

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

The Gemara offers another explanation for the dispute between R' Yehudah and R' Shimon concerning where the Lechem Hapanim is prepared.

Support for this understanding of the dispute is presented.

2) **MISHNAH:** The Mishnah begins with a discussion of the preparation of the Kohen Gadol's chavitin and then R' Akiva explains which procedures override Shabbos and which do not. After discussing the procedures of a regular Mincha the Mishnah discusses the dimensions of the Two Loaves and Lechem Hapanim. The Mishnah concludes with a discussion regarding the Shulchan.

3) Regular Mincha

Rebbi provides his students with the source for the Mishnah's ruling regarding the regular Mincha.

4) Shulchan

R' Yochanan discusses the height of the Shulchan according to the different opinions regarding the height of the panim loaves.

Numerous unsuccessful challenges to R' Yochanan's conclusions are presented.

R' Yochanan comments on the susceptibility of the wooden slab that was on the Shulchan.

The assertion that the wooden slab should be susceptible to tum'ah is challenged.

The Gemara explains that the Shulchan would occasionally be lifted thus making it susceptible to tum'ah.

It is suggested that the Shulchan should be susceptible to tum'ah because of its gold plating. ■

Distinctive INSIGHT

The Shulchan with the lechem hapanim on display

אלא מלמד שמגביהין אותו לעולי רגלים וכו'

Mishne L'Melech (Hilchos M'tam'ei Mishkav u'Moshav 11:11) understands that Tosafos in Chagiga (26b) says the shulchan was not removed from the Sanctuary in order to be displayed to the pilgrims who came to celebrate the festival. Rather, it was lifted up in the Sanctuary itself, and from there it was visible to the groups of Jews who assembled in the courtyard of the Mikdash in order to witness the miracle of the lechem hapanim. This is indicated in that Tosafos understands that the accompanying warning which was issued, "Stay away from the Shulchan and do not defile it!" was aimed at the kohanim who entered into the Sanctuary.

However, Mishne L'Melech says that the view of Rambam seems to be that the Shulchan was actually taken out of the Sanctuary and put on display in the courtyard for all to see the miracle of the lechem hapanim. There is a text in the Yerushalmi (Chagiga 3:8) which corroborates this view, as it states that it was possible for the Shulchan to become ritually defiled because we know that it was portable, as when it was taken out and put on display for the pilgrims who came for the Festival. This description not only mentions that the Shulchan was lifted up, but that it was also "taken out."

Achiezer (2:49, #3) analyzes this explanation. The lechem hapanim was placed upon the Shulchan in a perpetual manner. As one set of loaves was slid off and removed, the next set was simultaneously put on next to it. This was a fulfillment of the verse which states that the loaves were on the Shulchan "tamid." The mitzvah of the lechem hapanim was that it was to remain on the Shulchan constantly as it sat in the Sanctuary. If the Shulchan was removed from the Sanctuary, even temporarily, the mitzvah of the loaves remaining on the Shulchan would have been suspended.

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REVIEW and Remember

1. According to R' Akiva, what is the rule for determining whether a procedure overrides Shabbos?
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2. Where were the spoons of frankincense placed?
.....
3. Where was the מסגרת of the Shulchan situated?
.....
4. What was God's way of demonstrating His love for the Jewish People?
.....

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HALACHAH Highlight

Breaking a cake or loaf that was baked to form words or an image

”לחם פנים” שיהו לו פנים

“Lechen panim” means that it should have faces

Rema¹ writes that it is prohibited on Shabbos to break a piece of cake that has letters written on it. Even though one’s intent is to eat the cake rather than erase the words, nevertheless, it is considered an act of erasing and therefore prohibited. Poskim discuss whether there might be a difference in this halacha whether the letters are formed by putting something onto the cake, e.g. icing, and having the cake itself form the shape of the letters. Does halacha maintain that when a cake is baked with letters formed on it it is not considered writing and thus it is not prohibited to “erase” those letters? Mishnah Berurah² writes that authorities agree that if the writing is part of the cake it is not considered writing and may be “erased” on Shabbos. Chazon Ish³ is cited as distinguishing between “erasing” a picture that is formed by the shape of the cake and letters that are formed by the shape of the cake. A cake that forms a picture may be eaten on Shabbos but a cake that has letters formed into the cake may not be eaten on Shabbos.

