מסכת מדות

Chapter 1 פרק א

Mishna 1 משנה א׳

בִּשְׁלֹשָׁה מְקוֹמוֹת הַכֹּהֲנִים שׁוֹמְרִים בְּבֵית הַמִּקְדָּשׁ, בְּבֵית אַבְטִינָס, וּבְבֵית הַנִּיצוֹץ, וּבְבֵית הַמּוֹקֵד. וְהַלְוִיִּם בְּעֶשְׂרִים וְאֶחָד מָקוֹם. חֲמִשָּׁה, עַל חֲמִשָּׁה שַׁעֲרֵי הַר הַבַּיִת. אַרְבָּעָה, עַל אַרְבַּע פִּנּוֹתָיו מִתּוֹכוֹ. חֲמִשָּׁה, עַל חֲמִשָּׁה שַׁעֲרֵי הָעֲזָרָה. אַרְבָּעָה, עַל אַרְבַּע פִּנּוֹתֶיהָ מִבַּחוּץ. וְאֶחָד בְּלִשְׁכַּת הַקָּרְבָּן, וְאֶחָד בְּלִשְׁכַּת הַפָּרֹכֶת, וְאֶחָד לַאֲחוֹרֵי בֵית הַכַּפֹּרֶת:

In three places the Kohanim guard in the Temple: in the chamber of Avtinas, in the chamber of the spark, and in the house of the pyre. And the Levites in twenty-one places: Five at the five gates of the Temple Mount; Four at its four corners on the inside; Five at five gates of the courtyard; Four at its four corners on the outside; One at the korban chamber; One at the chamber of the curtain, And one behind the place of the kappores.

Bartenura ברטנורא

בִּשְׁלֹשָׁה מְקוֹמוֹת הַכֹּהֲנִים שׁוֹמְרִים. לֹא מִפְּנֵי פַּחַד לִסְטִים וְגַנָּבִים, אֶלָּא שֶׁכָּבוֹד וּגְדֻלָּה הוּא לַבַּיִת שֶׁלֹּא יְהֵא בְּלֹא שׁוֹמְרִים, וּשְׁמִירָה זוֹ מִצְוָתָהּ כָּל הַלַּיְלָה. וְהָנֵי שְׁלֹשָׁה מְקוֹמוֹת שֶׁהַכֹּהֲנִים שׁוֹמְרִים, כְּנֶגֶד מַה שֶּׁכָּתוּב בַּתּוֹרָה (במדבר ג לח) וְהַחוֹנִים לִפְנֵי הַמִּשְׁכָּן קִדְמָה וגו׳ שֹׁמְרִים מִשְׁמֶרֶת כו׳ לְמִשְׁמֶרֶת, רֶמֶז לִשְׁלֹשָׁה מִשְׁמָרוֹת בִּשְׁלֹשָׁה מְקוֹמוֹת. וְכֻלָּם שֶׁבַּמִּשְׁכָּן הָיוּ אַהֲרֹן וּשְׁנֵי בָּנָיו שׁוֹמְרִים בִּשְׁלֹשָׁה מְקוֹמוֹת, אַף בְּבֵית עוֹלָמִים כֵּן:

בֵּית אַבְטִינָס וּבֵית הַנִּיצוֹץ. שְׁתֵּי עֲלִיּוֹת הָיוּ בְּנוּיוֹת בְּצַד שַׁעֲרֵי הָעֲזָרָה. וּבֵית הַמּוֹקֵד לֹא הָיְתָה עֲלִיָּה אֶלָּא כִּפָּה,

In three places the Kohanim guard: not because of fear of robbers and thieves, but that of the honor and splendor for the Temple, that it should not be without guards, and this guarding, its commandment is the entire night. And these three places that the Kohanim guard correspond to what is written in the Torah (Numbers 3:38): “Those who were to camp before the Tabernacle, in front – [before the Tent of Meeting, on the east – were Moses and Aaron and his sons,] attending to the duties of the Sanctuary, as a duty on behalf of the Israelites,” as a hint to three watches in three places. For just as that in the Tabernacle, Aaron and his two sons were guarding in three places, so too in the Temple as well.

The chamber of Avtinas and the chamber of the spark: two upper chambers were built on the side

of the gates of the Temple courtyard, but the house of the pyre was not upon it, but rather an arch, *arkvalt* in the foreign tongue, which was made in the land, such was explained at the beginning of the Tractate Tamid (1:1).

And the Levites in twenty-one places: that in twenty-four places they would need to guard the Temple, as it is written in Chronicles (I 26:17-18): "At the east – six Levites; at the north – four daily; at the south – four daily; at the *asupim* – two by two; at the *parbar* on the west – four at the causeway and two at the *parbar*," that makes here twenty-four divisions of duty, three of them were Kohanim as we stated in the opening clause, and twenty-one of them were Levites. But even though that Scripture did not state anything other than Levites, Kohanim are also called Levites, as it is written (Ezekiel 44:15): "But the Levitical Kohanim descended from Zadok."

Five: guards at the five gates of the Temple Mount.

Four: other guards at its four corners.

On the inside: from inside to the walls of the Temple Mount.

Five of the gates of the courtyard: this Tanna holds that there are only five gates for the Temple courtyards But even according to the one who states further on (1:4) that there were seven gates, he admits that there wasn't a guarding other than by five.

At its four corners on the outside: because there is no sitting in the Temple courtyard other than for the kings of the House of David, and it was not possible for a guard to watch while standing all the night, therefore, the guards were in the corners of the Temple courtyard, and similarly, the guards in the gates of the Temple courtyard would guard from outside, in order that they would be permitted while sitting, and they leaned their enactment against a Biblical text, that it is written (Chronicles I 26:18) two at the *parbar*, that is to say *klapei bar*, towards the outside, meaning to say, outside the wall of the Temple courtyard.

ארקוול"ט בְּלַעַ"ז, עֲשׂוּיָה בָּאָרֶץ, כָּךְ מְפֹרָשׁ בְּרֵישׁ מַסֶּכֶת תָּמִיד:

וְהַלְוִיִּם בְּעֶשְׂרִים וְאֶחָד מָקוֹם. שֶׁבְּעֶשְׂרִים וְאַרְבָּעָה מְקוֹמוֹת הָיוּ צְרִיכִים לִשְׁמֹר הַמִּקְדָּשׁ. כְּדִכְתִיב בְּדִבְרֵי הַיָּמִים (א' כ"ו י"ז-י"ח), לְמִזְרַח הַלְוִיִּם שִׁשָּׁה, לִצְפוֹנָה לְיוֹם אַרְבָּעָה, לְנֶגְבָּה לְיוֹם אַרְבָּעָה, וְלָאֲסוּפִים שְׁנַיִם שְׁנַיִם, לְפַרְבָּר לַמַּעֲרָב אַרְבָּעָה לַמְּסִלָּה, שְׁנַיִם לְפַרְבָּר, הֲרֵי כָּאן עֶשְׂרִים וְאַרְבָּעָה מִשְׁמָרוֹת, שְׁלֹשָׁה מֵהֶן הָיוּ לַכֹּהֲנִים כְּדַאֲמַרַן בְּרֵישָׁא, וְעֶשְׂרִים וְאֶחָד לַלְוִיִּם. וְאַף עַל גַּב דִּקְרָא לֹא אָמַר אֶלָּא לְוִיִּם, כֹּהֲנִים נַמִּי קְרוּיִין לְוִיִּם, דִּכְתִיב (יחזקאל מד טו) וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צָדוֹק:

חֲמִשָּׁה. שׁוֹמְרִים, עַל חֲמִשָּׁה שַׁעֲרֵי הַר הַבַּיִת:

וְאַרְבָּעָה. שׁוֹמְרִים אֲחֵרִים עַל אַרְבַּע פִּנּוֹתָיו:

מִתּוֹכוֹ. מִבִּפְנִים לְחוֹמַת הַר הַבַּיִת:

עַל חֲמִשָּׁה שַׁעֲרֵי עֲזָרָה. הַאי תַּנָּא סָבַר חֲמִשָּׁה שְׁעָרִים בְּלָבַד הָיוּ לָעֲזָרָה. וַאֲפִלּוּ לְדִבְרֵי הָאוֹמֵר לְקַמָּן (משנה ד) שִׁבְעָה שְׁעָרִים הָיוּ, מוֹדֶה שֶׁלֹּא הָיָה מִשְׁמָר אֶלָּא עַל חֲמִשָּׁה:

עַל אַרְבַּע פִּנּוֹתֶיהָ מִבַּחוּץ. לְפִי שֶׁאֵין יְשִׁיבָה בַּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְבַד, וְלֹא הָיָה אֶפְשָׁר לַשּׁוֹמֵר לִשְׁמֹר בַּעֲמִידָה כָּל הַלַּיְלָה, לְפִיכָךְ הָיוּ הַשּׁוֹמְרִים בְּפִנּוֹת הָעֲזָרָה וְכֵן הַשּׁוֹמְרִים בְּשַׁעֲרֵי הָעֲזָרָה שׁוֹמְרִים מִבַּחוּץ, כְּדֵי שֶׁיִּהְיוּ מֻתָּרִין בִּישִׁיבָה. וְאַסְמְכוּהָ אַקְרָא, דִּכְתִיב שְׁנַיִם לְפַרְבָּר, כְּלַפֵּי בָּר, כְּלוֹמַר חוּץ לְחוֹמַת הָעֲזָרָה:

Mishna 2

משנה ב׳

The officer of the Temple Mount used to go round to every watch, with lighted torches before him, and if any watcher did not rise, the officer of the Temple Mount would say to him, “Shalom to you”. If it was obvious that he was asleep, Then he used to beat him with his rod. And he had permission to burn his clothes. And the others would say: What is the noise in the courtyard? It is the cry of a Levite who is being beaten and whose clothes are being burned, because he was asleep at his watch. Rabbi Eliezer ben Yaakov said: once they found my mother's brother asleep, and they burnt his clothes.

אִישׁ הַר הַבַּיִת הָיָה מְחַזֵּר עַל כָּל מִשְׁמָר וּמִשְׁמָר, וַאֲבוּקוֹת דּוֹלְקִין לְפָנָיו, וְכָל מִשְׁמָר שֶׁאֵינוֹ עוֹמֵד, אוֹמֵר לוֹ אִישׁ הַר הַבַּיִת, שָׁלוֹם עָלֶיךָ. נִכָּר שֶׁהוּא יָשֵׁן, חוֹבְטוֹ בְּמַקְלוֹ. וּרְשׁוּת הָיָה לוֹ לִשְׂרֹף אֶת כְּסוּתוֹ. וְהֵם אוֹמְרִים, מַה קּוֹל בָּעֲזָרָה. קוֹל בֶּן לֵוִי לוֹקֶה וּבְגָדָיו נִשְׂרָפִין, שֶׁיָּשַׁן לוֹ עַל מִשְׁמָרוֹ. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, פַּעַם אַחַת מָצְאוּ אֶת אָחִי אִמָּא יָשֵׁן, וְשָׂרְפוּ אֶת כְּסוּתוֹ:

Bartenura

ברטנורא

The officer of the Temple Mount: appointed over all of the guards.

אִישׁ הַר הַבַּיִת. מְמֻנֶּה עַל כָּל הַשּׁוֹמְרִים:

Mishna 3

משנה ג׳

חֲמִשָּׁה שְׁעָרִים הָיוּ לְהַר הַבַּיִת. שְׁנֵי שַׁעֲרֵי חֻלְדָּה מִן הַדָּרוֹם, מְשַׁמְּשִׁין כְּנִיסָה וִיצִיאָה. קִיפּוֹנוֹס מִן הַמַּעֲרָב, מְשַׁמֵּשׁ כְּנִיסָה וִיצִיאָה. טָדִי מִן הַצָּפוֹן, לֹא הָיָה מְשַׁמֵּשׁ כְּלוּם. שַׁעַר הַמִּזְרָחִי, עָלָיו שׁוּשַׁן הַבִּירָה צוּרָה, שֶׁבּוֹ כֹּהֵן גָּדוֹל הַשּׂוֹרֵף אֶת הַפָּרָה וּפָרָה וְכָל מְסַעֲדֶיהָ יוֹצְאִים לְהַר הַמִּשְׁחָה:

There were five gates to the Temple Mount: The two Chuldah gates on the south were used both for entrance and exit; The Kiponus gate on the west was used both for entrance and exit. The Taddi gate on the north was not used at all. The Eastern gate, over it there was a representation of Shushan the capital, and through which the high Kohen who burned the red heifer and the red heifer and all who assisted with it would go out to the Mount of Anointment.

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מְשַׁמְּשִׁין כְּנִיסָה וִיצִיאָה. שֶׁבָּהֶן הָיוּ נִכְנָסִין וְיוֹצְאִים לְהַר הַבַּיִת:

קִיפּוֹנוֹס מִן הַמַּעֲרָב. שַׁעַר שֶׁל הַר הַבַּיִת שֶׁבְּצַד מַעֲרָב קִיפּוֹנוֹס שְׁמוֹ, וְשֶׁל צָפוֹן טָדִי שְׁמוֹ:

עָלָיו שׁוּשַׁן הַבִּירָה צוּרָה. כְּשֶׁעָלוּ מִן הַגּוֹלָה צִוּוּ לָהֶם מַלְכֵי פָּרַס לְצַיֵּר צוּרַת שׁוּשַׁן הַבִּירָה עַל שַׁעֲרֵי הַבַּיִת, כְּדֵי שֶׁיִּהְיֶה לָהֶם מוֹרָא מַלְכוּת, וְצִיְּרוּהוּ בְּשַׁעַר הַמִּזְרָח:

כֹּהֵן גָּדוֹל הַשּׂוֹרֵף אֶת הַפָּרָה. מַתְנִיתִין רַבִּי מֵאִיר הִיא דְּסָבַר אֵין פָּרָה אֲדֻמָּה נִשְׂרֶפֶת אֶלָּא בְּכֹהֵן גָּדוֹל. וְאֵינָהּ הֲלָכָה:

וְכָל מְסַעֲדֶיהָ. כָּל הַכֹּהֲנִים הַמְסַיְּעִים וְסוֹעֲדִים לַכֹּהֵן הַשּׂוֹרֵף אוֹתָהּ:

לְהַר הַמִּשְׁחָה. לְהַר הַזֵּיתִים שֶׁהוּא בְּמִזְרָחוֹ שֶׁל יְרוּשָׁלַיִם, שָׁם הָיוּ שׂוֹרְפִין אֶת הַפָּרָה:

Were used both for entrance and exit: that through them they would enter and leave the Temple Mount.

Kiponus on the west: the gate of the Temple Mount that is on the western side Kiponos is its name, and of the north Tadi is its name.

Over it there was a representation of Shushan the capital: when they went up from the Diaspora, the Kings of Persia commanded them to draw the form of Shushan the capitol on the gates of the temple, in order that there would be fear of the kingdom, and they drew it in the Eastern Gate.

The high Kohen who burned the red heifer: Our Mishnah is [according to] Rabbi Meir who holds that the Red Heifer is not burned other by the High Priest. But it is not Halacha.

And all who assisted with it: all of the Kohanim who are assisting and supporting the Kohen who burns it.

Mount of Anointment: to the Mount of Olives which is to the east of Jerusalem, there they would burn the [red] heifer.

Mishna 4

משנה ד׳

שִׁבְעָה שְׁעָרִים הָיוּ בָעֲזָרָה, שְׁלֹשָׁה בַצָּפוֹן וּשְׁלֹשָׁה בַדָּרוֹם וְאֶחָד בַּמִּזְרָח. שֶׁבַּדָּרוֹם, שַׁעַר הַדֶּלֶק. שֵׁנִי לוֹ, שַׁעַר הַבְּכוֹרוֹת. שְׁלִישִׁי לוֹ, שַׁעַר הַמָּיִם. שֶׁבַּמִּזְרָח, שַׁעַר נִקָּנוֹר, וּשְׁתֵּי לְשָׁכוֹת הָיוּ לוֹ, אַחַת מִימִינוֹ וְאַחַת מִשְּׂמאלוֹ, אַחַת לִשְׁכַּת פִּנְחָס הַמַּלְבִּישׁ, וְאַחַת לִשְׁכַּת עוֹשֵׁי חֲבִתִּין:

There were seven gates in the courtyard: three in the north and three in the south and one in the east. In the south: the Gate of Kindling, second to it; the Gate of the Firstborns, and third to it the Water Gate. In the east: the Gate of Nicanor. It had two chambers, one on its right and one on its left. One was the chamber of Pinchas the dresser and one the other the chamber of the griddle cake makers.

