

OVERVIEW of the Daf

1) HALACHAH 2: MISHNAH (Cont.): The Mishnah concludes enumerating the thirteen gates of the courtyard.

2) Beis HaMikdash gates

The Gemara notes that our Mishnah follows Abba Yosa ben Yochanan, but according to Rabanan there were only seven gates and the thirteen prostrations were done opposite the thirteen breaches in the soleg.

3) The water that will emerge from the Beis HaMikdash

A discussion is presented regarding the water that will flow from the place of the Beis HaMikdash during the End of Days.

The discussion continues with expositions from Chapter 47 of Yechezkel.

R' Yehudah and R' Yosi disagree whether in the future trees will produce fruit every two months or every month.

4) Bais Hamikdash gates (cont.)

The Gemara describes the destruction of the Beis HaMikdash as a follow up to Rabanan's comment regarding the thirteen breaches in the soleg.

5) HALACHAH 3: MISHNAH: The Mishnah enumerates the function and material of each of the thirteen tables in the Beis HaMikdash.

6) Lechem HaPanim

A Baraisa states that the table that held the Lechem Hapanim was made of silver.

The Gemara quotes opinions who disagree with this Baraisa since the silver would cause the Lechem Hapanim to spoil.

This issue is further discussed.

Upon inquiry R' Ila taught that even disqualified bread may be placed on the Shulchan.

A Baraisa teaches that although Shlomo HaMelech built ten additional tables that were placed next to the Shulchan built by Moshe, nonetheless, it was Moshe's Shulchan that was utilized.

R' Yosi the son of R' Yehudah maintained that all the tables were used.

A Baraisa records two opinions regarding the placement of the tables.

One of the opinions is seemingly refuted. ■

Distinctive INSIGHT

Relying on miracles in the Beis HaMikdash

תני על של כסף רבי בשם רבי שמואל וכו' לית כאן של כסף מפני שהוא מרתיח, לא כן תני זה אחד מן הניסים שנעשו בבית המקדש שכשם שהיו מניחין אותו חם כך היו מוצאין אותו חם

Our Mishnah teaches that the Lechem HaPanim was placed upon a marble table as it was being brought in to the chamber. The Baraisa cited as the discussion in the Gemara begins tells us that the breads were placed upon a silver table, not one of marble. The Gemara quickly points out that the Mishnah is more accurate, because placing the breads upon a silver table would cause the bread to become heated, and this would promote spoiling. In order to avoid this, a table of marble was used, and not silver.

The Gemara continues to note that, regardless, the bread miraculously remained warm the entire week, so we need not be concerned about the effect the silver table would have even if it heated the bread. Rabbi Yehoshua ben Levi responds that, nevertheless, we do not rely upon miracles.

ר"ס סיריליו cites the Yerushalmi in Yoma (1:4) where we find that the Kohen Gadol was not allowed to eat foods on erev Yom Kippur which would promote his body becoming impure. The Gemara asks, based upon the Mishnah (Avos 5:4), that one of the miracles of the Mikdash was that the Kohen Gadol never had an occurrence of an impure emission on Yom Kippur. Why, then, should we monitor his diet so carefully? Rebbe Avin answers that we do not violate the rule of "Do not test Hashem." (Devarim 6:16) This, in effect, the same answer of our Gemara, that we must do what we can do, and we do not rely upon miracles.

Rebbe Yose bar Bun answers that the miracles listed in Avos did not apply during the second Beis HaMikdash.

ר"ש סיריליו points out that our Gemara in Shekalim agrees with Rebbe Avin, and that the miracle of the Kohen Gadol did apply during the second Beis HaMikdash, but that we do not rely upon miracles. This is why our Gemara insists that the table for the bread was of marble.

Sefer למשנה יש סדר writes that the reason our Gemara does not mention the opinion of Rebbe Yose bar Bun is that even if we were to say that the miracle of the Kohen ceased to occur during the second Beis HaMikdash, this was only because the Kohanim were corrupt. However, there is no need to say that the miracle of the Lechem HaPanim remaining warm no longer occurred. ■

HALACHAH Highlight

Suicide in Halachah

נטל מפתחות של בית המקדש וכו' באה כמין יד ונטלתן מידו כיון שראו כל חורי יהודה כן עלו לראש גגותיהן ונפלו ומתו. [ופירש הקרבן העדה וז"ל כיון שראו וכו' שאין רצון המקום¹ בעבודתם ושנמש לב המלך בקרבן. עכ"ל]

He took the keys of the Beis HaMikdash...a hand came down and took them from his hand...they went up to the roof, jumped off and died. [Korban HaEidah explains that they saw that their service to Hashem was no longer desired and the king's heart melted inside.]

It seems perplexing that these noblemen committed suicide just because Hashem did not want their service, when suicide itself violates His will. Indeed, suicide is such a severe sin that one does not mourn, eulogize or tear one's garments for one who commits suicide².

