

**לעילוי נשמת**  
הר"ר  
חשה הגר ז"ל  
ב"ר יוסף דוד ז"ל  
ת.נ.צ.ב.ה.  
Dedicated by our friends  
DAVID & JUDY HAGER

**מאורות הדף היומי**  
Meorot HaDaf Ha Yomi  
A Weekly Letter for Learners of the Daf Ha Yomi

**לעילוי נשמת**  
הר"ר  
יוסף וולף ז"ל  
ב"ר  
ברוך מנדל הי"ד  
ת.נ.צ.ב.ה.

בית המדרש דחסידי סוכטשוב  
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למגיד שיעור דף היומי  
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דף יז/ב ונתת על השולחן

## When Does the Lechem HaPanim Become a Korban?

Each Shabbos, the *lechem hapanim* (showbreads) were offered in the Beis HaMikdash. They were placed on the Golden Table inside the Heichal, together with two *bazichin* (cups of incense). There they stayed for seven days until the following Shabbos, when they were replaced with new *lechem hapanim* and *bazichin*. The old *bazichin* were then burned on the Mizbei'ach, and the *lechem hapanim* were distributed among the kohanim to be eaten. It was mandatory for the *lechem hapanim* to remain on the Table from one Shabbos to the next. If for any reason they were placed there on Sunday instead of Shabbos, the *bazichin* could not be offered on the coming Shabbos. They would have to remain there until the following Shabbos, when they could be offered. (This delay did not cause the *lechem hapanim* to become invalid – see Rambam).

**How were the *lechem hapanim* purchased?** As we have seen repeatedly in our masechta, the communal korbanos of each year must be purchased from the shekalim collection of that year. The new year for shekalim begins on Rosh Chodesh Nissan. From that point on, the shekalim collected for the previous year can no longer be used to buy communal korbanos for the new year.

The *lechem hapanim* were also purchased from the shekalim collection (see above 9b; Mikdash David 35:2). The question thus arises: which year's collection was used to purchase the *lechem hapanim* that were placed on the table on the Shabbos preceding Rosh Chodesh Nissan, and eaten on the Shabbos after Rosh Chodesh? To which year did they belong?

This question was posed by R' Yehuda Aryeh Leib Zemba zt"l, the son of the renowned R' Menachem Zemba – one of the greatest Torah scholars of prewar Poland. R' Yehuda Aryeh was also an outstanding Torah scholar, who tragically was *niftar* at a very young age. After his passing, his father published a collection of his Torah chiddushim, entitled "Gur Aryeh Yehuda," in which he addresses this issue (20:1).

At first, he suggests that perhaps the prohibition against offering the new year's korbanos from the old year's collection does not apply vice versa. Even if the *lechem hapanim* essentially belong to the past year, perhaps they can be offered from the shekalim collected for the next year's korbanos. Although some Acharonim do accept this conclusion, R' Yehuda Aryeh rejects it. He insists that the requirement of offering each year's korbanos from its own shekalim-collection works in both directions. The new year's korbanos may not be offered from the previous year's collection, and the previous year's korbanos may not be offered from the new year's collection. A proof for this can be found in the Ritva who labors to prove that even before Nissan, the new year's collection can be used to buy korbanos in preparation for the new year. From here we see, that the new year's collection cannot be used to buy korbanos for the previous year.

R' Yehuda Aryeh then proceeds to cite a fascinating answer in the name of his father, R' Menachem. The Pnei Yehoshua (Rosh Hashana 7b) writes that the objection against using the previous year's collection for the new year applies only to purchasing communal korbanos. The previous year's collection may still be used for the other needs of the Beis HaMikdash, such as purchasing wood to burn on the Mizbei'ach. Furthermore, the commentary to Menachos (9b, originally attributed to the Rashba, but its true authorship is uncertain) writes that the *lechem*

**דבר העורך**

**Shavuos, 5509**

On Shavuos 5509, a historic event occurred that was carved into the memory of our nation. It was then that the famous Ger Tzedek, Avraham ben Avraham, was executed in Vilna for daring to abandon Christianity to embrace the Jewish faith. He was escorted by his executioners through the streets in a public display, in order to set an example for all others that they not follow his decision.

Although the Jews of Vilna were certainly pained over his bitter lot, tradition tells us that no sign of anguish or remorse could be seen on his face as he marched proudly through the streets. His face shone with an aura of spiritual peace and joy as he sang aloud, "We are Your nation, the sons of Your covenant, the descendants of Avraham Your beloved." Years later, this song was customarily sung by the students of the Volozhiner Yeshiva.

