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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Ten Tables and Menoros**

The *Gemora* cites a *braisa*: Shlomo made ten Tables; they arranged the *lechem hapanim*, however, only on the Table made by Moshe, as it is written: *And the table upon which was the lechem hapanim, of gold.*

Shlomo also made ten *Menoros*; they lit, however, only on the *Menorah* made by Moshe, as it is written: *And the Menorah of gold, with its lamps, to kindle in the evening. [Both of these expositions are based on the singular form written in the Torah.]*

Rabbi Elozar ben Shammua said: On all the Tables they arranged the *lechem hapanim*, as it is written: *And the Tables, and upon them was the lechem hapanim.* They also lit all the *Menoros*, as it is written: *And the Menoros with their lamps, to kindle them as required before the Inner Sanctum...the finest gold.*

Rabbi Yosi the son of Rabbi Yehudah said: They arranged the *lechem hapanim* only on the Table made by Moshe; but how do I explain the verse which states: *And the Tables, and upon them was the lechem hapanim?* These are referring to the three Tables that were in the Temple: two stood inside the Antechamber at the entrance of the Temple - one was made of silver and the other of gold. On the Table of silver they placed the *lechem hapanim* when it was brought in (*before arranging it on the Table in the Sanctuary*), and on the Table of gold, they placed the *lechem hapanim* when it was brought out (*until the levonah was burned on the Altar*). It was done in this manner (*first silver, and then gold*) since that which is sanctified, we must ascend, but not descend. And

within the Sanctuary was a Table of gold where upon it the *lechem hapanim* rested continuously.

And how is this known that we may not descend (*regarding matters that are holy*)? Rebbe said: It is from the following verse: *And Moshe raised up the Tabernacle, and he put down its sockets, and he set up its beams, and he inserted its bars, and he raised up its pillars. [One explanation in Rashi is that the verse begins with the word, 'and he raised,' and concludes with that word as well.]* And how is it known that we must ascend (*regarding matters that are holy*)? Rav Acha bar Yaakov said: It is from the following verse: *The shovels of these sinners against their souls –they shall make them beaten-out plates for a covering of the Altar, for they offered them before Hashem, so they became holy, and that they may be as a sign for the Children of Israel.* Initially, they were but accessories of the Altar, and now they are part of the Altar itself. (99a)

### **Torah and Torah Scholars**

It is written: *Which you broke ... and you shall put them in the Ark.* Rav Yosef taught: The juxtaposition of these words teaches us that both the Tablets and the fragments of the Tablets were deposited in the Ark. [*Evidently, something which was sacred should always be treated in that manner.*] We may infer from here that a Torah scholar who has involuntarily forgotten his learning must not be treated with disrespect.

[*Mnemonic: He ceased, sinned and forgot.*] Rish Lakish said: There are times when the suppression of the Torah may be its establishment; for it is written [Shmos 34:1]: *The Tablets*

*that you broke.* Your strength shall be true because you broke it. And Rish Lakish also said: A Torah scholar who has sinned must not be shamed publicly, for it is written: *You may stumble in the day, and the prophet also shall stumble with you in the night.* This means as follows: Keep the sin of the prophet concealed, like (*the darkness of*) night.

Rish Lakish stated further: He who forgets one word of his study transgresses a prohibition, as it is written: *Beware for yourself, and greatly beware for your soul, lest you forget the things (that you saw at Mount Sinai).* This is in accordance with the following rule laid down by Rabbi Avin in the name of Rabbi I'la: Whenever the verse states, *beware, lest, or al (do not do),* it is a statement which connotes a negative prohibition. Ravina said, He transgresses two prohibitions, for '*beware*' and '*lest*' are two prohibitions. Rav Nachman bar Yitzchak said: He transgresses three prohibitions, for it is written: *Beware for yourself, and greatly beware for your soul, lest you forget the things.* One might think that this is so even when he forgets it involuntarily; the verse therefore states: *And lest you remove them from your heart.* The Torah speaks only of one who purposely removes them from his heart. Rabbi Dostai the son of Rabbi Yannai said: One might also think that this is so even when his study has been too difficult for him (*that he can't remember all that he had learned*); the verse therefore states: *Only (beware for yourself).*

Rabbi Yochanan and Rabbi Elozar both said: The Torah was given in forty days and the soul is formed in forty days: whoever guards his Torah, his soul will be guarded, and whoever does not guard his Torah, his soul will not be guarded.

