

98a

Gemara: The measures of amot

- $\text{בינונית}$  is 6 tefach, as seen in R' Meir's measure of the shulchan
- They used two bigger amot for the artisans
  - Preventing  $\text{מעילה}^1$  for different materials.<sup>2</sup>
  - They were on the  $\text{שושן הבירה}$  on the East gate of the azarah
    - Rav Chisda/Rav Yitzchak bar Avdimi:<sup>3</sup> Picture was to remember Persia,<sup>4</sup> or for  $\text{אימת מלכות}$
    - Have  $\text{אימת מלכות}$ ,<sup>5</sup> from Moshe's example or Eliyahu's example<sup>6</sup>

Gemara (tangent from Rav Chisda and Rav Yitzchak bar Avdimi): The tree on the river from the Beit haMikdash

Gemara: Explaining  $\text{שתים עשרה חלות... שתים מערכות שש המערכת}$ 

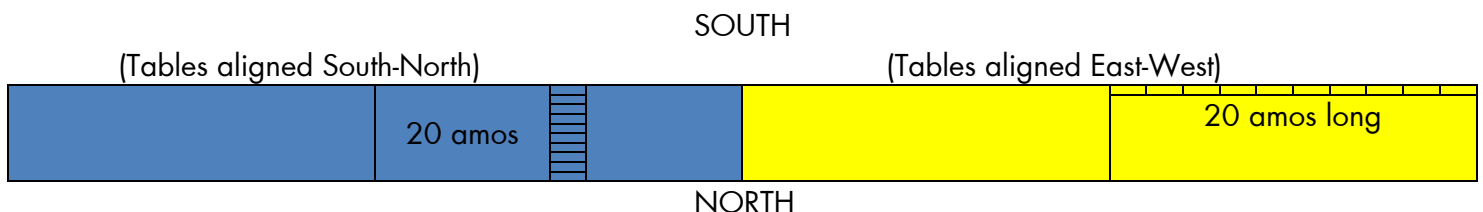
- $\text{שש}$  – Stacks of 6  $\text{שתים עשרה}$  – Not 3 stacks of 6  $\text{שתים}$  and  $\text{שש}$  – Not stacks of 4
- Two symmetrical stacks of 7 are fine; the  $\text{לבונה}$  need not be in contact<sup>7</sup> on top<sup>8</sup>

Gemara: Alignment of Aron

- Shemot 25:10 – Aron is 2.5 amot long, 1.5 amot wide
- Aron's length is to the width of the Beit haMikdash, and so the  $\text{בדים}$  are aligned, hitting the Parochet.<sup>9</sup>

(98b) Gemara: Shlomo's Beit haMikdash

- Placement of ten menorot [plus Moshe's menorah] in south
- Placement of ten tables [plus Moshe's table] in north
  - In the western 1/3 or 1/2, depending on whether you count the kodesh kodashim
  - Alignment
    - Rebbe – East-West
      - Like the menorah, which is east-west to have a western lamp
      - Not like the aron, which is inside the kodesh kodashim and therefore different
    - R' Elazar b"R' Shimon – North-South
      - Like the aron
      - And like the menorah; the western lamp is the middle [best<sup>10</sup>] wick, angled west
    - But how did they fit?

<sup>1</sup> Not exactly (Tosafot)<sup>2</sup> Tosafot provides an association for the northern amah with gold/silver<sup>3</sup> Remember Tosafot 93a on the two Rav Yitzchak bar Avdimi's<sup>4</sup> For gratitude (Rashi) or humility (Maharsha)<sup>5</sup> As part of showing respect for Gd (Maharsha Zevachim 102a)<sup>6</sup> Escorting (Rashi) or running before him (Maharsha Zevachim 102a)<sup>7</sup> Why does Abba Shaul not use  $\text{ועליו מטה מנשה}$ ?<sup>8</sup> Is the table needed to sanctify the  $\text{לבונה}$  at all? (Tosafot here, Rashi bottom of 96a)<sup>9</sup> Was it miraculous that the poles reached the parochet? (Tosafot, Tosafot Yom Tov Bava Batra 2:9)<sup>10</sup> See Rashi, Tosafot, and Berachot 46b on middles