

## OVERVIEW of the Daf

### 1) The utensils of the Heichal

A Baraisa describes the position of the different utensils of the Heichal. The Baraisa also mentions the ten menoros constructed by Shlomo HaMelech and their placement in the Heichal.

Two opinions are recorded whether the menoros constructed by Shlomo were used for lighting.

A Baraisa describes the gold refining process utilized by Shlomo HaMelech when constructing the Menorah.

**2) HALACHAH 4: MISHNAH:** The Mishnah lists the thirteen collection boxes in the Beis HaMikdash and the use of the money collected in each of the boxes.

### 3) Clarifying R' Yehudah's opinion

R' Yehudah, in a Baraisa, explains his opposition to having a collection box for bird pairs.

This explanation is unsuccessfully challenged.

### 4) Wood donations

The Gemara presents a discussion of language which indicates a pledge to donate one block of wood.

The dimensions of the donated wood are debated and discussed.

### 5) Levonah

The source for the Mishnah's ruling, the minimum donation of levonah is a kemitzah, is identified.

The source is unsuccessfully challenged.

A disagreement is recorded regarding how the kemitzah is measured.

### 6) Gold

R' Elazar qualifies the Mishnah's ruling regarding the minimum donation for one who vows to donate gold to the Beis HaMikdash.

### 7) Chests for voluntary offerings

Different explanations are offered to explain why there were six chests to collect money for voluntary offerings.

### 8) Yehoyada Kohen Gadol

The Gemara begins a discussion related to a discrepancy between pesukim regarding the number of collection chests constructed by Yehoyada Kohen Gadol. ■

## Distinctive INSIGHT

### *Placing of the bimah in the center of the shul*

מזבח הזהב היה נתון באמצע הבית חולק את הבית מחצוי ולפנים

The Chasam Sofer (O.C. #28) writes that it is prohibited to change the position in a shul of the bimah upon which the Torah is read, and to place it in the front of the shul near the Aron Hakodesh. He explains that the comparison of the bimah in shul to the golden altar in the היכל is a halachic statement. Those places where the bimah was placed in front of the shul have made this change incorrectly, and it is simply a gesture of copying the gentiles and how they arrange their places of worship (בית תפילות). He goes as far as to strictly forbid anyone from even entering into any synagogue which has this arrangement. One of the reasons we place our bimah in the center is that we read the Torah upon this bimah, and we consider the reading of the offerings described in the Torah and their study as a form of our worship. The reading of the Torah in general serves as an atonement for sin. Our Gemara teaches us that the placement of the golden altar was in the center of the היכל, and that is where the bimah must be situated. Our associating the altar and the bimah in our "Miniature Mikdash" also is the reason we encircle the bimah with the four species on Sukkos.

Rambam (תפילה ונשיאת כפים פי"א ה"ג) rules that the bimah should be in the center of the shul in order that the one called up to read the Torah could be heard by everyone. The Kesef Mishnah notes that the prevalent custom in his community was for the bimah to be in front of the shul. He justifies that custom by saying that placing the bimah in the center of a shul was based upon a practical consideration, rather than a halachic requirement. When the shuls were very large, it was better for the bimah to be in the middle, in order for everyone to be able to hear the reading of the Torah or the speaker who delivered words of Torah. However, now that unfortunately the shuls are smaller it is better for the bimah to be at the side (in front). The Ma'amar Mordechai (#150:3) concurs with the Kesef Mishnah.

Nevertheless, the Netzi"v (משיב דבר או"ח סי' ט"ו) also rules in accordance with the Chasam Sofer, and he notes that our Miniature Mikdash should not deviate in its layout from the manner in which the corresponding items were situated in the actual Beis HaMikdash. ■

# HALACHAH Highlight

## Clarifying matters after the fact

בברור ד' זווי ונשדי בנהרא ואידך לישתרו [כלומר שישליך לנהר כסף בשויות החטאת שמתו בעליהן, והשאר יוכשרו להקרבה], הא אמרינן בעלמא ר' יהודה לית ליה ברירה

Let us choose 4 zuz (the amount of the chatas offering whose owner died) and throw it into the river, and the rest will be permitted. We have said elsewhere that R. Yehuda does not subscribe to the concept of bereirah – (retroactive clarification).

