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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

### **Babylonians**

The *Mishna* had stated: If *Yom Kippur* fell on a *Shabbos*, the breads were distributed in the evening. [If it fell on the day before *Shabbos*, the goat of *Yom Kippur* was eaten in the evening. The *Babylonian Kohanim* used to eat it raw, for they were not fastidious.]

*Rabbah bar bar Chanah* said in the name of *Rabbi Yochanan*: They were not *Babylonians* but *Alexandrians*. Because the *Rabbis* did not like the *Babylonians* (for they refused to return to *Eretz Yisroel* in the times of *Ezra – Tosfos*), they called them by the name of *Babylonians*.

It was likewise taught in a *braisa*: *Rabbi Yosi* said: They were not *Babylonians* but *Alexandrians*, but because the *Rabbis* did not like the *Babylonians*, they called them by the name of *Babylonians*. *Rabbi Yehudah* (who was a *Babylonian*) said to him: May your mind be at ease, for you have set mine at ease (for it was not his people who ate in such a manner). (100a)

### **Mishna**

If the *lechem hapanim* was arranged on *Shabbos* and the spoons of *levonah* on the day after *Shabbos*, and the *levonah* was burned on the next *Shabbos*, it (the bread) is invalid (for the *levonah* was burned prematurely since it was not on the Table for seven days, and the *levonah*

and breads are connected as one offering – if the *levonah* is invalid, so are the breads). Accordingly, one would not be liable for *piggul* (a *korban* whose *avodah* was done with the intention that it would be eaten after its designated time), *nossar* (sacrificial meat that has been leftover beyond the time that the *Torah* designated for its consumption), or *tumah*. If the *lechem hapanim* and the spoons of *levonah* were arranged on *Shabbos* and the *levonah* was burned on the day after *Shabbos* (the next day), it is invalid, and accordingly, one would not be liable for *piggul*, *nossar*, or *tumah*. If the *lechem hapanim* and the spoons of *levonah* were arranged on the day after *Shabbos* and the spoons of *levonah* were burned on the next *Shabbos*, it is invalid. What should he do? He should leave it until the following *Shabbos*, for even if the bread remains on the Table for many days there is no concern. (100a)

### **Premature Sanctification**

The *Gemora* cites a *Mishna*: The administrator (known as the *S’gan HaKohanim*) told the assembled *Kohanim*, “Go out and see if the time for slaughtering the morning *tamid* offering has arrived.” If the time had arrived, the one who had climbed to the roof and first saw the light would say, “Dawn!” i.e. the sun is shining. *Matisya ben Shmuel* (who was administrator of the lots) says that it was not enough to see light in one place in the east. Rather, the entire eastern sky must be lit up. “As far as

Chevron?" He said "Yes!" The reason they had to send an observer to the roof to witness the commencement of the day is because it once occurred that the light of the moon rose over the horizon close to morning and they thought that the east had lit up from the shine of the sun, so they slaughtered the *tamid* offering. When they realized that the slaughtering had been performed at night, they took it to the place of burning where invalidated offerings were burned. From then on, they instituted that a person observe from the roof the arrival of dawn. On *Yom Kippur* (when the time for the *tamid* arrived), they would then take the *Kohen Gadol* down to the *mikvah*. The *Mishna* states a rule: He who moves his bowels needs immersion, and he who urinates needs to sanctify his hands and feet.

The father of Rabbi Avin taught a *braisa* that not only was the *tamid* offering that was slaughtered at night invalid and required to be burned, but also when the *melikah* of a bird or the *kemitzah* of a *minchah* offering was performed at night, the offering must be burned.

The *Gemora* asks: We can understand that a bird *olah* that had *melikah* performed to it at night must be burned, because the *melikah* process cannot be reversed, but regarding the *kemitzah* of a *minchah* offering, it should not be burned. Rather, the *Kohen* should return the flour back to the pan that contains the *minchah* and he should then take a new *kometz* in the daytime.

Rabbi Avin's father answers that once the *kometz* of the *minchah* is placed in a service vessel, the *kometz* becomes consecrated on account of the vessel – even if it is not the proper time for the offering (and accordingly, the fistful has the status of a *kometz* and

the remaining flour becomes leftovers of the *minchah*; by returning the *kometz* to the remaining flour he would just be mixing the *kometz* with the remaining flour). This is based on the principle that service vessels consecrate an offering even when performed not at its proper time, i.e. at night.

The *Gemora* asks on this from a *braisa*: The general rule is that anything that is offered by day (such as a *minchah* offering, the blood of animal sacrifices, incense and frankincense) is sanctified by day. [These offerings attain *kedushas haguf* by day through a service vessel.] Any offering that is offered at night (which refers to the *minchah* of a libation that can even be brought at night, is sanctified at night; this means that the *minchah* attains *kedushas haguf* at night when it is placed in a *keli shareis*). Anything that is offered by day or by night is sanctified either by day or by night.

The *braisa* had stated that anything that is offered by day is sanctified by day, and this implies that it becomes sanctified in the service vessel by day but not at night. [It would follow then that when the *kemitzah* of a *minchah* was performed at night, the offering should not be invalidated. Rather, the *kometz* of flour should be placed again in the *minchah* pan and a new *kemitzah* should be performed in the morning!?