The Poskim³ disagree how to categorize those who kill themselves because they know they will give in to their yetzer hara. There is a similar dispute⁴ regarding those communities that killed their children rather than allow them to be taken captive by non-Jews; is that act considered murder or not? Another point of dispute⁵ relates to one who commits suicide as a form of atonement. According to Shulchan Aruch⁶ one who kills himself because he fears that non-Jews will murder him, would be treated with the same respect as anyone else. The Korban HaEidah, however, makes no mention of any of these reasons to explain why the noblemen in our Gemara killed themselves. If one assumes that they noblemen killed themselves out of intense sadness their behavior could be understood. This is based on the rulings of the Poskim⁷ who maintain that one who commits suicide because of intense sadness and worries is not considered to be a person who

REVIEW and Remember

1. How many gates were there to the courtyard?
2. How much water will flow from the place of the Beis HaMikdash at the End of Days?
3. What caused the noblemen of Yehudah to commit suicide?
4. What miracle happened to the Lechem HaPanim on a regular basis?

committed suicide. ■

1. וכן פירש התקלין חדתיך כאן וז"ל כיון שראו. שמן השמים הסכימו. עכ"ל
2. ביו"ד סימן שמ"ה בש"ך ס"ק א'
3. עי"ש בגרע"א. ובקידושין צ' ע"א במעשה דרבי צדוק משמע דשרי. ושמא י"ל דהוא מחשש יסורים וכילדים שקפצו לים כתוס' בגיטין נ"ז ב'. וע"ע תוס' בגיטין נ"ז ב'. וע"ע תוס' בע"ז י"ח א'
4. בבית יוסף בבדק הבית ביו"ד סימן קנ"ז וע"ש מעשה נורא. וכ"כ בעלי התוספות על התורה. וריטב"א בע"ז דף י"ח א' כתב שצ"ע בזה
5. עי' בגרע"א ופת"ש ובית לחם יהודה שם. ועי' במדרש שוחר טוב בתהילים בסוף מזמור י"א דמשמע שכשהרג א"ע לכפרה איננו כמאבד א"ע לדעת
6. ביו"ד שמ"ה ס"ג. אמנם דע דלפי הים של שלמה בב"ק פרק החובל סימן נ"ט שאול שלא כדן עשה. וע"ע בשו"ת שבות יעקב ח"ג סימן י', ושו"ת חת"ס שכ"ו. ומש"כ במדרש רבה בבראשית ל"ד י"ט שכשואל מותר, עי' בריטב"א בע"ז י"ח א', ואכמ"ל
7. עי' בפת"ש ס"ק ב' ובגרע"א שם ובשם תשובת בשמים רא"ש, וע"ע בתוס' גיטין נ"ז ב'. ולכאור' במסכת שמחות פ"ב ה"ד שאבי קטן איים עליו שירע לו ומשך באזנו, ואפ"ה רק מפני שהיה קטן אין דינו כמאבד אע"ל. ומשמע דבכה"ג לגדול הוי כמאע"ל. ושמא י"ל ששם לא מספיק דאגה ויסורים. ■

STORIES Off the Daf

The gates of repentance

ולמה נקרא שמו שער יכניה? שבו יצא יכני בגלות

Why was it called 'Yechonya's Gate'? Because it was from there that he went out to exile.

The Sifsei Tzaddik, zt"l, asks the obvious question: The Beis HaMikdash stood for four hundred years before Yechonya ruled—did this gate have a different name all that time? If so, what was it? And if not, what could it have meant that it was called by his name even before his time?

In heaven, it was decreed that Yechonya would die childless, but through sincere repentance, the decree was rescinded.

His "gate" alludes to the heavenly gate that opens even to the undeserving, through which sincere teshuvah is accepted. The actual gate was always known as a gate specifically for ba'alei teshuvah, but it was graced with Yechonya's name forever on the day that he went out to exile. He left the Beis HaMikdash with tremendous yearning for holiness, carrying on his shoulders the stones to rebuild a Beis Midrash where the Shechinah could rest among the Jewish people in Bavel. Since that time, many tzaddikim have built many shuls, but none with the yearning and the resolve to do anything to get close to Hashem that filled Yechonya. His willingness to go to any lengths to achieve closeness to Hashem is what rescinded the

decree against him, and it is this sincere repentance we can all attain when we feel how much we are missing by being so far from Hashem.

One time a chossid of the Karliner Rebbe, zt"l, complained bitterly to his Rebbe: "All my fellow chassidim seem to be making great progress, while I feel as though I'm not really getting anywhere!"

The Rebbe responded, "Sadly enough, I can't find the right key to open your heart."

The chossid, besides himself, cried out, "What need is there for a key? Break it open with an axe if that's what it takes!"

"There is no longer any need even to find a key," the Rebbe smiled. "Your heart is already open!" ■