The Gemara in Beitzah<sup>1</sup> rules that regarding Biblical matters we do not utilize the principle of ברירה, whereas in Rabbinical matters we do. There is an interesting dispute amongst the Poskim<sup>2</sup> whether ברירה applies to those matters that are of Biblical origin but presently are in force only by Rabbinic decree. For example, the mitzvah to remove challah or separate tithes from wheat and wine in Eretz Yisroel are only Rabbinically required although the origin of the mitzvah is Biblical. A practical difference is what one living in Eretz Yisroel should do during twilight (בין השמשות) on erev Shabbos. According to the strict approach one would be required to separate challah at that time, whereas according to the lenient approach one could rely on the principle of bereirah<sup>3</sup> and declare that whatever is left over on Shabbos will be his challah or ma'aser. If there is a valid hechsher on the food indicating that ma'aser and challah were taken and one wishes to be stringent<sup>4</sup> and retake ma'aser and challah, he may employ the lenient approach<sup>5</sup>. Similarly, if one is a guest for Shabbos he may employ the lenient approach<sup>6</sup> and use the principle of ברירה since retaking ma'aser and challah is only a stringency in the first place. For those who live outside of Eretz Yisroel see footnotes below<sup>7</sup>. ■

1. בבבבצה ל"ח א'. ולדעת המהרש"ל וחזו"א הוא פסק ודאי, ודלא כר"ן

# REVIEW and Remember

1. How much gold did Shlomo HaMelech use to make a single menorah?
2. What is the reason given by the Gemara that R' Yehudah disagrees with Chachamim?
3. How did the Gemara prove that one may make a donation of a single log?
4. Why are there six boxes for voluntary offerings?

- שכתב שברירה נשאר בספק ושעל כן בדאורייתא ספיקו לחומרא ובדרבנן ספיקו לקולא. וכמבואר בדרך אמונה בהלכות מעשר פ"ו ס"ק ז'
2. שהחזו"א (בהלכות דמאי סימן ט"ז ס"ק י' וי"א) כתב שבדבר שיעקרו מהתורה אין ברירה. ולשיטתו כ"כ גם (שם בסימן ט' ס"ק י"ג בד"ה והתקנה הב') לגבי תרו"מ בא"י בזמנה"ז. וכן סתם בדרך אמונה הנ"ל בס"ק ח' לדינא. ומאידך בשש"כ פרק י"א סכ"ד והערה פ"ט בשם הגרשז"א זצ"ל שבשו"ע ועוד משמע להקל בזה, וכתב עוד וז"ל וכן נוהגים למעשה לסמוך ע"ז. עכ"ל. [ומלבד המחלוקת הנ"ל דע שבצבי לצדיק ביו"ד של"א בש"ך ס"ק ד', ובשו"ע ס"א, שסובר לחשוש לראשונים שתרו"מ בזמנה"ז דאורייתא. וכאמ"ל]
3. אמנם יש עצה שמועיל גם לחזו"א ע"ש, וע"ע בשש"כ פ"א, מסעיף י"ח עד סעיף כ"ג
4. ובתשובות והנהגות (מהגר"מ שטרנבוך שליט"א) כתב שכן ראוי לנהוג ושכן הורה החזו"א, וע"ע בשו"ת מנחת שלמה ח"א סימן נ"ג)
5. כ"כ הגר"מ שטרנבוך בספרו ההלכה במשפחה פרק עשרים סעיף י'. וע"ש שהקיל במקום שרוב שעשרים
6. שם
7. בשו"ע יו"ד שכ"ג, כתב שבחזו"ל שאין עיקרו מהתורה יכול תחלה לאכול ואח"כ להפריש במה שישאר. (ועי' בארו"ח תנ"ז במ"ב ס"ק י' שלפעמים ישאר מכל לחם בפ"ע) וכשעושה כן, לרשו"א לא יברך על הפרשתה עי' שש"כ פמ"ב הערה נ"ז. ואכמ"ל ■

# STORIES Off the Daf

## The sanctity of Shabbos

ואת המנורה נוכח השולחן

The Chida, zt"l, explains that although we have been bereft of the Beis HaMikdash and its vessels for so long, each vessel has a symbolic significance that applies to every Jew, at all times. The golden table represents our own table, and the work that we do in good faith to keep food on it. We should invite Torah scholars and the poor to share from what we have. The table also represents Shabbos, a taste of the World-to-Come. The

great light of Shabbos descends when we pray, and when we eat the Shabbos meals each one uplifts us more. The table and the Menorah must face one another. The Menorah represents the Torah, and each of the seven candles represents the seven days of the week permeated with Torah and sanctity. Six of them lean inward, towards the seventh, the Shabbos, because keeping Shabbos is the source of all blessing, spiritual and material.

Once, while visiting a town close to Radin, the Chofetz Chaim, zt"l, summoned a certain Jew to him. This Jew owned a brick factory that also produced on Shabbos. The owner claimed that if he stopped the furnaces for Shabbos, he would lose two extra days of production in reheating the furnace.

The Chofetz Chaim turned to this man and said, "I knew your late father. I attended his wedding and also your bris. As you can see, I am already a very old man and I will soon be seeing your father. He will surely ask me as to how you are doing. What shall I tell him?" The Chofetz Chaim broke down and started to shed bitter tears.

In a choked voice he continued. "Shall I tell him that you violate the holy Shabbos? How can I possibly cause him such pain?"

The factory owner began to sob miserably and promised to sell his business. But the Chofetz Chaim was not appeased. His tone turned suddenly stern. "Don't put this off until tomorrow. Do it now! You may not have a tomorrow!" ■

