

21 Kislev 5774  
Nov. 24, 2013



Yoma Daf 16

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The women's courtyard was one hundred and thirty-five amos long by one hundred and thirty-five amos wide and there were four chambers in its four corners.

The Mishnah in Middos (2:5) states that the Women's Courtyard was one hundred and thirty-five amos long by one hundred and thirty-five amos wide, and there were four chambers located in its four corners. The southeastern chamber was the chamber of the Nazarites, who would cook their shelamim offerings there and they would cut their hair and throw it under the cauldron in which their shelamim offerings were cooking. The northeastern chamber was the chamber where they stored wood that was used as fuel for the fires of the mizbeiach. Kohanim who had physical blemishes and could not partake in the avodah would stand there and examine the wood to see if it had worms inside, because wood that contained worms was invalid for use on the mizbeiach. The northwestern chamber was the chamber of the metzoraim where a metzora would immerse himself in a mikveh before he had blood applied to his body. Regarding the southwestern chamber, Rabbi Eliezer Ben Yaakov said that he forgot what purpose the chamber served, and Abba Shaul said that in the southwestern chamber they used to store wine and oil and this chamber was referred to as the chamber that held the oil. (16a1-16a2)

All the walls that enclosed the Temple Mount were tall except for the eastern wall.

The Mishnah in Middos (2:4) states that the walls that enclosed the Temple Mount were very tall, with the gateways being twenty amos high and the area above the gateways made the walls even higher. The eastern wall of the Temple Mount, however, was twenty amos high but the wall did not rise high above the gateway like the other walls, in order that the Kohen who burned the Parah Adumah could stand on the Mount of Olives, which is east of the Temple Mount, and he could focus on the entrance of the Heichal while sprinkling the blood of the Parah Adumah. When the Kohen sprinkled the blood of the Parah Adumah, he had to aim towards the Heichal, and he also had to see into the entrance of the Heichal while sprinkling. When the Kohen stood on the Mount of Olives and faced westward towards the Temple Mount, he was able to see into the entrance of the Heichal because all the gateways to the Temple Mount were lined up in a perfect row. For the Kohen to see into the entrance of the Heichal, he had to look over the Temple Mount wall and through the gateways of the Women's Courtyard and the Inner Courtyard. The floor of the Heichal was twenty and a half amos higher than the floor of the Temple Mount, so the base of the Heichal entrance was a half an amah higher than the top of the Temple Mount gateway which was only twenty amos high. The

Kohen could not see into the entrance of the Heichal by looking through the Temple Mount gateway, so the eastern wall had to be lower than the other walls so the Kohen could look over the wall and see into the Heichal entrance through the other gateways. (16a2)

All the entrances in the Bais HaMikdash and on the Temple Mount were twenty amos high and ten amos wide.

The Mishnah in Middos (2:3) states that all the gateways in the Bais HaMikdash and the Temple Mount were twenty amos high and they were all ten amos wide. (16a2-16a3)

Inside the Temple Mount wall was the soreg and inside the soreg was the cheil.

Another Mishnah in Middos (2:3) states that inside the wall of the Temple Mount was the soreg, which was a fence constructed of latticework and it served as a marker that a gentile and a Jew who was tamei from a corpse could not cross that point. It is said further in the Mishnah there that inside of the soreg was the cheil which was an open area of ten amos, and within those ten amos there were twelve steps. The height of each of those twelve steps was a half an amah and its tread was a half an amah. Thus, four amos of the cheil were flat and the remaining six amos were steps leading up to the Women's Courtyard, whose floor was six amos higher. (16a3-16a4)

There were fifteen steps from the Israelite Courtyard descending to the Women's Courtyard.

The Mishnah in Middos (2:5) states further that there were fifteen steps ascending from within the

Women's Courtyard. These fifteen steps descended from the Israelite Courtyard into the Women's Courtyard. Here, too, the height of each step was half an amah and its tread was a half an amah, so the Israelite Courtyard was seven and a half amos higher than the women's Courtyard and thirteen and a half amos higher than the Temple Mount. (16a4)

Between the Ulam and the mizbeiach was a space of twenty-two amos.

The Mishnah in Middos (3:6) states that in the Courtyard, between the Ulam and the mizbeiach was a space of twenty-two amos, and there were twelve steps there that led up to the Ulam. The height of each step was a half an amah, and its tread was a half an amah, so it was elevated an additional six amos. Thus, the floor of the Ulam and of the Heichal was six amos higher than the Israelite Courtyard. The Women's Courtyard was six amos higher than the Temple Mount area, the Israelite Courtyard was seven amos higher, and the Heichal was six amos higher, for a total of nineteen and a half amos high. Thus, all these Mishnahs in Middos that were cited prove that the Kohen who was standing on the Mount of Olives was able to see through the upper half of the Eastern Gate of the Temple Mount which was twenty amos high and he could see into the Heichal through the lowest half-amah of its entrance. The Kohen did not have to look over the top of the Eastern Wall and therefore it was not necessary to build the wall so low. This Tanna differs with Rabbi Eliezer Ben Yaakov who maintains that the base of the Heichal was twenty and a half amos higher than that of the Temple Mount, and therefore Rabbi Eliezer ben Yaakov maintains that the Eastern Wall had to be lower than all the other walls. (16a4)



Rabbi Yehudah maintains that the mizbeiach stood exactly in the middle of the Courtyard and it was thirty-two amos wide.