Bartenura

ברטנורא

שַׁעַר הַדֶּלֶק. עַל שֵׁם שֶׁהָיוּ מַכְנִיסִים דֶּרֶךְ שָׁם עֵצִים שֶׁל מַעֲרָכָה הַדּוֹלְקִים עַל הַמִּזְבֵּחַ נִקְרָא שַׁעַר הַדֶּלֶק:

שֵׁנִי לוֹ שַׁעַר הַבְּכוֹרוֹת. גָּרְסִינַן, שֶׁשָּׁם הָיוּ מַכְנִיסִים הַבְּכוֹרוֹת שֶׁשְּׁחִיטָתָן בַּדָּרוֹם:

שַׁעַר הַמָּיִם. כִּדְכְתִיב בְּסֵפֶר יְחֶזְקֵאל (מז ב) וְהִנֵּה מַיִם מְפַכִּים מִן הַכָּתֵף הַיְמָנִית, וְהַיְנוּ דָּרוֹם שֶׁקְּרוּי יָמִין כִּדְכְתִיב (תהילים פט יג) צָפוֹן וְיָמִין. וְרָאָה יְחֶזְקֵאל בַּנְּבוּאָה שֶׁהָיוּ מַיִם יוֹצְאִים מִבֵּית קֹדֶשׁ הַקָּדָשִׁים דַּקִּים כְּקַרְנֵי חֲגָבִים וּכְשֶׁמַּגִּיעִים לְשַׁעַר זֶה נַעֲשִׂים כִּמְלֹא פִי פַךְ קָטָן, וְהַיְנוּ דִּקְרִי לָהֶם מַיִם מְפַכִּים:

שַׁעַר נִקָּנוֹר. מְפֹרָשׁ בְּמַסֶּכֶת יוֹמָא:

פִּנְחָס הַמַּלְבִּישׁ. מְמֻנֶּה הָיָה לְהַלְבִּישׁ הַכֹּהֲנִים בִּשְׁעַת עֲבוֹדָה וּלְהַפְשִׁיטָן אַחַר עֲבוֹדָה וְלִשְׁמֹר בִּגְדֵי כְהֻנָּה:

לִשְׁכַּת עוֹשֵׁי חֲבִתִּין. בָּהּ הָיוּ עוֹשִׂין הַמִּנְחָה שֶׁכֹּהֵן גָּדוֹל מַקְרִיב בְּכָל יוֹם מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעֶרֶב, וְעַל שֵׁם שֶׁנֶּאֱמַר בָּהּ (ויקרא ו יד) עַל מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה, נִקְרֵאת חֲבִתִּין:

The Gate of Kindling: because they would bring in through there the wood for the pile of the wood on the altar was brought in that burn on the altar, it is called, the Gate of Kindling.

Second to it was the Gate of the Firstborns: we have the read, for there they wold bring in the firstborns whose slaughtering took place in the south.

The Water Gate: in the book of Ezekiel (47:1-2): "And I found that water was gushing from the south wall," and that is the south, which is called, "right" as it is written "north and eastward" (Psalm 89:13). And Ezekiel saw in the prophecy that the waters went out from the House of the Holy of Holies thinly like the antennas of locusts and when they reach this game, they become like the fullness of the mouth of a small jug, and that is why they call them waters gushing.

The Gate of Nicanor: which is explained in Tractate Yoma (38a).

Pinchas the dresser: who was appointed to dress the Kohanim at the time of their [Divine] Service, and to strip them of their clothing after the [Divine] Service and to guard the clothing of the Kohanim.

The chamber of the griddle cake makers: in there they would make the meal-offering that the Kohen Gadol would offer on each day, "half of it in the morning and half of it in the evening" and because it is stated regarding it (Leviticus 6:14): "shall be prepared with oil on a griddle," it is called, a sort of cake.

Mishna 5

משנה ה׳

וְשֶׁבַּצָּפוֹן, שַׁעַר הַנִּיצוֹץ. וּכְמִין אַכְסַדְרָה הָיָה, וַעֲלִיָּה בְנוּיָה עַל גַּבָּיו, שֶׁהַכֹּהֲנִים שׁוֹמְרִים מִלְמַעְלָן וְהַלְוִיִּם מִלְמַטָּן, וּפֶתַח הָיָה לוֹ לַחֵיל. שֵׁנִי לוֹ, שַׁעַר הַקָּרְבָּן. שְׁלִישִׁי לוֹ, בֵּית הַמּוֹקֵד:

On the north was the Gate of the Sparks which was like a portico. It had an upper chamber built on it, and the Kohanim used to keep watch above and the Levites below, and it had a door opening into the Chel. Second to it was the Gate of the Sacrifice and third to it, The House of the Pyre.

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וּכְמִין אַכְסַדְרָה הָיָה. שְׁנֵי כְּתָלִים אֶחָד מִצַּד זֶה וְאֶחָד מִצַּד זֶה לַשַּׁעַר, הָיוּ בּוֹלְטִין וְיוֹצְאִים מִחוּץ לְחוֹמַת הָעֲזָרָה לְצַד הַר הַבַּיִת, וַעֲלִיָּה בְּנוּיָה לְמַעְלָה עַל אוֹתָן שְׁנֵי כְּתָלִים:

Which was like a portico: two walls, one from this side and another from that side of the gate, they would protrude and go out from beyond the wall of he Temple courtyard to the side of the Temple Mount, and there was an upper chamber built from above on top of the two walls.

וּפֶתַח הָיָה לוֹ לַחֵיל. בְּאֶחָד מִן הַכְּתָלִים הָיָה פֶּתַח הַיּוֹצֵא לַחֵיל, דְּהַיְנוּ מָקוֹם לִפְנִים מֵחוֹמַת הַר הַבַּיִת מִחוּץ לָעֲזָרָה וְהוּא קְרוּי חֵיל:

And it had a door opening into the Chel: in one of the walls there was an opening that would go out to the place within the Chel, which is a place inside from the wall of the Temple Mount and outside the Temple courtyard, and is called Chel.

שַׁעַר הַקָּרְבָּן. שָׁם מַכְנִיסִים קָדְשֵׁי קָדָשִׁים שֶׁשְּׁחִיטָתָן בַּצָּפוֹן:

The Gate of the Sacrifice there they would bring in the Holy of Holies, whose ritual slaughter was in the north.

בֵּית הַמּוֹקֵד. עַל שֵׁם שֶׁמְּדוּרוֹת דּוֹלְקִים בָּהּ תָּמִיד לְהִתְחַמֵּם שָׁם הַכֹּהֲנִים מִפְּנֵי שֶׁהוֹלְכִים יְחֵפִים, קְרוּי בֵּית הַמּוֹקֵד. וּבַיִת גָּדוֹל הָיָה, וּלְאַרְבַּע פִּנּוֹתָיו הָיוּ אַרְבַּע לְשָׁכוֹת קְטַנּוֹת כְּדִמְפָרֵשׁ וְאָזִיל:

The house of the pyre: because there were open fires burning there always to warm the Kohanim there because they walk barefoot, it is called, the House of the Pyre. And it was a large house, and in its four corners, there were four small chambers as will be explained further on.

Mishna 6

משנה ו׳

There were four chambers inside the House of the Pyre, like small chambers opening into a hall, two in the sacred area and two in the non-holy, and the ends of beams separated the holy from the non-holy. For what were they used? The one on the southwest was the chamber of sacrificial lambs, The one on the southeast was the chamber of the showbread makers. In the one to the northeast the Chashmoneans deposited the stones of the altar which the kings of Greece had defiled. Through the one on the northwest they used to go down to the bathing place.

וְאַרְבַּע לְשָׁכוֹת הָיוּ בְּבֵית הַמּוֹקֵד, כְּקִיטוֹנוֹת פְּתוּחוֹת לְטְרַקְלִין, שְׁתַּיִם בַּקֹּדֶשׁ וּשְׁתַּיִם בַּחֹל, וְרָאשֵׁי פִסְפָּסִין מַבְדִּילִין בֵּין קֹדֶשׁ לְחֹל. וּמָה הָיוּ מְשַׁמְּשׁוֹת. מַעֲרָבִית דְּרוֹמִית, הִיא הָיְתָה לִשְׁכַּת טְלָאֵי קָרְבָּן. דְּרוֹמִית מִזְרָחִית, הִיא הָיְתָה לִשְׁכַּת עוֹשֵׂי לֶחֶם הַפָּנִים. מִזְרָחִית צְפוֹנִית, בָּהּ גָּנְזוּ בְנֵי חַשְׁמוֹנַאי אֶת אַבְנֵי הַמִּזְבֵּחַ שֶׁשִּׁקְּצוּם מַלְכֵי יָוָן. צְפוֹנִית מַעֲרָבִית, בָּהּ יוֹרְדִים לְבֵית הַטְּבִילָה:

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כְּקִיטוֹנוֹת. כַּחֲדָרִים קְטַנִּים הַפְּתוּחִים לְבֵית גָּדוֹל שֶׁל מְלָכִים דְּהַיְינוּ טְרַקְלִי׳:

שְׁתַּיִם בַּקֹּדֶשׁ וּשְׁתַּיִם בַּחֹל. שֶׁבֵּית הַמּוֹקֵד קְצָתוֹ בָּנוּי בְּתוֹךְ הָעֲזָרָה הַמְקֻדֶּשֶׁת וּמִקְצָתוֹ בַּחֹל׃

וְרָאשֵׁי פִּסְפָּסִין. רָאשֵׁי קוֹרוֹת יוֹצְאִים מִן הַכֹּתֶל עַד הַמָּקוֹם שֶׁהוּא קֹדֶשׁ, כְּדֵי לָדַעַת אֵיזֶה קֹדֶשׁ וְאֵיזֶה חֹל וְלֶאֱכֹל קָדָשִׁים בְּקָדֶשׁ׃

לִשְׁכַּת טָלֵאי קָרְבָּן. שֶׁהָיוּ שָׁם טְלָאִים מְבֻקָּרִים לְתָמִידִים, כְּדִתְנַן (ערכין ב ה) אֵין פּוֹחֲתִים מִשִּׁשָּׁה טְלָאִים בְּלִשְׁכַּת טְלָאִים׃

לִשְׁכַּת עוֹשֵׂי לֶחֶם הַפָּנִים. בֵּית גַּרְמוּ הָיוּ עוֹשִׂים לֶחֶם הַפָּנִים שָׁם׃

לִשְׁכַּת עוֹשֵׂי לֶחֶם הַפָּנִים. בֵּית גַּרְמוּ הָיוּ עוֹשִׂים לֶחֶם הַפָּנִים שָׁם׃

Like small chambers: like small rooms that open to a large house of kings, which is the reception room.

Two in the sacred area and two in the non-holy: as the House of the pyre, part of it is built within the holy Temple courtyard and part of it on the unconsecrated ground.

The ends of beams (ראשי פספסין): the heads of beams that come out from the wall until the place which is sanctified, in order to know which is sanctified/holy and which is unconsecrated and to consume Holy Food in sanctity.

The chamber of sacrificial lambs:there were there lambs which passed examination for the daily-offerings, as is taught in the Mishnah (Arachin, Chapter 2, Mishnah 5): There should be no less than six examined lambs in the Chamber of the Lambs."

The chamber of the showbread makers: the House of Garmu would make the shew bread there.

שֶׁשִּׁקְּצוּם מַלְכֵי יָוָן. שֶׁהִקְטִירוּ עָלָיו לַעֲבוֹדָה זָרָה. וּבְמַסֶּכֶת שְׁקָלִים (ראה שקלים ה ד) וּבְמַסֶּכֶת תָּמִיד (ג ג) קוֹרֵא לָהּ לִשְׁכַּת הַחוֹתָמוֹת׃

בָּהּ יוֹרְדִין לְבֵית הַטְּבִילָה. בְּאוֹתָהּ לִשְׁכָּה הָיָה יוֹרֵד הַכֹּהֵן שֶׁרָאָה קְרִי וְהוֹלֵךְ בַּמְּחִלָּה (שֶׁאַחַר) [שֶׁתַּחַת] בֵּית הַמִּקְדָּשׁ לְבֵית הַטְּבִילָה, וְשָׁם מְדוּרָה שֶׁמִּתְחַמֵּם בָּהּ הַכֹּהֵן לְאַחַר שֶׁטָּבַל וְעָלָה וְנִסְתַּפֵּג, וְלִשְׁכַּת הַמּוֹקֵד הִיא קְרוּיָה, וְהִיא פְּתוּחָה לְבֵית הַמּוֹקֵד הַגָּדוֹל׃

Which the kings of Greece had defiled: that they offered upon it for Idolatrous worship. But in the Tractates Shekalim (see Shekalim chapter 5 mishnah 4) and Tamid (Chapter 3, Mishnah 3), he calls it the Chamber of the Seals.

Through it they used to go down to the bathing place: in that chamber, the Kohen would go down when he observed an emission and he would go in the tunnel that is under the Temple to the House of Immersion, and there is a fire that warms the Kohen after he immersed and came out and dried off, and it is called the Chamber of the Pyre, and it is open to the large house of the pyre.

Mishna 7

משנה ז׳

The House of the Pyre had two gates, one opening to the Chel and one on to the courtyard. Rabbi Yehudah says: the one that opened on to the courtyard had a small wicket through which they went in to search the courtyard.

שְׁנַיִם שְׁעָרִים הָיוּ לְבֵית הַמּוֹקֵד, אֶחָד פָּתוּחַ לַחֵיל וְאֶחָד פָּתוּחַ לָעֲזָרָה. אָמַר רַבִּי יְהוּדָה, זֶה שֶׁהָיָה פָתוּחַ לָעֲזָרָה, פִּשְׁפֶּשׁ קָטָן הָיָה לוֹ, שֶׁבּוֹ נִכְנָסִין לִבְלֹשׁ אֶת הָעֲזָרָה:

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One opening to the Chel: the opening that is in the north of the House of the Pyre was open to the Chel, and the one in the south was open to the Temple courtyard.

A small wicket: a small gate within the large gate.

Through which they went in to search the courtyard: that they would enter each morning on the path of the same wicket to examine/search over each of the Temple vessels that were in the Temple courtyard that all of them were in their [appropriate] place. For this is taught in the Mishnah of Tractate Tamid [Chapter 1, Mishnah 3]: "He took the key and opened the wicket and entered from the House of the Hearth into the Temple courtyard, etc.," – these walk on the covered place in front o the house in an easterly direction and those walk on the covered place in front of the house in a westerly direction. They would examine and go until they meet to the place where they make the cakes, they arrived, both sets say "Shalom; everything is peaceful/in order," meaning to say, that all the Temple vessels are in their places in peace/in order.

To search (לבלש): it is the Aramaic translation of "and he searched," and he examined (ובלש).

אֶחָד פָּתוּחַ לַחֵיל. הַפֶּתַח שֶׁבִּצְפוֹן בֵּית הַמּוֹקֵד הָיָה פָתוּחַ לַחֵיל, וְשֶׁבִּדְרוֹמוֹ הָיָה פָתוּחַ לָעֲזָרָה:

פִּשְׁפֶּשׁ קָטָן. שַׁעַר קָטָן בְּתוֹךְ הַשַּׁעַר הַגָּדוֹל:

שֶׁבּוֹ נִכְנָסִים לִבְלֹשׁ אֶת הָעֲזָרָה. שֶׁהָיוּ נִכְנָסִים בְּכָל בֹּקֶר דֶּרֶךְ אוֹתוֹ פִּשְׁפֶּשׁ לְחַפֵּשׂ עַל כָּל כְּלֵי שָׁרֵת שֶׁבָּעֲזָרָה שֶׁיִּהְיוּ כֻּלָּן בִּמְקוֹמָן. וְהָכִי תְּנַן בְּמַסֶּכֶת תָּמִיד (א ג) נָטַל אֶת הַמַּפְתֵּחַ וּפָתַח אֶת הַפִּשְׁפֶּשׁ וְנִכְנַס מִבֵּית הַמּוֹקֵד לָעֲזָרָה וְכוּ', אֵלּוּ הוֹלְכִים בָּאַכְסַדְרָה דֶּרֶךְ הַמִּזְרָח וְאֵלּוּ הוֹלְכִים בָּאַכְסַדְרָה דֶּרֶךְ הַמַּעֲרָב, הָיוּ בוֹדְקִין וְהוֹלְכִין עַד שֶׁמַּגִּיעִים לִמְקוֹם עוֹשֵׂה חֲבִתִּין, הִגִּיעוּ, אֵלּוּ וָאֵלּוּ אוֹמְרִים שָׁלוֹם הַכֹּל שָׁלוֹם, כְּלוֹמַר כָּל כְּלֵי שָׁרֵת הֵן בִּמְקוֹמָן בְּשָׁלוֹם:

לִבְלֹשׁ. תַּרְגּוּם וַיְחַפֵּשׂ, וּבָלַשׁ:

Mishna 8

משנה ח׳

The House of the Pyre was vaulted, and it was a large room, surrounded with stone ledges, and the elders of the clan used to sleep there, with the keys of the Temple courtyard in their hands. And the young Kohanim, each one placing their bedding on the ground.

