



A Today we will learn בע"ה of דף י"ז of שקלים.

The topics we will learn about include:

The mishna discusses the 13 bowings that were mentioned in the first mishna in the Perek, and will discuss the 13 gates where these bowings actually took place.

A
*13 BOWINGS & 13 GATES
that were mentioned in the first
mishna in the Perek*

B The gemara elaborates in great detail about the יחזקאל of נבואה about a small flow of water emanating from the דש קדש קדשים, which will spread into a raging stream that will overtake the entire Eretz Yisroel.

The next mishna and following gemara discusses the 13 tables that were in the Bais HaMikdash, their uses, their placement, and other points about the שלחנות that were used in the daily avoda.

B
*The יחזקאל of הנביא נבואה
about a small flow of water
emanating from the
קדש קדשים*

*The 13 Tables
in the Bais HaMikdash*

C Some of the key terms and concepts we will learn about include

ניסוך המים
ניסוך המים is a ceremony which takes place on Sukkos in the Bais HaMikdash.

Three lugim (approx. 1.5 liter) of water are drawn from the Shiloach spring, and brought to the Azarah amidst a joyous procession, where it is poured into one the corners of the mizbaich from a golden flask. This takes place every morning of Sukkos at the time of the קרבן תמיד and it is a למה משיני.

מי קטפריסות

The Torah teaches that a מקוה מים purifies a person who has become טמא. A Mikve, as its name implies, is water that has been collected in a certain place, based on various halachic criteria.

Water running down a slope (Katafras) cannot be מטהר since this is not considered an accumulation of water and thus cannot function as a Kosher Mikva.

C
*ניסוך המים
מי קטפריסות*



1 The previous mishna had mentioned that there were 13 bowings that took place in the Bais HaMikdash. Our mishna here will define the locations of these 13 bowings.

היכן היו השתחויות האלה

Where did these bowings take place ?

ארבע בצפון וארבע בדרום שלש במזרח ושתיים במערב

4 in the north, 4 in the south, 3 in the east, 2 in the west, corresponding to each of the 13 gates in the Bais HaMikdash.

1

13 Bowings took place
in the Bais HaMikdash

היכן היו השתחויות האלה

The 13 gates in the Bais HaMikdash...

2 At each gate they would bow to praise HaShem for the beauty of the Bais HaMikdash.

The 4 gates in the southern side from west to east were:
Shaar Elyon - so called as the Har HaBayis was sloped upwards, and so this was the westernmost gate and thus the highest gate in the Bais HaMikdash

Shaar HaDelek - Through this gate wood was brought into the Bais HaMikdash.

Shaar HaBechoros - Through which the קדשים קלים and slaughtered in the southern part of the azara.

Shaar HaMayim - Through which the waters for נסוך המים on Chol HaMoed Sukkos were brought.

Rebbe Eliezer ben Yaakov adds that it was so called also because through this Shaar water will flow in the future as per the יחזקאל הנביא of נבואה.

The 4 gates in the northern side from west to east were:

Shaar Yechania - So called as King Yechanya exited through this gate on his way to being exiled to Bavel.

Shaar HaKorban - קדשי קדשים animals, which were slaughtered in the North would come through this Shaar

Shaar HaNashim - Through this shaar, women would enter, who would come to do סמיכה on their קרבנות, or just to be there when their קרבנות were sacrificed.

Shaar HaShir - Through this gate all the musical instruments were brought into the Azara.

On the eastern side was

Shaar Niknor, so called because of the famous story of the bronze doors that Niknor brought back from Egypt, which also had two smaller entrances on either side of the main entrance.

On the western side there were 2 more gates which did have a specific name.

2

3 The gemara explains that according the opinion in Mesechte Midos that there were only 7 gates in the Bais HaMikdash, these 13 bowings were instituted to commemorate the victory of the Jews over the Greeks, as the Greeks had made 13 breaches in the Soreg, the outer perimeter of the Bais HaMikdash, and the Chashmonaim had closed them upon their victory over the Greeks.