A Tanna of the Academy of Rabbi Yishmael taught: It is an analogy to a case of a man who entrusted a swallow to the care of his servant and said to him, "Do you think that if you cause it to be lost, I will take from you an *issar* (a coin of little value) for its value? No! I will take your soul from you." (99a – 99b)

### **Mishna**

There were two Tables inside the Antechamber, within, at the entrance of the Temple - one made of marble and one made of gold. On the Table of marble they placed the *lechem hapanim* when it was brought in (*before arranging it on the Table in the Sanctuary*), and on the Table of gold, they placed the *lechem hapanim* when it was brought out (*until the levonah was burned on the Altar*). It was done in this manner (*first marble, and then gold*) since that which is sanctified, we must ascend, but not descend. And within the Sanctuary was a Table of gold where upon it the *lechem hapanim* rested continuously. Four *Kohanim* entered in (*on Shabbos*), two of them had in their hands the two arrangements of loaves (*each one carrying six loaves*), and the other two had in their hands the two spoons of *levonah* (*frankincense*); and four *Kohanim* went in before them. Two of them removed the two arrangements of loaves (*which were on the Shulchan - table*), and two of them removed the two spoons. Those who brought them in stood at the north side (*of the Table*) with their faces toward the south, and those who removed them away stood at the south side with their faces toward the north. These *Kohanim* removed the old bread and the others placed the new bread on the Table, and the handbreadth of the one replaced the handbreadth of the other, for it is written: *before Me, continuously.* Rabbi Yosi said: Even if the first *Kohanim* removed the old bread (*completely*), and the others placed down the new bread afterwards, this too fulfils the requirement of '*continuously*.' They left the Sanctuary and placed the old bread on the Table of gold that was in the Antechamber. The spoons of *levonah* were then burned on the Altar, and the breads were distributed among the *Kohanim*. If *Yom Kippur* fell on a *Shabbos*, the breads were distributed in the evening. If it fell on the day before *Shabbos*, the goat of *Yom Kippur* was eaten in the evening. The Babylonian *Kohanim* used to eat it raw, for they were not fastidious. (99b)

### **Continuously**

It was taught in a *braisa*: Rabbi Yosi said: Even if the old bread was taken away in the morning and the new bread was

placed down in the evening, it is of no consequence. How then do I uphold the verse, *'before Me, continuously'*? It teaches us that the Table should not remain overnight without bread.

Rabbi Ammi said: From these words of Rabbi Yosi, we may infer that even though a man studies but one chapter (of *Torah*) in the morning and one chapter in the evening, he has thereby fulfilled the obligation of *'this book of the Torah shall not depart from your mouth'*. [*Learning in the morning and evening is regarded as 'continuously.'*]

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: Even if a person only reads the *Shema* in the morning and evening, he has thereby fulfilled the obligation of *'this book of the Torah shall not depart from your mouth'*. It is forbidden, however, to say this in the presence of *amei ha'aretz* (the people who are ignorant, for they will suffice themselves with this and not study any Torah). Rava, however, said: It is a meritorious act to say this in the presence of *amei ha'aretz* (for they will then realize the greatness of reward received for those who study Torah day and night).

Ben Damah, the son of Rabbi Yishmael's sister once asked Rabbi Yishmael: May a person, such as I, who has studied the entire Torah, learn Greek wisdom? Rabbi Yishmael recited to him the following verse: *this book of the Torah shall not depart from your mouth, but you shall contemplate it day and night*. Go then and find a moment that is neither day nor night and learn then Greek wisdom.

This, however, is at odds with the opinion of Rabbi Shmuel bar Nachmeini, for Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan: This verse is neither an obligation nor a discretionary *mitzvah*, but rather, it is a blessing. For when the Holy One, Blessed be He, saw that the words of the Torah were most precious to Yehoshua, as it is written: *His servant, Yehoshua, the son of Nun, a lad, would not depart from the tent*, the Holy One, Blessed be He said to him:

Yehoshua, since the words of the Torah are so precious to you, I bless you with the following: *this book of the Torah shall not depart from your mouth*. (99b)

## INSIGHTS TO THE DAF

### *Eating Raw Meat*

Rabbi Abahu said that Rabbi Yochanan said: One is not flogged for any prohibition in the Torah except for the normal way of deriving benefit from it (Pesachim 24b). HaGaon Rav Elchanan Wasserman zt"l emphasizes this rule (*Kovetz Shi'urim*, Pesachim, os 96): "This is a great rule, that all the *halachos* of the Torah apply only in their natural way (*aside from places where there is a special interpretation from the Torah to exclude from this rule*). Therefore he who eats in an unusual manner is exempt and the same applies to a *mitzvah*: if he ate in an unnatural manner, he didn't observe the *mitzvah*." This is learnt from the opinion of the *Mishneh Lemelech* (*Hilchos Yesodei HaTorah* 5:8), that just as one is exempt from a transgression committed unnaturally, one doesn't fulfil a *mitzvah* performed unnaturally.

