

BACKGROUND

The Gate of Nicanor – שַׁעַר נִקְנֹר: The Gate of Nicanor was well known, both for the beauty of its copper doors as well as for the miracles that occurred during its transport from Egypt. This gate, located at the main entrance to the courtyard, served many purposes, often involving cases when someone needed to be as close to the courtyard as possible without actually entering the Temple area (see *Nazir* 45a).

The thirteen gates in the Temple – שְׁלֹשָׁה עָשָׂר הַשְּׁעָרִים – שְׁבַמְקַדָּשׁ:

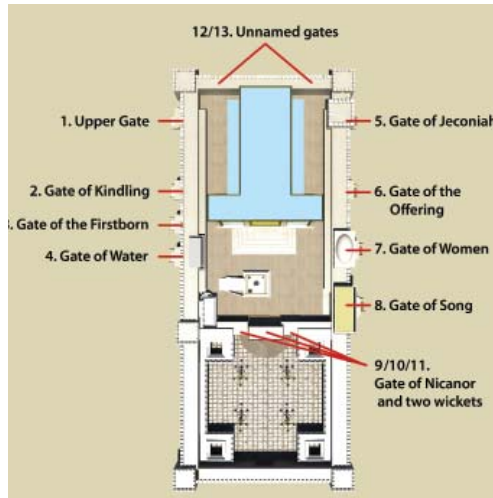


Diagram of the Temple showing the locations of the thirteen gates

LANGUAGE

Wickets [*pishpeshin*] – כְּשֵׁפֶשֶׁתִּין: This word exists in Syriac with the same meaning, a small door within a larger door. Some maintain that it is from the Greek ψήφος, *psēfos*, meaning pebble or small stone, such as those used in a mosaic. Just as one tile is set within the others in a mosaic, so too this door is set within the framework of the larger door.

HALAKHA

And the Gate of Nicanor had two wickets – וְשְׁנֵי כְּשֵׁפֶשֶׁתִּין הָיוּ לוֹ – There was a wicket on each side of the large gate which stood in the middle of the Sanctuary, one to the north and the other to the south. The one to the south was never used: “This gate shall be shut; it shall not be opened” (Ezekiel 44:2). The one to the north was used as an entrance to the Sanctuary, as follows: The priest who was appointed to open the doors to the Sanctuary entered this wicket and continued walking between the two walls until he reached an area that opened onto the courtyard on his left. He would then enter the Sanctuary and continue to the large gate and open it from the inside (see *Middot* 2:6; Rambam *Sefer Avoda*, *Hilkhot Beit HaBeHira* 4:6).

There were seven gates in the courtyard – שִׁבְעָה שְׁעָרִים הָיוּ – בְּעִירָה: There were seven gates to the courtyard. Three were on the northern side, close to the western end of the courtyard, and three were on the southern side, also close to the west. The seventh gate was in the east, opposite the center of the Holy of Holies (see *Middot* 1:4; Rambam *Sefer Avoda*, *Hilkhot Beit HaBeHira* 5:4).

שֶׁל נִסּוּךְ הַמִּים בְּחַג. רַבִּי אֶלְיָעָזָר בֶּן יַעֲקֹב אָמַר: בּוֹ הַמִּים מִפְּכִים וְעֵתִידִין לְהִיֹּת יוֹצְאִין מִתַּחַת מַפְתָּן הַבַּיִת.

לְעוֹמְתָן בְּצַפּוֹן סְמוּכִים בְּמַעְרָב: שַׁעַר יְכֹנְיָה, שַׁעַר הַקֶּרְבָּן, שַׁעַר הַנָּשִׁים, שַׁעַר הַשִּׁיר.

וְלָמָּה נִקְרָא שְׁמוֹ שַׁעַר יְכֹנְיָה – שָׁבוּ יִצְאֵי יְכֹנְיָה בְּגָלוֹתוֹ.

שְׁבַמְזוּרַח שַׁעַר נִקְנֹר, וְשְׁנֵי כְּשֵׁפֶשֶׁתִּין הָיוּ לוֹ אֶחָד מִיְּמֵינוֹ וְאֶחָד מִשְּׁמָאלוֹ, וְשְׁנַיִם בְּמַעְרָב וְלֹא הָיָה לָהֶן שֵׁם.

גַּמְ' מִתְּנִיתִין אַבָּא יוֹסֵה בֶן יוֹחָנָן הָיָא, דְּאָמַר בְּנִדְרֵי שְׁלֹשָׁה עָשָׂר שְׁעָרִים, בְּרַם בְּרַבְּנָן שְׁבַעַה שְׁעָרִים הָיוּ בְּעִירָה. עַל דְּעֵתִיחָהּ דְּרַבְּנָן הִיכָן הָיוּ הַשְּׁתַּחֲוּוֹת הַלְלוֹ?

of water for the water libation^N on the festival of *Sukkot*, as they would ceremoniously draw the water from the Pool of Siloam and bring it to the altar through this gate. Rabbi Eliezer ben Ya'akov says: There was a different reason for this name. It was called the Gate of Water because through it the water would trickle [*mefakim*],^N and in the future this water will increase and go out from under the threshold of the House.

Facing these gates were the ones in the north, listed in order from the one closest to the west: The Gate of Jeconiah; the Gate of the Offering, through which they would bring the offerings of the most sacred order, as these could be slaughtered only in the northern part of the courtyard; the Gate of Women, where women would enter the courtyard to place their hands on the heads of their offerings; and the Gate of Song, through which they would bring the musical instruments into the courtyard.

The mishna asks: And why was it called the Gate of Jeconiah? The reason is that through it Jeconiah went out to his exile.^N Before Jeconiah was exiled by Nebuchadnezzar to Babylon he came to take leave of the Temple, and he left through this gate.

The mishna resumes the list with the gates that are in the east: the Gate of Nicanor,^B which was named after Nicanor, who brought the doors of this gate from Egypt (see *Yoma* 38a). And the Gate of Nicanor had two wickets [*pishpeshin*],^{NLH} one on its right and one on its left. And there were two gates in the west that did not have a name, making a total of thirteen gates.

GEMARA The mishna taught that there were thirteen gates in the courtyard. The Gemara notes that the mishna is in accordance with the opinion of Abba Yosei ben Yoḥanan, who said in *Middot* 2:6 that the thirteen prostrations were performed opposite the thirteen gates.^B However, according to the opinion of the Rabbis, in *Middot* 1:4, there were only seven gates in the courtyard.^H Consequently, according to the opinion of the Rabbis, where were these thirteen prostrations^N performed, if there weren't a corresponding number of gates?