R' Avraham Rein of Vilna zt"l recalled that in Vilna they carried a tradition that before the Ger Tzedek was killed, his executioners asked if he planned to avenge himself after he ascended to the World to Come. He answered them with a parable. Once the king of a country died, and his ministers sat in council to decide who would replace him. Unable to reach any kind of fitting decision, they decided to set off into the woods. The first person they happened upon would be made king.

They traveled together by carriage into the woods until they found a



homeless pauper sleeping soundly on the floor. He was dressed in filthy rags and had a bag with all his worldly possessions beside him. They woke the pauper and carried him into the carriage. Dazed with confusion, he listened as they explained that he would now be made king. They washed him and dressed him in royal garb, and tried to teach him the protocols of nobility as best as he could grasp. When at last they felt he was ready, they arranged a coronation ceremony and presented him to the people, amidst great fanfare and celebration. The trumpets blared, the people shouted, and the new king was crowned. Afterwards, the royal entourage entered their carriage to return to the palace for a celebratory banquet.

On the way, the new king directed the coachman to drive into the forest where the ministers had first found him. After a short search, he found the bag that had lied beside him as he slept. He brought it into the carriage, and they hurried on to the palace for the banquet. There, the king was seated on his throne at the head of the table, with all the important noblemen and ministers of state around him. He then picked up his bag and poured out its contents onto the table. They saw that it was filled with a vile collection of moldy bread crusts. "I almost forgot by food collection," he said. "What a relief that I found it again."

The ministers placed their hands over their faces, not knowing whether to laugh or cry. The pauper remained a pauper at heart. He failed to realize how great his fortune had become, and concerned himself with a collection of worthless moldy bread crusts.

"Today, I have become the song of the King," concluded R' Avraham. "My fortune is far beyond your meager comprehension. Today I will sacrifice my life in sanctification of His holy Name, and I will ascend to rejoice with the greatest tzaddikim in the World to Come. Do you think that I will bother myself to take vengeance from the likes of you? You are like a collection of moldy bread crusts, of which I would be ashamed to take any notice." With that, he

*hapanim* was not sanctified as a korban when it was placed on the Table, but only after it was removed on the following Shabbos.

Based on these two principles, R' Menachem Zemba explains that the *lechem hapanim* was purchased from the new year's collection. When it was placed on the Table on the last Shabbos of the previous year, it was not yet considered a korban. Therefore, according to the Pnei Yehoshua, there is no objection against using the wrong shekalim collection. When it was removed from the Table on the first Shabbos of the new year, only then was it considered a korban, which must be purchased from the current year's collection.

דף כא/ב ושתים עושין בכל שנה

## Replacing the Paroches

In the second Beis HaMikdash, two *parochos* (curtains) were hung to separate between the Kodesh and Kodesh Kadoshim (see Yoma 51b). In describing the *parochos*, the Mishna tells us that each one was a tefach thick, forty amos long, and twenty amos wide. The cost of each *paroches* amounted to eight hundred and twenty thousand dinar; or according to some versions of the Mishna eighty two women participated in weaving them (see Bartenura). The Mishna then adds that two new *parochos* were prepared each year.

The Tiferes Yisroel (Boaz, 3) asks why such an extravagant expense was necessary. We find in many places that the Torah encourages us to conserve our money. For this reason the *lechem hapanim* was not baked from the finest, most expensive flour. Similarly, the *ketores* was gathered in a silver shovel, rather than a golden one.

Why was it necessary to weave two such expensive *parochos* each year? The Tiferes Yisroel emphasizes his question by adding that the *parochos* were hung in the holiest of all places, which the kohanim preserved with meticulous cleanliness. Even when the Kohen Gadol passed through the *parochos* on Yom Kippur, he did not touch them with his hands, but pulled them back by means of a golden hook.

In light of this perplexing question, the Tiferes Yisroel suggests a new explanation. The Mishna did not mean to say that new *parochos* were made each year and the old ones discarded. Rather, there were two sets of *parochos* used interchangeably each year. After each of the Shalosh Regalim, the vessels of the Beis HaMikdash were immersed in a mikva, in case a kohen ignorant of the laws of purity may have touched them. The *parochos* were also removed to be purified, and the second set was hung in their place.

The Maleches Shlomo, however, suggests that new *parochos* were indeed woven each year. *Ketores* was burned every day on the Gold Mizbei'ach in the Heichal, and the smoke that arose from it damaged the *parochos*.