Rav Yaakov Emden⁴ also subscribes to the opinion that pictures of letters that are formed in a cake may be consumed on Shabbos. One proof he brings to this position is the lechem hapanim. Our Mishnah teaches that the reason the loaves were called “lechem hapanim” was that they had many faces. Rav Emden understands the Gemara literally to mean

(Insight...continued from page 1)

How could this have been allowed?

Achiezer suggests that the Yerushalmi must hold according to the view of R’ Yose, who understands the Torah’s rule that the lechem hapanim be on the Shulchan “תמיד—constantly” does not mean non-stop without a moment of interruption, but rather that the Shulchan should not be without the loaves of the lechem hapanim overnight. We, however, who rule according to the opinion of the sages, could not allow the Shulchan to be removed to the courtyard, which would have required that it temporarily be without the loaves.

Chazon Ish (O.C. 129) notes that it could be that the scriptural allowance that the Shulchan be put on display may provide a special dispensation that the loaves remain on it while it is in the courtyard, but that this not constitute a disqualifying factor under these circumstances. ■

that there were faces that appeared on these loaves. Being that we know that the loaves were eaten by kohanim on Shabbos it must be that it is permitted to eat something that is shaped to form an image. Mishnas Yehudah⁵ notes however, that the proof cited by Rav Emden is not consistent with the way that Rashi, Rambam and others interpret the meaning of the term “panim” as applied to the lechem hapanim and offers a possible explanation for Rav Emden’s position based on his description of the lechem hapanim recorded in his siddur. ■

1. רמ"א או"ח סי' ש"מ סעי' ג'.
2. מ"ב שם סי"ק ט"ו.
3. ארחות שבת ח"א פט"ו הע" ל"ו.
4. מור וקציעה סי' ש"מ.
5. משנת יהודה שבת פ"א ה"טו. ■

STORIES Off the Daf

Shabbos After Shavuos

”ראו חבתכם לפני המקום...”

In many chassidic circles, the Shabbos after Shavuos—in Yiddish, “Shabbos noch Shavuos”—was also called, “Noch a Shavuos”—another Shavuos. Although the Beis Avraham of Slonim, zt”l, writes that the same is true regarding the Shabbos after Simchas Torah, the Pachad Yitzchak of Boyan, zt”l, would only use this title for the Shabbos after Shavuos.¹ The Tchorckover Rebbe, zt”l, would also only use this title for the Shabbos after

Shavuos.

When the Maharsham, zt”l, was in Tchorckov, someone asked him why the Shabbos after Shavuos was any different than the Shabbos after any other yom tov.

The Maharsham, zt”l, answered as follows. “We can understand this from the explanation of the Radvaz regarding a statement brought on Menachos 96. There we find that during all three holidays the kohanim would exhibit the lechem hapanim which remained hot and fresh despite sitting on the shulchan for a week—and exclaim, “See how much Hashem cherishes you!”

“The Gemara implies that they ex-

hibited the lechem on all three festivals. Yet the Lechem Hapanim was removed on Shabbos. Regarding Sukkos and Pesach it is easy to understand when they showed them the lechem. Since there is a Shabbas chol hamoed, it is clear that they took out the breads then. But regarding Shavuos this is difficult. Most often Shavuos did not fall on Shabbos. So how could the kohanim exhibit the breads?

“The Radvaz explains that presumably the kohanim exhibited the breads on the Shabbos after Shavuos. This explains why specifically the Shabbos after Shavuos is known as another Shavuos.”² ■

1. בית אברהם, פרשת בראשית.
2. אור גדליהו, ח"ב, ע' ק' ■