NOTES

The water libation – נִסּוּךְ הַמִּים: The mitzva to pour wine on the altar during the sacrifice of the offerings is stated explicitly in the Torah. In contrast, pouring of water is not mentioned in the Torah; rather, it is a *halakha* transmitted to Moses from Sinai that for the seven days of the festival of *Sukkot* a water libation accompanies the regular wine libation. The Gemara in tractate *Sukka* describes how the water was brought from the Pool of Siloam to the Temple and how the water libation was performed.

Trickle [*mefakim*] – מִפְּכִים: See Ezekiel 47:2: “And, behold, there trickled forth [*mefakim*] waters on the right side.” The Radak and Targum Yonatan on this verse translate this term as “go out.” In Rashi's commentary on that verse, in *Yoma* 78a, and in Rabbeinu Meshulam's commentary here, the following interpretation is provided: The etymology of the word *mefakim* is from the word *pakh*, a cruse. In other words, the water flow was the width of the opening of a cruse.

That through it Jeconiah went out to his exile – שָׁבוּ יִצְאֵי יְכֹנְיָה בְּגָלוֹתוֹ: As the Temple, including this gate, stood for over four hundred years prior to Jeconiah's exile, it would appear that the gate could not originally have been named for this

event. However, it is possible that when King Solomon built the Temple he saw by divine inspiration that Jeconiah would be exiled through this gate in a public manner. He therefore named the gate Jeconiah in reference to this future event (*Siftei Tzaddik* of Rabbi Pineḥas Menahem Elazar of Piltz).

And the Gate of Nicanor had two wickets – וְשְׁנֵי כְּשֵׁפֶשֶׁתִּין הָיוּ לוֹ: Some say that these two wickets were located within the doors of the gates themselves. They were used as entrances because they were easier to open than the larger gate. Others explain that these wickets opened on either side of the larger gate (Rambam's Commentary on the Mishna; *Me'iri*; Rosh).

Where were these prostrations – הִיכָן הָיוּ הַשְּׁתַּחֲוּוֹת הַלְלוֹ: The discussion in the Gemara assumes that there was no dispute with regard to the number of prostrations, as both the Rabbis and Abba Yosei ben Yoḥanan agreed that there were thirteen prostrations. The Gemara therefore inquires about the location of these prostrations, instead of suggesting that according to the Rabbis there were only seven prostrations (*Korban HaEida*).

The sons of the Hasmonean dynasty – בני חשמונאי – Despite the fact that the entire dynasty is referred to in our own sources as the Hasmonean house, the identity of the original member of the family bearing that name is not clear. One theory is that Hasmonean was the appellation of Shimon, the son of Matiyahu and brother of Judah Maccabee, whose descendants served as the Hasmonean kings for many generations.

Thread of the warp... thread of the woof – חוט של שתי... חוט של ערב: Even when the weaving was done evenly, and the threads of the warp, i.e., those set in the loom, were of the same type as the threads of the woof, there was still a certain difference between them, in accordance with their specific functions. The threads of the warp were usually both thinner and stronger than those of the woof.

NOTES

Even a large Liburnian ship could not pass through the current – אפילו לביורנין גדולה אינה יכולה לעבור בו – As large ships regularly traverse the sea even thousands of miles, clearly a ship could also traverse a river, even one that was wide and deep. The Gemara means that ships will be unable to cross the river due to the strength of the current (Maharsha on *Yoma* 77b).

כי ההיא דתנינן תמן: שלש עשרה פרוצות היו בו שפרצום מלכי יון וחרו וגדרום בני חשמונאי, וגזרו כנגדן שלש עשרה השתחוואות.

The Gemara answers that the prostrations correspond to that which we learned in a mishna there (see *Middot* 2:3): **There were thirteen breaches in the *soreg*, the lattice fence between the walls of the courtyard and the Temple Mount, that the kings of Greece breached.** They did this to allow foreigners to enter the courtyard and to demonstrate that this area was not reserved exclusively for priests. **And the sons of the Hasmonean dynasty^b returned and fenced in those breaches, and decreed that thirteen prostrations should be performed opposite them.** Anyone who encircled the courtyard and passed by one of the places where a breach had been sealed would prostrate in gratitude to God for removing Greek control and the decrees against the Jews of Eretz Yisrael.

כתוב 'והיה ביום ההוא יצאו מים חיים מירושלים וגו'. תני: מבית קדשי קדשים עד הפרוכת – בקרני סילי וכילי.

The Gemara expands upon the idea expressed by Rabbi Eliezer ben Ya'akov that in the future the water from the Gate of Water will increase and emerge from under the threshold of the House: It is written in a prophecy concerning the end of days: **“And it shall come to pass in that day, that living waters shall go out from Jerusalem: Half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be”** (Zechariah 14:8), and it was taught in a *baraita*: **From the house of the Holy of Holies to the curtain, the stream of water will be as thin as the antennae of *silai* and *khilai*, two types of snails.**

מן פרוכת עד מזבוח הזהב – בקרני חגבים. ממזבוח הזהב עד עזרות – כחוט של שתי, מן העזרות עד מפתן הבית – כחוט של ערב. מיפן ואילך כמפי הפך.

From the veil to the golden altar the stream of water will increase slightly until it is like the antennae of grasshoppers. From the place of the golden altar to the courtyards it will further increase to the thickness of a thread of the warp of a loom. From the courtyards to the threshold of the House the stream will widen to the size of a thread of the woof,^b which was thicker than the thread of the warp. From here onward the stream will reach the width of a stream of liquid poured from the mouth of a cruse.

כתוב 'והנה מים מפפים מן הכתף הימנית ביצאת האיש קדים וקו בידו וימד אלף באמה ויעבירני במים מי אפסים' – עד קרסולה. וימד אלף ויעבירני במים מי ברכים' – עד ברכיה.

The Gemara cites another *baraita* on this topic. It is written: **“And, behold, there trickled forth waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles”** (Ezekiel 47:2–3). This verse teaches that at a distance of a thousand cubits the height of the water was up to the ankles. The next verse states: **“Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees,”** which indicates that after an additional thousand cubits the water was up to the knees.

'וימד אלף ויעבירני מי מתנים' – עד מתנייא, מכאן ואילך וימד אלף נחל אשר לא אוכל לעבור' אפילו לביורנין גדולה אינה יכולה לעבור בו.