The Gemara stated that if the anonymous Mishnah that states that the Eastern Wall of the Temple Mount was lower than the other walls is the opinion of Rabbi Eliezer ben Yaakov, then that is why the Kohen standing on the Mount of Olives could not see through the Eastern Gateway. For this reason the Eastern Wall had to be lowered so that the Kohen could look over it. If the Mishnah follows the Chachamim who differ with Rabbi Eliezer Ben Yaakov, then it was not necessary to shorten the Eastern Wall to allow the Kohen to look over it, because there was a half an amah at the top of the Eastern Gateway through which the Kohen standing on the Mount of Olives could see the entrance of the Heichal. The Gemara attempts to reject this proof by stating that the opinion in the anonymous Mishnah that the Eastern Wall is shorter is that of Rabbi Yehudah, who maintains in a Baraisa that the mizbeiach stood exactly in middle of the Courtyard and was thirty-two amos wide. (16a4-16a5)

The mizbeiach was situated directly opposite the width of the Heichal and its walls.

Rabbi Yehudah maintains that the middle ten amos of the mizbeiach were opposite the entrance of the Heichal, and eleven amos of the mizbeiach extended to the north side of the entrance and eleven amos extended to the south side of the entrance. Thus, the entire width of the mizbeiach was situated directly opposite the entire width of the Heichal and its walls. Thus, the mizbeiach blocked the view of someone looking through the Temple Mount Gateway to the

Heichal Entrance. The top of the mizbeiach was twenty-two and a half amos high above the base of the Temple Mount. The Temple Mount Gateway was only twenty amos high, so for the Kohen sprinkling the blood of the Parah Adumah on the Mount of Olives to see the Heichal Entrance, the Eastern Wall had to be lower than the other walls. (16b1)

The entire Courtyard was one hundred and eighty-seven amos in length by one hundred and thirty-five amos in width.

The Mishnah in Middos (5:1-2) states that the entire Courtyard was one hundred and eighty-seven amos long and one hundred and thirty-five amos wide. This is referring to the Inner Courtyard, which incorporated the Israelite's Courtyard and the Kohanim's Courtyard. The Courtyard measured from east to west one hundred and eighty-seven amos, and this section consisted of the area where the Israelites walked as they wished for an area of eleven amos, and the area where even kohanim unfit to do the avodah would walk for another area of eleven amos. The area also included the mizbeiach which occupied an area of thirty-two amos, the area between the Ulam and the mizbeiach which measured twenty-two amos, and the Heichal which was one hundred amos long. There was an area of eleven amos behind the chamber of the kapores, which was the Holy of Holies. The holy of Holies was in the rear of the Bais HaMikdash, so there were eleven amos between the rear of the Bais HaMikdash and the western Wall of the Courtyard that were unoccupied. (16b1-16b2)

The ramp and the mizbeiach occupied sixty-two amos.

The Courtyard measured one hundred and thirty-five amos from south to north, and consisted of the following sections: the ramp of the mizbeiach and the mizbeiach occupied an area of sixty-two amos. From the mizbeiach to the slaughtering rings was an area of eight amos. The area of the rings occupied twenty-four amos. From the rings to the tables where the innards of the offerings were rinsed was an area of four amos. From the tables to the dwarf-pillars was a space of four amos. From the dwarf-pillars to the northern wall of the Courtyard was an area of eight amos. The remainder of the one hundred and thirty-five amos was from the area between the ramp and the southern Courtyard and the area occupied by the dwarf-pillars. (16b2)

## DAILY MASHAL

### Perfection in every area

The Gemara states that any piece of wood that had a worm in it was invalid for use on the mizbeiach. Although the wood itself is only a vehicle to bring an offering on the mizbeiach, a sacrifice must be perfect in all aspects. This is a powerful lesson for one serving HaShem. One must realize that even the means with which one serves HaShem must be honed to perfection. One's dress must be immaculate, one must keep his body clean, and most important is that one must keep his thoughts free of sin. Only then can one fulfill the dictum of Dovid HaMelech who said *I wash my hands in purity and circle around Your altar, HaShem.*

## GLOSSARY

1. **Avodah** Sacrificial service
2. **Amah** Cubit; a linear measure equaling six tefachim
3. **Heichal** The Sanctuary in the Temple
4. **Kapores** The cover of the Ark in the Temple
5. **Metzora** A person who has contracted tzaraas, erroneously referred to as leprosy, an affliction mentioned in Leviticus chapters 13 and 14.
6. **Mikveh** Ritualarium; a body of standing water containing at least forty se'ah, and used to purify by immersion people and utensils of their tumah-contamination. A mikveh consists of waters naturally collected, without direct human intervention.
7. **Soreg** A low lattice fence encompassing the Temple Courtyard which marked the point beyond which gentiles and Jews who were tamei from a corpse were rabbinically prohibited to proceed. It was located ten amos from the courtyard wall.
8. **Ulam** Antechamber