בֵּית הַמּוֹקֵד, כִּפָּה, וּבַיִת גָּדוֹל הָיָה, מֻקָּף רוֹבָדִין שֶׁל אֶבֶן, וְזִקְנֵי בֵית אָב יְשֵׁנִים שָׁם, וּמַפְתְּחוֹת הָעֲזָרָה בְּיָדָם, וּפִרְחֵי כְהֻנָּה, אִישׁ כִּסְתּוֹ בָאָרֶץ:

Bartenura

ברטנורא

The House of the Pyre was vaulted: the building of the House of the Pyre was not an upper chamber, but rather an arch, *arkvalt* in the foreign language, made on the land.

Surrounded with stone ledges: benches of hewn stone around were sunk in the wall and came out from the wall into the House of the Pyre to the side of the ground, and on top of them were other short stones than then that also came out from the wall, and they were similar to steps one on another.

And the elders of the clan: the priestly division of duty/guard was divided into seven priestly divisions according to the days of the week, each one working his day, and the elders of the priestly division of that day would sleep there on those stone pavements.

And the elders of the clan: young men whose hair of their beards begins to flower, and they were guards.

Each one placing their bedding on the ground: that they were not permitted to lie there on beds, but rather only on the ground, in the manner that the guards of the courtyards of the kings would do.

Their bedding (כסתו): a language of pillows and cushions.

בֵּית הַמּוֹקֵד כִּפָּה. בִּנְיָן שֶׁל בֵּית הַמּוֹקֵד לֹא הָיָה עֲלִיָּה, אֶלָּא כִּפָּה ארקוול"ט בְּלַעַ"ז עֲשׂוּיָה בָּאָרֶץ:

מֻקָּף רוֹבָדִים שֶׁל אֶבֶן. אִצְטַבָּאוֹת סָבִיב שֶׁל אַבְנֵי גָּזִית הָיוּ מְשֻׁקָּעוֹת בַּכֹּתֶל וְיוֹצְאוֹת מִן הַכֹּתֶל לְתוֹךְ בֵּית הַמּוֹקֵד לְצַד הַקַּרְקַע, וְעַל גַּבֵּיהֶן אֲבָנִים אֲחֵרוֹת קְצָרוֹת מֵהֶן שֶׁיּוֹצְאוֹת נַמִּי מִן הַכֹּתֶל, וְהָיוּ כְּעֵין מַעֲלוֹת זוֹ עַל זוֹ:

וְזִקְנֵי בֵית אָב. הַמִּשְׁמָר הָיָה מִתְחַלֵּק לְשִׁבְעָה בָּתֵּי אָבוֹת כִּמְנַיַן יְמוֹת הַשָּׁבוּעַ, כָּל אֶחָד עוֹבֵד יוֹמוֹ, וְזִקְנֵי בֵּית אָב שֶׁל אוֹתוֹ יוֹם הָיוּ יְשֵׁנִים שָׁם עַל אוֹתָן רוֹבָדִים:

וּפִרְחֵי כְהֻנָּה. בַּחוּרִים שֶׁמַּתְחִיל שְׂעַר זְקָנָם לִפְרֹחַ, וְהֵם הָיוּ הַשּׁוֹמְרִים:

אִישׁ כִּסְתּוֹ בָאָרֶץ. שֶׁלֹּא הָיוּ רַשָּׁאִים לִשְׁכַּב שָׁם עַל גַּבֵּי מִטּוֹת אֶלָּא בָּאָרֶץ, כְּדֶרֶךְ שֶׁשּׁוֹמְרֵי חַצְרוֹת הַמְּלָכִים עוֹשִׂים:

כִּסְתּוֹ. לְשׁוֹן כָּרִים וּכְסָתוֹת:

Mishna 9

משנה ט׳

There was a place there, one cubit square, on which was a slab of marble. In this was fixed a ring, and a chain on which the keys were hung. When closing time came, the Kohen would raise the slab by the ring and take the keys from the chain. Then the Kohen would lock up within while the Levite was sleeping outside. When he had finished locking up, he would replace the keys on the chain and the slab in its place and put his garment on it and sleep there. If one of them had a seminal emission, he would go out by the tunnel which went under the Birah, and lamps were lit on both sides, until he reached the bathing place. Rabbi Eliezer ben Yaakov says: through the tunnel which went under the Chel he would exit and go out by the Taddi gate.

וּמָקוֹם הָיָה שָׁם, אַמָּה עַל אַמָּה, וְטַבְלָא שֶׁל שַׁיִשׁ וְטַבַּעַת הָיְתָה קְבוּעָה בָהּ, וְשַׁלְשֶׁלֶת שֶׁהַמַּפְתְּחוֹת הָיוּ תְלוּיוֹת בָּהּ. הִגִּיעַ זְמַן הַנְּעִילָה, הִגְבִּיהַּ אֶת הַטַּבְלָא בַּטַּבַּעַת וְנָטַל אֶת הַמַּפְתְּחוֹת מִן הַשַּׁלְשֶׁלֶת, וְנָעַל הַכֹּהֵן מִבִּפְנִים, וּבֶן לֵוִי יָשֵׁן לוֹ מִבַּחוּץ. גָּמַר מִלְּנְעֹל, הֶחֱזִיר אֶת הַמַּפְתְּחוֹת לַשַּׁלְשֶׁלֶת וְאֶת הַטַּבְלָא לִמְקוֹמָהּ, נָתַן כְּסוּתוֹ עָלֶיהָ, יָשֵׁן לוֹ. אֵרַע קֶרִי בְּאַחַד מֶהֶם, יוֹצֵא וְהוֹלֵךְ לוֹ בַּמְּסִבָּה הַהוֹלֶכֶת תַּחַת הַבִּירָה, וְהַנֵּרוֹת דּוֹלְקִים מִכָּאן וּמִכָּאן, עַד שֶׁהוּא מַגִּיעַ לְבֵית הַטְּבִילָה. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, בַּמְּסִבָּה הַהוֹלֶכֶת תַּחַת הַחֵיל יוֹצֵא וְהוֹלֵךְ לוֹ בְּטָדִי׃

Bartenura

When closing time came: to lock the gates of the Temple courtyard.

The Kohen from within while the Levite was sitting outside: since the Levites were secondary to the Kohanim, as it is stated, (Numbers 18:2): “to be attached to you and to minister to you.” Therefore, in the House of Avtinas and in the House of the Spark, which were upper stories, the Kohanim who guarded were above and the Levites were below. But the House of the Pyre which was not other than a vault on the land, there was a Kohen on the inside and a Levite on the outside.

Tunnel: in a cave going underneath the Temple, for there was a cave underneath the Temple, and all of the Temple is called בירה /the capitol, as it is

ברטנורא

הִגִּיעַ זְמַן הַנְּעִילָה. לִנְעֹל שַׁעֲרֵי הָעֲזָרָה:
הַכֹּהֵן מִבִּפְנִים וְהַלֵּוִי יוֹשֵׁב לוֹ מִבַּחוּץ. שֶׁהַלְוִיִּם טְפֵלִים לַכֹּהֲנִים, כְּמָה שֶׁנֶּאֱמַר (במדבר יח ב) וְיִלָּווּ עָלֶיךָ וִישָׁרְתוּךָ. הִלְכָךְ בְּבֵית אַבְטִינָס וּבְבֵית הַנִּיצוֹץ שֶׁהָיוּ עֲלִיּוֹת, הָיוּ הַכֹּהֲנִים שׁוֹמְרִים לְמַעְלָה וּלְוִיִּם לְמַטָּה. וּבֵית הַמּוֹקֵד שֶׁלֹּא הָיְתָה אֶלָּא כְּפָה עַל הָאָרֶץ, הָיָה כֹּהֵן מִבִּפְנִים וְלֵוִי מִבַּחוּץ:
בַּמְּסִבָּה. בַּמְּחִלָּה הַמְהַלֶּכֶת תַּחַת הַבִּירָה, שֶׁמְּחִלָּה הָיְתָה תַּחַת הַמִּקְדָּשׁ. וְכָל הַמִּקְדָּשׁ קְרוּי בִּירָה, כְּדִכְתִיב (דברי הימים א כט יט) אֶל הַבִּירָה אֲשֶׁר

הֲכִינוֹתִי. וּמִפְּנֵי שֶׁהָיָה בַּעַל קֶרִי, לֹא הָיָה מְהַלֵּךְ דֶּרֶךְ הָעֲזָרָה אֶלָּא דֶּרֶךְ הַמְּחִלּוֹת, דְּקַיְמָא לָן מְחִלּוֹת לֹא נִתְקַדְּשׁוּ:

וְהַנֵּרוֹת דּוֹלְקִים. בַּמְּחִלָּה מִכָּאן וּמִכָּאן:

בַּמְּסִבָּה הַהוֹלֶכֶת תַּחַת הַחֵיל יוֹצֵא. וְאֵינוֹ חוֹזֵר לְבֵית הַמּוֹקֵד, לְפִי שֶׁהוּא טְבוּל יוֹם. וְאֵין הֲלָכָה כְּרַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, אֶלָּא כְּדִתְנַן בְּרֵישׁ תָּמִיד, בָּא וְיָשַׁב לוֹ אֵצֶל אֶחָיו הַכֹּהֲנִים בְּבֵית הַמּוֹקֵד עַד שֶׁהַשְּׁעָרִים נִפְתָּחִים, יוֹצֵא וְהוֹלֵךְ לוֹ, שֶׁאַף עַל גַּב שֶׁטְּבוּל יוֹם אָסוּר לְהִכָּנֵס לְעֶזְרַת נָשִׁים דְּהַיְנוּ מַחֲנֵה לְוִיָּה, לָזֶה הֵקֵלּוּ, לְפִי שֶׁנִּטְמָא בִּפְנִים:

written (I Chronicles 29:19): “and to build this Temple (בירה) for which I have made provision.” But because he had had a nocturnal emission,, he would not walk on the path of the Temple courtyard, but rather on the path in the underground, for we hold that the underground places were not sanctified.

And lamps were lit: in the underground cavities from here and there.

Through the tunnel which went under the Chel: he departs, and does not return to the House of the Pyre because he is a someone who has immersed but must wait until sunset until he is ritually pure. But the Halakha is not according to Rabbi Eliezer ben Yaakov, but rather, as it is taught in the beginning of Tractate Tamid “He came and sat with his brethren, the Kohanim in the House of the Pyre until the gates open when he can go on his way”, for even though someone who has immersed but must wait until sunset until he is ritually pure, is forbidden to enter into the Women’s courtyard, which is the camp of the Levites; for this, they were lenient, because he had been defiled inside.

Chapter 2 פרק ב

Mishna 1 משנה א׳

The Temple Mount was five hundred cubits by five hundred cubits. The greater part of it was on the south; second to that on the east; third to that on the north; and the smallest part on the west. The part which had the most amount was the part most used.

הַר הַבַּיִת הָיָה חֲמֵשׁ מֵאוֹת אַמָּה עַל חֲמֵשׁ מֵאוֹת אַמָּה, רֻבּוֹ מִן הַדָּרוֹם, שֵׁנִי לוֹ מִן הַמִּזְרָח, שְׁלִישִׁי לוֹ מִן הַצָּפוֹן, מְעוּטוֹ מִן הַמַּעֲרָב. מְקוֹם שֶׁהָיָה רֹב מִדָּתוֹ, שָׁם הָיָה רֹב תַּשְׁמִישׁוֹ:

Bartenura ברטנורא

The Temple Mount was five hundred cubits: surrounded by a wall all around.

The greater part of it was on the south; second to that on the east: meaning to say, the distance that there is from the wall of the Temple Mount to the wall of the Temple courtyard to the south side, is more than the distance that there is between them from the eastern side. But the distance that there is between them from the eastern side is greater than the distance that is between them to the north side, and the north side is greater than the west.

הַר הַבַּיִת הָיָה חֲמֵשׁ מֵאוֹת אַמָּה. מֻקָּף חוֹמָה סָבִיב:

רֻבּוֹ מִן הַדָּרוֹם שֵׁנִי לוֹ מִן הַמִּזְרָח. כְּלוֹמַר, הָרֹחַק שֶׁיֵּשׁ מֵחוֹמַת הַר הַבַּיִת לְחוֹמַת הָעֲזָרָה לְצַד דָּרוֹם, יוֹתֵר מִן הָרֹחַק שֶׁיֵּשׁ בֵּינֵיהֶן מִצַּד מִזְרָח. וְהָרֹחַק שֶׁיֵּשׁ בֵּינֵיהֶן מִצַּד מִזְרָח, יוֹתֵר מִן הָרֹחַק שֶׁיֵּשׁ בֵּינֵיהֶן לְצַד צָפוֹן, וְהַצָּפוֹנִי יוֹתֵר מִן הַמַּעֲרָב:

Mishna 2

משנה ב׳

All who entered the Temple Mount entered by the right and went around and went out by the left, except for one to whom something had happened, who entered and went around to the left. [He was asked]: “Why do you go around to the left?” [If he answered] “Because I am a mourner,” [they said to him], “May He who dwells in this house comfort you.” [If he answered] “Because I am excommunicated” [they said]: “May He who dwells in this house inspire them to draw you near,” the words of Rabbi Meir. Rabbi Yose to him: you make it seem as if they treated him unjustly. Rather [they should say]: “May He who dwells in this house inspire you to listen to the words of your colleagues and they will draw you near.”

כָּל הַנִּכְנָסִין לְהַר הַבַּיִת נִכְנָסִין דֶּרֶךְ יָמִין וּמַקִּיפִין וְיוֹצְאִין דֶּרֶךְ שְׂמֹאל, חוּץ מִמִּי שֶׁאֵרַע דָּבָר, שֶׁהוּא מַקִּיף לִשְׂמֹאל. מַה לְּךָ מַקִּיף לִשְׂמֹאל, שֶׁאֲנִי אָבֵל, הַשּׁוֹכֵן בַּבַּיִת הַזֶּה יְנַחֲמֶךָ. שֶׁאֲנִי מְנֻדֶּה, הַשּׁוֹכֵן בַּבַּיִת הַזֶּה יִתֵּן בְּלִבָּם וְיקָרְבוּךָ, דִּבְרֵי רַבִּי מֵאִיר. אָמַר לוֹ רַבִּי יוֹסֵי, עֲשִׂיתָן כְּאִלּוּ עָבְרוּ עָלָיו אֶת הַדִּין. אֶלָּא, הַשּׁוֹכֵן בַּבַּיִת הַזֶּה יִתֵּן בְּלִבְּךָ וְתִשְׁמַע לְדִבְרֵי חֲבֵרֶיךָ וְיקָרְבוּךָ:

Bartenura

ברטנורא

Entered by the right and went around and went out by the left: As, for example, those who enter on the path of the gates of Chuldah which are from the right, make a circuit on the path of the gate of the Tadi.

נִכְנָסִים דֶּרֶךְ יָמִין וּמַקִּיפִין דֶּרֶךְ שְׂמֹאל. כְּגוֹן הַנִּכְנָסִים דֶּרֶךְ שַׁעֲרֵי חֻלְדָּה שֶׁהֵן מִן הַיָּמִין, מַקִּיפִין דֶּרֶךְ שַׁעַר הַטָּדִי:

Because I am a mourner: he was asked: “**Why do you go around to the left**?,” and he states, “**Because I am a mourner**.” They say to him: “**May He who dwells in this house comfort you**.”

שֶׁאֲנִי אָבֵל. נִשְׁאָלִין אוֹתוֹ **מַה לְּךָ לְהַקִּיף לִשְׂמֹאל,** וְאָמַר **שֶׁאֲנִי אָבֵל**, אוֹמְרִים לוֹ **הַשּׁוֹכֵן בַּבַּיִת הַזֶּה יְנַחֲמֶךָ וְכוּ**׳:

You make it seem as if they treated him unjustly: if they say to him so, it appears as if his fellows have perverted the judgment and excommunicated him not in accordance with Halacha.