The verse continues: **“Again he measured a thousand, and caused me to pass through waters that were to the loins”** (Ezekiel 47:4), which teaches that after the next thousand cubits the height of the water rose until the loins. **From here onward the water continued to rise, until “he measured a thousand; and it was a river that I could not pass through”** (Ezekiel 47:5). After the last thousand cubits the water was so high that even a large Liburnian ship, a type of a warship, could not pass through the current.ⁿ

מאי טעמא – 'יצי אדיר לא יעברנו'. מפני מה – 'כי גאו המים מי שחו' מהו מי שחו – מלשוט. אמר רב חונה באתרין קרו לשייטא שחונא 'ופרש ידיו בקרבו כאשר פרש השוחה לשחות'.

What is the explanation of the verse: **“Neither shall gallant ship pass thereby”** (Isaiah 33:21). Why? **“For the waters were risen, waters to swim in [*mei sahu*], a river that could not be passed through”** (Ezekiel 47:5). What is the meaning of the phrase *mei sahu*? It means that the water flowed so fast and high it prevented one from swimming. Similarly, Rav Huna said to clarify the meaning of the word *sahu*: **In our locale they call swimming *sahona*, as in the verse: “And when he shall spread forth his hands in its midst, as he who swims spreads forth his hands to swim [*hasoheh lishot*]”** (Isaiah 25:11).

מהו 'לשחות'? אמר רבי יוסי בי רבי בון מין דמתמללין בעלמא.

The Gemara presents an alternate explanation for this verse. What is the meaning of **“waters to swim in [*sahu*]”**? Rabbi Yosei, son of Rabbi Bun, said: **Water that is discussed in the world.** The term *sahu* is associated with *siha*, which means discussion or conversation. The verse indicates that this river will be the topic of every discussion, due to its high waters and strong current.

Slopes [*ketafrisot*] – קַטְפְּרִיסוֹת: From the Greek καταφέρής, *kataferēs*, meaning inclined or going down.

כְּתִיב "בַּיּוֹם הַהוּא יִהְיֶה מְקוֹר נִפְתָּח לְבַיִת דָּוִד וְלִישְׁבֵי יְרוּשָׁלַם לְחֻטְאֹת וְלַנְדָּה".

רַבִּי שְׁמוּאֵל בַּר נַחֲמָן בְּשֵׁם רַבִּי יוֹנָתָן: מִבַּיִת דָּוִד וְעַד יוֹשְׁבֵי יְרוּשָׁלַם – כְּשָׂרִים לְנִדָּה וְלְחֻטְאֹת, מִכָּאן וְאֵילָךְ מִי תַעֲרוּבוֹת הֵם, כְּשָׂרִים לְנִדָּה וּפְסוּלִים לְמֵי חֻטְאֹת.

אָמַר רַבִּי אֶלְעָזָר: מִבַּיִת דָּוִד וְעַד יוֹשְׁבֵי יְרוּשָׁלַם כְּשָׂרִים לְנִדָּה וְלְחֻטְאֹת, מִכָּאן וְאֵילָךְ – מִי קַטְפְּרִיסוֹת הֵן, פְּסוּלִין לְנִדָּה וְלְחֻטְאֹת.

כְּתִיב "וַיֹּאמֶר אֵלֵי הַמַּיִם הָאֵלֶּה יּוֹצְאִים אֶל הַגְּלִילָה הַקְּדֻמוֹנָה" – זֶה יָם שֶׁל סַמְכּוּ, "וַיֵּרְדוּ אֶל הָעֲרָבָה" – זֶה יָם שֶׁל טַבְּרִיא.

"וּבְאוּ הַיָּמָה" – זֶה יָם הַמְּלַח, "אֶל הַיָּמָה הַמוֹצְאִים" – זֶה הַיָּם הַגָּדוֹל, וְלָמָּה נִקְרָא שְׁמוֹ "מוֹצְאִים" – כִּנְגַד שְׁתֵּי פְעָמִים שִׁצְאָ, אַחַד בְּדוֹר אֶנּוֹשׁ וְאַחַד בְּדוֹר הַפְּלִגָּה.

The Gemara continues to discuss this river. It is written: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for purification and for sprinkling" (Zechariah 13:1). This river will be used for the purification of the house of David and the inhabitants of Jerusalem. The Gemara asks: Since this river can serve to purify any member of the Jewish people, why did the verse single out the house of David and the inhabitants of Jerusalem?

The Gemara answers: The verse is not listing those who are fit to be purified by this river. Rather, it is delineating the various parts of this river that serve different functions. As Rabbi Shmuel bar Nahman explained in the name of Rabbi Yonatan: From the dwelling place of the house of David until the residences of the inhabitants of Jerusalem, the water in this river is considered running spring water, which is fit for the purpose of purifying a menstruating woman, as well as for use in the waters of purification, i.e., spring water that was mixed with the ashes of the Red Heifer. From here onward it is considered combined water, a mixture of spring and rain water, which is fit for the purification of a menstruating woman but unfit for the waters of purification.⁴

The Gemara presents an alternate explanation of the verse. Rabbi Elazar said: From the palace of the house of David until the residences of the inhabitants of Jerusalem, the water is fit for the purification of a menstruating woman as well as for the waters of purification. From here onward, it is considered water running down slopes [*ketafrisot*],⁴ and is unfit⁴ both for the purification of a menstruating woman and for the waters of purification.

In Ezekiel's prophecy concerning this river, it is further written: "Then he said to me: These waters issue forth toward the eastern region, and shall go down into the Arabah; and when they shall enter into the sea, into the sea of the putrid waters, the waters shall be healed" (Ezekiel 47:8). This eastern region mentioned in this verse is the Sea of Samkhu, which is the modern Hula Lake in the northern Galilee. "And shall go down into the Arabah," this phrase refers to the Sea of Tiberias, i.e., the Sea of Galilee.

"And when they shall enter into the sea," this is the Dead Sea. "Into the sea of the putrid waters [*mutza'im*]," this is the Great Sea, the Mediterranean Sea. And why was it called *mutza'im*, which literally means taken out? This corresponds to the two occasions that the sea went out and overran the dry land, once in the Generation of Enosh, when idolatry proliferated, and once in the Generation of the Dispersion, i.e., that of the Tower of Babel.

HALAKHA

But unfit for the waters of purification – וּפְסוּלִים לְמֵי חֻטְאֹת: A mixture of water that includes water not drawn from a spring is unfit for sanctifying the ashes of the Red Heifer. The water of marshes, the water of the Jordan River, and the water of the Yarmouk River are all mixed waters and consequently unfit for this purpose (see *Para* 8:10; Rambam *Sefer Tahara, Hilkhhot Para Aduma* 6:13).

Water running down slopes is unfit – מִי קַטְפְּרִיסוֹת הֵן פְּסוּלִין: Rainwater that runs down a slope may be used for immersion only once it collects in one place, even if the entire flow contains the requisite forty *se'a* of water. This ruling is in accordance with the opinion of Beit Hillel (*Mikvaot* 5:6; Rambam *Sefer Tahara, Hilkhhot Mikvaot* 9:16).