Our *sugya* arouses a discussion of this rule. Our *Gemora* recounts that on Yom Kippur falling on the eve of Shabbos the Babylonian *kohanim* would eat the outer *chatas* of Yom Kippur raw on Shabbos night as one couldn't cook it on Shabbos. Apparently, as eating raw meat is considered eating in an unusual manner, how could they thus observe the *mitzvah* of eating the sacrifice?

The author of *Tiferes Yisrael* (on the Mishnah, *Boaz*, 3) innovates that as the Babylonians were used to eating raw meat, for them such eating was considered ordinary. However, many Acharonim believe that eating raw meat is not unusual at all and therefore we shouldn't wonder how they observed the *mitzvah* of eating the sacrifice (see *Minchas Chinuch*, *mitzvah* 7, who proves thus from our *sugya*, and see *Beur Halachah*, 612:6).

However, the author of *Beis HaLevi* zt"l (III, 51, os 4) claims that, indeed, a *mitzvah* of eating cannot be observed with raw meat as that is an unusual way of eating but the *mitzvah* of eating sacrifices differs from other mitzvos of eating. We explained his opinion previously (in the article "What is the *mitzvah* of eating *kodshim*?" in Vol. 225) and repeat it here in brief. In his opinion, the main point of every *mitzvah* of eating is that the person commanded should eat what he is commanded to eat. However, concerning eating sacrifices, the Torah commands the owner of the sacrifice to see that its meat should be eaten up within the time allotted. Therefore, whether it is eaten raw or cooked, the goal – the meat being eaten up – is achieved.

The Rashash remarks that Tosfos on our *sugya* indicate that the Babylonians did not intend to observe the *mitzvah* of eating sacrifices. They merely meant to avoid the prohibition of *nosar* (leaving over the meat of a sacrifice after the time allotted for its consumption). They therefore ate it raw to avoid the prohibition. Thus there is no basis for the question as to how could they observe the *mitzvah* of eating the sacrifice in an unusual manner (see Avi 'Ezri, *Hilchos Ma'aseh HaKorbanos* 10:1, os 3, who distinguishes between eating a very small amount of food, which is considered eating and eating in an unusual manner, which is not eating at all).

May we learn from there that, according to Tosfos, eating raw meat is considered an unusual manner? Some believe that there is no proof as a special *halachah* pertains to *kodshim*, which must be eaten *lemoshchah* – for eminence, as kings eat. Therefore Tosfos wrote that the Babylonians did not observe the *mitzvah* of eating *kodshim* (this explanation is a great innovation as the *mitzvah* of eating *kodshim* is observed also without *lemoshchah*; see *Chazon Yechezkel*, Menachos, p. 20; Responsa *Ksav Sofer*, O.C. 18 and 96; and *Mishmar HaLevi*, Zevachim, 124 and 127).

***The mitzvah of knowing Torah: Does one who forgets his learning commit a transgression nowadays?***

Rish Lakish said: Anyone who forgets something from his learning commits a transgression, as we are told: Be careful and watch yourself very much lest you forget the things. Others in our *Gemora* say that one who forgets his learning commits three transgressions! Aside from that stated in our *Gemora*, the *Gemora* in Yoma 38b states that he who forgets his learning brings misfortune on himself and the Mishnah in Avos 3:8 says: Anyone who forgets one thing from his learning is regarded as guilty of endangering his life. In this article we shall clarify which parts of the Torah should be constantly remembered, if this *mitzvah* is valid in our era and if a *talmid chacham* must remember his *chidushim*.

**Does the prohibition still apply after the Oral Torah was written down?** The *gedolim* disagreed about the definition and validity of this strict prohibition. The author of *Shulchan 'Aruch HaRav* (*Hilchos Talmud Torah* 2:4) adopts the opinion that this *halachah* is in practice also nowadays and anyone who can revise and remember his learning but doesn't do so transgresses it. HaGaon Rabbi Chayim of Volozhin zt"l (*Keser Rosh*, os 67) disagrees and maintains that the prohibition to forget the Torah applies to the era when the Torah was learnt orally but once the Oral Torah was written down, the prohibition no longer applies.

