

OVERVIEW of the Daf

1) The Aron HaKodesh (cont.)

Rabbah successfully challenged Ulla's source for his understanding of R' Shimon ben Yochai's opinion regarding the fate of the Aron HaKodesh.

R' Nachman cites a third opinion that maintains the Aron was hidden beneath the Chamber of Wood.

R' Nachman bar Yitzchak cites a Mishnah in Shekalim that supports this position.

2) The poles of the Aron HaKodesh

R' Yehudah notes an apparent contradiction regarding the poles of the Aron, and he resolves the contradiction.

A Baraisa supports this explanation.

3) Displaying the Aron HaKodesh to the nation

R' Ketina taught that when the nation gathered in Yerushalayim for Yom Tov the curtains were rolled up to show them how the keruvim, representing Hashem and Klal Yisroel, were in an embrace.

R' Chisda unsuccessfully challenges how it could be permitted to show the nation the keruvim when there is a general prohibition against gazing at the Aron.

The Gemara questions the history of showing the nation the keruvim because the source cited indicates that both the curtains and the keruvim did not coexist.

Two resolutions to this question are presented.

Reish Lakish retells the position of the keruvim when the gentiles entered the Sanctuary to destroy it.

4) Even Shesiyah

A Baraisa explains that the rock in the Kodesh Kodoshim was called shesiyah because it was from this stone that the world was founded.

This explanation is consistent with one of the three opinions regarding the place from which the world was created.

A Baraisa records a dispute between R' Eliezer and Chachamim regarding the origin of the sun, moon, and the stars.

5) מצליף

The Gemara begins to search for the meaning of the word מצליף. ■

REVIEW and Remember

1. Do the words **עד היום הזה** imply eternity?
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2. Were there keruvim in the second Beis HaMikdash?
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3. What was the position of the keruvim when the gentiles entered to destroy the Beis HaMikdash?
.....
4. What was the starting point of creation?
.....

Distinctive INSIGHT

Where was the Aron buried?

ארון במקומו נגנו... וחכמים אומרים ארון בלשכת דיר העצים
היה

The Tosefta in Shekalim (6:2) lists the opinions regarding the fate of the Aron at the end of the period of the first Beis HaMikdash. The first opinion states that the Aron was neither captured and taken to Bavel, nor was it sunk into the ground below the Kodesh Kodoshim. Rather, it was hidden in the Chamber of the Wood, as we find in the story of the kohen who was working with his axe when he noticed a floor tile which appeared unusual. As a result of his discovery, this unfortunate kohen died before he could reveal the location of his find, which would have exposed the hidden location of the Aron.

Siach Yitzchak comments that beneath the floor of the Chamber of Wood there was an opening to the underground room which Shlomo had built to hide the Aron in time of crisis. This opening lead to a cavern which made its way to underneath the Even HaSh'siya in the Kodesh Kodoshim. During the period of the Second Beis HaMikdash, the Aron remained hidden in this subterranean room, but the kedushah rose and broke through, penetrating from between the two Keruvim and exiting at the spot where the Even HaSh'siya sat. Accordingly, the two opinions regarding the spot where the Aron was buried are, in fact, very similar.

The **מסגרת הזהב** commentary to the Mishnah explains that all opinions actually complement each other. At first, the Aron was buried under the very spot where it sat. Later, there was concern that the enemy would be able to find it easily, so the Aron was moved and hidden under the Chamber of Wood, assuming that the enemy would never look there to find it. Eventually, though, it was discovered and it was taken to Bavel.

Ben Yehoyada also learns that the opinions do not argue, but for a different reason. There were actually two arks. The main ark was the one that contained the luchos which were intact, and this Aron was later hidden in the Kodesh Kodoshim. The other Ark contained the broken pieces of the first set of luchos. This Ark was stored in the Chamber of Wood, and it was the one later captured and taken off to Bavel. ■

HALACHAH Highlight

Is a photograph a type of a graven image?

רב אחא בר יעקב אמר לעולם במקדש שני וכרובים דצורתא הוו קיימי

R' Acha bar Yaakov says that the Baraisa refers to the second Beis HaMikdash and there were images of keruvim [on the walls.– Rashi]

Tosafos¹ presents a long discussion concerning the prohibition against making graven images. One principle that emerges from this discussion is that the prohibition against making graven images applies only if the image is engraved or raised, but if paint is merely applied to a surface the prohibition does not apply. This is also the view of Rambam³. Ra'avad⁴ and Ritva⁵ disagree with this position and maintain that even an image that is painted or drawn and not raised is prohibited. Shulchan Aruch⁶ rules leniently and permits making ink images of people on a wall. Rav Dovid HaLevi⁷, however, rules in accordance with the strict opinion and prohibits making an image of a person even if it is not raised.

