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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. The *lechem hapanim* is eaten on the ninth day, the tenth day, or on the eleventh day.

The *lechem hapanim*, (which is the showbread that consisted of twelve loaves that were placed on the *Shulchan* in the Bais HaMikdash and remained there from one Shabbos to the next) can be eaten on the ninth day if it was baked on Friday and then it would be eaten on Shabbos of the following week, which is nine days after it was baked. If Yom Tov occurs on Friday, then the *lechem hapanim* was baked on Thursday and eaten the following Shabbos which is ten days from when it was baked. If the two days of Rosh Hashanah fall on Thursday and Friday, then the *lechem hapanim* was baked on Wednesday, and eaten eleven days later on the following Shabbos. This is because the baking of the *lechem hapanim* would not supersede the prohibition of baking on Shabbos or Yom Tov. (46b -47a)

2. There is a dispute whether the *lechem hapanim* can be baked on Yom Kippur.

The Tanna Kamma maintains that the *lechem hapanim* cannot be baked on Yom Tov, whereas Rabban Shimon ben Gamliel said in the name of Rabbi Shimon the son of the deputy (of the Kohen Gadol, who would replace the Kohen Gadol when the Kohen Gadol could not perform the services) that one can bake the *lechem hapanim* on Yom Tov but one is prohibited from baking the *lechem hapanim* on Yom Kippur. The reason for this ruling

is that if Yom Kippur occurs on Friday, one cannot bake the *lechem hapanim* on Friday, and the baking must take place on Thursday. This is because Rabban Shimon ben Gamliel maintains that one can perform *melacha* on Yom Tov for that Yom Tov and for Shabbos, as Shabbos is also referred to as Yom Tov. The Chachamim did not prohibit baking on Yom Tov for Shabbos if the baking is performed for the Bais HaMikdash service. This was permitted even if the baking on Yom Tov would only be for the following Shabbos. Regarding Yom Kippur, however, there is no permit to bake on Yom Kippur because of *ochel nefesh* (literally food for the soul, and explained to mean food that one will eat on Yom Tov) and one cannot bake the *lechem hapanim* on Yom Kippur even though it was required for the Bais HaMikdash. (47a)

3. There is a dispute whether the Chachamim permitted a rabbinical injunction for something that occurs in the future.

We learned that Rav Chisda maintains that biblically, the needs of Shabbos can be prepared on Yom Tov. Rav Chisda maintains that although the Chachamim permitted a rabbinic injunction for immediate needs, they did not permit a rabbinic injunction for something that will occur in the future. Thus, the baking of the *lechem hapanim* was not permitted on Yom Tov, because although rabbinic prohibitions were suspended with regard to the service in the Bais HaMikdash, this was only said regarding something that had to be performed

that day. The *lechem hapanim*, however, was not going to be eaten until the following Shabbos, so one was not permitted to bake the *lechem hapanim* on Yom Tov. According to Rabban Shimon ben Gamliel who maintains that one can bake the *lechem hapanim* on Yom Tov, we must say that Rabban Shimon ben Gamliel maintains that a rabbinic injunction was permitted even for something that would occur in the future, i.e. the eating of the *lechem hapanim* on the following Shabbos. (47a)

4. The *shteí halechem* that are offered on Shavuos cannot be eaten less than two days after they are baked and not more than three days after they are baked.

The *shteí halechem* (Two loaves of bread that were offered as a communal offering on the festival of Shavuos. These loaves were waved together with two communal *shelamim* offerings and they were then eaten by the Kohanim after the blood service of the *shelamim* offerings was finished) are eaten not less than two days after being baked and they are not eaten more than three days after being baked. If they are baked in the normal time, which is on the eve of Shavuos, they would be eaten on the Yom Tov of Shavuos, which is the second day. If Yom Tov occurs after Shabbos, which is Sunday, they are baked on Friday, and when they are eaten on Yom Tov, that is the third day. The *shteí halechem* are not baked on Shabbos or on Shavuos because baking the *shteí halechem* does not supersede the prohibition of Shabbos or Yom Tov. (47a)

5. There is a dispute how to interpret the words *for you* in the verse that states *however, that which is eaten by any person, that alone may be performed for you*.

Rav Chisda maintains that the needs of Shabbos can be prepared on Yom Tov, yet one cannot bake the *shteí halechem* on Shavuos, because it is said: *however, that which is eaten by any person, that alone may be performed for you*. The words *for you* mean that you can prepare food on Yom Tov for yourself, but not for the purpose of a sacrificial offering. Thus, although the *shteí halechem* were eaten by the kohanim, their main purpose was for an offering. Rabban Shimon ben Gamliel, however, who maintains that one can bake the *shteí halechem* on Shavuos, interprets the verse like Abba Shaul, who says that when it said *for you*, this means that you can prepare for yourself and not for gentiles. This excludes preparing for gentiles but does not exclude preparing food for the service in the Bais HaMikdash, so it would be permitted to bake the *shteí halechem* on Yom Tov. (47a)

6. There is a case of one who plows a single furrow and has violated eight prohibitions.

One who plows a single furrow can be liable for violating eight prohibitions. The case is when he plows with an ox and a donkey yoked together, where he violates the biblical prohibition of *you shall not plow with an ox and donkey together*. The case refers to animals that are consecrated, i.e. the ox has been consecrated as an offering and the donkey was donated to the treasury of the Bais HaMikdash. It is said: *you shall not work with the firstborn of your ox*, which is an ox that is brought on the *mizbeiach*, and subsequently one cannot work with any animal that is used for an offering. One also cannot derive benefit from anything that is *hekdesh*, so by plowing with the consecrated ox and donkey he violates an additional two prohibitions. Furthermore, it is said: *do not sow your vineyard with mixed species*, and this prohibits

one from planting wheat kernels, barley kernels, and grape seeds together. By plowing the animals, he covers the seeds lying on the ground, and violates this prohibition of plating the seeds together. The fifth violation is if the plowing occurs during the *shemittah* year, the seventh year when one must allow his land to lie fallow. The sixth violation occurs if he plows on Yom Tov, when it is forbidden to plow, as he is certainly not plowing to prepare food for that day. He also violates a seventh and eighth prohibition if he is a Kohen and a Nazir in a cemetery, because by plowing in a cemetery, he becomes tamei to the corpses buried there. (47a - 47b)