## How Many Days of Daf Yomi for Shekalim?

According to the Daf Yomi calendar followed across the world, the siyum for Maseches Shekalim is scheduled for the twelfth of Sivan. This schedule allows for twenty-one days to learn the twenty-one pages of Shekalim, according to the print layout of the Vilna Shas. However, when we examine the first Daf Yomi calendar, originated by R' Meir Shapira, we find that he allotted only eleven days for Shekalim.

The reason for this discrepancy is that R' Meir Shapiro based his schedule on the Slovia printing of Shas, in which Shekalim was printed with fewer commentaries. As such, it took up only eleven pages. Later, when the Vilna Shas was reprinted with Maseches Shekalim and its commentaries, less space remained on each page for the Gemara text. Shekalim then grew to twenty-one pages. R' Meir Shapiro was a grandson of the publishers of the Slovia Shas, and therefore made use of their printing in arranging his schedule.

Years later, the Daf Yomi schedule was amended, to schedule Shekalim according to the Vilna Shas. How did this change take place? R' Shmuel Blum, vice president of Agudas Yisroel of America, shared with us the background to this incident.

When R' Yosef Tzvi Aharonson, a renowned *talmid chocham* from Kovna moved to America, he opened a shul in the Flatbush area of Brooklyn where he delivered a Daf Yomi shiur. In those days, Shekalim was still learned over the course of eleven days, and R' Aharonson saw that his students were having a hard time grasping the material. The unique language of Yerushalmi, coupled with the large amount of material learned each day, posed a great difficulty to Daf Yomi students.





To counter this problem, he authored a commentary to Shekalim entitled "Sheklai Yosef," in which he explained the masechta based on the opinions of the various commentaries. Furthermore, he approached the Gedolei HaDor to suggest that the Daf Yomi schedule be adapted to follow the Vilna printing of Shekalim. Thereby, Shekalim would be spread out over twenty-one days, allowing sufficient time to digest the material. Many Gedolim, including the Steipler Gaon and the Beis Yisroel of Gur, gave their approval to his plan.

However, some students of R' Meir Shapira protested that the original Daf Yomi schedule accepted by Klal Yisroel has the status of a *neder* to perform a mitzva, which cannot easily be annulled. This claim was presented to R' Moshe Feinstein. After some consideration, he concluded that adapting the schedule to allow Daf Yomi students to better understand the material is not considered breaking a *neder*.

This incident took place just before the conclusion of the seventh cycle of Daf Yomi. For a number of weeks, Daf Yomi calendars were not available for the new cycle, since people were waiting to here the decision of R' Moshe Feinstein before printing the calendars for the eighth cycle.

Our thanks to R' Shmuel Blum for sharing with us this interesting anecdote of Daf Yomi history.

### Introduction to Maseches Yoma

Having completed Maseches Shekalim, Daf Yomi now proceeds to Maseches Yoma, the next masechta in Seder Moed. Although Rosh Hashana comes before Yom Kippur both on the calendar and in the Vilna printing of Shas, the correct order of Seder Moed places Yoma first. In some pocket calendars, the Daf Yomi schedule is listed incorrectly, with Rosh Hashana preceding Yoma.

**Why was Yoma placed first?** According to R' Sharira Gaon, Yoma was placed before the other masechtos of the Yomim Tovim (with the exception of Pesachim) in order that it follow soon after Shabbos and Eruvin. This is because Yom Kippur resembles Shabbos in certain aspects. They are both punishable by *kareis*, whereas the other Yomim Tovim are punishable only by *makkos*.

**The Yom Kippur service:** Two unique aspects of Yom Kippur distinguish it from the other Yomim Tovim: the service of the Kohen Gadol in the Beis HaMikdash, and the fast. The majority of Maseches Yoma is comprised of a discussion of these two topics. Each day, the service in the Beis HaMikdash followed a certain routine. The daily korbanos (*tamidim*) were offered, as were the incense offerings (*ketores*); the Menorah was kindled, and ashes were removed from the Mizbei'ach (*terumas hadeshen*). On Shabbos and Yom Tov, the Korban Mussaf was added. This routine, and the various opinions of the Sages as to how it was performed, and in which order it was performed, are all discussed in detail in the third chapter.

