

OVERVIEW of the Daf

1) Aligning the utensils of the Beis HaMikdash (cont.)

Rebbi's position that the shulchanos were aligned east to west is unsuccessfully challenged.

2) The utensils made by Shlomo HaMelech

A Baraisa presents a dispute whether the shulchanos and menoros made by Shlomo HaMelech were put to use.

The source that in sacred matters we do not descend is cited.

3) Torah and Torah scholars

R' Yosef infers from the teaching that the broken tablets were stored in the Aron Kodosh that one is obligated to honor a Torah scholar who forgot his learning.

Three teachings of Reish Lakish are recorded, one related to Torah, the second related to a Torah scholar who sins and the third related to one who forgets his Torah study.

Additional prohibitions that could be derived from the same pasuk are presented.

Additional parameters and teachings related to forgetting one's Torah learning are recorded.

4) MISHNAH: The Mishnah discusses the arrangement of the lechem hapanim as well as issues related to the distribution of the loaves. The end of the Mishnah relates to the distribution of the lechem hapanim when Yom Kippur falls on Shabbos and the eating of the Yom Kippur goat when Yom Kippur falls on erev Shabbos.

5) Torah study

A Baraisa elaborates on R' Yosi's definition of the word תמיד.

R' Ami draws an inference from this definition as it relates to how much Torah one must study a day.

R' Yochanan in the name of R' Shimon ben Yochai maintains that even the recitation of Shema could fulfill one's obligation to study Torah.

R' Yochanan and Rava disagree whether this teaching should be repeated in front of amei ha'aretz.

Two opinions are cited regarding the meaning of the verse לא ימוש ספר התורה וכו'.

D'vei R' Yishmael describes the attitude one must have regarding Torah study.

Chizkiyah begins presenting a lesson that discusses the reward for studying Torah and the punishment for not studying Torah. ■

Distinctive INSIGHT

We increase in holiness, and we do not decrease

שמעלין בקדש ולא מורידין

The Mishnah tells us that the lechem hapanim loaves were placed upon a marble stand as they were being brought to be placed upon the Shulchan in the Sanctuary. The set of loaves which were removed were placed upon a golden table after being taken out of the Sanctuary. This was a fulfillment of the adage, "we rise in holiness, and we do not descend."

Rashi (Shabbos 21b) holds that this is a Torah rule, but Gilyon HaShas (Berachos 21b) detects from the expression "גמירי—we have a tradition" that this is not a Torah-level rule.

Rashash notes that the Gemara in Pesachim (64b) indicates that we consider it to be a diminishing of holiness when we transfer an item from a vessel which is more valuable to one which is less valuable, even if they are both of the same material. Therefore, when the lechem hapanim was removed from the Shulchan and temporarily placed on a gold table outside the Sanctuary, it must be that the table in the courtyard had the same dimensions as the one in the Sanctuary. If it were smaller in any way, the transfer of the loaves to this outer table would be a diminishing of holiness, even though it was of gold. And, according to this, the staging table where the loaves were placed before being brought into the Sanctuary to be arranged on the Shulchan did not have to be made of marble in order to be of less holiness than the Shulchan. It could have been of gold, but just that it could have been a bit smaller than the Shulchan. Moving the lechem hapanim loaves from a smaller table onto the larger Shulchan would then be a move of increased holiness. Nevertheless, the objective of this process was for the honor and prestige of the loaves to be noticeable. Therefore, the staging table was made of marble in order for the procedure to be obvious to all.

Aruch HaShulchan HoAsid (Kodoshim 7:12) asks why the Gemara needs to explain that the staging table was of marble in order to conform to the rule to increase in holiness, when there was a more practical reason for this table to be of marble and not of gold. The Gemara in Tamid (31b) states that a table of gold (or silver) causes a heating effect upon the bread, and if the loaves were placed upon gold on the way in to the Sanctuary, this would lead to the loaves becoming moldy. Although one of the miracles of the Mikdash is that the loaves never became ruined, we are not allowed to rely upon miracles. On the way out, the loaves could be placed upon gold, as the loaves were about to be eaten, so their being exposed to a heated surface would cause no harm. Nevertheless, he explains that without the rule of increasing holiness, it would not be honorable for the loaves to be placed upon marble before being placed on the Shulchan, but to be placed upon gold before the kohanim are served. This would have been an affront to the Shulchan. But, we do follow this procedure due to the rule to increase in holiness. ■

