



OVERVIEW of the Daf

1) **MISHNAH 3:** The Mishnah describes the soleg, the cheil and the steps that led up to the Women's Courtyard. The Mishnah discusses standard features that applied to the design and layout of the Beis HaMikdash.

2) **MISHNAH 4:** The Mishnah teaches that the walls of the Beis HaMikdash were very high except for the eastern wall which was low.

3) **MISHNAH 5:** An elaborate description of the Women's Courtyard together with the four chambers in the four corners is presented. The Mishnah concludes with a description of the balcony that was added on Sukkos and the stairs that led to the Inner Courtyard.

4) **MISHNAH 6:** The Mishnah mentions the two chambers that were beneath the Inner Courtyard that opened to the Women's Courtyard. The dimensions of the different parts of the inner courtyard are described as well as the overall dimensions of this part of the Beis HaMikdash. It is noted that they would bow thirteen times and these relate to the thirteen gateways of the Courtyard. The name of each of the gateways is listed.

הדרן עלך הר הבית

5) **MISHNAH 1:** An elaborate description of the outer Altar is presented. R' Yosi asserts that the structure of the Altar changed from the first Beis HaMikdash to the second Beis HaMikdash. The exposition that supports this contention is cited. ■

REVIEW and Remember

1. What was the standard height of stairs in the Beis HaMikdash?

2. Why were the men and women separated during the water-drawing ceremony?

3. How many prostrations were there in the courtyard?

4. How many different levels were there to the Altar?

Distinctive INSIGHT

The location of the four chambers of the Ezras Nashim
 וארבע לשכות היו בארבע מקצועותיה

The Mishnah (2:5) informs us that there were four chambers located in the four corners of the Ezras Nashim, and it identifies the name and function of each of these chambers. The particular location of each of these facilities was appropriate and fitting to its function.

The "Chamber of the Nazirim" was located in the southeast corner of the Ezras Nashim. When a nazir fulfilled his commitment he would bring his offering to the Mikdash. His shelamim offering was cooked in this chamber, and he would shave and toss the hair under the pot as it cooked.

In the northeast was the "Chamber of Wood," where kohanim who were disqualified from performing other service would inspect the wood to be used for the Altar. Any rotten or wormy wood would be removed from the stockpile.

The "Chamber of the Metzora'im" was in the northwest corner. Here, a metzorah would enter a mikveh before inserting his thumb into the courtyard to be sprinkled with the blood of his asham.

Finally, Abba Shaul tells us that the southwest chamber served as the "Chamber of Wine and Oil" for the offerings.

Tiferes Yisrael explains that the southwest was most fitting for the chamber of the wine and oil, because these commodities were used for the nesachim for the Altar and the oil for the Menorah. When the wine was poured on the Altar, it was placed on its southwest corner, and the Menorah was also along the southern wall of the Sanctuary. Sefer Ezras Kohanim adds that it was best for this chamber to be near the Ezras Yisrael and the office where the chavitim of the kohen gadol was prepared, so that the oil need not be transported farther than necessary.

The Chamber of the Metzora'im was in the northwest because after having immersed in a mikveh, the metzorah would insert his thumbs into the courtyard to have the blood of his asham sprinkled on them. An asham is kodoshei kodoshim, which is slaughtered in the northern part of the courtyard, so it was best for the metzorah to be near the north, and along the west of the Ezras Nashim near the Ezras Yisrael.

Tiferes Yisrael notes that the Chamber of the Wood

HALACHAH Highlight

Making an etz chaim from wood that had worms

וכל עץ שנמצא בו תולעת

Any wood in which a worm was found

A person was once in possession of the walking stick that belonged to a tzaddik. He decided that an appropriate use of the stick would be to use it to make an etz chaim - a handle for a sefer Torah. He based his thinking on the Yerushalmi (Moed Katan 3:1) that teaches that there is an advantage to possessing the walking stick that belonged to a tzaddik. The Gemara even relates that an elderly scholar attributed some of his success in scholarship to the fact that he possessed R' Meir's walking stick. When he brought the walking stick to a carpenter to transform the walking stick into an etz chaim the carpenter informed him that the wood had worms in it. The donor then wondered whether after removing all the worms it would still be acceptable to use the stick as an etz chaim.

The author of Chashukei Chemed¹ wrote that our Gemara is the primary source to analyze to answer this question. The Gemara relates that there were kohanim who would remove worms from the wood in the Beis HaMikdash and if worms were found in a piece of wood it was unfit for use on the Altar. Accordingly, one could argue that it should be unfit for use for other mitzvos as well. This is

(Insight...continued from page 1)

was appropriately located in the northeast. The wood was for burning upon the Altar, which was in the north, but the inspecting of the wood was to remove unacceptable pieces, and it was done by disqualified kohanim, so it was distanced a bit, along the east.

Finally, the Chamber of Nezirim was in the southeast because it was used for cooking, which could have been done anywhere in Yerushalayim, but many nezirim were visitors from throughout the country, and they had no other place where to go, so a place was arranged in this corner of the Ezras Nashim. ■

based on Rema's ruling that one may not use a harlot's payment or a "dog's exchange" for any mitzvah, e.g. a Beis HaKnesses or a sefer Torah. Accordingly, just like wormy wood may not be used on the Altar perhaps it may also not be used for an etz chaim. He in fact concludes that the wood may not be used for an etz chaim even if it had not been disqualified for the Altar. Rambam² rules that an animal that was sanctified with a temporary blemish may not be offered as a korban even after the blemish healed since it is considered a disgrace for sacred items. So too the wood that will have holes that remain from the worms may not be used since it is a disgrace for the sefer Torah. ■

1. חשוקי חמד יומא ט"ז.

2. רמב"ם פ"א מהל' אסורי מזבח ה"ב. ■

STORIES Off the Daf

Proper Separation

כדי שלא יהיו מעורבין

On today's daf we find that there was a separation between men and women in the Beis HaMikdash.

The question is sometimes asked; may one daven in a non-Orthodox shul? The main underlying question is regarding whether a mechitzah is an absolute halachic requirement.

When the Chazon Ish, zt"l, was asked regarding whether a mechitzah is a halachic requirement, he affirmed that it is. "Mechitzah is a halachic obligation. Gazing into the women's section of a shul is absolutely forbidden. Those who

heed this halachah and put up a halachically acceptable mechitzah will be blessed with everything good."

When the Machaneh Chaim, zt"l, was asked about davening in a shul without a mechitzah, he replied that this is forbidden. "It is a very serious sin to look at women in a shul; even more serious than in other places. For this reason it is preferable to daven at home than to daven in a shul without a mechitzah, even on Rosh Hashanah or Yom Kippur."¹

A certain rabbi was offered a position in a prominent liberal shul. He wondered whether he was permitted to accept it, since he believed that he could influence the community towards greater commitment to Torah.

When this question reached Rav

Yosef Shalom Eliyashiv, he explained that this question had already been put to the Chazon Ish long ago, and been well answered. "Rav Yitzchak Hutner, zt"l, asked the Chazon Ish this question. The Chazon Ish replied that it depends. If the rabbi felt certain that he could influence the community to accept a mechitzah within a year, he could be their rabbi for this time. If not, he may not."

Rav Eliyashiv added, "But since this rabbi is a talmid chacham, he must avoid making a chilul Hashem. He does this by informing the public that he is accepting this position because he hopes that the situation will change within a fairly short time."² ■

1. שו"ת מחנה חיים, ח"ג, סי' י

2. מאה שערים—הערות מעשיות על סדר

שי"ע, סי' קל"ד ■