* long and five *tefachim* wide and their horns were seven fingerbreadths. Rabbi Yehudah says: In order that you should not make a mistake (*between the two*), remember the mnemonic: ZaDaD (7,4 and 4 for the *shtei halechem*) YeHaZ (7,4 and 4 for the *shtei halechem*).

Ben Zoma said: And you shall set upon the Table the showbread, before Me, continuously. ‘Lechem hapanim’ – ‘bread of faces’ signifies that the bread shall have all faces (*surfaces – walls on its sides*).



[not made to scale: © CY Creations]

The Table was ten *tefachim* long and five *tefachim* wide. The *lechem hapanim* were ten *tefachim* long and five wide. Each bread was placed lengthwise across the width of the Table, and two and a half *tefachim* were bent upwards from this side and two and a half *tefachim* were bent upwards from the other side, so that its length filled the entire width of the Table; these are the words of Rabbi Yehudah. Rabbi Meir says: The Table was twelve *tefachim* long and six *tefachim* wide. The *lechem hapanim* were ten *tefachim* long and five *tefachim* wide. Each bread was placed lengthwise across the width of the Table, and two *tefachim* were bent upwards from this side and two *tefachim* were bent upwards from the other side, and there was an empty space of two *tefachim* in the middle (*between the two sets of breads*), so that the air could blow between them (*to prevent them from becoming moldy*).

Abba Shaul said: There (*in the open space*), they used to put the two spoons of *levonah* (frankincense) of the *lechem hapanim*.

They said to him: But is it not written: *and you shall put pure frankincense upon the stack?* [The verse seems to indicate that the *levonah* was placed on the breads, and not on the Table next to the breads!?!]

He replied: But is it not written: *and upon (the tribe of Efraim) shall be the tribe of Menasheh?* [This verse demonstrates to us that “upon” can mean “near” as well.]

There were four golden props there, projected at the top (of the Table; this is referring to the part of the side boards which was above the Tabletop; the projection supported the rods, which supported the loaves), which supported the breads - two (props) for the one row (of breads) and two for the other row. And there were twenty-eight rods, each in the shape of half of a hollow reed - fourteen for the one row and fourteen for the other row.

Neither the arrangement of the rods, nor their removal overrode the *Shabbos*, and therefore a *Kohen* used to enter on the day before *Shabbos*, remove the rods, and place them along the length of the Table.

All vessels that were in the Temple were placed with their length parallel with the length of the Sanctuary (from East to West). (96a)

### Source

The *Mishna* had stated: All *minchah* offerings require a service vessel inside the Courtyard (for the kneading and shaping).

Rebbe cited the source for this: And he said to me: This is the place where the *Kohanim* shall cook the *asham* offering and the *chatas* offering, and where they shall bake the *minchah* offering, so that they do not bring them

into the Outer Courtyard. The *minchah* is similar to the *chatas* and the *asham*: Just as the *asham* and the *chatas* require a vessel (for cooking), so too the *minchah* as well, requires a vessel (for the kneading and shaping). (96a)

### Height of the Table's Sanctification

Rabbi Yochanan said: According to the one (R' Yehudah) who said that two and a half *tefachim* were bent upwards, it will emerge that the Table could sanctify whatever was placed upon it to the height of fifteen *tefachim* (for that is the height of six breads, which is one arrangement on the Table), and according to the one (R' Meir) who said that two *tefachim* were bent upwards, it will emerge that the Table could sanctify to the height of twelve *tefachim*.

The *Gemora* asks: But there were the rods (which would add to the total)?

The *Gemora* answers: The rods were sunken into the breads (underneath them; this was done by making indentations on the top of each loaf before they were baked).

The *Gemora* asks: But what was the purpose of the rods? Was it not to prevent the bread from becoming moldy? But now (that the breads were touching each other), the bread would still become moldy (for there was no air between them)!?

The *Gemora* answers: The rods were raised a little.

The *Gemora* asks: Then that little should also be taken into account!?

The *Gemora* answers: Since in all it did not total a *tefach*, it was of no significance.



The *Gemora* asks: But there were the spoons of *levonah* (on top of the loaves)?

The *Gemora* answers: They were placed inside the bread and they were therefore the same height as the bread.

The *Gemora* asks: And were there not the horns?

The *Gemora* answers: The horns were bent inwards and the bread (above them) rested upon them.

The *Gemora* asks: But what about the frame of the Table?

