

OVERVIEW of the Daf

1) Menorah (cont.)

R' Shalman identifies the location of the ninth flower.

Rav asserts that the height of the Menorah was nine tefachim.

This assertion is unsuccessfully challenged.

The Gemara describes the gold used by Shlomo HaMelech for the construction of the Menorah.

This assertion is unsuccessfully challenged.

The description of the refining process is unsuccessfully challenged.

R' Shmuel bar Nachmani in the name of R' Yonason explains the reference to "pure" gold.

This explanation is unsuccessfully challenged.

A Baraisa explains that the designs of the different utensils of the Mishkan were shown to Moshe with a Heavenly fire.

This exposition is unsuccessfully challenged.

R' Chiya bar Abba in the name of R' Yochanan adds to the description of how the Menorah was made.

A related Baraisa is cited.

2) Mezuzah

The Gemara searches for the novelty of the Mishnah's statement that even one letter is essential in a mezuzah.

3) The letter "Yod"

Ashyan bar Nidbach in the name of R' Yehudah rules that a puncture in a "yod" does not invalidate the letter, but a puncture in the leg does invalidate the letter.

R' Zeira cites a similar teaching related to a puncture in the letter "hei".

Two related incidents are presented.

4) Tagin

R' Yehudah in the name of Rav discusses the tagin.

Rava identifies which letters require tagin.

R' Ashi describes how different letters are to be formed.

Tangentially, a teaching of R' Yehudah bar Ilai is presented related to the letters utilized for creation.

5) Mistakes

A Baraisa teaches that a complete column saves a mistaken Sefer Torah from being put away.

The Gemara records further discussions about the number of mistakes that require a Sefer Torah to be put away.

A related incident is recorded. ■

Distinctive INSIGHT

The Shulchan was tahor, but it was capable of becoming tamei
אלא מלמד שמגביהין אותו לעולי רגלים וכו'

The verse (Vayikra 24:6) notes that the lechem hapanim was placed upon "the Shulchan which was tahor." The Gemara points out that this indicates that it was possible for the Shulchan to become tamei. Reish Lakish explains that the rule is that a wooden piece of furniture that is made to remain stationary cannot contract tum'ah. This is determined from the verse in the Torah (Vayikra 11:32) which discusses the laws of tum'ah of a sheretz. There, the verse associates a wooden vessel and a sackcloth bag. Just as a bag is carried empty and full, so too do the laws of tum'ah apply to a wooden vessel only if it movable while empty and full. Here, in order for the Shulchan to become tamei it must be that it was possible for it to be lifted and carried, even when fully loaded with the lechem hapanim. We learn from here that the Shulchan was lifted with the lechem hapanim upon it. This was done during the festivals, when the Shulchan was displayed to the pilgrims who had come, as they were able to see that the bread that was placed on the Shulchan remained fresh and warm until the following week when the bread was removed and distributed among the kohanim to eat. Those who lifted the Shulchan declared to those present, "Come and see how wonderful and cherished you are before God!"

Mishne LaMelech (M'tam'ei Mishkav u'Moshav 11:11) notes from Tosafos in Chagiga (26a) that the Shulchan was not removed from the Sanctuary to the courtyard, but it was only lifted up in its spot and thereby visible to those outside. Tosafos explains that the warning "Do not touch the Shulchan, in order not to defile it!" was issued to kohanim who were uneducated (עמי הארץ) who had gone into the Sanctuary to bow. Tosafos understands that the risk of the Shulchan's being exposed to tum'ah was only to kohanim who were less conscientious who might be in the Sanctuary, rather than to the rest of the nation who might be in the courtyard when the Shulchan was on display. This is because the Shulchan was never brought into the courtyard.