This dispute has bearing on the question whether it is permitted for a person to be photographed. It would seem that according to Shulchan Aruch it is permitted, whereas according to Rav Dovid HaLevi it would be prohibited. Rav

Yaakov Emden⁸ writes that a majority of Poskim maintain that a picture that is not raised or engraved is permitted. Rav Shmuel Wosner⁹ suggests that perhaps all Poskim could permit photographs since it is not the person who makes the image, rather it is the camera, and it may be that this does not constitute a violation of this prohibition. ■

1. תוס' ד"ה כרובים דצורתא
2. וז"ל שם "ונראה לי דאפילו ישראל מותר לצור צורות במיני צבעים ואין בזה משום לא תעשה לך פסל דלא אסר אלא פרצוף גמור חקוק בששר אבל במיני צבעים מותר וכו'."
3. רמב"ם פ"ג מהל' עכו"ם ה"י וז"ל "ואין אסור לצור לנוי אלא צורת האדם בלבד לפיכך אין מציירים לא בעץ ולא בסיד ולא באבן צורת האדם והוא שתהיה הצורה בולטת כגון הציור והכניור שבטרקלין וכיוצא בהן ואם צר לוקה אבל אם היתה הצורה מושקעת או צורה של סמנן כגון הצורות שעל גבי הלוחות והטבליות או צורות שרוקמין באריג הרי אלו מותרות"
4. השגת הראב"ד שם ה"א וז"ל "...וצורת אדם אם אינו בולט מותר, ולא ידעתי למה ומאין לו וכו' וסוף דבר לעשותה ישראל בכל ענין אסור וכו'"
5. חידושים למס' ע"ז מג: ד"ה ואיבעית אימא דפרקים היה וז"ל "ומסתברא דכל שאסור לעשות אפילו בדיו הוא אסור שלא חלקו בין בולט לשוקע אלא בדבר החקוק וצורת דיו כבולט חשוב ללענין זה וכו'"
6. שו"ע יו"ד סי' קמ"א סע' ד' וז"ל "וכן צורת אדם לבדו, כל אלו אסור לעשות אפילו הם לנוי וכו' מבה דברים אמורים, בבולטת. אבל בשוקעת, כאותם שאורגים בגבד ושמציירים בכותל בססמנין, מותר לעשותם"
7. ט"ז ס"ק י"ב וז"ל "אבל בטור הביא אח"כ בשם הרמב"ן שכתב בכל מה שאסור מן התורה משום לא תעשה אתי... כל אלו אסור בין שוקע בין בולט וכו' וא"כ תימא על השו"ע שלא הביא דעת הרמב"ן ולענין הלכה ודאי שאין להקל כלל נגד דברי הרמב"ן" וכן החמיר החכמת אדם כלל פ"ה סע' ח'
8. שאלת יעבץ ח"א סי' ק"ע
9. שו"ת שבט הלוי ח"ז סי' קל"ד אות ה'. ויש עוד טעם להחמיר והוא ע"פ דברי הזוהר שנקט היערות דבש המובא בפת"ש יו"ד סי' ק"ג סק"ז וע' בשו"ת משנה הלכות ח"ז סי' קי"ד שהחמיר מה"ט אולם ע' בשו"ת יחיה דעת ח"ד סי' ס"ג שמיקל ע"פ דעת רוב הפוסקים ■

STORIES Off the Daf

The Keruvim

בשעה שנכנסו נכרים להיכל ראו כרובים המעורין זה בזה

The Nesivos Shalom, zt"l, explains that what our oppressors interpreted as something unseemly is actually the ultimate demonstration of Hashem's love for the Jewish people. As Chazal said, "When Yisroel did the will of the Creator, the keruvim faced one another, but when they didn't, the keruvim faced the wall." Since today's daf discusses the time of the churban, how could it be that they faced one another? The answer is that Hashem wanted to show

that He cherishes the Jewish people for all eternity, even when they are at their lowest. It is the knowledge that we are so cherished by our Creator that gives us the strength to endure the trials and pain of what seems like an endless exile.

The Zohar HaKadosh relates that when the Jewish people were exiled from their land, Hashem said to His entire heavenly host: "What are you doing here? My children are going into exile and you are remaining in the heavens? All of you, get up and descend to Bavel, and I will descend with you." This is what Chazal meant when they said that to wherever Yisroel is exiled, the Shechina goes into exile with them. This can be understood with a parable.

A father was forced to send his only son away from his house, but the father naturally thought to himself, "What possible reason do I have to stay here with my only son gone?" He therefore decided to accompany his son into exile. While they are in exile together, the father knows he will be able to protect his son from all harm.

This is the meaning of the closeness of the keruvim seen by our enemies—for even they must know that, no matter what, Hashem loves His people forever. And the Zohar HaKadosh concludes by saying that with the knowledge, the Jewish people can endure the exile without feeling exiled from their Father in Heaven at all. ■

