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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h
Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

The Temple

3. There were thirty-eight cells there (*surrounding the Sanctuary – used for storing materials belonging to the Temple*): fifteen on the north, fifteen on the south, and eight on the west. On the north and on the south there were five over five and five again over these (*three levels of five*); on the west there were three over three and two over these. Each cell had three openings: one to the cell on the right and one to the cell on the left, and one to the cell above it. In the cell at the northeastern corner there were five openings, one to the cell on the right, one to the cell above it, one to the ramp (*on the outside of the Sanctuary*), one to the wicket, and one to the *Heichal*.

4. The lowest level cell was five cubits wide with a ceiling of six cubits;¹ the middle level cell was six cubits wide with a ceiling of seven; the top level cell was seven cubits wide, as it says: the lowest level of the side-structure was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad.

5. A winding passage² went up from the north-east corner to the north-west corner by which they used to mount to the roofs of the cells. One ascended the passage facing the west, and traversed the whole of the northern side till he reached the west. When he reached the west he turned to face south. He then traversed the west side³ till he reached the south. When he reached the south he turned to face eastwards. He then traversed the south side till he reached the door of the upper cell,⁴ since the door of the upper cell opened to the south. In the doorway of the upper cell were two columns of cedar by which they used to climb⁵ up to the roof of the upper cell, and at the top of them were ends of beams showing the division in the upper cell between the holy part and the Holy of Holies.⁶ There were trap doors in the upper cell opening into the Holy of Holies by which the workmen were let down in baskets so that their eyes should not feast on the Holy of Holies.

¹ When the wall of the *Heichal* rose as high as the top of the lowest level cells, it narrowed one cubit, and this space was used for extending the ceiling beams of the cell.

² An ascent running from the foot of the cells on the north-east to the roof and then the whole length of the north side to the roof of the north-west.

³ On the roofs of the cells.

⁴ This must have been a cell adjoining the Holy of Holies and part of it must have projected over the Holy of Holies.

⁵ By rungs forming a ladder or by footholds.

⁶ I.e., the stones were exactly over the dividing partition.

6. The *Heichal* was a hundred cubits by a hundred with a height of a hundred. The Otem (substructure)⁷ was six cubits, then it rose forty, then a cubit for the ornamentation, two cubits for the bracing,⁸ a cubit for the roof and a cubit for the plastering. The height of the upper cell was forty cubits, there was a cubit for its ornamentation,⁹ two cubits for the guttering, a cubit for the ceiling, a cubit for the plastering, three cubits for the fence (surrounding the roof) and a cubit for the crow chaser.¹⁰ Rabbi Yehudah says the spikes were not included in the measurement, the fence being four cubits.

7. From east to west was a hundred cubits — the wall of the Antechamber five cubits (thick), the Antechamber itself eleven (wide), the wall of the *Heichal* six cubits and its interior forty, a cubit for the traksin (partition between the Sanctuary and the Holy of Holies) and twenty cubits for the Holy of Holies, the wall of the *Heichal* six cubits,¹¹ the cell six cubits and the wall of the cell five.

From north to south (the Sanctuary) was seventy cubits — the wall of the Winding Ramp five cubits, the Winding Ramp itself three, the wall of the cell five and the cell itself six, the wall of the *Heichal* six cubits and its interior twenty, then the wall of the *Heichal* again six and the cell six and its wall five, then the Place of the Water Descent¹² three cubits and its wall five cubits.

⁷ The lower blocks or packed earth on which the weight of the whole rested.

⁸ Affording protection against a leak in the upper roof.

⁹ A panel ornamented with carvings and figures.

¹⁰ The object of the spikes being to keep birds from settling on the roof.

The Antechamber extended beyond this (the Sanctuary) fifteen cubits on the north and fifteen cubits on the south, and this space was called the Chamber of the Knives where they used to store the [slaughterers'] knives.

Thus the *Heichal* was narrow behind and broad in front, resembling a lion, as it says: Oh, Ariel, Ariel, the city where David encamped. Just as a lion is narrow behind and broad in front, so the *Heichal* was narrow behind and broad in front.

WE SHALL RETURN TO YOU, PISCHO SHEL HEICHAL

Chapter 5:

1. The whole of the Courtyard was a hundred and eighty-seven cubits long by a hundred and thirty-five broad. From east to west it was a hundred and eighty-seven. The space to which the Israelites had access was eleven cubits. The space to which the Kohanim had access was eleven cubits. The altar took up thirty-two. Between the Antechamber and the Altar was twenty-two cubits. The *Heichal* took up a hundred cubits, and there were eleven cubits behind the Chamber of the Ark-Cover.¹³

2. From north to south was a hundred and thirty-five cubits. The ramp and the altar took up sixty-two;¹⁴

¹¹ The western wall of the *Heichal* embracing also the Holy of Holies.

¹² This was really a continuation of the mesibah (Winding Ramp) on the south side, and it was called thus because it contained a conduit leading water to the Mei Neftoach.

¹³ More precisely behind the western wall of the *Heichal*.

¹⁴ Apparently the base of the ramp was thirty cubits.

from the altar to the rings was eight cubits. The rings took up twenty-four cubits. From the rings to the tables was four cubits, from the tables to the dwarf pillars four, and from the dwarf pillars to the wall of the Courtyard eight cubits, and the remainder¹⁵ was between the ramp and the wall¹⁶ and the space occupied by the pillars.¹⁷

3. There were six cells in the Courtyard, three on the north and three on the south. On the north were the Salt Chamber, the Parvah Chamber and the Rinsing Chamber. In the Salt Chamber they used to keep the salt for the offerings. In the Parvah Chamber they used to salt the skins of the animal-offerings. On its roof was the bath used by the Kohen Gadol on Yom Kippur. In the Rinsing Chamber they used to wash the entrails of the sacrificial animals, and from it a winding ramp went up to the roof of the Parvah Chamber.

4. On the south were the Wood Chamber, the Diaspora Chamber and the Chamber of Hewn Stones. With regard to the Wood Chamber, Rabbi Eliezer ben Yaakov says: I forget what it was used for. Abba Shaul says: the Kohen Gadol's Chamber was behind two of them, and one roof covered all three. In the Diaspora Chamber there was a fixed cistern with a wheel over it, and from there water was provided for all the Courtyard. In the Chamber of Hewn Stones the Great Sanhedrin of Israel used to sit and judge [among other things] the applicants for Kehunah. A Kohen in whom was found a disqualification¹⁸ used to put on black garments and wrap himself in black and clear away. One in whom no disqualification was found used to put on

white garments and wrap himself in white and go in and minister along with his brother Kohanim. They used to make a feast because no blemish had been found in the seed of Aaron the Kohen, and they used to say thus: Blessed is the Omnipresent, Blessed is He, because no blemish has been found in the seed of Aaron. Blessed is he who chose Aaron and his sons to stand to minister before the Lord in the Holy of Holies.

WE WILL RETURN TO YOU, KOL HA'AZARAH
AND TRACTATE MIDDOS IS CONCLUDED

¹⁵ Of the hundred and thirty-five cubits.

¹⁶ I.e., the southern wall.

¹⁷ We must also suppose the space occupied by the tables to be included, although this is not mentioned.

¹⁸ E.g., that his mother had been a divorced woman.