Mishne LaMelech points out that the opinion of Rambam is that the Shulchan was actually removed from the Sanctuary and put on display in the courtyard for the visiting pilgrims who had come for the festival. He cites several indications that this was correct. One is a Gemara in Yoma (21a) which analyzes the statement from Avos (5:5) that there were ten miracles in the Beis HaMikdash. That Mishnah does not list miracles that occurred in the Sanctuary, but it does list the lechem hapanim remaining warm from week to week. We see that the lifting of the Shulchan and the miracle of the warm lechem hapanim was an event which took place in the courtyard. The Yerushalmi (Chagiga 3:8) also states this directly. ■

HALACHAH Highlight

Is it necessary for the leg of the ה to be suspended?

ותלו ליה לברעיה דה"י

And they suspend the leg of the ה

It is known that most of the letters of the aleph-beis are made of parts that are completely attached. The two exceptions to this rule are the ה and the ק which have a left leg that is not attached to rest of the letter. The source that the ה is written with a hanging left leg is our Gemara in which R' Ashi reports to have seen scrolls written by experts, and the ה in these scrolls had a left leg that was detached. The reason for the hanging ה is that the world was created with the letter ה, to allude to the fact that even if a person sins there is space for him to repent and that repentance will be accepted. Poskim debate whether a hanging left leg (as opposed to where it is attached) is essential to the validity of a Sefer Torah, tefillin or mezuzos.

Rivash¹ reports that he heard that someone ruled that if the left leg of the ה is attached to the roof it is valid, and he cited our Gemara as proof to that position. R' Ashi reported that in the scrolls of experts the left leg did not touch the roof, but this implies that if the left leg was attached to the roof it would still be acceptable. Rivash, however, rejects this position and argues that just like parts of a letter that must be attached are invalid if detached, so too, parts of a letter that are designed to be detached are invalid if attached. This is also clear from the Gemara in Shabbos

REVIEW and Remember

1. How many Menoros did Shlomo Hamelech make?

2. What three things did Moshe Rabbeinu find difficult to understand?

3. What held Hashem back from giving the Torah?

4. Which letter was used to create this world and which letter was used to create the world-to-come?

(103b) that teaches that one may not make a ה like a ח. As far as the proof from our Gemara is concerned, Rivash explains that all that is required for the ה to be valid is a minute separation between the leg and the roof. The expert scribes that R' Ashi mentions were careful to leave a space between the leg and the roof large enough for one to easily see the separation. Tur² and Shulchan Aruch³ cite the position of Rivash as halacha. Magen Avrohom⁴, however, writes that if there is no other Sefer Torah one may read from a Sefer Torah in which the leg of the ה touches its roof. ■

1. שו"ת ריב"ש סי' ק"כ.
2. טור או"ח סי' ל"ו.
3. שו"ע שם סעי' ב'.
4. מג"א סק"ב. ■

STORIES Off the Daf

Five Elements

"בה' בראם..."

Rav Yaakov Meir Shechter, shlit"א, learned a powerful lesson from a famous statement on today's daf. "In Menachos 29 we find that Hashem created this world with the letter hei. The Baal Shem Tov explained from here that one must have five things to get through this world.

"The first attainment is to understand that everyone must endure pain to purify him here. The second is to

accept this pain with love since it atones for his sins. The third is to ask Hashem to remove the pain. The fourth is to understand that when the pain is removed that this is from Hashem. The final attainment is to remember to give thanks to Hashem for removing the pain."

Rav Yaakov Meir commented on this, "We see from here that accepting pain does not contradict petitioning Hashem to remove it from us. Even though we must understand that every pain is to rectify us and we know that it must be this way since this is how we are spiritually cleansed, nevertheless, we also believe that Hashem in His

mercy can relieve us of the pain at any time and He will do so if we ask.

"The second important lesson here is the realization that everyone must suffer in this world, some more and some less, depending on Hashem's precisely calibrated but inscrutable calculation. So when we are hit with pain we should not be surprised. Instead we must accept it for what it is and beg Hashem to remove it. In this way, the pain we have already endured will be more effective and in this merit Hashem will remove it from us that much quicker."¹ ■

1. לקט אמרים ח"א, ע' קמ"ב ■