Calabria – קַלְבְּרִיָּא: A geographic region in southern Italy, north of Sicily. A mostly mountainous area, Calabria's rocky beaches serve as a kind of natural sea barrier that blocks the currents coming from the Atlantic Ocean in the west. This accounts for the Gemara's statement that the sea, i.e., the Atlantic, broke into the Mediterranean basin and initially reached Calabria.



Beach on the western coast of Calabria

Akko – עֵכוֹ: Although this ancient and significant port city is included in the boundaries of Eretz Yisrael as described in the Torah, it was never actually conquered by the Jewish people and remained under the jurisdiction of the rulers of Sidon. Even during the Second Temple period, when the Hasmonean dynasty was at its zenith, Akko remained under foreign control.

Since it was not under Jewish control, Akko was not consecrated as part of Eretz Yisrael for the purposes of the mitzvot that are dependent on the Land. The outskirts of the city were under Jewish control and thus were considered consecrated by the Jews returning from the Babylonian exile. The Jerusalem Talmud provides highly specific demarcations of which areas form part of Eretz Yisrael. Despite its unconsecrated status, there were periods in which Akko contained a significant Jewish community that produced many illustrious Sages.



Akko beach

רַבִּי לְעֹזֵר בְּשֵׁם רַבִּי חֲנִינָה: בְּרֵאשׁוֹנָה יֵצֵא עַד קַלְבְּרִיָּא וּבְשֵׁנִיָּה יֵצֵא עַד כִּיפִי בְּרַבְרִיָּא, רַבִּי אַחָא בְּשֵׁם רַבִּי חֲנִינָה: בְּרֵאשׁוֹנָה יֵצֵא עַד כִּיפִי בְּרַבְרִיָּא, וּבְשֵׁנִיָּה יֵצֵא עַד עֲבוּ וְעַד יַפּוֹ.

Until where did the sea overrun the dry land? **Rabbi Elazar said in the name of Rabbi Ḥanina: In the first instance, the Generation of Enosh, it went out until Calabria,⁸ in southern Italy, and in the second instance, the Generation of Dispersion, it went out until the rocks of Barbary⁸ in North Africa. Rabbi Aḥa said in the name of Rabbi Ḥanina: In the first instance the sea went out until the rocks of Barbary, and in the second instance it went out until Akko⁸ and until Jaffa.**

”עַד פֹּה תֵבֵא וְלֹא תוֹסִיף” – עַד עֲבוּ תֵבֵא וְלֹא תוֹסִיף. ”וּפֹה יֵשִׁית בְּגֵאוֹן גְּלוּיְךָ” – עַד יַפּוֹ אֲשִׁית גֵּאוֹן גְּלוּיְךָ.

The Gemara adds that there is support for this claim from the verse: **“Thus far [ad po] you shall come, but no further, and here your proud waves shall be stayed”** (Job 38:11). The phrase *ad po* is similar in meaning to *ad ko*, which alludes to the city of Akko. The verse is saying that **until Akko you shall come, but no further.** Likewise, in the last part of the verse: **“And here [ufo] your proud waves shall be stayed,”** the similarity between the words *ufo* and *Yafo*, Jaffa, hints that **until Jaffa your proud waves shall be stayed.**

נִחָא, יַמָּא רַבָּא וַיִּמָּא דְּמִלְחָא – בְּשִׁבְלֵי לְמִיתְקוּן. יַמָּא דְּטַבְרִיָּא יַמָּא דְּסַמְכּוּ –

The Gemara stated above that the waters of the river that emerge from the Temple Mount will reach four seas: The Sea of Samkhu, the Sea of Tiberias, the Dead Sea, and the Mediterranean Sea. The Gemara asks: **It works out well that the river will reach the Great Sea, i.e., the Mediterranean Sea, and the Dead Sea, in order to sweeten them, and render them drinkable, as they contain saltwater. However, with regard to the Sea of Tiberias, and the Sea of Samkhu, whose water is already sweet, for what purpose will this river reach them?**

BACKGROUND

Barbary – בְּרַבְרִיָּא: From the Greek βαρβαρία, *barbaria*, meaning foreign place. Those who didn't speak Greek were called barbarians by the Greeks because their language sounded to unaccustomed ears as if they were saying *barbarbar*. The Greeks referred to the Romans as barbarians, and ironically the Romans took up the same practice and called whoever was not Roman a barbarian. Consequently the term barbarian has come to refer to uncultured people in general. The natives of the North African coast were thus called barbarians and the area became known as the Barbary Coast. This name has been preserved through the generations in various languages with only slight changes, and is now associated with the local North African tribes, the Berbers.



Jebel Musa, the rocky mountain in Morocco, on the southern side of the Strait of Gibraltar



Above: Rock of Gibraltar on the northern side of the strait



Left: Strait of Gibraltar and the Barbary Coast, as seen from space. Africa is below and Europe is above.

Sidon – צִיִּדוֹן: Sidon, which is referred to in other sources as Beit Tzayda, or Bethsaida, was a village on the northern side of the Sea of Galilee, adjacent to the estuary of the Jordan River. The Sages of Tiberias would occasionally meet there to issue various halakhic rulings.



Remains of the entrance to Beit Tzayda

לְרַבּוֹת דְּגָתָם, דְּכָתִיב בִּיה "לְמִינֵהּ תִּהְיֶה דְּגָתָם" – לְמִינֵי מִינִים תִּהְיֶה דְּגָתָם. תִּנְי, אָמַר רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל: מַעֲשֵׂה שְׁהִלְכָתִי לְצִיִּדוֹן וְהִבִּיאוּ לִפְנֵי וִיתֵר מִשְׁלֹשׁ מֵאוֹת מִינֵי דְּגָיִם בְּתַמְחוּי אֶחָד.

"וְנִרְפְּאוּ הַמַּיִם" בְּצִאֲתָיו וְגִבְּאֵיו וְלֹא יִרְפְּאוּ לְמַלְח נִתְנָנוּ, כְּתִיב "וְנִרְפְּאוּ הַמַּיִם" וְאֵת אֲמַרְתָּ וְלֹא יִרְפְּאוּ הַמַּיִם? מְקוֹם הוּא וְשֵׁמוֹ "וְלֹא יִרְפְּאוּ".

כְּתִיב "וְעַל הַנַּחַל יִעֲלֶה עַל שְׁפָתוֹ מִזֶּה וּמִזֶּה כָּל עֵץ מֵאֵכֶל לֹא יִבּוֹל עָלָיו וְלֹא יִתֵּם פְּרִיו לְחֹדֶשׁוֹ יִבְכֹּר".