עֲשִׂיתָן כְּאִלּוּ עָבְרוּ עָלָיו אֶת הַדִּין. אִם הֵן אוֹמְרִים לוֹ כֵּן, נִרְאֶה כְּאִלּוּ חֲבֵרָיו עִוְּתוּ הַדִּין וְנִדּוּהוּ שֶׁלֹּא כַּהֲלָכָה:

Inspire you to listen to the words of your colleagues: for now it sounds that he did not act in accordance with the law and he needs to repent. And the Halacha is according to Rabbi Yossi.

יִתֵּן בְּלִבְּךָ שֶׁתִּשְׁמַע לְדִבְרֵי חֲבֵרֶיךָ. הַשְׁתָּא מַשְׁמַע שֶׁהוּא עָשָׂה שֶׁלֹּא כַּדִּין וְצָרִיךְ תְּשׁוּבָה. וַהֲלָכָה כְּרַבִּי יוֹסֵי:

Mishna 3

משנה ג׳

לִפְנִים מִמֶּנּוּ, סוֹרֵג, גָּבוֹהַּ עֲשָׂרָה טְפָחִים. וּשְׁלֹשׁ עֶשְׂרֵה פִּרְצוֹת הָיוּ שָׁם, שֶׁפָּרְצוּם מַלְכֵי יָוָן. חָזְרוּ וּגְדָרוּם, וְגָזְרוּ כְּנֶגְדָּם שְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת. לִפְנִים מִמֶּנּוּ, הַחֵיל, עֶשֶׂר אַמּוֹת. וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם. רוּם הַמַּעֲלָה חֲצִי אַמָּה, וְשִׁלְחָהּ חֲצִי אַמָּה. כָּל הַמַּעֲלוֹת שֶׁהָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה, וְשִׁלְחָהּ חֲצִי אַמָּה, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים וְהַשְּׁעָרִים שֶׁהָיוּ שָׁם, גָּבְהָן עֶשְׂרִים אַמָּה, וְרָחְבָּן עֶשֶׂר אַמּוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן דְּלָתוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַשְּׁעָרִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן שְׁקוּפוֹת, חוּץ מִשַּׁעַר טָדִי, שֶׁהָיוּ שָׁם שְׁתֵּי אֲבָנִים מֻטּוֹת זוֹ עַל גַּב זוֹ. כָּל הַשְּׁעָרִים שֶׁהָיוּ שָׁם, נִשְׁתַּנּוּ לִהְיוֹת שֶׁל זָהָב, חוּץ מִשַּׁעַר נִקָּנוֹר, מִפְּנֵי שֶׁנַּעֲשָׂה בָהֶן נֵס. וְיֵשׁ אוֹמְרִים, מִפְּנֵי שֶׁנִּחֲשְׁתָּן מַצְהִיב:

Within it was the Soreg, ten handbreadths high. There were thirteen breaches in it, which were breached by the kings of Greece. They went and repaired them, and enacted that thirteen prostrations should be made facing them. Within this was the Chel, which was ten cubits, and there were twelve steps there. The height of each step was half a cubit and its tread was half a cubit. All the steps in the Temple were half a cubit high with a tread of half a cubit, except those of the entrance hall. All the doorways in the Temple were twenty cubits high and ten cubits broad except those of the entrance hall. All the doorways there had doors in them except those of the entrance hall. All the gates there had lintels except that of Taddi which had two stones inclined to one another. All the original gates were changed for gates of gold except the gates of Nicanor, because a miracle happened with them. Some say: because their copper gleamed like gold.

Bartenura

ברטנורא

Within: from the wall of the Temple Mount.

Soreg: a partition made of many holes, like a bed interwoven with ropes; and it is made from long and short planks of wood that are grafted this on top of that crosswise.

And enacted that thirteen prostrations should be made facing them: when he reaches opposite each and every breach, he prostrates and gives thanks on the destruction of the Greek kingdom.

לִפְנִים. מֵחוֹמַת הַר הַבַּיִת:

סוֹרֵג. מְחִצָּה הָעֲשׂוּיָה נְקָבִים נְקָבִים כְּמִטָּה מְסֹרֶגֶת בַּחֲבָלִים, וְהִיא עֲשׂוּיָה מַדְּפֵי עֵץ אֲרֻכִּים וּקְצָרִים שֶׁמַּרְכִּיבִין אוֹתָן זוֹ עַל זוֹ בַּאֲלַכְסוֹן:

וְגָזְרוּ כְּנֶגְדָּם שְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת. כְּשֶׁמַּגִּיעַ כְּנֶגֶד כָּל פִּרְצָה וּפִרְצָה, מִשְׁתַּחֲוֶה וּמוֹדֶה עַל אָבְדַן מַלְכוּת יָוָן:

לִפְנִים. מֵאוֹתוֹ סוֹרֵג הָיָה מָקוֹם פָּנוּי עֶשֶׂר אַמּוֹת, וְהוּא נִקְרָא חֵיל:

וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם. כְּדֵי לַעֲלוֹת מִשָּׁם לְעֶזְרַת נָשִׁים:

רוּם מַעֲלָה. כָּל מַעֲלָה מֵהֶן גְּבוֹהָה מֵחֲבֶרְתָּהּ חֲצִי אַמָּה. וְכֵן הַמַּעֲלָה הָרִאשׁוֹנָה גְּבוֹהָה מִן הַקַּרְקַע חֲצִי אַמָּה:

וְשִׁלְחָהּ. מֶשֶׁךְ רֹחַב הַמַּעֲלָה, דְּהַיְנוּ מְקוֹם דְּרִיסַת הָרֶגֶל, חֲצִי אַמָּה:

חוּץ מִשֶּׁל אוּלָם. חוּץ מִן הַמַּעֲלוֹת שֶׁבֵּין הָאוּלָם וְלַמִּזְבֵּחַ שֶׁלֹּא הָיוּ כֻּלָּם כֵּן, כְּדִתְנַן בְּפֶרֶק ג׳ (משנה ו׳):

חוּץ מִפֶּתַח שֶׁל אוּלָם. דִּתְנַן לְקַמָּן בְּאֵידָךְ פִּרְקִין (משנה ז׳) גָּבְהוֹ אַרְבָּעִים אַמָּה וְרָחְבּוֹ עֶשְׂרִים:

הָיוּ לָהֶן שְׁקוּפוֹת. אֶבֶן מֻנַּחַת עַל שְׁתֵּי הַמְּזוּזוֹת שֶׁהַדֶּלֶת שׁוֹקֶף עָלָיו. וּשְׁקוּפוֹת לְשׁוֹן מַשְׁקוֹף:

מִפְּנֵי שֶׁנַּעֲשָׂה בָהֶן נֵס. כְּמוֹ שֶׁמְּפֹרָשׁ בְּיוֹמָא פֶּרֶק ג׳ [דַּף לח.]:

מַצְהִיבוֹת. כְּמוֹ מַזְהִיבוֹת, שֶׁמַּרְאִיתָן דּוֹמָה לְזָהָב לְפִיכָךְ לֹא הֻצְרְכוּ לַעֲשׂוֹתוֹ שֶׁל זָהָב:

Within: from this Soreg was an empty place of ten cubits, and it was called the Chel.

And there were twelve steps there: in order to ascend from there to the Women's court.

The height of each step: every step of them was higher than its neighbor by one-half of a cubit. And similarly the first step was one-half a cubit high off the ground.

And its tread: the place of the treading of the foot was one-half cubit.

Except for those of the entrance hall: except for the steps that are between the entrance hall and the altar, for not all of them were like this, as is taught further on in Chapter 3 [Mishnah 6].

Except for those of the entrance hall: as it is taught in the Mishnah further on (Chapter 3, Mishnah 7), that its height was forty cubits and its width twenty.

They had lintels: a stone placed on two doorposts, that the door bangs on. And the word שקפות is from the language of משקוף/lintel.

Because a miracle happened with them: like it is explained in [Tractate] Yoma, chapter 3 [38a].

מצהיבות-gleamed like gold: like מזהיבות/glittering like gold, that their appearance was similar to gold, therefore, it was not necessary to make them of gold.

Mishna 4

משנה ד׳

כָּל הַכְּתָלִים שֶׁהָיוּ שָׁם, הָיוּ גְבוֹהִים, חוּץ מִכֹּתֶל הַמִּזְרָחִי, שֶׁהַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה עוֹמֵד בְּרֹאשׁ הַר הַמִּשְׁחָה, וּמִתְכַּוֵּן וְרוֹאֶה בְּפִתְחוֹ שֶׁל הֵיכָל בִּשְׁעַת הַזָּיַת הַדָּם:

All the walls that were there were high except for the eastern wall, for the Kohen who burned the red heifer would stand on the top of the Mount of Anointment and direct his gaze carefully to see the opening of the Sanctuary at the time of the sprinkling of the blood.

Bartenura

ברטנורא

כָּל הַכְּתָלִים שֶׁהָיוּ שָׁם. בְּכָל בִּנְיֵי הַר הַבַּיִת:
הָיוּ גְבוֹהִים. הַרְבֵּה, עַד שֶׁהָיוּ כָּל הַפְּתָחִים שֶׁבָּהֶן עֶשְׂרִים אַמָּה, לְבַד מִמַּה שֶׁעַל הַפְּתָחִים:
חוּץ מִכֹּתֶל מִזְרָחִי. הוּא הַתַּחְתּוֹן לְרַגְלֵי הַר הַבַּיִת:
שֶׁהַכֹּהֵן הַשּׂוֹרֵף אֶת הַפָּרָה עוֹמֵד בְּהַר הַמִּשְׁחָה. הוּא הַר הַזֵּיתִים אֲשֶׁר עַל פְּנֵי יְרוּשָׁלַיִם מִקֶּדֶם, וּפְנֵי הַכֹּהֵן לַמַּעֲרָב, וּמִתְכַּוֵּן וְרוֹאֶה מֵעַל גֹּבַהּ רֹאשׁ הַכֹּתֶל דֶּרֶךְ הַשְּׁעָרִים שֶׁלְּפָנִים מִמֶּנּוּ אֶת פִּתְחוֹ שֶׁל הֵיכָל, כְּשֶׁהוּא מַזֶּה בְּדָם, כְּדִכְתִיב (במדבר יט ד) וְהִזָּה אֶל נֹכַח פְּנֵי אֹהֶל מוֹעֵד. וְאִם הָיָה הַכֹּתֶל גָּבוֹהַּ, אַף עַל פִּי שֶׁהַשְּׁעָרִים מְכֻוָּנוֹת כֻּלָּם זֶה כְּנֶגֶד זֶה, שַׁעַר הַר הַבַּיִת כְּנֶגֶד שַׁעַר עֶזְרַת נָשִׁים, וְשַׁעַר עֶזְרַת נָשִׁים כְּנֶגֶד שַׁעַר הָעֲזָרָה הַגְּדוֹלָה, וְשַׁעַר הָעֲזָרָה הַגְּדוֹלָה כְּנֶגֶד פֶּתַח הַהֵיכָל, לֹא הָיָה יָכוֹל לִרְאוֹת אֶת פֶּתַח הַהֵיכָל דֶּרֶךְ הַפְּתָחִים, לְפִי שֶׁהָהָר הוֹלֵךְ וּמַגְבִּיהַּ וְעוֹלֶה עַד שֶׁקַּרְקַע פֶּתַח הַהֵיכָל גָּבוֹהַּ (שְׁתֵּי) [כ"ב אַמּוֹת] יוֹתֵר מִקַּרְקַע רַגְלֵי הַר הַבַּיִת, וְנִמְצָא שֶׁאַסְקֻפַּת הַהֵיכָל גְּבוֹהָה מִמַּשְׁקוֹף פֶּתַח הַר הַבַּיִת [שְׁתֵּי] אַמּוֹת, שֶׁהֲרֵי לֹא הָיָה פֶּתַח הַר הַבַּיִת גָּבוֹהַּ אֶלָּא עֶשְׂרִים כְּדִתְנַן לְעֵיל (משנה ג), וְנִמְצָא שֶׁאֵין הַכֹּהֵן הַשּׂוֹחֵט אֶת הַפָּרָה יָכוֹל לִרְאוֹת חֲלָלוֹ שֶׁל פֶּתַח הַהֵיכָל דֶּרֶךְ אוֹתוֹ פֶּתַח:

All the walls that were there: in all of the buildings of the Temple Mount.
Were high: very, until all of the entrances that were in them were twenty-cubits tall, besides from what was on top of the openings.
Except for the eastern wall: this is the lowest of the legs of the Temple Mount.
For the Kohen who burned the red heifer would stand on the top of the Mount of Anointment: this is the Mount of Olives which faces Jerusalem from the east, and the Kohen is facing to the west, and he intends and sees from above the height of the top of the wall, through the gates that are inside from it, the opening of the Sanctuary, when he sprinkles the blood, as is it written (Numbers 19:4): "and he shall sprinkle it seven times toward the front of the Tent of Meeting." But if the wall was high, even though the gates are all corresponding one to another, the gate of the Temple Mount opposite the Gate of the Women's Court, and the Gate of the Women's Court opposite the Gate of the large Courtyard, and the Gate of the Large Courtyard opposite the opening of Sanctuary, one would not be able to see the opening of the Sanctuary through the openings, because the Mount continually gets higher and ascends until the opening of the Sanctuary is [twenty-two] cubits more than than the ground of the feet of the

Temple Mount, and it is such that the threshold of the Sanctuary is higher than the lintel of the opening of the Temple Mount by two cubits, for the opening of the Temple Mount was not higher than twenty, as is taught above (Mishna 3), and it is found that the Kohen who is slaughtering the heifer is not able to see the cavity of the opening of the Sanctuary through the path of that opening.

Mishna 5

משנה ה׳

The courtyard of the women was a hundred and thirty-five cubits long by a hundred and thirty-five wide. It had four chambers in its four corners, each of which was forty cubits. They were not roofed, and so they will be in the time to come, as it says, “Then he brought me forth into the outer court, and caused me to pass by the four corners of the court, and behold in every corner of the court there was a court. In the four corners of the court there were keturot courts” (Ezekiel 46:21-22) and keturot means that they were not roofed. For what were they used? The southeastern one was the chamber of the Nazirites where the Nazirites used to boil their shelamim (peace-offerings) and shave their hair and throw it under the pot. The northeastern one was the wood chamber where Kohanim with physical defects used to pick out the wood which had worms, every piece with a worm in it being unfit for use on the altar. The northwestern one was the chamber of the lepers. The southwestern one: Rabbi Eliezer ben Yaakov said: I forget what it was used for. Abba Shaul says: they used to store there wine and oil, and it was called the chamber of oil. It [the courtyard of the women] had originally been smooth but subsequently they surrounded it with a balcony so that the women could look on from above while the men were below, so they should not

עֲזָרַת הַנָּשִׁים הָיְתָה אׇרְךְ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רׇחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. וְאַרְבַּע לְשָׁכוֹת הָיוּ בְאַרְבַּע מְקׇצוֹעוֹתֶיהָ, שֶׁל אַרְבָּעִים אַרְבָּעִים אַמָּה. וְלֹא הָיוּ מְקוֹרוֹת. וְכָךְ הֵם עֲתִידִים לִהְיוֹת, שֶׁנֶּאֱמַר (יחזקאל מו כא-כב), וַיּוֹצִיאֵנִי אֶל הֶחָצֵר הַחִיצוֹנָה וַיַּעֲבִירֵנִי אֶל אַרְבַּעַת מִקְצוֹעֵי הֶחָצֵר וְהִנֵּה חָצֵר בְּמִקְצַע הֶחָצֵר, חָצֵר בְּמִקְצַע הֶחָצֵר, בְּאַרְבַּעַת מִקְצֹעוֹת הֶחָצֵר חֲצֵרוֹת קְטֻרוֹת. וְאֵין קְטֻרוֹת אֶלָּא שֶׁאֵינָן מְקוֹרוֹת. וּמָה הָיוּ מְשַׁמְּשׁוֹת. דְּרוֹמִית מִזְרָחִית, הִיא הָיְתָה לִשְׁכַּת הַנְּזִירִים, שֶׁשָּׁם הַנְּזִירִים מְבַשְּׁלִין אֶת שַׁלְמֵיהֶן, וּמְגַלְּחִין אֶת שְׂעָרָן, וּמְשַׁלְּחִים תַּחַת הַדּוּד. מִזְרָחִית צְפוֹנִית, הִיא הָיְתָה לִשְׁכַּת הָעֵצִים, שֶׁשָּׁם הַכֹּהֲנִים בַּעֲלֵי מוּמִין מַתְלִיעִין הָעֵצִים. וְכָל עֵץ שֶׁנִּמְצָא בּוֹ תוֹלַעַת, פָּסוּל מֵעַל גַּבֵּי הַמִּזְבֵּחַ. צְפוֹנִית מַעֲרָבִית, הִיא הָיְתָה לִשְׁכַּת מְצׇרָעִים. מַעֲרָבִית דְּרוֹמִית, אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, שָׁכַחְתִּי מֶה הָיְתָה מְשַׁמֶּשֶׁת. אַבָּא שָׁאוּל אוֹמֵר, שָׁם הָיוּ נוֹתְנִין יַיִן וָשֶׁמֶן, הִיא הָיְתָה נִקְרֵאת לִשְׁכַּת בֵּית שְׁמַנְיָה. וַחֲלָקָה הָיְתָה בָּרִאשׁוֹנָה, וְהִקִּיפוּהָ כְּצוֹצְרָה, שֶׁהַנָּשִׁים רוֹאוֹת מִלְמַעְלָן, וְהָאֲנָשִׁים מִלְמַטָּן, כְּדֵי שֶׁלֹּא יְהוּ מְעָרָבִין. וַחֲמֵשׁ עֶשְׂרֵה מַעֲלוֹת עוֹלוֹת מִתּוֹכָהּ לְעֶזְרַת יִשְׂרָאֵל, כְּנֶגֶד חֲמֵשׁ עֶשְׂרֵה מַעֲלוֹת שֶׁבְּתְהִלִּים, שֶׁעֲלֵיהֶן הַלְוִיִּם אוֹמְרִים בַּשִּׁיר. לֹא הָיוּ טְרוּטוֹת, אֶלָּא מְקֻפּוֹת כַּחֲצִי גֹּרֶן עֲגֻלָּה:

mix together. Fifteen steps led up from it to the courtyard of Israel, corresponding to the fifteen [songs of] ascents mentioned in the Book of Psalms, and upon which the Levites used to sing. They were not rectangular but circular like the half of a threshing floor.