**Mitzvos don't change:** Of course, we must understand his statement well as no one imagines that the Torah would change, as *Shulchan 'Aruch HaRav* poignantly wrote: "The *mitzvos* of the Torah will not change over the generations..."

**The prohibition to forget the Torah lest the tradition be interrupted:** HaGaon Rav Yitzchak Zeev of Brisk zt"l (on the Torah, *parshas Vaeschanan*) explains the opinion of Rav Chayim of Volozhin that the prohibition to forget the Torah does not pertain to the individual's *mitzvah* of learning but to everyone's obligation to ensure that the Oral Torah not be forgotten from future generations. In other words, it is obvious that the *mitzvah* of learning must be performed such that the learner knows and remembers what he learns (Rambam, *Hilchos Talmud Torah* 1:12). However, the

**prohibition** to forget the Torah is commanded upon us collectively not to reach a situation where we forget the things that we must transmit to our children, lest the Torah be forgotten from Israel. Therefore, once the Talmud was completed and the personal oral transmission of the Oral Torah ceased there is no one today who, by forgetting his learning, might cause an interruption of the tradition from generation to generation. However, *Shulchan 'Aruch HaRav* maintains that the prohibition to forget the Torah applies to the Torah that anyone has learnt and therefore writing down the Oral Torah does not remove the prohibition. According to *Shulchan 'Aruch HaRav*, everyone must know the strength of his memory and, accordingly, include repetition in his learning. See *ibid* the details of his order of learning and the order of preferences in learning.

**The prohibition to forget Torah is to prevent the confusion of halachos:** HaGaon Rav Yechezkel Sarna zt"l, *Rosh Yeshivah* of the Chevron Yeshivah, wrote a long work about the matter (printed in *Achar Heiasef*). He defines the prohibition otherwise, based on the Rishonim. In his opinion, the prohibition to forget the Torah does not stem from the *mitzvah* of learning Torah but from the suspicion that forgetting the Torah would cause confusion and distortion of the *halachah*. After all, the point of learning is to bring us to practice and if the Talmud is forgotten, the *halachos* therein cannot be performed.

**The great importance of acquiring learning methods:** He adds a most important conclusion to this explanation. Someone who can learn the whole Talmud with its *halachos* and not forget even one of them is very good. However, as long as one hasn't achieved this level, he had better not learn only one tractate till he knows all its *halachos* but he should first acquire the methods of learning, the Talmudic way of thinking and the characteristic roots and elements of *halachos*. Why? Because a person who learns one tractate thoroughly will indeed know all it contains but regarding other parts of Torah and their *halachos*, he remains ignorant. Another, however, who acquires the foundations of the

Talmud, will know where to ask. He identifies in which instances one should take care and he can learn any required topic like a *talmid chacham*. And even if he doesn't reach a solution to a question, he knows how to present an intelligent question before those greater than he in the proper manner and to get an exact reply.

**A talmid chacham is not allowed to forget his chidushim!** We conclude with an interesting *chidush* of HaGaon Rabbi Naftali Tzvi Yehudah Berlin zt"l. He writes (*Harchev Davar*, Devarim 4:9) that we don't learn the prohibition to forget the Torah from our *Gemora* but from the *Gemora* in Yoma (*ibid*), which says "Rabbi Elazar said, „Anyone who forgets something from his learning brings exile on his children, as we are told: If you forget the **Torah of your G-d**, I also shall forget your children. From that *Gemora* we learn that a person is commanded not to forget Hashem's Torah while our *Gemora* innovates another prohibition: Anyone who forgets one thing from **his** learning...: a *talmid chacham* is not allowed to forget his *chidushim*: a warning to *talmidei chachamim*, who engage in Torah study, that they shouldn't forget what they derive from their depth of study. This is the meaning of **his** learning – i.e., that which he learnt and proved with his intelligence.

#### DAILY MASHAL

##### *“Chass and Hass to mention It”*

The serious prohibition of forgetting what one has learnt made Mahari Emdin wonder (in his remarks on Bava Metzva 85a) about that recounted in the *Gemora* there that Rav Zeira, upon coming to Eretz Yisrael, fasted a hundred fasts to forget the learning of the Babylonians. “It seems,” he writes, “that he only fasted to forget the Babylonian method of learning... but we mustn't think that he meant to forget his learning altogether – *chass* and *hass* to mention it – for someone who purposely forgets one thing from his learning endangers his life.”