HALACHAH Highlight

Storing an invalid Sefer Torah in an Aron Kodesh

מלמד שהלוחות ושברי לוחות מונחין בארון

This teaches that the Tablets and the broken Tablets were placed in the Aron

Someone once posed the following question to Rav Yechezkel Landau, the author of Teshuvos Noda B'Yehudah¹. He wanted to know whether it is permitted to place Sifrei Torah that are invalid and incapable of repair into the Aron Kodesh that was made to store valid Sifrei Torah. The questioner initially cited our Gemara as proof that it should be permitted. The Gemara relates that the broken set of Tablets was placed in the Aron Kodesh together with the second set of Tablets that was complete. Even though the Aron Kodesh was made for the second set of tablets, nevertheless, the broken Tablets were stored inside indicating that as long as an item had sanctity before it became broken or invalid it may continue to be stored in the place designated for intact and valid sacred items.

The questioner then rejected this parallel since it is possible that the broken Tablets were placed in the Aron Kodesh because they were made by God and that added sanctity allowed them to be stored in the Aron Kodesh even though they were broken. This would not allow for the storage of an invalid Sefer Torah to be stored in an Aron Kodesh since the Sefer Torah was not made by God. Noda B'Yehudah rejected this distinction and cited our Gemara to prove his point. After the Gemara teaches that the broken Tablets were stored in the Aron Kodesh, the Gemara comments that this teaches that one must continue to treat a Torah scholar who forgot

REVIEW and Remember

1. What was done with the shulchanos made by Shlomo Hamelech?
2. What is the source that one must treat with respect a Torah scholar who forgot his learning?
3. What must one do to protect his soul?
4. What is the meaning of the term תמייד?

his learning with respect since he is similar to the broken Tablets. The Torah scholar was not the creation of God and yet the Gemara finds it to be a valid parallel to the broken Tablets and as such an invalid Sefer Torah could also be equated with the broken Tablets.

Noda B'Yehudah rejects the parallel between the broken Tablets and the invalid Sefer Torah because he maintains that the Aron Kodesh was built to store the broken Tablets and since that was the original intent it is permitted for them to be stored therein. An Aron Kodesh in a Beis HaKnesses was designed to store valid Sifrei Torah and as such one that is invalid and irreparable should not be stored in the Aron Kodesh. He observes, however, that common custom allows for the storage of invalid Sifrei Torah in an Aron Kodesh and in the end his only concern regarding this practice is the possible pitfall of removing the invalid Sefer Torah for reading before the tzibbur. ■

1. שו"ת נודע ביהודה מהדו"ק או"ח סי' טי. ■

STORIES Off the Daf

Moshe's Table

"ולא היו מסדרין אלא על של משה..."

Rav Dovid Yehudah Freund, zt"l, explained a story with a statement on today's daf. "On Menachos 99 we find that although Shlomo HaMelech made ten tables, they set up the lechem hapanim on Moshe's table. We can understand from this that although Shlomo was the wisest of men, Moshe is superior. Moshe is best known for giving us the Torah. As the verse states, 'תורה צוה'

לנו משה'. The lechem hapanim allude to wealth and plenty. We see from here that even if one is the greatest chacham, he can only draw down God's plenty through his prayers through the power of Torah.

"Many were those who came to the Ohev Yisrael of Apt, zt"l, for advice and to ask him to daven for them. He would often take breaks while people were waiting for him. During these times he would take out a Gemara and learn with great diligence. After some time immersed in the subject he would agree to begin to see people again. Then he would take another break. And then an-

other.

"He once explained the reason behind this apparently strange custom. 'No one should think that I do not understand the importance of avoiding keeping God's people waiting. Yet I also know that they have come to me for help. I know that the main way to open up channels of bounty is through the Torah. For this reason I take breaks to learn with intensity. In this manner I am most likely to succeed in helping those who come to me in whatever way needed.'"¹ ■

1. אלופי יהודה, ח"א, ע' ל"ד ■