תִּנְי: אָמַר רַבִּי יְהוּדָה: לְפִי שְׁבַע עוֹלָם הָיָה תְּבוּאָה עוֹשֶׂה לְשָׁשָׁה חֳדָשִׁים וְאֵילָן עוֹשֶׂה לְשָׁנִים עֶשְׂרֵי חוֹדֶשׁ, אָבֵל לְעֵתִיד לְבֹא הַתְּבוּאָה עוֹשֶׂה לְחֹדֶשׁ אֶחָד וְאֵילָן עוֹשֶׂה לְשָׁנֵי חֳדָשִׁים.

מֵאֵי טַעְמָא – "לְחֹדֶשׁוֹ יִבְכֹּר".

אָמַר רַבִּי יוֹסֵי: לְפִי שְׁבַע עוֹלָם הָיָה הַתְּבוּאָה עוֹשֶׂה לְשָׁשָׁה חֳדָשִׁים וְאֵילָן עוֹשֶׂה לְשָׁנִים עֶשְׂרֵי חוֹדֶשׁ, אָבֵל לְעֵתִיד לְבֹא הַתְּבוּאָה עוֹשֶׂה לְחֹמֶשֶׁת עֶשְׂרֵי יוֹם וְאֵילָן עוֹשֶׂה לְחֹדֶשׁ אֶחָד. שְׁכֵן מְצִינוּ שֶׁעָשְׂתָ הַתְּבוּאָה בְּיָמֵי יוֹאֵל לְחֹמֶשֶׁת עֶשְׂרֵי יוֹם וְקָרַב מִמֶּנָּה הָעוֹמֵר.

מֵאֵי טַעְמָא "וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַּה' אֱלֹהֵיכֶם כִּי נָתַן לָכֶם אֵת הַמּוֹרָה לְעֵדְקָה וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן".

וּמָה מְקַיֵּים רַבִּי יוֹסֵי "לְחֹדֶשׁוֹ יִבְכֹּר" – בְּכָל חוֹדֶשׁ וְחוֹדֶשׁ יִהְיֶה מְבַכֵּר.

The Gemara responds that when the water of this river reaches these seas, their waters will be blessed by an increase in the number of their fish, as it is written with regard to this river: "Their fish shall be after their kinds" (Ezekiel 47:10). This verse teaches that their fish will be of multiple kinds, great in number and variety. It was likewise taught in a *baraita* that Rabban Shimon ben Gamliel said: There was an incident in which I went to Sidon,⁸ north of the Sea of Galilee, and they brought before me more than three hundred kinds of fish in one pot.

The Gemara continues to interpret the verses in Ezekiel: "And the waters shall be healed... But its miry places and its marshes shall not be healed; they shall be given for salt" (Ezekiel 47:8–11). The Gemara points out an apparent contradiction: It is written: "And the waters shall be healed," and yet you say that the waters shall not be healed? The Gemara responds that it is a place called Velo Yerafu, which means: They will not be healed. This verse is detailing the locations where the waters will heal, namely the miry places, the marshes, and a place called Velo Yerafu.

It is further written there: "And by the river upon its bank, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall its fruit fail; it shall bring forth new fruit every month, because its waters issue out of the Temple; and its fruit shall be for food, and its leaf for healing" (Ezekiel 47:12). What is the meaning of the phrase "it shall bring forth new fruit every month"?

It was taught in a *baraita* that Rabbi Yehuda said: The meaning of the verse is that in this world, grain produces a crop six months after it is planted, and a tree produces fruit twelve months after its fruit is harvested. However, in the future, grain will produce crops in one month, and a tree will produce fruit in two months.

What is the explanation of the words in the verse: "It shall bring forth new fruit every month [*hodashav*]?" The term *hodashav*, which incorporates the plural of the word month, indicates that the fruit will grow in two months. As the time required for grain to ripen is half the time of that of fruit, grain will ripen in a single month.

This Gemara presents a dissenting opinion. Rabbi Yosei said: The meaning of the verse is that in this world grain produces a crop six months after it is planted, while a tree produces fruit twelve months after its fruit is harvested. However, in the future, grain will produce crops in fifteen days, and a tree will produce fruit in one month, as we found that grain produced a crop in the days of Joel that ripened in fifteen days, and the *omer* offering was brought from that grain on the sixteenth of Nisan. In that year they brought the *omer* offering from grain fifteen days after it was sown.

What is the explanation of the verse: "Be glad then, you children of Zion, and rejoice in the Lord your God; for He gives you the first rain in just measure, and He causes the rain to come down for you, the first rain and the latter rain, at the first" (Joel 2:23)? The Sages explain that there was a severe drought that year, and the first rains fell only on the first of Nisan (see *Ta'anit* 5a). The prophet commanded the people to plant their fields, and they found sufficient seeds to sow the fields. The second rains fell on the fifth of Nisan, and miraculously the grain ripened so quickly that they were able to bring the *omer* offering from that grain on the sixteenth of the month. In the future the grain will ripen as quickly as it did then.

The Gemara asks: And how does Rabbi Yosei establish the meaning of the verse: "It shall bring forth new fruit every month," which apparently indicates that fruit will grow in two months? He explains that the verse means that each and every month the tree will bring forth fruit.

Antioch – אַנטוֹכְיָא: This was one of the most important cities in the ancient Middle East. Seleucus I established it and named for his father, Antiochus, in approximately 300 BCE. The city was located on the eastern side of the Orontes River, in the shadow of the Taurus Mountains to the northwest, approximately 25 km from the Mediterranean Sea. Situated at a major crossroads, Antioch was a key trade center for hundreds of years. The ruins of ancient Antioch can be found near modern Antakya, in the Hatay province of Turkey.

Antioch was a significant Jewish center from the time of its founding and throughout the Roman and Byzantine periods. The Jews there maintained contact with the Jewish community and leaders in Eretz Yisrael.



Map showing location of Antioch

וְעֵלְהוּ לְתֵרוּפָה׃ רַבִּי יוֹחָנָן אָמַר: תֵּרוּפָהּ, מִצִּיץ עָלֶיהָ וְתֵרַף מִזֹּנָהּ.