7. One can crush stones on Yom Tov in an unusual manner.

Rav Chisda challenges Rabbah from the above ruling because if one were to say *hoil*, (since) i.e. we can permit something now because of an eventual occurrence, then one should not be liable for plowing on Yom Tov, because the dirt that he plowed up could be used to cover the blood of an animal or bird that needs to be slaughtered on Yom Tov. The Gemara answers that the Mishnah above refers to a field of pointed stones which one cannot use to cover blood. This answer is rejected, because the stones can be crushed in an unusual manner on Yom Tov, thus the act will not be subject to the melacha of *tochen*, grinding, and the stones can be used to cover the blood of a slaughtered animal or bird. (47b)

8. One cannot use mud to cover the blood of a slaughtered bird.

The Gemara offers an alternative answer to the challenge posed by Rav Chisda, and that is that the Mishnah is discussing rocky ground, which one cannot crush into fine pieces and use the pieces to

cover the blood. The Gemara challenges this answer because rocky ground is not fit for plowing. The Gemara qualifies its answer by stating that the ground is rocky on top and soft underneath, so he is liable for plowing on Yom Tov because of the upper level that is rocky, yet that area cannot be used to cover the blood. The Gemara challenges this statement because since he has plowed the rocky soil and now there is soft soil that can be used to cover the blood, he should not be liable for plowing on Yom Tov. The Gemara therefore answers that the Mishnah refers to wet mud which one can use for sowing, but one cannot use to cover blood, as only dry soil which does not stick together is fit for the mitzvah of covering the blood of slaughtered birds or animals. (47b)

9. One who cooks a *gid hanasheh* in milk on Yom Tov and eats it is liable five sets of lashes.

One who cooks a *gid hanasheh* in milk on Yom Tov and then eats it is liable five sets of lashes. One violation is for cooking the *gid* on Yom Tov, because one can only prepare food on Yom Tov if the food can be eaten on Yom Tov, and this does not pertain to the *gid hanasheh*, which is forbidden to eat. He also is liable for eating the *gid*, which is always forbidden. He also violates the prohibition of cooking meat in milk, because the *gid hanasheh* is considered meat. He also violates the prohibition for eating meat that was cooked in milk, and he is liable for lighting a fire unnecessarily on Yom Tov. (47b)

10. The injunction of *muktzeh* is of biblical origin.

Rabbah emended the above mentioned ruling by removing the violation of lighting a fire and replacing it with the violation of the *gid hanasheh* of a *neveilah*. Abaye challenges this emendation from the fact that Rabbi Chiya taught the above

mentioned ruling as follows: One who cooks a *gid hanasheh* in milk on Yom Tov and then eats it receives five sets of lashes, and two sets are for eating. One set of lashes is for eating a *gid hanasheh*, and one set of lashes is for eating milk and meat that were cooked together, and three sets of lashes for cooking it. One is for lighting a fire on Yom Tov, another prohibition is for cooking on Tom Tov, and a third set is for coking meat in milk. If the case referred to *gid hanasheh* of *neveilah*, Rabbi Chiya should have said that one receives three sets of lashes for eating it, one for eating *gid hanasheh*, another for eating meat and milk that were cooked together, and a third violation of eating *neveilah*. Rabbah therefore emends the ruling by removing the violation of lighting a fire and replacing it with the prohibition of using wood that is *muktzeh*. Abaye challenges this, because Abaye assumed that the prohibition of *muktzeh* is only rabbinical in nature. Rabbah responds that indeed *muktzeh* has its source in the Torah, as it is said: *on the sixth day they shall prepare what they bring*. Rabbah understands this verse to refer to a commandment to the Jewish People to prepare the manna by declaring that they will use the manna for Shabbos, as otherwise it would be *muktzeh*. The prohibition of *muktzeh* is derived from the verse that states: *you shall not do any melacha*. (47b)

DAILY MASHAL

THE GREATNESS OF THE RABBIS

The Gemara discusses the concept of a *shevus*, a rabbinical injunction, which is suspended for the service that was performed in the Bais HaMikdash.

One must wonder why rabbinical injunctions were suspended in the Bais HaMikdash. The Bais HaMikdash was the source of wisdom and the place where the Sanhedrin, the High Court, presided over judicial matters. Would it not be appropriate that the Chachamim enforced their injunctions in a place where rabbinical intellect was the overriding factor in all Halachic rulings?

Perhaps this idea itself reveals the greatness of our Sages of blessed memory. The Gemara in Yoma states that the prophets removed the words *haGibor veHaNora*, the Mighty One and the Awesome One from the prayers, because of their claim that “gentiles are croaking in the Sanctuary, where is His Might and Awesomeness?” Yet, the members of the Great Assembly reinstated these words, with the response that, “this itself is His Might and Awesomeness, that He allows the gentiles to blasphemies and yet He keeps silent.” Similarly, the Chachamim enacted injunctions, yet, in the Holy Sanctuary, they humbled themselves before the sanctity of the service and they relaxed their rulings to allow the service to be performed properly.