4 והיה ביום ההוא יצאו מים חיים מירושלים
The gemara now goes into great detail elaborating on the נבואה of יחזקאל, explaining how a water flow will come out from the קדשי קדשים in small trickles, then will expand to a more substantial flow, becoming deeper and deeper, and with a stronger flow, until one will not be able to stand in the depth of this water, and the flow will be so raging, that a boat will not be able to navigate the waters.



The stream will flow all over Eretz Yisroel and flow into existing bodies of water, including the Kineret, the Chula Lake, the Dead Sea, and the Mediterranean Sea.

Upon reaching the Dead Sea and the Mediterranean, the stream waters will sweeten these bodies of water. Upon reaching the Kineret and the Chula Lake, these bodies of water will enjoy increased abundance of fish and other marine life.

5 The נבואה continues,
ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל
Fruit trees will sprout up from either side of the stream, they will give forth fruit in a supernaturally quick manner, and even the leaves of the tree will be nourishing and healing. As the Pasuk says ועליהו לתרופה
Rav and Shmuel, and Rebbe Chanina and Rebbe Yehoshua ben Levy, both interpret this pasuk in different ways
חד אמר להתיר פה אלמים
One holds that the leaves of these trees will give speech to previously mute individuals
ועליו לתרופה
חד אמר להתיר פה עקרות
And one holds that the leaves of these trees will bring fertility to previously infertile women.



8 The Marble table was to place the new לחם הפנים on the way in, and the gold table was to place the previous week's לחם הפנים as it exited the היכל.
The 13th Shulchan, was the gold table in the Heichal, which was made by Moshe Rabenu, upon which the לחם הפנים rested all week long.

The gemara explains that the marble table was used to place upon it the hot bread so that it should not get spoiled by placing it on a silver table. And while this was listed as one of the many miracles in the Bais HaMikdash, that the bread of the לחם הפנים never spoiled and that it stayed hot and fresh all week long, still we do not rely on miracles, and therefore specifically a marble table was used.

The gemara brings another teaching about the לחם הפנים. If for some reason there was no new לחם הפנים for the coming week, the לחם הפנים from the previous week can be left on the shulchan for another week, as the pasuk says

ונתת על השולחן לחם פנים לפני תמיד

8



לחם הפנים
בפנים בהיכל

*made by
Moshe Rabenu*

*If there was no new לחם הפנים
for the coming week
the לחם הפנים from the previous week
can be left on the shulchan
for another week*

ונתת על השולחן לחם פנים לפני תמיד

9 The gemara now discusses 10 tables that Shlomo HaMelech made for the Bais Hamikdash, that were placed next to the שולחן that had been prepared by Moshe Rabenu.
עשרה שלחנות עשה שלמה
דכתיב ויעש שולחנות עשרה

וינח בהיכל חמשה מימין וחמשה משמאל
Five of the 10 were placed to the right and 5 were placed to the left.

The gemara clarifies
This cannot mean 5 tables in the north and 5 in the south of the היכל, as the south of the היכל is pasul for the placement of the shulchan as the pasuk says
ואת השלחן תתן על צלע צפון
And so it must mean 5 tables on either side of the שולחן of Moshe Rabenu.

Even so, the לחם הפנים was only set upon the שולחן of Moshe Rabenu.

9

עשרה שלחנות עשה שלמה - דכתיב...
וינח בהיכל חמשה מימין וחמשה משמאל
ואת השלחן תתן על צלע צפון



*But the לחם הפנים was set
only on the שולחן of Moshe Rabenu*

10 Whereas רבי יוסי בר רבי יהודה held that the לחם הפנים was also set upon the שולחנות of Shlomo HaMelech.

The gemara on the next daf will explain that this difference of opinion is based on differing opinions as to how exactly these ten tables were placed in the Heichal.

10

רבי יוסי בר רבי יהודה
*the לחם הפנים was also set
on all 10 שולחנות*