The aforementioned verse states: “**And its leaf for healing [terufa]**” (Ezekiel 47:12). The Sages dispute the meaning of this phrase. **Rabbi Yohanan said:** The word *terufa* with a *tav* is similar to *terufa* with a *tet*, which means food. Therefore the verse means: **For its food he sucks the leaves of the tree that grows on the banks of that river, and ingests their sustenance, as the leaves of this tree nourish as much as its fruit.**

רַב וְשְׂמוּאֵל חָד אָמַר: לְהִתִּיר פֶּה שְׁלֵמֵעַל, וְחָד אָמַר: לְהִתִּיר פֶּה שְׁלֵמֵטָן. רַבִּי חֲנִינְיָה וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, חָד אָמַר: לְהִתִּיר פֶּה עֲקוּרוֹת, וְחָד אָמַר: לְהִתִּיר פֶּה אֲלֵמִים.

Rav and Shmuel both interpreted *terufa* as an allusion to *lehatir pe*, to release the mouth, but differed over the exact meaning. **One said it means to release the upper mouth, i.e., to open the mouth of a mute person, such that he will be able to speak if he eats from the fruit of this tree.** And the other **one said it means to release the lower mouth, a reference to the womb; a barren woman who eats from this tree will be able to conceive.** **Rabbi Hanina and Rabbi Yehoshua ben Levi disagree in a similar manner. One said the verse means to release the mouth of infertility, and the other one said it means to open the mouth of the mute.**

”וּלְעֵמֶתָן בְּצַפּוֹן” וכו'. אֵת מוֹצֵא בְשָׁעָה שְׁעָלָה נְבוּכַדְנֶצַּר לְכָאן בָּא וַיֵּשֶׁב לוֹ בְּדוֹפְנֵי שַׁל אַנְטוֹכְיָא, וַיֵּצֵא סַנְהֶדְרִין גְּדוֹלָה לְקִרְאָתוֹ, וְאָמַרְהָ לֹ: הֲגִיעַ זְמַן הַבֵּית הַזֶּה לִּיחְרָב? אָמַר לָהֶן: אוֹתוֹ שְׁהַמְלַכְתִּי עֲלֵיכֶם תִּנְהוּהוּ לִי וְאֵי הוֹלֵךְ.

In its list of the gates in the Temple, the mishna stated: **Facing the gates in the south were additional gates in the north, etc.** One of the gates in the north was the Gate of Jeconiah, through which this king departed for exile. The Gemara relates that **you find at the time that Nebuchadnezzar ascended to Eretz Yisrael to remove Jeconiah, Jehoiachin, from his throne, three months after he had crowned him instead of his father Jehoiakim. He came and settled in Dofnei of Antioch,**^b where he set up his camp. **And the Great Sanhedrin came out to greet him and said to him: Has the time come for this House to be destroyed? Is that the purpose for which you have arrived? He said to them: The king that I crowned to rule over you, give him to me as a captive and I will go.**

בָּאוּ וְאָמְרוּ לִיהוֹיָכִין מֶלֶךְ יְהוּדָה: נְבוּכַדְנֶצַּר בְּעֵי לָךְ. כִּיִּן שְׁשִׁמַּע מִהֶן כִּךְ נָטַל מִפְתָּחוֹת שַׁל בֵּית הַמִּקְדָּשׁ עָלָה לָגֹו שַׁל הֵיכַל, אָמַר לָפָנָיו: רַבּוֹנוּ שַׁל עוֹלָם, לְשַׁעֲבֵר הֵיינו נְאֻמִּים לָךְ וְהֵיי מִפְתָּחוֹתֶיךָ מְסוּרִין לָנוּ, עֲבָשׂוּ שְׂאִין אָנוּ נְאֻמִּים – הֵרִי מִפְתָּחוֹתֶיךָ מְסוּרִין לָךְ. תֵּרִין אַמּוֹרָאִין, חָד אָמַר: יִרְקָן וְעוֹד לֹא יֵרֵדוּ, וְחָד אָמַר: בְּאֵה כְּמִין יָד וְנָטְלָתָן מִיָּדוֹ. כִּיִּן שְׂרָאוּ כָל

They came and said to Jehoiachin, king of Judea: **Nebuchadnezzar requires that you be taken into captivity to Babylon. When he heard this from them, he took the keys of the Temple and ascended to the roof of the Sanctuary and said before Him: Master of the Universe, in the past we were faithful to You and Your keys were handed over to us. Now that we are not faithful, Your keys are handed over to You.** **Two amora'im dispute what happened next: One said that Jehoiachin took the keys and threw them up to the heavens and they have not yet descended from there. And one said that the likeness of a hand came and took them from his hand. When all**

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חֲזוּרֵי יְהוּדָה בָּן – עָלּוּ לְרֹאשׁ גַּגּוֹתֵיהֶן וְנִפְלּוּ וַיָּמָתוּ. הֲדָא הוּא דְכָתִיב ”מִשָּׂא גִיא חֲזוּיוֹן מִה לָךְ אֵיפּוֹא כִּי עָלִית בּוֹלֵךְ לַגִּגּוֹת. תִּשְׁוֹאוֹת מִלְּאָה עֵיר הוֹמְיָה וְגו'.”

the nobles of [horei]^l Judea saw what had occurred, they went up to the top of their roofs and fell and died. This is as it is written: “**The burden concerning the Valley of Vision.ⁿ What ails you now, that you have wholly gone up to the housetops, you that are full of uproar, a tumultuous city, a joyous town? Your slain are not slain with the sword, nor dead in battle**” (Isaiah 22:1–2). Isaiah prophesies about Jerusalem, the Valley of Vision, which will be conquered by Nebuchadnezzar, crying: **What ails you, Jerusalem, that your nobles will go up to the rooftops and fall to their deaths? Your dead will not be slain with the sword or in battle; they will die by falling from the rooftops.**

LANGUAGE

Nobles of [horei] – חוּרֵי: The word *horim* means dignitaries, nobles, ministers, and deputies. See Nehemiah 13:7; 1 Kings 21:8 and the Radak on that verse; see also Isaiah 34:12, where *horim* is the parallel term for ministers. It is also possible that *horim* is a term for freemen who were exempt from royal taxes.

NOTES

The Valley of Vision – גִּיא חֲזוּיוֹן: Jerusalem is known as the Valley of Vision because all eyes look toward it (Rashi, *Ta'anit* 29a). However, in his commentary on Isaiah 22:1, Rashi writes that Jerusalem is known by this name because most prophetic visions mention Jerusalem.

Eight tables – שמונה שלחנות: There were eight marble tables in the Temple slaughtering area upon which the pieces of meat from the offerings were placed. The priests would wash the meat on these tables before eating it (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 5:13).

And two on the western side of the ramp – ושנים במערב הקבש: There were two tables on the western side of the altar: One of marble, upon which the priests placed the limbs of the offerings, and one of silver, where they placed the sacred vessels (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 2:15).