Bartenura

Long: from the east to the west.
Wide: from the north to the south.
And keturot means that they were not roofed: from the language (Genesis 19:28): "the smoke (kitor) of the land rose up," meaning to say, they let smoke rise, because they didn't have a roof.
And throw it under the pot: to burn them in the fire that is underneath the pot where they cook the shelamim, as it is written (Numbers 6:18): "and he shall put them on the fire that is under the sacrifice of the shelamim."
Pick out the wood which had worms (מתליעין): remove the wood that had worms, because they are unfit to use for the pile of wood on the altar.
The chamber of the lepers: for there the lepers immerse on the eighth [day] of their purification which he comes to put his hand inside for the placing on the thumb [of blood and oil], even though he had immersed in the [previous] evening.
Rabbi Eliezer ben Yaakov said: I forget what it was used for: it follows, that the entire first part [of the Mishna] Rabbi Eliezer ben Yaakov said. And so it is proved in the Gemara of [Tractate] Yoma (16a), that an anonymous Mishnah of [Tractate] Middot is Rabbi Eliezer ben Yaakov.
It had originally been smooth: Maimonides explained, breached, that it was not surrounded by a partition.
A balcony (כזוזטרא): like גזוזטרא (a balcony), surrounding the women's court, that the women would standing above on the balcony, and the men were below to see the Simchas Beis Hashoeiva (Rejoicing of the place of the Water-Drawing), in order that they would not come to frivolity.
Fifteen steps: the height of the ground of the Israelite court from the Women's Court.
They were not rectangular: long and with corners like the way of all the steps, but rather were round like a half a round threshing floor**.**

ברטנורא

אֹרֶךְ. מִן הַמִּזְרָח לַמַּעֲרָב:
עַל רֹחַב. מִן הַצָּפוֹן לַדָּרוֹם:
קְטֻרוֹת אֶלָּא שֶׁאֵינָן מְקוֹרוֹת. מִלְּשׁוֹן וְהִנֵּה עָלָה קִיטוֹר הָאָרֶץ (בראשית יט כט), כְּלוֹמַר מַעֲלוֹת עָשָׁן, לְפִי שֶׁאֵין לָהֶן תִּקְרָה:
וּמְשַׁלְּחִים תַּחַת הַדּוּד. לְשָׂרְפָן בָּאֵשׁ שֶׁתַּחַת הַיּוֹרָה שֶׁמְּבַשְּׁלִים בָּהּ הַשְּׁלָמִים, דִּכְתִיב (במדבר ו יח) וְנָתַן עַל הָאֵשׁ אֲשֶׁר תַּחַת זֶבַח הַשְּׁלָמִים:
מַתְלִיעִין בָּעֵצִים. מְסִירִין הָעֵצִים שֶׁנִּמְצָא בָּהֶן תּוֹלַעַת, לְפִי שֶׁהֵן פְּסוּלִים לַמַּעֲרָכָה:
לִשְׁכַּת מְצֹרָעִים. שֶׁשָּׁם הַמְּצֹרָעִים טוֹבְלִים בַּשְּׁמִינִי לְטָהֳרָתָן כְּשֶׁבָּא לְהַכְנִיס יָדוֹ בְּפָנִים לְמַתַּן בְּהוֹנוֹת וְאַף עַל פִּי שֶׁטָּבַל מִבָּעֶרֶב:
אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב שָׁכַחְתִּי מֶה הָיְתָה מְשַׁמֶּשֶׁת. מִכְּלַל דְּרֵישָׁא כֻּלַּהּ רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב קָאָמַר לָהּ, וְהָכִי מוּכָח בַּגְּמָרָא דְּיוֹמָא דְּסָתָם מַתְנִיתִין דְּמִדּוֹת רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב הִיא:
וְחֲלָקָה הָיְתָה בָּרִאשׁוֹנָה. פֵּרֵשׁ רַמְבַּ"ם, פְּרוּצָה, שֶׁלֹּא הָיְתָה מֻקֶּפֶת מְחִצָּה:
כְּזוּטְרָה. כְּמוֹ גְּזוּזְטְרָא הִקִּיפוּ סָבִיב לְעֶזְרַת נָשִׁים, שֶׁיִּהְיוּ הַנָּשִׁים עוֹמְדוֹת לְמַעְלָה עַל הַגְּזוּזְטְרָא וְהָאֲנָשִׁים לְמַטָּה לִרְאוֹת בְּשִׂמְחַת בֵּית הַשּׁוֹאֵבָה, כְּדֵי שֶׁלֹּא יָבֹאוּ לִידֵי קַלּוּת רֹאשׁ:
חֲמֵשׁ עֶשְׂרֵה מַעֲלוֹת. גֹּבַהּ קַרְקַע עֶזְרַת יִשְׂרָאֵל מֵעֶזְרַת נָשִׁים:
לֹא הָיוּ טְרוּטוֹת. אֲרֻכּוֹת וּבַעֲלֵי זָוִיוֹת כְּדַרְכָּן כָּל הַמַּעֲלוֹת, אֶלָּא עֲגֻלּוֹת כַּחֲצִי גֹּרֶן עֲגֻלָּה:

Mishna 6

משנה ו׳

There were chambers underneath the Court of Israel which opened into the Court of Women, where the Levites used to keep lyres and lutes and cymbals and all kinds of musical instruments. The Court of Israel was a hundred and thirty-five cubits in length by eleven in breadth. Similarly the Court of the Kohanim was a hundred and thirty-five cubits in length by eleven in breadth. And ends of beams separated the Court of Israel from the Court of the Kohanim. Rabbi Eliezer ben Yaakov says: there was a step a cubit high on which the platform was placed, and it had three steps each of half a cubit in height. In this way the Court of the Kohanim was made two and a half cubits higher than that of Israel. The whole Court was a hundred and eighty-seven cubits long by a hundred and thirty-five wide. And thirteen prostrations were made there. Abba Yose ben Chanan says: they were made facing the thirteen gates. On the south beginning from the west there were the upper gate, the gate of burning, the gate of the firstborn, and the water gate. And why was it called the water gate? Because they brought in through it the pitcher of water for libation on the festival. Rabbi Eliezer ben Yaakov says: in it the water welled up, and in the time to come from there it will come out from under the threshold of the Temple. Corresponding to them in the north beginning in the west were the gate of Yechoniah, the gate of the offering, the women's gate, the gate of song. Why was it called the gate of

וּלְשָׁכוֹת הָיוּ תַּחַת עֶזְרַת יִשְׂרָאֵל, וּפְתוּחוֹת לְעֶזְרַת הַנָּשִׁים, שֶׁשָּׁם הַלְוִיִּם נוֹתְנִים כִּנּוֹרוֹת וּנְבָלִים וּמְצִלְתַּיִם וְכָל כְּלֵי שִׁיר. עֶזְרַת יִשְׂרָאֵל הָיְתָה אׇרְךְ מֵאָה אַמָּה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רֹחַב אַחַת עֶשְׂרֵה. וְכֵן עֶזְרַת כֹּהֲנִים הָיְתָה אׇרְךְ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רֹחַב אַחַת עֶשְׂרֵה. וְרָאשֵׁי פִסְפָּסִין מַבְדִּילִין בֵּין עֶזְרַת יִשְׂרָאֵל לְעֶזְרַת הַכֹּהֲנִים. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, מַעֲלָה הָיְתָה שָׁם, וּגְבוֹהָה אַמָּה, וְהַדּוּכָן נָתוּן עָלֶיהָ, וּבָהּ שָׁלֹשׁ מַעֲלוֹת שֶׁל חֲצִי חֲצִי אַמָּה. נִמְצְאוּ עֶזְרַת הַכֹּהֲנִים גְּבוֹהָה מֵעֶזְרַת יִשְׂרָאֵל שְׁתֵּי אַמּוֹת וּמֶחֱצָה. כָּל הָעֲזָרָה הָיְתָה אׇרְךְ מֵאָה וּשְׁמוֹנִים וָשֶׁבַע עַל רֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. וּשְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת הָיוּ שָׁם. אַבָּא יוֹסֵי בֶּן חָנָן אוֹמֵר, כְּנֶגֶד שְׁלֹשָׁה עָשָׂר שְׁעָרִים. שְׁעָרִים דְּרוֹמִיִּים סְמוּכִים לַמַּעֲרָב, שַׁעַר הָעֶלְיוֹן, שַׁעַר הַדֶּלֶק, שַׁעַר הַבְּכוֹרוֹת, שַׁעַר הַמָּיִם, וְלָמָּה נִקְרָא שְׁמוֹ שַׁעַר הַמַּיִם. שֶׁבּוֹ מַכְנִיסִין צְלוֹחִית שֶׁל מַיִם שֶׁל נִסּוּךְ בֶּחָג. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, וּבוֹ הַמַּיִם מְפַכִּים, וַעֲתִידִין לְהְיוֹת יוֹצְאִין מִתַּחַת מִפְתַּן הַבַּיִת. וּלְעֻמָּתָן בַּצָּפוֹן סְמוּכִים לַמַּעֲרָב, שַׁעַר יְכָנְיָה, שַׁעַר הַקׇרְבָּן, שַׁעַר הַנָּשִׁים, שַׁעַר הַשִּׁיר.

וְלָמָּה נִקְרָא שְׁמוֹ שַׁעַר יְכָנְיָה, שֶׁבּוֹ יָצָא יְכָנְיָה בְּגָלוּתוֹ. שֶׁבַּמִּזְרָח, שַׁעַר נִקָּנוֹר. וּשְׁנֵי פִּשְׁפָּשִׁים הָיוּ לוֹ, אֶחָד מִימִינוֹ וְאֶחָד מִשְּׂמֹאלוֹ. וּשְׁנַיִם בַּמַּעֲרָב, לֹא הָיָה לָהֶם שֵׁם:

Yechoniah? Because Yechoniah went forth into captivity through it. On the east was the gate of Nicanor; it had two wicket doors, one on its right and one on its left. And there were two gates in the west which had no special name.

ברטנורא

וְרָאשֵׁי פְּסְפָּסִין. רָאשֵׁי קוֹרוֹת בּוֹלְטִים וְיוֹצְאִים מִן הַכֹּתֶל לְהַבְדִּיל בֵּין עֶזְרַת יִשְׂרָאֵל לְעֶזְרַת כֹּהֲנִים:

מַעֲלָה הָיְתָה שָׁם. בְּעֶזְרַת יִשְׂרָאֵל:
וּגְבוֹהָה אַמָּה. וְאָרְכָּהּ כְּאוֹרֶךְ כָּל הָעֲזָרָה:

וְדוּכָן. שֶׁל לְוִיִּם בָּנוּי עָלֶיהָ וְעָשׂוּי כְּמִין אִצְטַבָּא, וְגֹבַהּ הַדּוּכָן אַמָּה וָחֵצִי:

וּבוֹ שָׁלֹשׁ מַעֲלוֹת שֶׁל חֲצִי חֲצִי אַמָּה. שֶׁעוֹלִין בָּהֶן לַדּוּכָן:
כָּל הָעֲזָרָה. מִתְּחִלַּת עֶזְרַת יִשְׂרָאֵל עַד [אַחֲרֵי] אַחַת עֶשְׂרֵה אַמָּה מָקוֹם פָּנוּי שֶׁהָיָה אָחוֹרֵי בֵּית הַכַּפֹּרֶת:
עַל רָחְבָּהּ. מִצָּפוֹן לְדָרוֹם:
שְׁלֹשָׁה עָשָׂר שְׁעָרִים. כִּדְקָא חָשִׁיב לְהוּ וְאָזִיל. וְהָאוֹמֵר שִׁבְעָה שְׁעָרִים הָיוּ לָעֲזָרָה נוֹתֵן טַעַם לִשְׁלֹשָׁה עָשָׂר הִשְׁתַּחֲוָיוֹת, כְּנֶגֶד שְׁלֹשָׁה עָשָׂר פְּרָצוֹת שֶׁפָּרְצוּ מַלְכֵי יָוָן בַּסּוֹרֵג, כְּדְאָמְרִינַן לְעֵיל בְּפִרְקִין (משנה ג). וְכֻלָּהּ מַתְנִיתִין מְפוֹרֶשֶׁת בְּפֶרֶק קַמָּא (משנה ד-ה):

Bartenura

The ends of beams (ראשי פספסין): the ends of beams protrude and come out from the wall, to seperate between the Israelite Courtyard and the Kohanim's Courtyard.
There was a step there: in the Israelite Courtyard.
A Cubit High: and its length was as the length of he entire Courtyard.
The platform: of the Levites is built upon it and is made like a kind of bench, and the height of the platform is a cubit-and-a-half.
And it had three steps each of half a cubit in height: that they ascend upon them to the platform.
The whole Court: from the beginning of the Israelite Court until the eleven cubits of free space that was behind the House of the kappores.
Wide: from north to south.
Thirteen gates: as he goes on to count them. And the one who states that there were seven gates in the Temple courtyard (Middot, Chapter 1, Mishnah 4) gives the reason for the thirteen prostrations corresponding to the thirteen breaches that the Greek kings made in the Soreg as we stated above in our Chapter (see Mishnah 3). And all of our Mishnah is explained in the first chapter [Mishna 4-5].

Chapter 3 פרק ג

Mishna 1 משנה א׳

The altar was thirty-two cubits by thirty-two. It rose a cubit and went in a cubit, and this formed the foundation, leaving thirty cubits by thirty. It then rose five cubits and went in one cubit, and this formed the surround, leaving twenty-eight cubits by twenty-eight. The horns were a cubit in each direction, thus leaving twenty-six by twenty-six. A cubit on every side was the place for the Kohanim to walk, thus leaving twenty-four by twenty-four as the place for the wood pile [for the altar fire]. Rabbi Yose said: Originally, the complete area [occupied by the altar] was only twenty-eight cubits by twenty-eight, and it rose with the dimensions mentioned until the space for the altar pile was only twenty by twenty. When, however, the children of the exile returned, they added four cubits on the south and four on the west, like a gamma, as it says: “And the hearth was twelve [cubits] long by twelve broad, square” (Ezekiel 43:16). It is possible that it was only twelve cubits by twelve, when it says, “to its four quarters” (ibid), this shows that he was measuring from the middle, twelve cubits in every direction. A line of red paint ran round it in the middle to separate the upper blood from the lower blood. The foundation ran the whole length of the north and of the west sides, and it took up one cubit on the south and one on the east.