However, on Yom Kippur the Kohen Gadol would veer from this routine, and perform a unique service in which he would enter into the Kodosh HaKodashim to burn *ketores* and throw blood between the poles of the Aron Kodosh. He would draw lots between two identical goats, to decide which would be offered as a korban on the Mizbei'ach, and which would be thrown from a cliff to Azazel. He would also offer a variety of other korbanos unique to Yom Kippur. During our Yom Kippur davening, we detail this service, which was performed, "When the Heichal stood on its foundation, and the Mikdash was in its place, and the Kohen Gadol served. His generation would watch him and rejoice. Fortunate was the eye that saw all this." The entire Maseches Yoma, with the exception of the last chapter, examines the Yom Kippur service of the Beis HaMikdash in detail.

**"Kodashim kalim":** Through these discussions, we will become familiar with many basic principles of Seder Kodashim: the daily korbanos, the different parts of the Mizbei'ach, the status of the different areas of the Beis HaMikdash, and more. The Chazon Ish was known to refer to Maseches Yoma as "*kodashim kalim*," a play on words of sorts. Generally, this expression refers to korbanos such as *shlamim* and *todah*, which have fewer restrictions than *kodshei kodashim*. However, taken literally it means, "easy kodashim;" in this context, the Chazon Ish referred to Maseches Yoma as being less difficult than the masechtos of Seder Kodashim.

**The final chapter:** The final chapter of Yoma discusses the halachos of Yom Kippur that are relevant today, including the five types of self-affliction that we accept. The chapter also discusses many other topics of practical interest, such as eating prohibited foods smaller than the amount that warrants punishment, and the laws of *piku'ach nefesh* (superceding halacha to save lives). A fascinating exposition of teshuva in halacha and aggada completes the Masechta.

said the beracha recited when sacrificing one's life for Hashem and surrendered himself to the executioner's fires. R' Alexander Zyskind, author of Yesod V'Shoreish Ha'Avoda, merited to answer Amen to this beracha.

Years later, the Chafetz Chaim said in the name of the Vilna Gaon that had there been a minyan of Jews to answer Amen to his beracha, it would have brought about the Redemption of all Klal Yisroel from the Golus. After the execution was completed, the Vilna Gaon succeeded in salvaging a handful of ashes from the execution pyre, to bury them in a Jewish graveyard. When his time came, the Vilna Gaon himself was buried nearby him.

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Sincerely,

The Meoros Staff

### Why Yoma?

Many have asked why Maseches Yoma was not entitled Maseches Yom Kippur instead. "Yoma" means simply a "day." How are we meant to infer that this day refers to Yom Kippur, the Day of Atonement? Perhaps we can answer based on the Midrash which interprets the possuk, "And it was evening, and it was morning, one day" (Bereishis 1:5): And it was evening – refers to the deeds of the wicked. And it was morning – refers to the deeds of the righteous. One day – refers to a unique day that Hashem gave to the world, Yom Kippur. We see then that the possuk itself refers to Yom Kippur simply as "the Day."

דף ב/א מפרשין כהן גדול מביתו

### Seven Days of Separation

Seven days before Yom Kippur, the Kohen Gadol left his home to stay in the Lishkas Parhedrin of the Beis HaMikdash, to prepare for Yom Kippur. This comes to symbolize that he separated himself from his body, the physical housing of his neshama,



by elevating himself above his nature and the inclinations of his body. On each of the seven days, he would concentrate on rectifying a different character trait, until he had sanctified all his physical tendencies, directing them all towards the service of Hashem (Kedushas Levi, Rosh Hashana).

דף ג/א פזר קשב [סימני הדינים המיוחדים לשמיני עצרת לעומת שאר ימי סוכות]

### "Pazar kashav"

The Gemara offers the Hebrew words "*pazar kashav*" as an acronym to symbolize the eight differences between Shemini Atzeres and Sukkos. P stands for *payis*, which means lottery, since the Kohanim made a new lottery to decide who would be able to offer korbanos. Z stands for *zman*, since a new beracha of shehechyanu is recited, and so on.

R' David Feldman of Liptzig explained that the words "*pazar kashav*" also have an important meaning, which is very relevant to the Yom Tov of Shemini Atzeres. The Gemara tells us that as punishment for withholding tzedaka from the poor, Hashem withholds the rains from us (see Taanis 8). On Shemini Atzeres we begin to daven for rain. "*Pazar*" means to distribute. "*Kashav*" means to heed. When we distribute charity to the poor, Hashem heeds our prayers for rain.

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דף ד/ב בששה בחודש נתנה תורה...בשבעה בחודש

## Was the Torah Received on Shavuot?

Over the course of our Shavuot davening, we repeatedly refer to the Yom Tov as, "the festival of Shavuot, the time in which we received the Torah." Yet it is interesting to note that according to many Poskim, the Torah was not received on the sixth of Sivan, but rather on the seventh.