And two in the Entrance Hall on the inside – ושנים באולם מבפנים: There were two tables on the inside of the Entrance Hall, near the entrance to the Temple. One was made of marble, upon which the shewbread was placed when it was brought into the Sanctuary. The other was made of gold, for the shewbread on its exit from the golden table in the Sanctuary. This is due to the principle that in matters of sanctity one elevates to a higher level rather than downgrades to a lower one (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 3:16).

BACKGROUND

The slaughtering area – בית המטבחים:



(1) Slaughtering area
(2) Tables and columns

הלכה ג מתני שלשה עשר שלחנות היו במקדש. שמונה של שייש בבית המטבחים, שעליהן מדיחין את הקרבנים.

ושנים במערב הקבש, אחד של שייש ואחד של כסף. על של שייש נותנין את האברים, ועל של כסף כלי שרת.

ושנים באולם מבפנים על פתח הבית, אחד של שייש ואחד של זהב. על של שייש נותנין לחם הפנים בכניסתו, ועל של זהב ביציאתו.

שמעלין בקודש ולא מורידין.

אחד של זהב מבפנים שעליו לחם הפנים תמיד.

גמ' תני: על של כסף. רבי יוסי בשם רבי שמואל בר רב יצחק רבי חנניה מטיי בה בשם רבי יוחנן: לית כאן של כסף מפני שהוא מרתית.

לא כן תני: זה אחד מן הנסים שנעשו בבית המקדש, שכשם שהיו מנחין אותו חום כך היו מוציאין אותו חום, שנאמר "לשים לחם חם ביום הלקחו".

HALAKHA 3 • MISHNA This mishna details the exact location and purpose of the thirteen tables in the Temple. There were thirteen tables in the Temple. Eight^H of them were made of marble and were located in the slaughtering area,^B north of the altar, where the priests would slaughter the offerings of the most sacred order. Upon these tables they would wash the innards of the offerings, as the marble was cool and preserved the freshness of the meat.

And there were two more tables on the western side of the ramp,^H south of the altar, one of marble and one of silver. On the table of marble they would place the limbs before they were sacrificed, and from there the priests would bring them up to the altar. On the table made of silver they would place the ninety-three sacred vessels^N brought out from the Chamber of Vessels each morning for the services of that day.

And there were two tables in the Entrance Hall to the Sanctuary, on the inside^H of the Entrance Hall, near the opening to the Temple, one of marble and one of gold. On the table of marble they would put the shewbread before its entrance to the Sanctuary after it was baked on the eve of Shabbat. And they would place the old shewbread on the table of gold upon its exit from the Sanctuary, to be divided among the priests.

The reason the shewbread was placed on a marble table before being brought into the Sanctuary and on a golden one upon when removed from there is that one elevates to a higher level in matters of sanctity and one does not downgrade. Since it had been placed on the golden Shewbread table all week inside the Sanctuary, upon its removal it could not be derogated to a marble table and so was placed on a different golden table in the Entrance Hall.

Finally, there was one table of gold inside the Sanctuary, i.e. the Shewbread table, upon which the shewbread was placed always.

GEMARA The mishna stated that the shewbread was placed on a marble table when it was brought into the Sanctuary. The Gemara cites a different opinion: As it was taught in a *baraita*: When the shewbread was brought into the sanctuary it was placed on a table of silver.^N In accordance with the opinion stated in the mishna, that the bread was placed on a marble table, Rabbi Yosei said in the name of Rabbi Shmuel bar Rav Yitzhak, who said that Rabbi Hananya cites this tradition in the name of Rabbi Yoḥanan: There was no table of silver here, as it boils, i.e., it heats articles placed upon it, which could cause the shewbread to grow moldy.

The Gemara raises a difficulty: Wasn't it taught in a *baraita* as follows: This was one of the miracles that were performed in the Temple, that just as they would place the shewbread hot as it came out of the oven, so too they would remove it hot, as it is stated: "To put hot bread in the day when it was taken away" (1 Samuel 21:7). When they removed the shewbread after seven days on the golden table, it was as hot as it was when they originally placed it there. Why, then, were they concerned about placing the shewbread on a silver table, if it would remain warm in any event?

NOTES

On the table of silver they would place sacred vessels – על של כסף כלי שרת: The early commentaries explain that this refers to the ninety-three sacred vessels that were taken out at the start of the day for the services of the day (Rosh, *Tamid* 31b). The later commentaries note that it is unclear how all ninety-three vessels could fit on a single table. They further question the very placement of the vessels on this table, as this is not the appropriate place for them. Rather, they belong at the entrance to the courtyard, so that they are available for all of the services of the offerings. These commentaries therefore explain that

that those vessels were placed in a vestibule, while the silver table served to hold the vessels that the priests used for the services on the altar, e.g., the burning of the incense or the pouring of the libations. If the priest needed to rest during these services, he would place the vessels on this table. Some suggest that the priest would also mix the meal offerings on this table (*Hiddushim UBuirim*).

It was taught, on a table of silver – תני על של כסף: The priests would transfer the shewbread from this silver table to the golden table, in accordance with the principle that in

matters of sanctity one elevates to a higher level rather than downgrades to a lower one. The opinion of this *tanna* that they would use a silver table is based upon the principle that there is no poverty in a place of wealth. In other words, the Temple is the glory of Israel, and the community is responsible for providing its needs. Since the community is not a pauper, it is unbecoming to the Temple to treat it frugally. Therefore, all the requirements of the Temple were provided generously and with splendor, including this table. Consequently, the table was made of silver, not marble.

If there was no new bread, what is the *halakha* with regard to leaving it until the next Shabbat – לא היה שם? לַחֵם מִהוּ לְהֵנִיחוּ לְשֵׁבֶת הַבָּאָה: If the shewbread, along with the bowls of frankincense, is left on the golden table for a few weeks and not exchanged for new ones, no prohibition has been violated (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 5:13).

NOTES

What is the *halakha* with regard to leaving it until the next Shabbat...even if it is disqualified – מהו להניחו? לַשֵּׁבֶת הַבָּאָה...אֲפִילוּ פָסוּל: Some commentaries explain that if there is no new shewbread available for the new week, the shewbread from the previous week is left on the table until the next Shabbat. According to this explanation, the phrase: Even if it is disqualified, is imprecise, as leaving the shewbread on the table does not disqualify it. If this were the case and the shewbread were actually disqualified, there would be no point in leaving it on the table, as the mitzva of the shewbread could not be fulfilled in this manner. Rather, the phrase means: Even if it could be rendered disqualified, by removing it from the table and leaving it on the floor until nightfall, as long as it has not been removed from the table it can remain there until new bread is brought (*Talmid HaRashbashi*; *Har Efrayim*; see also Rabbeinu Meshulam, and Rash Sirilio in his second explanation).