The *Gemora* answers that perhaps the *kometz* flour in this case is not sanctified as far as being offered is concerned, but it is sanctified to become invalid. [This means that when the *kemitzah* is performed at night, the fistful of flour does not attain sanctity to the extent that it can be offered, but is now prone to becoming invalidated because of the *kedushas haguf* that it



*attained. Since it now has become the kometz, it cannot revert to its original minchah status.]*

Rabbi Zeira asks from our *Mishna*: If the *lechem hapanim* and the spoons of *levonah* were arranged on the day after *Shabbos* and the spoons of *levonah* were burned on the next *Shabbos*, it is invalid. What should he do? He should leave it until the following *Shabbos*, for even if the bread remains on the Table for many days there is no concern.

The *Gemora* asks that if a *keli shareis* can sanctify an offering that was placed at the wrong time to the extent that it is prone to invalidation, then the Table should sanctify the bread that was placed on Sunday to the extent that it can cause invalidation (*at nightfall of the following Sunday*) because it was placed there at the wrong time.

Rabbah said that the challenge is a legitimate one; however, Rabbi Avin's father was stating a *braisa*, and that *Tanna* holds (*regarding the kemitzah of the minchah offering that was performed at night*) that the nighttime does not render something premature (*as since the flour would usually be sanctified in the keli shareis the next day which is the correct time for the minchah offering, the keli shareis can sanctify the flour at night to the extent that it is prone to invalidation; therefore, the flour from the kemitzah performed at night must be burned*). The daytime, however, does render something premature (*so if a keli shareis is used for an avodah whose time is not until the following day, the vessel does not have any sanctification at all; it follows then that if one places the lechem hapanim on the Table on Sunday, they are not even prone to*

*invalidation, because they do not become sanctified until the following Shabbos*).

The *Gemora* challenges this answer because when Friday evening arrives, the bread should become sanctified by the Table and therefore it should be invalid. [*This means that since the proper time for the bread's sanctification is the next morning, the Table should be able to make the bread prone to invalidation on Friday night. The lechem hapanim should be invalidated because it remained overnight in a keli shareis before its sanctification which occurs on Shabbos morning.*]

Rava answers that the *Mishna* refers to a case where the *Kohen* removed the bread from the Table before Friday night (*so the bread was not sanctified even to be prone to invalidation*).

Mar Zutra answers, and other say that it was Rav Ashi: Alternatively, even if the *Kohen* did not remove the bread from the Table, since he did not arrange it properly, because he arranged it on the wrong day, it is deemed as if a monkey arranged it. [*This means that since the lechem hapanim was placed on the Table before Friday night and such a placement is premature, we consider it as if the bread was placed there unintentionally and it does not attain any sanctity. When a Kohen performs kemitzah at night or if he places the lechem hapanim on the Table on Friday night, it is not a premature act and it will attain some sanctity. In the case of the Mishna, however, the Table does not sanctify the bread on Friday night unless the Kohen removes it from the Table and places it back on.*] (100a – 100b)



### **Mishna**

The *shte halechem* (which is brought on *Shavuot*) is eaten “not less than two” (days after they are baked), and “not more than three” (days after they are baked). How is this? When they are baked on the day before the festival (which is the standard time), they are eaten on the festival, which is the second day since it was baked. If the festival falls out on the day after *Shabbos* (they are then baked on Friday – two days before the festival), they are eaten (on the festival) on the third day (since they were baked).

The *lechem hapanim* is eaten “not less than nine days” (since they were baked) and “not more than eleven days.” How is this? When they are baked on the day before *Shabbos* (which is the standard time), they are eaten on the *Shabbos* (of the following week), which is the ninth day since it was baked. If a festival fell out on the day before *Shabbos* (they are then baked on Thursday), they are eaten on the tenth day. If the two days of *Rosh Hashanah* fell out before *Shabbos* (on Thursday and Friday), they are eaten on the eleventh day. Its baking does not override *Shabbos* or *Yom Tov*. Rabbi Shimon ben Gamliel says in the name of Rabbi Shimon, the son of the Deputy *Kohen Gadol*: It does override *Yom Tov*, but not the Fast (*Yom Kippur*). (100b)

### **Offerings on the Festival**

Ravina says: According to the one who rules that offerings in fulfillment of vows and donated offerings may not be offered on a Festival, you should not say that Biblically they are fit to be offered, but the Rabbis forbade them only as a precautionary measure lest one delay (from bringing those offerings until the Festival),

but even Biblically they are not fit to be offered; for the *shte halechem* are obligatory for that day (of *Shavuot*), so that there is no reason to be concerned that one will delay bringing them until the Festival, yet our *Mishna* states: Its baking does not override *Shabbos* or *Yom Tov*. (100b)

### **WE SHALL RETURN TO YOU, SHTEI HALECHEM**

### **DAILY MASHAL**

### **Why the Vilna Gaon Bought a Magid Tzedek Sidur**

When the time came to slaughter the morning *tamid*, the *kohen* in charge would say “The entire east is lightened till Chevron.” Rashi (s.v. *Matisya*) adds that the *Yerushalmi* states that the *kohen* said “Chevron” to mention the *Avos* buried there. Relying on this passage, the Vilna Gaon’s pupil, Rabbi Pinchas, the Magid of Polotsk, explained the opening of *Adon ‘Olam*. *Berachos* 7b states that the first person to call Hashem *Adon* was Avraham. By saying *Adon ‘Olam* before *shacharis* – corresponding the *tamid* – we intend to arouse his merit upon us. People say that when the Vilna Gaon saw this explanation in the *Magid Tzedek* sidur by Rabbi Pinchas, he immediately bought it for its full price.