The *Gemora* answers: It is in accordance with the opinion who says that the frame was underneath the Table (and no height was added on its account). And even according to the one who says that the frame was above the Table, it slanted outwards so that the bread actually rested on the table itself. This can be supported from the following *braisa*: Rabbi Yosi said: There were no props by the Table at all, but the frame of the Table supported the bread. [Evidently, it bent outwards, so that it supported the breads.] They said to him: The frame was underneath the Table. (96a – 96b)

### **Table Susceptible to Tumah**

Rabbi Yochanan said: According to the opinion who says that the frame was underneath the Table, it follows that a wooden board which can be used on either side (on account of its flatness) is susceptible to *tumah* (although it is not a receptacle; this may be proven from the Table, which was subject to the laws of *tumah* through contact although it was not a receptacle at all); but according to the one who said that the frame was above the Table, there is still a doubt as to whether a wooden board which can be used on either side is susceptible to *tumah* or not.

The *Gemora* notes that it is evident from Rabbi Yochanan's statement that the Table was susceptible to *tumah*, but surely, the *Gemora* asks, it is a wooden made to remain stationary, and we have learned that any wooden utensil which is intended to remain stationary is not susceptible to *tumah* through contact. This is because we require such utensils to be similar to a sack: just as a sack is movable both full and empty, so too everything that is movable both full and empty is susceptible to *tumah*! Accordingly, how could the Table become *tamei*?

The *Gemora* answers: The Table did indeed move, for they would lift the Table and show the festival pilgrims the *lechem hapanim*. They would tell them: "See how beloved you are before the Omnipresent; the bread is just as hot and fresh now (at the time of removal from the Table) as it was when it was arranged." Rabbi Yehoshua ben Levi said: There was a great miracle that transpired with the *lechem hapanim*. [The showbread was placed on the Table on Shabbos, and it was subsequently removed the following Shabbos. For the bread to remain fresh in such a state was an open miracle.] It emerges that the Table was moved and thus can become *tamei*.

The *Gemora* asks: Perhaps the Table is susceptible to *tumah* because it is coated with gold? Rabbi Yochanan said: A wooden utensil is subordinate to the coating whether the coating is anchored or not and whether the coating covers the rim or not.

The *Gemora* answers: The Table in the Beis HaMikdash is different; we find that Scripture refers to the Table as a Table of Wood. It is regarded as wood despite the fact that it was plated with gold. (96b – 97a)

### **INSIGHTS TO THE DAF**

#### **Lingering Taste**



The *Gemora* states: The *Kohanim* would lift the Table and show the festival pilgrims the showbread. They would tell them: "See how beloved you are before the Omnipresent; the bread is just as hot and fresh now (*at the time of removal from the Table*) as it was when it was arranged." Rabbi Yehoshua ben Levi said: There was a great miracle that transpired with the showbread. The showbread was placed on the Table on *Shabbos*, and it was subsequently removed the following *Shabbos*. For the bread to remain fresh in such a state was an open miracle.

There were many miracles that transpired in the Beis HaMikdosh; why was this the miracle chosen to show the pilgrims?

The Sfas Emes answers: The pilgrims attained extremely high levels of spirituality when they visited the Beis HaMikdosh during the festival. They felt the *Shechinah* in close proximity. They observed the *Kohanim* performing the sacrificial offerings and were uplifted.

We wanted to ensure that the heights that they reached during the festival would not be lost and it was for this reason that the miracle regarding the showbread was displayed to them. The bread was placed on the Table the *Shabbos* before, but it can still remain hot and fresh the following week.

This also explains why we answer the wise son by the *seder* night; one is forbidden to eat anything after the eating of the *afikoman*. The discussions of *emunah* and *bitachon*, thanking HaShem for redeeming us and becoming the Chosen Nation brings us to spiritual heights that we never achieved before. We tell the wise son: don't let this slip away. The taste of the *matzah* should linger in your mouth all throughout the night, demonstrating that it is our wish

that the levels of sanctity and purity that have been reached should not be cast away.

## DAILY MASHAL

### *Bread as a Mirror*

Our *Mishna* says: "The showbread should have a face." The Gerer Rebbe zt"l, author of *Imrei Emes*, explained that everyone saw the reflection of his face in the showbread. If he approached the *mitzvah* with heated excitement and sanctity, he felt the bread warm as on the day of its baking. If not, he only saw it cold. This is what *Chazal* meant (*Vayikra Raba*, 32) when they said that the curser claimed that the showbread was old and cold. Indeed, that was the bread before him... (*Likutei Yitzchak Tzvi*).