Others claim that the Gemara's description of the shewbread as disqualified should be taken at face value. Since shewbread is fit for one week from when it is first placed on the table, as soon as this time has passed, the bread is rendered disqualified. Therefore, when it is removed from the table the following week it must be taken out and burned, as is the case for all disqualified offerings. However, if there is no new shewbread available, it is best to keep the old bread on the table, as this fulfills the mitzva of ensuring that there is bread continuously present on the shewbread table. The requirement that there always be bread on the shewbread table can be fulfilled even with disqualified bread (*Korban HaEida* in his second explanation; Mahara Fulda).

Solomon built ten tables – עֲשֶׂה שְׁלֹחֲנוֹת עֲשֶׂה שְׁלֹמֹה: Despite the indication in the mishna that there was only one table in the Temple for the shewbread, the commentaries explain that this *baraita* does not contradict the mishna. The reason is that the mishna counts only those tables that were present in the Second Temple, where there was only one shewbread table, as in the Tabernacle.

Some commentaries have found this explanation difficult in light of the Gemara in *Yoma* 51b, which indicates that even in the Second Temple there were ten additional tables, as explained by Tosafot there (see Rashi). The anonymous commentary in tractate *Tamid* resolves this difficulty by explaining that the *tanna* of the mishna counts only the table upon which the shewbread was actually placed, not the other tables. According to this opinion, the other nine tables in the Temple were for show and were never used, in accordance with the statement of the first *tanna* in the *baraita* here.

רבי יהושע בן לוי אמר: אין מוכיזין מעשה נסים.

The Gemara answers that Rabbi Yehoshua ben Levi said: One does not mention miraculous events. Despite the fact that miracles occur, one should not rely on them, but rather act according to the laws of nature. Therefore the priests did not place the bread on a silver table that could have spoiled the shewbread through natural causes.

בעון קומי רבי אילא: לא היה שם לַחֵם מִהוּ לְהֵנִיחוּ לְשֵׁבֶת הַבָּאָה? אָמַר לוֹן: כְּתִיב וְנִתְּתָה עַל הַשֹּׁלְחָן לַחֵם פָּנִים לְפָנֵי תַמִּיד – לַחֵם פָּנִים אֲפִילוּ פָסוּל.

They raised a dilemma before Rabbi Ila: If one week there was no new bread to replace the old bread on the shewbread table, what is the *halakha* with regard to leaving the old shewbread until the next Shabbat? On the one hand, as the time has arrived for the bread to be removed and divided among the priests, if it remains after this time it could be considered *notar*, left over, and disqualified by remaining overnight. On the other hand, as there is no new bread to replace it, perhaps this bread would still be considered the shewbread of the table and would not be disqualified until new bread would be brought. Rabbi Ila said to them that it is written: “And you shall set upon the table shewbread before Me always” (Exodus 25:30). There should always be shewbread on the table, even if it is disqualified.^N

עֲשֶׂה שְׁלֹחֲנוֹת עֲשֶׂה שְׁלֹמֹה, דְּכַתִּיב וַיַּעַשׂ שְׁלֹחֲנוֹת עֲשֶׂה וַיִּנַּח בְּהֵיכַל חֲמִשָּׁה מִיְמִין וְחֲמִשָּׁה מִשְּׂמָאל.

The Gemara cites a *baraita* that discusses the shewbread table: Solomon built ten tables^N for the Temple, modeled after the shewbread table. As it is written: “He made also ten tables, and placed them in the Temple, five on the right side and five on the left” (II Chronicles 4:8).

אין תימר חמשה בדרום וחמשה בצפון – והלא אין השלחן בשר אלא בצפון, שנאמר ואת השלחן תתן על צלע צפון, מה תלמוד לומר “חמשה מימין וחמשה משמאל” אלא, חמשה מימין שלחנו של משה וחמשה משמאלו.

The Gemara asks: If you say that right and left refer to the sides of the entrance to the Sanctuary, which means that Solomon set up five tables in the southern side of the Sanctuary to the left of its entrance, and five in the northern side of the Sanctuary to the right, this is difficult. The Gemara explains the difficulty: Isn't the table fit only if it is in the northern part of the Sanctuary, as it is stated: “And you shall put the table on the north side” (Exodus 26:35)? If so, what is the meaning when the verse states: “Five on the right side and five on the left”? Rather, it must mean that the table prepared by Moses was positioned in the proper place in the Sanctuary, and five of the tables made by Solomon were placed to the right of the table of Moses, and five to its left.

אף על פי כן לא היה מסדר אלא בשל משה בלבד, שנאמר “את השלחן אשר עליו לחם הפנים, רבי יוסי בי רבי יהודה אומר: על כולן היה מסדר, שנאמר “את השלחנות ועליהם לחם הפנים”.

Even so, despite the fact that there were so many tables in the Sanctuary, the priest would arrange the shewbread only on the table of Moses alone, as it is stated: “And Solomon made all the vessels that were in the House of the Lord, the golden altar, and the table whereupon the shewbread was, of gold” (I Kings 7:48). The use of the definite article “the” to describe the table indicates that there was one unique table upon which the shewbread was arranged, the table of Moses. Conversely, Rabbi Yosei, son of Rabbi Yehuda, says: He would arrange the shewbread on all of the tables, each one in turn, as it is stated: “And the tables upon which was the shewbread” (II Chronicles 4:19). This verse indicates that the shewbread was placed on all the tables.

תני: מזרח ומערב היו נתונים דברי רבי, רבי אלעזר בי רבי שמעון אומר: צפון ודרום היו נתונים.

The Gemara continues to discuss the shewbread table. It was taught in a *baraita*: All the tables, both of Moses and Solomon, were positioned from east to west, in the northern part of the Sanctuary, so that their length ran parallel to the length of the Sanctuary. This is the statement of Rabbi Yehuda HaNasi. Rabbi Elazar, son of Rabbi Shimon, says: They were placed from north to south, and their length was to the width of the Sanctuary.

מאן דאמר מזרח ומערב – נחא, כולן ראויין לשירות. מאן דאמר צפון ודרום – נמצא שלחן בדרום

According to the one who said that the tables were placed from east to west it works out well, as they are all suitable for service. The tables were positioned in a manner that rendered them all fit for service, as the table could be used only in the northern part of the Sanctuary, in accordance with the verse: “And you shall put the table on the north side” (Exodus 26:35). However, according to the one who said that they were placed from north to south, the table, i.e., five of the tables, are found in the southern part of the Sanctuary,