הַמִּזְבֵּחַ הָיָה שְׁלֹשִׁים וּשְׁתַּיִם עַל שְׁלֹשִׁים וּשְׁתַּיִם. עָלָה אַמָּה וְכָנַס אַמָּה, זֶה הַיְסוֹד. נִמְצָא שְׁלֹשִׁים עַל שְׁלֹשִׁים. עָלָה חָמֵשׁ וְכָנַס אַמָּה. זֶה הַסּוֹבֵב. נִמְצָא עֶשְׂרִים וּשְׁמֹנֶה עַל עֶשְׂרִים וּשְׁמֹנֶה. מְקוֹם הַקְּרָנוֹת אַמָּה מִזֶּה וְאַמָּה מִזֶּה. נִמְצָא עֶשְׂרִים וָשֵׁשׁ עַל עֶשְׂרִים וָשֵׁשׁ. מְקוֹם הִלּוּךְ רַגְלֵי הַכֹּהֲנִים, אַמָּה מִזֶּה וְאַמָּה מִזֶּה. נִמְצָא עֶשְׂרִים וְאַרְבַּע עַל עֶשְׂרִים וְאַרְבַּע, מְקוֹם הַמַּעֲרָכָה. אָמַר רַבִּי יוֹסֵי, מִתְּחִלָּה לֹא הָיָה אֶלָּא שְׁמֹנֶה וְעֶשְׂרִים עַל שְׁמֹנֶה וְעֶשְׂרִים, כּוֹנֵס וְעוֹלֶה בְּמִדָּה זוֹ, עַד שֶׁנִּמְצָא מְקוֹם הַמַּעֲרָכָה עֶשְׂרִים עַל עֶשְׂרִים. וּכְשֶׁעָלוּ בְנֵי הַגּוֹלָה, הוֹסִיפוּ עָלָיו אַרְבַּע אַמּוֹת מִן הַדָּרוֹם וְאַרְבַּע אַמּוֹת מִן הַמַּעֲרָב, כְּמִין גַּמָּא, שֶׁנֶּאֱמַר (יחזקאל מג טז), וְהָאֲרִיאֵל שְׁתֵּים עֶשְׂרֵה אֹרֶךְ בִּשְׁתֵּים עֶשְׂרֵה רֹחַב רָבוּעַ. יָכוֹל שֶׁאֵינוֹ אֶלָּא שְׁתֵּים עֶשְׂרֵה עַל שְׁתֵּים עֶשְׂרֵה, כְּשֶׁהוּא אוֹמֵר (שם) אֶל אַרְבַּעַת רְבָעָיו, מְלַמֵּד שֶׁמִּן הָאֶמְצַע הוּא מוֹדֵד שְׁתֵּים עֶשְׂרֵה אַמָּה לְכָל רוּחַ. וְחוּט שֶׁל סִקְרָא חוֹגְרוֹ בָּאֶמְצַע, לְהַבְדִּיל בֵּין הַדָּמִים הָעֶלְיוֹנִים לַדָּמִים הַתַּחְתּוֹנִים. וְהַיְסוֹד הָיָה מְהַלֵּךְ עַל פְּנֵי כָל הַצָּפוֹן וְעַל פְּנֵי כָל הַמַּעֲרָב, וְאוֹכֵל בַּדָּרוֹם אַמָּה אַחַת, וּבַמִּזְרָח אַמָּה אֶחָת:

Bartenura

ברטנורא

The altar was thirty-two cubits: cubits.

By thirty-two: cubits. He would bring a square frame made from four boards, each board thirty-two cubits long, and one cubit wide, and this is the height of the frame, and he fills it with stones, lime and pitch and molten lead, and it is made into one piece of thirty-two cubits by thirty-two cubits, one cubit high. And this is the foundation of the altar.

It rose a cubit and went in a cubit: after the foundation rose to the height of a cubit, he brings another frame, that the length of every board is thirty cubits, and the width of the board, which is the height of this frame, is five cubits, and places it on the foundation, and fills it with stones, and lime and pitch and lead like the first, and it is attached to the base and becomes one piece of thirty cubits by thirty cubits standing on the foundation. This is called the sovev/the surround, and it is five cubits higher than the foundation. This is what he says, "and went in one cubit", that it is a cubit shorter than the foundation in each direction. And he goes back and brings a third frame, which is twenty-eight cubits by twenty-eight cubits, three cubits high, and places it in on the sovev, and fills it like the first, and this is the place of the pile of the wood, which is the top of the altar. It is found that the foundation protrudes and goes out from the sovev a cubit on each side, and the sovev protrudes from the place of the pile of wood one cubit on each side. And afterwards, he brings a frame of one cubit by one cubit, which is one cubit high, and places it on the corner of the altar and fills it, and this is the horn of the altar, and similarly for the four corners.

The place for the Kohanim to walk: so that the Kohanim would not have to walk between the horns, rather we leave one cubit free from the place of the horns and inwards for the walking of the feet of the Kohanim.

Originally: in the days of Solomon.

It was only twenty-eight cubits by twenty-eight: and the foundation and the sovev and the place of the horns and the place of the walking of the feet of

הַמִּזְבֵּחַ הָיָה שְׁלֹשִׁים וּשְׁתַּיִם. אַמָּה:

עַל שְׁלֹשִׁים וּשְׁתַּיִם. אַמָּה. הָיָה מֵבִיא דְּפוּס מְרֻבָּע עָשׂוּי מֵאַרְבַּע קְרָשִׁים, כָּל קֶרֶשׁ אָרְכּוֹ שְׁלֹשִׁים וּשְׁתַּיִם אַמּוֹת, וְרָחַב הַקֶּרֶשׁ אַמָּה, וְהוּא גָּבְהוֹ שֶׁל הַדְּפוּס, וּמְמַלְּאוֹ אֲבָנִים וְסִיד וְזֶפֶת וְעוֹפֶרֶת מְהֻתָּךְ וְהוּא נַעֲשָׂה מְקֻשָּׁה אַחַת שֶׁל שְׁלֹשִׁים וּשְׁתַּיִם אַמָּה עַל שְׁלֹשִׁים וּשְׁתַּיִם אַמָּה גָּבוֹהַּ אַמָּה. וְזֶהוּ יְסוֹד:

עָלָה אַמָּה וְכָנַס אַמָּה. אַחַר שֶׁעָלָה הַיְסוֹד לְגֹבַהּ אַמָּה מֵבִיא דְּפוּס אַחֵר שֶׁאָרְכּוֹ כָּל קֶרֶשׁ שְׁלֹשִׁים אַמָּה וְרָחָב הַקֶּרֶשׁ דְּהַיְנוּ גָּבְהוֹ שֶׁל דְּפוּס זֶה חָמֵשׁ אַמּוֹת, וּנְתָנוֹ עַל הַיְסוֹד, וּמְמַלְּאוֹ אֲבָנִים וְסִיד וְזֶפֶת וְעוֹפֶרֶת כָּרִאשׁוֹן, וְנִדְבָּק בַּיְסוֹד וְנַעֲשָׂה מְקֻשָּׁה אַחַת שֶׁל שְׁלֹשִׁים אַמָּה עַל שְׁלֹשִׁים אַמָּה עוֹמֶד עַל הַיְסוֹד. וְזֶה נִקְרָא סוֹבֵב. וְהוּא גָּבוֹהַּ מִן הַיְסוֹד חָמֵשׁ אַמּוֹת. וְהַיְנוּ כּוֹנֵס אַמָּה, שֶׁהוּא מִתְקַצֵּר מִן הַיְסוֹד אַמָּה לְכָל רוּחַ. וְחוֹזֵר וּמֵבִיא דְּפוּס שְׁלִישִׁי שֶׁהוּא עֶשְׂרִים וּשְׁמֹנֶה אַמָּה עַל עֶשְׂרִים וּשְׁמֹנֶה אַמָּה, גָּבוֹהַּ שָׁלֹשׁ אַמּוֹת, וּנְתָנוֹ עַל הַסּוֹבֵב, וּמְמַלְּאוֹ כָּרִאשׁוֹן, וְזֶהוּ מְקוֹם הַמַּעֲרָכָה שֶׁהוּא רֹאשׁוֹ שֶׁל מִזְבֵּחַ. נִמְצָא הַיְסוֹד בּוֹלֵט וְיוֹצֵא מִן הַסּוֹבֵב אַמָּה לְכָל צַד, וְהַסּוֹבֵב בּוֹלֵט מִן מְקוֹם הַמַּעֲרָכָה אַמָּה לְכָל צַד. וְאַחַר כָּךְ מֵבִיא דְּפוּס אַמָּה עַל אַמָּה גָּבוֹהַּ אַמָּה וּנְתָנוֹ עַל זָוִית הַמִּזְבֵּחַ וּמְמַלְּאוֹ, וְהוּא קֶרֶן הַמִּזְבֵּחַ. וְכֵן לְאַרְבַּע זָוִיוֹת:

מְקוֹם הִלּוּךְ רַגְלֵי הַכֹּהֲנִים. שֶׁלֹּא יְהֵיוּ הַכֹּהֲנִים צְרִיכִים לַהֲלֹךְ בֵּין הַקְּרָנוֹת, אֶלָּא מַנִּיחִין אַמָּה פָּנוּי מִמְּקוֹם הַקְּרָנוֹת וְלִפְנִים לְהִלּוּךְ רַגְלֵי הַכֹּהֲנִים:

מֵתְחִלָּה. בִּימֵי שְׁלֹמֹה:

לֹא הָיָה אֶלָּא עֶשְׂרִים וּשְׁמֹנֶה עַל עֶשְׂרִים וּשְׁמֹנֶה. וְכוֹנֵס וְעוֹלֶה שֶׁל יְסוֹד וְסוֹבֵב וּמְקוֹם הַקְּרָנוֹת וּמְקוֹם הִלּוּךְ רַגְלֵי

the Kohanim drew in and rose up until there remained the place of the pile of wood on the altar twenty by twenty [cubits].

When the children of the exile returned, they added four cubits etc: it is found that its foundation is thirty-two by thirty-two [cubits], and the place of its pile of wood on the altar is twenty-four by twenty-four [cubits].

Four cubits on the south, and four on the west: that is how we have the reading. And this is how it is brought in [Tractate] Zevachim in the Chapter Kodshei Kodoshim (Zevachim 61b).

Like a gamma: a Greek Gimmel, which is similar to our inverted Nun. And there (Zevachim 61b) it explains that because of the shissin, which are the holes where the libations go down, they added to draw the altar to the south and to the west. For initially, during the days of [King] Solomon, they expounded, "An altar of earth" (Exodus 20:21), filled up like earth, that it will not be an empty cavity, and when they would offer libations on the Altar in the southwest corner of the altar, the libations would descend from the altar to the floor and flow gently to the pit that was dug there near the southwestern corner near the altar, and it was not within the altar. But the children of the Exiles added to the building of the altar until that pit was absorbed within the altar, and they opened perforations to the top of the altar opposite it so that the libations could descend there. For they said that drinking is like eating, for just as eating is consumed on the altar, that is, the sacrifices that are burned on the altar, so too the drink, that is, the libations, would be absorbed by the altar. And the Biblical verse of "an altar of earth" (Exodus 20:21), is expounded that it should be attached to the ground, that they should not build it on top of arches nor on top of caves.

As it says "And the hearth": this is a verse in Ezekiel [Chapter 43, Verse 16], that he was prophesying on the measurements of the Second Temple and the future one.

And the hearth was twelve: the measurement of the place of the pile of wood in the altar he is saying is twelve.

הַכֹּהֲנִים עַד שֶׁנִּשְׁאָר מְקוֹם הַמַּעֲרָכָה עֶשְׂרִים עַל עֶשְׂרִים:

וּכְשֶׁעָלוּ בְּנֵי הַגּוֹלָה וְהוֹסִיפוּ אַרְבַּע אַמּוֹת וְכוּ'. נִמְצָא יְסוֹדוֹ שְׁלֹשִׁים וּשְׁתַּיִם עַל שְׁלֹשִׁים וּשְׁתַּיִם, וּמְקוֹם מַעֲרַכְתּוֹ עֶשְׂרִים וְאַרְבַּע עַל עֶשְׂרִים וְאַרְבַּע:

אַרְבַּע אַמּוֹת מִן הַדָּרוֹם וְאַרְבַּע אַמּוֹת מִן הַמַּעֲרָב. גָּרְסִינַן. וְהָכִי מַיְתֵי לַהּ בִּזְבָחִים פֶּרֶק קָדְשֵׁי קָדָשִׁים (סא ב):

כְּמִין גַּמָּא. גִּימֶל יְוָנִית שֶׁהוּא כְּמִין נו"ן הַפּוּכָה שָׁלָנוּ. וְהָתָם מְפָרֵשׁ דְּמִשּׁוּם שִׁיתִּין דְּהַיְנוּ הַנְּקָבִים שֶׁיּוֹרְדִין בָּהֶן הַנְּסָכִים, הוֹסִיפוּ לִמְשֹׁךְ הַמִּזְבֵּחַ לַדָּרוֹם וְלַמַּעֲרָב. דְּמֵעִקָּרָא בִּימֵי שְׁלֹמֹה דָּרְשׁוּ, מִזְבַּח אֲדָמָה (שמות כ כא), אָטוּם כַּאֲדָמָה שֶׁלֹּא יְהֵא חָלוּל, וּכְשֶׁהָיוּ מְנַסְּכִים עַל גַּבֵּי הַמִּזְבֵּחַ בְּקֶרֶן דְּרוֹמִית מַעֲרָבִית הָיוּ הַנְּסָכִים יוֹרְדִין מִן הַמִּזְבֵּחַ לָרִצְפָּה וְשׁוֹתְתִים לַבּוֹר שֶׁהָיָה כָּרוּי שָׁם אֵצֶל קֶרֶן דְּרוֹמִית מַעֲרָבִית סָמוּךְ לַמִּזְבֵּחַ, וְלֹא הָיָה בְּתוֹךְ הַמִּזְבֵּחַ. וּבְנֵי הַגּוֹלָה הוֹסִיפוּ בְּבִנְיַן הַמִּזְבֵּחַ עַד שֶׁהָיָה אוֹתוֹ בּוֹר קָלוּט לְתוֹךְ הַמִּזְבֵּחַ, וּפָתְחוּ נְקָבִים לְרֹאשׁ הַמִּזְבֵּחַ כְּנֶגְדּוֹ לֵירֵד שָׁם הַנְּסָכִים. שֶׁהֵם הָיוּ אוֹמְרִים שְׁתִיָּה כַּאֲכִילָה, מָה אֲכִילָה מִתְעַכֶּלֶת בַּמִּזְבֵּחַ, דְּהַיְנוּ הַקְּרְבָּנוֹת שֶׁנִּשְׂרָפִים עַל גַּבֵּי מִזְבֵּחַ, אַף שְׁתִיָּה דְּהַיְנוּ נְסָכִים תִּבָּלַע בַּמִּזְבֵּחַ. וּקְרָא דְּמִזְבַּח אֲדָמָה, דָּרְשֵׁי לֵיהּ שֶׁיִּהְיֶה מְחֻבָּר בָּאֲדָמָה, שֶׁלֹּא יִבְנֶנּוּ עַל גַּבֵּי כִּפִּים וְלֹא עַל גַּבֵּי מְחִלּוֹת:

שֶׁנֶּאֱמַר וְהָאֲרִיאֵל. מִקְרָא הוּא בִּיחֶזְקֵאל (מג טז) שֶׁהָיָה מִתְנַבֵּא עַל מִדַּת בַּיִת שֵׁנִי וְשֶׁלֶּעָתִיד לָבֹא:

וְהָאֲרִיאֵל שְׁתֵּים עֶשְׂרֵה. מִדּוֹת מְקוֹם הַמַּעֲרָכָה קָאָמַר שְׁתֵּים עֶשְׂרֵה:

אֶל אַרְבַּעַת רְבָעָיו. מְלַמֵּד שֶׁמֵּאֶמְצָעִיתוֹ מוֹדֵד שְׁתֵּים עֶשְׂרֵה אַמָּה לְכָל רוּחַ, וְהַיְנוּ עֶשְׂרִים וְאַרְבַּע עַל עֶשְׂרִים וְאַרְבַּע:

וְחוּט הַסִּקְרָא חוֹגְרוֹ בָּאֶמְצַע. חוּט אָדֹם הָיָה עָשׂוּי סָבִיב לַמִּזְבֵּחַ בְּאֶמְצָעוֹ לְסוֹף חָמֵשׁ אַמּוֹת שֶׁל גָּבְהוֹ, דְּהַיְנוּ אַמָּה אַחַת לְמַטָּה מֵעֶלְיוֹנוֹ שֶׁל סוֹבֵב:

לְהַבְדִּיל בֵּין דָּמִים הָעֶלְיוֹנִים. חַטַּאת בְּהֵמָה וְעוֹלַת הָעוֹף שֶׁדָּמָן נִזְרָק לְמַעְלָה מִחוּט הַסִּקְרָא:

לַדָּמִים הַתַּחְתּוֹנִים. לְכָל שְׁאָר קָרְבָּנוֹת שֶׁזְּרִיקַת דָּמָן לְמַטָּה מִן הַחוּט:

וְאוֹכֵל בַּדָּרוֹם אַמָּה אַחַת כו׳. הַמִּזְבֵּחַ כֻּלּוֹ הָיָה בְּחֶלְקוֹ שֶׁל בִּנְיָמִין, חוּץ מֵאַמָּה אַחַת עַל פְּנֵי אׇרֶךְ הַדָּרוֹם וְאַמָּה אַחַת עַל פְּנֵי אׇרֶךְ הַמִּזְרָח שֶׁהָיָה תּוֹפֵס מֵחֶלְקוֹ שֶׁל יְהוּדָה, אֶלָּא שֶׁלֹּא הָיְתָה אַמָּה שֶׁבַּמִּזְרָח עַל פְּנֵי כָּל הַמִּזְרָח, שֶׁכְּשֶׁמַּגִּיעַ לְקֶרֶן מִזְרָחִית צְפוֹנִית הָיְתָה כְּלָה בְּתוֹךְ אַמָּה לַקֶּרֶן, וְכֵן אֶכִילַת הָאַמָּה הַדְּרוֹמִית לֹא הָיְתָה מְהַלֶּכֶת עַל פְּנֵי כָּל הַדָּרוֹם, שֶׁכְּשֶׁמַּגִּיעַ לְקֶרֶן דְּרוֹמִית מַעֲרָבִית הָיְתָה כְּלָה סָמוּךְ לַקֶּרֶן אַמָּה. וְנִמְצְאוּ שְׁלֹשׁ קַרְנוֹת הַמִּזְבֵּחַ בְּחֶלְקוֹ שֶׁל בִּנְיָמִין, וְקֶרֶן דְּרוֹמִית מִזְרָחִית בְּלָבַד הָיְתָה בְּחֶלְקוֹ שֶׁל יְהוּדָה. וּלְפִי שֶׁבֵּרַךְ יַעֲקֹב אֶת בִּנְיָמִין זְאֵב יִטְרָף בַּבֹּקֶר יֹאכַל עַד (בראשית מט כז) וּמְתַרְגְּמִינַן וּבְאַחֲסַנְתֵּיהּ יִתְבְּנֵי מַקְדְּשָׁא, דָּבָר הַמְקֻדָּשׁ לַדָּמִים לֹא יִהְיֶה אֶלָּא בְּחֶלְקוֹ שֶׁל בִּנְיָמִין, לְפִיכָךְ לֹא עָשׂוּ יְסוֹד לַמִּזְבֵּחַ בְּקֶרֶן דְּרוֹמִית מִזְרָחִית, לְפִי שֶׁלֹּא הָיְתָה בְּחֶלְקוֹ שֶׁל טוֹרֵף, וְלֹא הָיוּ דָמִים נִתָּנִים לְמַטָּה בְּאוֹתוֹ קֶרֶן. וּכְשֶׁהָיוּ עוֹשִׂים דְּפוּס מְרֻבָּע לַיְסוֹד לְמַלְאוֹתוֹ אֲבָנִים וְסִיד וְזֶפֶת וְעוֹפֶרֶת כְּדַאֲמַרַן, הָיוּ מְשִׂימִים עֵץ אוֹ כָּל דָּבָר בְּאוֹתוֹ זָוִית שֶׁל דְּרוֹמִית מִזְרָחִית, כְּדֵי שֶׁלֹּא תִּתְמַלֵּא הַזָּוִית הַהִיא, וְאַחַר כָּךְ שׁוֹמְטִין הָעֵץ וְנִשְׁאָר אוֹתוֹ קֶרֶן פָּנוּי בְּלִי יְסוֹד. וּמִפְּנֵי זֶה נִקְרָא הַחֵלֶק הָאֶמְצָעִי שֶׁל מִזְבֵּחַ סוֹבֵב, לְפִי שֶׁהוּא מַקִּיף וְסוֹבֵב אֶת כָּל הַקְּרָנוֹת, מַה שֶּׁאֵין כֵּן בַּיְסוֹד:

To its four quarters: it teaches that from its middle, he measures twelve cubits in each direction, which is twenty four [cubits] by twenty-four [cubits].

A line of red ran round it in the middle: the red thread was made around the altar in its middle at the end of five cubits of its height, which is one cubit below the top surface of the sovev.

To separate the upper blood: the sin offering of cattle and the burnt offering of fowl whose blood is sprinkled above from the red thread.

From the lower blood: for all of the rest of the sacrifices whose blood is sprinkled below from the line.

And it took up one cubit on the south etc: the entire altar was in the portion of Benyamin, except for one cubit along the length of the south, and one cubit along the length of the east that it held from the portion of Yehuda, but that cubit that was on the east did not go all along the entire east, for when that would reach the northeastern corner, it would end within a cubit of the corner, and similarly, the consumption of the southern cubit would not go all along the entire south, for when it would reach the southwestern corner, it would end a cubit near the corner. And it was found that three corners of the altar were in the portion of Benyamin, and only the southeastern corner was in the portion of Yehuda. And because Yaakov blessed Benyamin that (Genesis 49:27): “Benyamin is a wolf that tears apart; In the morning he consumes spoils,” and we translate into Aramaic: “And in his inheritance the Sanctuary will be built,” something that is sanctified for blood will not be other than in the portion of Benyamin, therefore, they did not make the foundation for the altar in the southeastern corner, because it was not in the portion of the tearer, and blood would not be given below on that corner. And when they made the square frame for the base to fill it with stones, lime, pitch, and lead as we stated, they would put wood or anything in that southeastern corner so that the corner would not fill up, and afterwards they would detach the wood and this corner would remain empty without a foundation. And because of this the middle of the Altar is called sovev (surround), because it surrounds and goes around all of the corners, which is not the case with the foundation.

Mishna 2

משנה ב׳

At the southwestern corner [of the foundation] there were two openings, like two small nostrils, that the blood which was poured on the western foundation and on the southern foundation went down through them and mingled in the channel, and went out to the Kidron wadi.

וּבְקֶרֶן מַעֲרָבִית דְּרוֹמִית הָיוּ שְׁנֵי נְקָבִים, כְּמִין שְׁנֵי חֲטָמִין דַּקִּין, שֶׁהַדָּמִים הַנִּתָּנִין עַל יְסוֹד מַעֲרָבִי וְעַל יְסוֹד דְּרוֹמִי, יוֹרְדִין בָּהֶן וּמִתְעָרְבִין בָּאַמָּה, וְיוֹצְאִין לְנַחַל קִדְרוֹן:

Bartenura

ברטנורא

At the southwestern corner: at the bottom, in the cubit of the foundation, there were two perforations.

That the blood which was poured on the western foundation: as, for example the remnants of the blood of the inner sin-offerings, which after all of the sprinklings, he would pour the remnants of the blood on the western foundation.

And on the southern foundation: the remnants of the blood of the outer sacrifices (see Zevachim, Chapter 5, Mishnayot 1-3).

Went down: through those perforations and mix in the water channel that is in the Temple court, and from there they leave to the Kidron wadi. And the owners of gardens would purchase them from the treasures to manure the land (see Yoma, Chapter 5, Mishnah 6).

וּבְקֶרֶן מַעֲרָבִית דְּרוֹמִית. לְמַטָּה בָּאַמָּה שֶׁל יְסוֹד הָיוּ שְׁנֵי נְקָבִים:

שֶׁהַדָּמִים הַנִּתָּנִים עַל יְסוֹד מַעֲרָבִי. כְּגוֹן שְׁיָרֵי הַדָּם שֶׁל חַטָּאוֹת הַפְּנִימִיּוֹת, שֶׁלְּאַחַר כָּל הַמַּתָּנוֹת הָיָה שׁוֹפֵךְ שְׁיָרֵי הַדָּם עַל יְסוֹד מַעֲרָבִי:

וְעַל יְסוֹד דְּרוֹמִי. שְׁיָרֵי הַדָּם שֶׁל חִיצוֹנִיּוֹת:

יוֹרְדִין. דֶּרֶךְ אוֹתָן נְקָבִים, וּמִתְעָרְבִים בְּאַמַּת הַמַּיִם שֶׁבָּעֲזָרָה, וּמִשָּׁם יוֹצְאִין לְנַחַל קִדְרוֹן. וּבַעֲלֵי גִּנּוֹת הָיוּ קוֹנִים אוֹתָן מִן הַגִּזְבָּרִים לְזַבֵּל בָּהֶן אֶת הַקַּרְקַע:

Mishna 3

משנה ג׳

לְמַטָּה בָּרִצְפָּה בְּאוֹתָהּ הַקֶּרֶן, מָקוֹם הָיָה שָׁם אַמָּה עַל אַמָּה, וְטַבְלָא שֶׁל שַׁיִשׁ, וְטַבַּעַת הָיְתָה קְבוּעָה בָּהּ, שֶׁבּוֹ יוֹרְדִין לַשִּׁית וּמְנַקִּין אוֹתוֹ. וְכֶבֶשׁ הָיָה לִדְרוֹמוֹ שֶׁל מִזְבֵּחַ, שְׁלֹשִׁים וּשְׁתַּיִם עַל רֹחַב שֵׁשׁ עֶשְׂרֵה, וּרְבוּבָה הָיְתָה לוֹ בְּמַעֲרָבוֹ, שֶׁשָּׁם הָיוּ נוֹתְנִים פְּסוּלֵי חַטַּאת הָעוֹף:

Down on the floor at that corner, there was a place a cubit square, on which was a marble slab with a ring fixed in it, that through this they used to go down to the pit to clean it out. There was a ramp on the south side of the altar, thirty-two cubits [long] by sixteen wide. It had a square window in its western side where disqualified sin-offerings of birds were placed.

Bartenura

ברטנורא

At that corner: the southwestern one.

That through this they used to go down to the pit: to a cavity that is underneath the altar corresponding to the place of the libations.

There was a ramp on the south side of the altar: a kind of slanting bridge and it is made sloping, for on it they ascend and descend from the altar. For it was not possible to ascend to it with steps because it states (Exodus 20:23): “Do not ascend My altar by steps.”

Thirty-two: its length which was placed from south to north, and its width, from east to west, was sixteen cubits.

Window (רבובה): it is a kind of hollow window. It was one cubit by one cubit, and it was in the actual ramp to its western side.

Window (רבובה): like hollow/נבוב, in the language of נבוב לחות-hollow of boards (Exodus 27 8).

Disqualified sin-offerings of birds were placed: that they will be there until they are brought to [become] left-overs, and afterwards, they would go out to the House of the Burning.

בְּאוֹתוֹ הַקֶּרֶן. שֶׁל מַעֲרָבִית דְּרוֹמִית:

שֶׁבּוֹ יוֹרְדִין לַשִּׁית. לֶחָלָל שֶׁתַּחַת הַמִּזְבֵּחַ כְּנֶגֶד מְקוֹם הַנְּסָכִים:

וְכֶבֶשׁ הָיָה לִדְרוֹמוֹ שֶׁל מִזְבֵּחַ. כְּמִין גֶּשֶׁר מְשֻׁפָּע וְעָשׂוּי מִדְרוֹן שֶׁבּוֹ עוֹלִין וְיוֹרְדִין מִן הַמִּזְבֵּחַ. שֶׁלֹּא הָיָה אֶפְשָׁר לַעֲלוֹת לוֹ בְּמַעֲלוֹת מִשּׁוּם שֶׁנֶּאֱמַר (שְׁמוֹת כ כג) וְלֹא תַעֲלֶה בְמַעֲלוֹת עַל מִזְבְּחִי:

שְׁלֹשִׁים וּשְׁתַּיִם. אָרְכּוֹ הָיָה נָתוּן מִדָּרוֹם לְצָפוֹן, וְרָחְבּוֹ מִמִּזְרָח לְמַעֲרָב שֵׁשׁ עֶשְׂרֵה אַמָּה:

וּרְבוּבָה. כְּמִין חַלּוֹן חָלוּל. וְאַמָּה עַל אַמָּה הָיָה, וּבַכֶּבֶשׁ עַצְמוֹ לְמַעֲרָבוֹ הָיָה עוֹמֵד:

רְבוּבָה. כְּמוֹ נְבוּבָה, לְשׁוֹן נָבוּב לוּחוֹת (שמות כז ח):

נוֹתְנִים פְּסוּלֵי חַטַּאת הָעוֹף. שֶׁיִּהְיוּ שָׁם עַד שֶׁיָּבֹאוּ לִידֵי נוֹתָר וְאַחַר כָּךְ יֵצְאוּ לְבֵית הַשְּׂרֵפָה:

Mishna 4

משנה ד׳

אֶחָד אַבְנֵי הַכֶּבֶשׁ וְאֶחָד אַבְנֵי הַמִּזְבֵּחַ, מִבִּקְעַת בֵּית כֶּרֶם. וְחוֹפְרִין לְמַטָּה מֵהַבְּתוּלָה, וּמְבִיאִים מִשָּׁם אֲבָנִים שְׁלֵמוֹת, שֶׁלֹּא הוּנַף עֲלֵיהֶן בַּרְזֶל, שֶׁהַבַּרְזֶל פּוֹסֵל בִּנְגִיעָה. וּבִפְגִימָה בְּכָל דָּבָר. נִפְגְּמָה אַחַת מֵהֶן, הֵיא פְּסוּלָה וְכֻלָּן כְּשֵׁרוֹת. וּמְלַבְּנִים אוֹתָן פַּעֲמַיִם בַּשָּׁנָה, אַחַת בַּפֶּסַח וְאַחַת בֶּחָג. וְהַהֵיכָל, פַּעַם אַחַת, בַּפֶּסַח. רַבִּי אוֹמֵר, כָּל עֶרֶב שַׁבָּת מְלַבְּנִים אוֹתוֹ בְּמַפָּה מִפְּנֵי הַדָּמִים. לֹא הָיוּ סָדִין אוֹתָן בְּכַפִּיס שֶׁל בַּרְזֶל, שֶׁמָּא יִגַּע וְיִפְסֹל, שֶׁהַבַּרְזֶל נִבְרָא לְקַצֵּר יָמָיו שֶׁל אָדָם, וְהַמִּזְבֵּחַ נִבְרָא לְהַאֲרִיךְ יָמָיו שֶׁל אָדָם, אֵינוֹ בַדִּין שֶׁיּוּנַף הַמְקַצֵּר עַל הַמַּאֲרִיךְ:

Both the stones of the ramp and of the altar were from the valley of Beis Kerem. They dug under virgin soil, and brought from there whole stones on which no iron had been lifted, since iron disqualifies by touching, and a nick if it is made by anything. If one of them was nicked, it is disqualified, but the rest are not. They would whitewash them twice a year, once by Pesach and once by Chag, and the Sanctuary was whitewashed once a year, by Pesach. Rabbi says: they were whitewashed every Friday with a cloth on account of the blood stains. They would not plaster them with an iron trowel, for fear that it might touch and disqualify. For iron was created to shorten man's days and the altar was created to prolong man's days, and it is not right that that which shortens should be lifted against that which prolongs.

Bartenura

ברטנורא

From the valley of Beis Kerem: they would bring them.

Virgin soil: land that was never dug there.

And a nick: invalidates the stones.

By anything: and even if they were not nicked with iron.

They would whitewash them: with plaster, twice a year.

Rabbi says: He does not dispute against the first Tanna, but rather adds to state that on each Friday, they would clean them with a cloth because of the blood.

They would not plaster them with a trowel: He returns to the first Tanna's words, when they would whitewash them with plaster twice a year, they would not plaster them with builder's trowels that are usually used to plaster.

