



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shekalim Daf Yud Zayin

MISHNA – HALACHA BEIS

- Where were the 13 places that one had to bow down in the Beis Hamikdash? They were done opposite each entrance to the Azarah. There were 4 in the north, 4 in the south, 3 in the east, and 2 in the west.
 - On the south (beginning at the west and moving east) were the Upper Gate, the Lighting Gate, the Bechor Gate, and the Water Gate, so called because on Succos, they would bring the water through this gate to be brought on the Mizbe'ach. **R' Eliezer ben Yaakov** says it was so called, because when Moshiach comes, a stream of water will flow from the Kodshei Kodashim and will pass through this gate.
 - On the north (beginning at the west) were the Yechanya Gate (from where he left for the last time as he went to galus), the Korbon Gate, the Women's Gate, and the Song Gate.
 - On the east were the Niknor Gate, and 2 small doorways next to it, one on the right and one on the left.
 - On the west were 2 gates, but they had no names.

GEMARA

- Our Mishna follows the shita of **Abba Yosa ben Yochanan**, who says the places to bow down were at the 13 gates to the Azarah. However, the **Rabanan** say that there were only 7 gates to the Azarah. According to them, the 13 places were opposite the 13 places where the Yevanim broke the gate that surrounded the Azarah beyond the actual walls.
- A pasuk says that in the days of Moshiach there will be a stream that will begin in the Kodshei Kodashim and will continue flowing and growing the further away one is from the source. A Braisa says, in the Kodshei Kodashim, the stream will be as wide as the antenna of the "silai and kilai" (tiny creatures). From the paroches until the golden Mizbe'ach it will be as wide as the antenna of a grasshopper. From that Mizbe'ach until the Azarah it will be as wide as the "shesi" thread. Through the Azarah it will be as wide as the "eirev" thread. From there it will get wider to the size of water being poured from a bottle.
 - Yechezkel describes this stream that he saw in his nevu'ah. He says, at 1,000 amos from the source, the stream was ankle high. At another 1,000 amos from the source, the stream was knee high. At the next 1,000 amos from the source, the stream was hip high. After that point, it became a strong river that could not be crossed, even by large ships.
 - A pasuk says that the spring will be for the Beis Dovid and the dwellers of Yerushalayim to use for the parah adumah (which needed spring water) and for nidos (to be used for tevilah). **R' Shmuel bar Nachman in the name of R' Yonason** says, it will only be valid for these uses in Yerushalayim. After it leaves Yerushalayim, it will only be valid for a nidah, because at that point it will be a mixture of spring water and rain water. **R' Elazar** says, after it leaves Yerushalayim it will not be valid for either anymore.
 - Yechezkel continues, that the water of the spring goes into the sea of Samchu, the sea of Teverya, the Yam Hamelech, and the Mediterranean Sea.
 - **Q:** It makes sense that it went into the Yam Hamelech and the Mediterranean, to sweeten their waters, but the waters of Teverya and Samchu are already sweet, so why the need to mix with them? **A:** It increased their fish variety and supply.

- **Q:** One pasuk says that it will sweeten all the waters. Another pasuk says “vlo yeirafu, l’melech nitanu” (they will not be sweetened, and will be left for salt)!? **A:** There was a place called “Lo Yeirafu”, whose waters were not sweetened, so as to allow for the production of salt.
 - The pasuk says that “along its banks will grow all types of fruit trees.....and will yield fruit by its month”.
 - **R’ Yehuda** says, in today’s times, grain takes 6 months to grow and trees produce fruit only once every 12 months. In the times of Moshiach, grain will grow every month, and fruit will grow every 2 months. **R’ Yose** says, grain will grow in 15 days and fruit will grow in 30 days.
 - The pasuk says “v’aleihu l’trufah” – its leaves will be for healing.
 - **R’ Yochanan** says, this means that the leaves will be edible as food. **Rav and Shmuel** argue: one says the leaves will have the power to “open the upper mouth”, and the other says it will have the power to open the “lower mouth”. **R’ Chanina and R’ Yehoshua ben Levi** argue: one says the leaves will heal women who can’t have children, and the other says that it will heal people who are mute.

ULI’UMASAN B’TZAFON...

- When Nevuchadnetzar traveled to Eretz Yisrael, he stopped at Antuchya. The Sanhedrin went out to him and asked if he plans on destroying the Beis Hamikdash. He told them, give me your king and I will go. They told Yehoyachin that Nevuchadnetzar wants him. When he heard this, he took the keys to the Beis Hamikdash, went onto its roof and said to Hashem, we are no longer worthy to have these keys. He then threw them up to Heaven. Some say they have never come back down. Others say that the form of a hand came out of Heaven and caught the keys. When the people of prominence saw that Heaven agreed with what Yehoyachin said (by accepting the keys), they went up to their roofs and jumped off to their deaths.

MISHNA – HALACHA GIMMEL

- There were 13 Shulchanos (tables) in the Mikdash. There were 8 tables made of marble in the butchering area, upon which the insides of the animals were washed. There were 2 tables on the west side of the Mizbe’ach’s ramp: one of marble, on which the pieces of the animals were placed when waiting to be brought up the ramp, and one of silver, upon which the keilim to be used that day were placed. There were another 2 tables in the Ulam: one of marble, upon which the Lechem Hapanim were placed on their way into the Beis Hamikdash, and the other made of gold, upon which the Lechem Hapanim were placed as they left the Beis Hamikdash (we only go higher in matters of kedusha, never lower). Finally, there was the golden Shulchan in the Beis Hamikdash upon which the Lechem Hapanim remained all week.

GEMARA

- A Braisa says that the Lechem Hapanim were placed on a silver table on their way into the Beis Hamikdash.
 - **R’ Yose in the name of R’ Shmuel bar Yitzchak** said, the Mishna doesn’t agree with that, because silver gets hot and would cause the Lechem Hapanim to get moldy.
 - **Q:** A Braisa says, the miracle of the Lechem Hapanim was that it remained warm all week, and never spoiled. Why would we be concerned that it would spoil at this point, when placed on the silver table? **R’ Yehoshua ben Levi** said, we may not rely on miracles.
 - **Q:** They asked **R’ I’la**, if there is no new Lechem Hapanim, may the Lechem Hapanim of the previous week be left on the Shulchan for a second week? **A:** He answered, the pasuk says that Lechem Hapanim must be “lefanai tamid” – constantly. We learn that it must be there even if it is passul.
 - A pasuk says that Shlomo made 10 Shulchanos and put them in the Beis Hamikdash: 5 on the right and 5 on the left. Now, it can’t mean that he put 5 on the left of the entranceway (which would be on the south side of the Beis Hamikdash), because the

Shulchan must be placed in the north. It means that he put 5 on the right side of Moshe's Shulchan, and 5 on its left side. Still, only Moshe's Shulchan had Lechem Hapanim placed on it. **R' Yose the son of R' Yehuda** says that Shlomo had Lechem Hapanim placed on each of the Shulchanos.