True, the Torah refers to this Yom Tov as, "the festival of Shavuot" (Devarim 16:9-10). Yet nowhere in the Torah is this day referred to as, "the festival of receiving the Torah." Only later did our Sages develop this expression, as we find in our Shavuot davening and in several places in Shas (see Pesachim 68b, Yerushalmi Rosh Hashana 4:8, et. al.).

**When was the Torah given?** In our masechta, we are introduced to a machlokes between R' Yossi and the Chachomim as to when the Torah was given. According to R' Yossi, Bnei Yisroel separated from their families three days before Kabbalas HaTorah, in order to sanctify and purify themselves for this momentous event. According to the Chachomim, they separated for only two days. Thus, R' Yossi and the Chachomim argue as to when the Torah was given: on the seventh of Sivan after three days of preparation, or on the sixth after two days of preparation.

The Magen Avraham asks by observing Shavuot on the sixth of Sivan, we seem to follow the view of the Chachomim. Yet in the laws of family purity discussed in Yoreh Dei'ah, the accepted halacha is based on R' Yossi's opinion, which would require three days of separation (see Y.D. 196:11). The Magen Avraham therefore concludes that we follow R' Yossi only as a *chumra* (extra stringency). Strictly speaking, the halacha follows the Chachomim. Therefore we refer to Shavuot which occurs on the sixth, as the festival of receiving the Torah.

**Shavuot on the fifth of Sivan:** There is another perplexing difficulty as to the correct date of Kabbalas HaTorah. Today, we make use of a standardized lunar calendar that was established thousands of years ago. However, it used to be that each new month was declared by Beis Din upon sighting the new moon. Today, Iyar is always twenty-nine days. Then, Iyar could quite possibly last for thirty days, depending upon when the moon was sighted. In such a case, we would complete our counting of fifty days after Pesach, to celebrate Shavuot on the fifth of Sivan (see Rosh Hashana 6b).

**Shavuot has no set date:** Some Poskim accept this conclusion and explain that indeed, Shavuot has no set date. Whereas other Yomim Tovim were established on the first or the fifteenth of the month, Shavuot was set as fifty days after Pesach, regardless of whether that occurs on the fifth or the sixth of the month.

However, the Magen Avraham presents a further problem with this conclusion. He cites proofs from the Gemara that Bnei Yisroel left Egypt on a Thursday, and received the Torah on Shabbos. A simple calculation of four weeks plus three days brings us to the conclusion that the Torah was given on the fifty-first day after Pesach. Accordingly, the Rama of Panno held that the second day of Shavuot celebrated outside of Eretz Yisrael is in fact the correct date of Kabbalas HaTorah. However, many Acharonim reject this conclusion, and the implication that in Eretz Yisrael, the correct date of Kabbalas HaTorah is not celebrated at all (see Chok Yaakov).

The Oneg Yom Tov (42) offers a different explanation to the Magen Avraham's calculation. After leaving Egypt, Bnei Yisroel required fifty days to purify themselves until they were spiritually prepared to receive the Torah. During that period, they ascended from the forty ninth gate of impurity up to the forty ninth gate of holiness. On that first year, they required an extra day of purification, since they did not leave Egypt at the beginning of the first night of Pesach, but rather in the morning. Therefore, the counting could not begin until the following day. Thus Kabbalas HaTorah occurred on the fifty-first day. Today, we begin counting from the first day of Pesach, and celebrate Shavuot fifty days later.

**Changing the wording of davening:** The Rivash (Teshuvos 96; Chok Yaakov 494:1; Tzlach, Pesachim ibid) suggests that when the new month was declared based on the sighting of the moon, they did not mention the words, "the time in which we received the Torah" in davening, since Shavuot did not always fall out on the sixth of Sivan. Only after the Amora, Hillel, established the lunar calendar and Shavuot was fixed to occur only on the sixth, were these words added to our davening.

In conclusion, we cite the Tzlach (Pesachim, ibid) who holds that the fifth, sixth and seventh of Sivan can all be correctly referred to as "the time in which we received the Torah." On the fifth, Bnei Yisroel declared, "*Naaseh v'nishma* - We will do and we will listen." On the sixth, Hashem intended to give the Torah. On the seventh, He actually gave us the Torah, after Moshe Rabbeinu added an extra day of preparation of his own volition.