מִבִּקְעַת בֵּית כֶּרֶם. הָיוּ מְבִיאִים אוֹתָן:

מִן הַבְּתוּלָה. קַרְקַע שֶׁלֹּא חָפְרוּ שָׁם מֵעוֹלָם:

וְהַפְּגִימָה. פּוֹסֶלֶת בָּאֲבָנִים, בְּכָל דָּבָר. וַאֲפִלּוּ לֹא נִפְגְּמוּ בְּבַרְזֶל:

וּמְלַבְּנִים אוֹתָן. בַּסִּיד, פַּעֲמַיִם בַּשָּׁנָה:

רַבִּי אוֹמֵר כו׳. לֹא פָּלִיג אַתַּנָּא קַמָּא, אֶלָּא מוֹסִיף לוֹמַר דִּבְכָל עֶרֶב שַׁבָּת הָיוּ מְקַנְּחִים אוֹתָן בְּמַפָּה מִפְּנֵי הַדָּמִים:

לֹא הָיוּ סָדִין אוֹתוֹ בְּכַפִּים. אַמְלֹתֵיהּ דְּתַנָּא קַמָּא מְהַדַּר, כְּשֶׁהָיוּ מְלַבְּנִים אוֹתָן בְּסִיד פַּעֲמַיִם בַּשָּׁנָה, לֹא הָיוּ סָדִין אוֹתָן בְּכַפּוֹת שֶׁל בַּנָּאִים שֶׁרְגִילִים לָסוּד בּוֹ:

Mishna 5

משנה ה׳

There were rings to the north of the altar, six rows of four each. And some say, four rows of six each. Upon them they used to slaughter the sacrificial animals. The butchering area was to the north of the altar, and on it were eight small pillars on top of which were blocks of cedar wood, in which were fixed hooks of iron, three rows in each, upon which they would hang [the sacrifice] and skin it on tables of marble that stood between the pillars.

וְטַבָּעוֹת הָיוּ לִצְפוֹנוֹ שֶׁל מִזְבֵּחַ, שִׁשָּׁה סְדָרִים שֶׁל אַרְבַּע אַרְבַּע, וְיֵשׁ אוֹמְרִים, אַרְבָּעָה שֶׁל שֵׁשׁ שֵׁשׁ, שֶׁעֲלֵיהֶן שׁוֹחֲטִין אֶת הַקָּדָשִׁים. בֵּית הַמִּטְבָּחַיִם הָיָה לִצְפוֹנוֹ שֶׁל מִזְבֵּחַ, וְעָלָיו שְׁמֹנָה עַמּוּדִים נַנָּסִין, וּרְבִיעִין שֶׁל אֶרֶז עַל גַּבֵּיהֶן, וְאַנְקְלָיוֹת שֶׁל בַּרְזֶל הָיוּ קְבוּעִין בָּהֶם, וּשְׁלֹשָׁה סְדָרִים הָיוּ לְכָל אֶחָד וְאֶחָד, שֶׁבָּהֶם תּוֹלִין וּמַפְשִׁיטִין עַל שֻׁלְחָנוֹת שֶׁל שַׁיִשׁ שֶׁבֵּין הָעַמּוּדִים:

Bartenura

ברטנורא

There were rings to the north of the altar: because they would not tie the daily offering as is taught in the Mishnah in Tractate Tamid [Chapter 3, Mishnah 5], Yochanan the High Priest established twenty-four rings for the twenty-four priestly divisions, and they were attached to the floor, and were like a bow, that they would put in the neck of the cattle at the time of the ritual slaughtering and would insert the head of the ring in the ground. And these were to the north of the altar, because the Holy of Holies are slaughtered in the north.

Eight small pillars: short columns of stone.

Blocks of cedar wood: square pieces of cedar wood were on the columns.

Hooks: like hooked skewers; in the foreign language, *uncinus* (in modern Italian *uncino*-hook.)

Were fixed: in those square blocks of cedar wood, and they would hang the animal from them.

Three rows: of hooks one above the other, were on each block of wood, to hang a large animal or a small one.

On tables of marble: that on them they would rinse the innards, because the marble cools off and makes cold and preserves the meat so that it doesn't spoil.

וְטַבָּעוֹת הָיוּ בִּצְפוֹנוֹ שֶׁל מִזְבֵּחַ. לְפִי שֶׁלֹּא הָיוּ כּוֹפְתִים אֶת הַתָּמִיד כְּדִתְנַן בְּמַסֶּכֶת תָּמִיד (פרק ג משנה ה), הִתְקִין יוֹחָנָן כֹּהֵן גָּדוֹל עֶשְׂרִים וְאַרְבַּע טַבָּעוֹת לְעֶשְׂרִים וְאַרְבָּעָה מִשְׁמָרוֹת כְּהֻנָּה, וְהָיוּ קְבוּעוֹת בָּרִצְפָּה עֲשׂוּיוֹת כְּמִין קֶשֶׁת שֶׁהָיוּ מַכְנִיסִים בָּהֶן צַוָּאר בְּהֵמָה בִּשְׁעַת שְׁחִיטָה וְנוֹעֲצִים רֹאשׁ הַטַּבַּעַת בָּאָרֶץ. וְהָיוּ לִצְפוֹנוֹ שֶׁל מִזְבֵּחַ, לְפִי שֶׁקָּדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן:

שְׁמֹנָה עַמּוּדִים נַנָּסִים. עַמּוּדִים שֶׁל אֶבֶן נְמוּכִין:

וּרְבִיעִין שֶׁל אֶרֶז. חֲתִיכוֹת מְרֻבָּעוֹת שֶׁל אֶרֶז הָיוּ עַל הָעַמּוּדִים:

וְאַנְקְלָיוֹת. כְּעֵין מַזְלָגוֹת, אנצינ"ש בְּלַעַ"ז:

הָיוּ קְבוּעִין. בְּאוֹתָן רְבִיעִין שֶׁל אֶרֶז, וְתוֹלִין בָּהֶן הַבְּהֵמָה:

וּשְׁלֹשָׁה סְדָרִים. שֶׁל אַנְקְלָיוֹת זוֹ לְמַעְלָה מִזּוֹ הָיוּ בְּכָל חֲתִיכַת עֵץ, לִתְלוֹת בְּהֵמָה גְּדוֹלָה אוֹ קְטַנָּה:

עַל שֻׁלְחָנוֹת שֶׁל שַׁיִשׁ. שֶׁעֲלֵיהֶן מְדִיחִין הַקְּרָבִים, לְפִי שֶׁהַשַּׁיִשׁ מְקָרֵר וּמְצַנֵּן וְשׁוֹמֵר הַבָּשָׂר שֶׁלֹּא יַסְרִיחַ:

Mishna 6

משנה ו׳

הַכִּיּוֹר הָיָה בֵּין הָאוּלָם וְלַמִּזְבֵּחַ, וּמָשׁוּךְ כְּלַפֵּי הַדָּרוֹם. בֵּין הָאוּלָם וְלַמִּזְבֵּחַ, עֶשְׂרִים וּשְׁתַּיִם אַמָּה. וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה, וְשִׁלְחָהּ אַמָּה. אַמָּה אַמָּה וְרֹבֶד שָׁלֹשׁ, וְאַמָּה אַמָּה וְרֹבֶד שָׁלֹשׁ. וְהָעֶלְיוֹנָה, אַמָּה אַמָּה וְרֹבֶד אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר, הָעֶלְיוֹנָה, אַמָּה אַמָּה וְרֹבֶד חָמֵשׁ:

The laver was between the entrance hall and the altar, a little to the south. Between the entrance hall and the altar there were twenty-two cubits. There were twelve steps there, the height of the step was half a cubit and its breadth a cubit, a cubit, a cubit, and a level space of three cubits, then a cubit, a cubit, and a level space of three cubits, and the top was a cubit, a cubit, and a level space of four cubits. Rabbi Yehudah says that at the top there was a cubit, a cubit and a level space of five cubits.

Bartenura

ברטנורא

This is our reading. **The height of the step was half a cubit and its breadth a cubit. A cubit, a cubit, and a level space of three cubits, then a cubit, a cubit, and a level space of three cubits, and the top was a cubit, a cubit, and a level space of four cubits. Rabbi Yehudah says that at the top there was a cubit, a cubit and a level space of five cubits.** Such is what Rabbi Baruch wrote that he found in older exact versions, and this is its explanation: **The height:** the rise of the step was **one-half of a cubit.** Like it was for all of them.

Its breadth: that is, the amount of the width of the step, that this is where the foot steps, was a cubit. And a second step and a third, each one, the depth of each step was a cubit; and this is the "cubit, cubit" that it teaches.

And a level space of three cubits: the fourth step was three cubits wide. And the level space (רבד) that is said, this is a row of the floor, like "surrounded with stone ledges (רובדין)" (above Chapter 1 Mishna 8), "on the fourth row (רבד) that is in the Temple Courtyard" (Yoma Chapter 4 Mishna 3). Because the floor was wide without a step, and because of this, it did not say that the depth of the step was three cubits, but rather that the level space was three cubits, meaning the row of the floor.

הָכִי גָּרְסִינַן **רוּם מַעֲלָה חֲצִי אַמָּה וְשִׁלְחָהּ אַמָּה, אַמָּה אַמָּה וְרֹבֶד שָׁלֹשׁ, אַמָּה אַמָּה וְרֹבֶד שָׁלֹשׁ, הָעֶלְיוֹנָה אַמָּה אַמָּה וְרֹבֶד אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר הָעֶלְיוֹנָה אַמָּה אַמָּה וְרֹבֶד חָמֵשׁ.** כָּךְ כָּתַב רַבִּי בָּרוּךְ שֶׁמָּצָא בִּנְסָחָאוֹת יְשָׁנוֹת מְדֻיָּקוֹת. וְהָכִי פֵּרוּשָׁהּ, **רוּם,** גֹּבַהּ הַמַּעֲלָה, **חֲצִי אַמָּה,** כְּמוֹ שֶׁהָיוּ כֻּלָּן:

וְשִׁלְחָהּ. דְּהַיְנוּ מֶשֶׁךְ רֹחַב הַמַּעֲלָה, שֶׁזֶּהוּ מִדְרַךְ הָרֶגֶל, הָיָה אַמָּה. וּמַעֲלָה שְׁנִיָּה וּשְׁלִישִׁית, כָּל אַחַת הָיָה שִׁלְחָהּ אַמָּה, וְהַיְנוּ אַמָּה אַמָּה דְּקָתָנֵי:

וְרֹבֶד שָׁלֹשׁ. מַעֲלָה רְבִיעִית הָיָה רָחְבָּהּ שָׁלֹשׁ אַמּוֹת. וְרֹבֶד דְּקָתָנֵי, הַיְנוּ שׁוּרָה שֶׁל רִצְפָּה, כְּמוֹ מֻקָּף רְבָדִים שֶׁל אֶבֶן (לעיל א ח), עַל הָרֹבֶד הָרְבִיעִי שֶׁבָּעֲזָרָה (יומא ד ג). לְפִי שֶׁהָרִצְפָּה הָיְתָה רְחָבָה בְּלֹא מַעֲלָה, וּמִשּׁוּם הָכִי לֹא אָמַר שִׁלְחָהּ שָׁלֹשׁ, אֶלָּא רֹבֶד שָׁלֹשׁ, כְּלוֹמַר שׁוּרַת הָרִצְפָּה:

A cubit, a cubit: meaning to say, the fifth and sixth steps, each one had a depth of one cubit.

And a level space of three cubits: and the seventh step was three cubits wide.

And the top was a cubit, a cubit, and a level space of four cubits: the explanation: the top step which is the twelfth step, after four steps that were a cubit each, the highest step was four cubits wide, until the entrance hall. It was found that all the steps are nineteen cubits from the first until the entrance hall. And three cubits wide of smooth floor was from the altar until the beginning of the steps, there are hereby twenty-two cubits between the entrance hall and the altar.

Rabbi Yehudah says that at the top… a level space of five cubits: until the entrance hall, for he holds that at the end of two cubits from the altar the steps begin.

וְאַמָּה אַמָּה. כְּלוֹמַר מַעֲלָה חֲמִישִׁית וְשִׁשִּׁית, כָּל אַחַת הָיְתָה שִׁלְחָהּ אַמָּה:

וְרֹחַב שָׁלֹשׁ. מַעֲלָה שְׁבִיעִית הָיְתָה רָחְבָּהּ שָׁלֹשׁ אַמּוֹת:

הָעֶלְיוֹנָה אַמָּה אַמָּה וְרֹחַב אַרְבַּע. פֵּרוּשׁ, הַמַּעֲלָה הָעֶלְיוֹנָה שֶׁהִיא הַמַּעֲלָה שֶׁל שְׁתֵּים עֶשְׂרֵה לְאַחַר אַרְבַּע מַעֲלוֹת שֶׁהָיָה לְכָל אַחַת אַמָּה, הַמַּעֲלָה הָעֶלְיוֹנָה הָיְתָה רְחָבָה אַרְבַּע אַמּוֹת עַד הָאוּלָם. נִמְצְאוּ כָּל הַמַּעֲלוֹת תְּשַׁע עֶשְׂרֵה אַמּוֹת מִן הָרִאשׁוֹנָה עַד הָאוּלָם. וְשָׁלֹשׁ אַמּוֹת רֹחַב שֶׁל רִצְפָּה חֲלָקָה הָיָה מִן הַמִּזְבֵּחַ עַד תְּחִלַּת הַמַּעֲלוֹת, הֲרֵי עֶשְׂרִים וּשְׁתַּיִם אַמּוֹת בֵּין הָאוּלָם וְלַמִּזְבֵּחַ:

רַבִּי יְהוּדָה אוֹמֵר הָעֶלְיוֹנָה וְכוּ' רֹחַב חָמֵשׁ. עַד הָאוּלָם. דְּסָבַר לְסוֹף שְׁתֵּי אַמּוֹת שֶׁל מִזְבֵּחַ מַתְחִילוֹת הַמַּעֲלוֹת:

Mishna 7

משנה ז׳

The doorway of the entrance hall was forty cubits high, and its breadth was twenty cubits. Over it were five decorated beams of oak. The lowest projected a cubit on each side beyond the doorway, the one above projected beyond this one a cubit on each side, thus the topmost one was thirty cubits long. And there was a row of stones between each one and the next.

פִּתְחוֹ שֶׁל אוּלָם, גָּבְהוֹ אַרְבָּעִים אַמָּה, וְרָחְבּוֹ עֶשְׂרִים אַמָּה. וְחָמֵשׁ מַלְתְּרָאוֹת שֶׁל מִילָת הָיוּ עַל גַּבָּיו. הַתַּחְתּוֹנָה עוֹדֶפֶת עַל הַפֶּתַח אַמָּה מִזֶּה וְאַמָּה מִזֶּה. שֶׁלְמַעְלָה מִמֶּנָּה עוֹדֶפֶת עָלֶיהָ אַמָּה מִזֶּה וְאַמָּה מִזֶּה. נִמְצֵאת הָעֶלְיוֹנָה שְׁלֹשִׁים אַמָּה. וְנִדְבָּךְ שֶׁל אֲבָנִים הָיָה בֵּין כָּל אַחַת וְאַחַת:

Bartenura

ברטנורא

Five decorated beams (אמלתראות): decorated and molded beams.

Of oak (של מילת): of trees that gall-nuts grow on (i.e., a species of oak tree), as we state in [Tractate] Gittin [19a], we are concerned lest it was written with gall-nut (מילין) juice:

The lowest: the lowest beam lies on the lintel of the opening along the width of the opening which is twenty-cubits wide, and the beam overhangs on the opening a cubit from this side and a cubit from that side, and the second beam that is above it overhangs on the first a cubit from this side and a cubit from that side, so that its length is twenty-four [cubits]. And the third is twenty-six cubits, and the fourth is twenty-eight cubits, and the fifth is thirty cubits.

A row (נדבך): a row, like (Ezra 6:4): “three courses of marble stone.”

Between each one and the next: these five beams did not touch each other, but rather a row of a structure of stones was between this [beam] and that [beam].

חָמֵשׁ אֲמַלְתְּרָאוֹת. קוֹרוֹת מְצֻיָּרוֹת וּמְכֻיָּרוֹת:

שֶׁל מִילָת. שֶׁל אִילָן שֶׁגְּדֵלִים בּוֹ עֲפָצִים שֶׁקּוֹרִין מִילִין. כִּדְאָמְרִינַן בְּגִטִּין [דַּף יט א] חַיְישִׁינַן שֶׁמָּא בְּמֵי מִילִין כְּתָבוֹ:

הַתַּחְתּוֹנָה. הַקּוֹרָה הַתַּחְתּוֹנָה מֻשְׁכֶּבֶת עַל מַשְׁקוֹף הַפֶּתַח לְרָחְבּוֹ שֶׁל פֶּתַח שֶׁהוּא רָחָב עֶשְׂרִים אַמָּה, וְהַקּוֹרָה עוֹדֶפֶת עַל הַפֶּתַח אַמָּה מִזֶּה וְאַמָּה מִזֶּה, נִמְצָא אָרְכָּהּ עֶשְׂרִים וּשְׁתַּיִם. וְקוֹרָה שְׁנִיָּה שֶׁלְמַעְלָה הֵימֶנָּה עוֹדֶפֶת עַל הָרִאשׁוֹנָה אַמָּה מִזֶּה וְאַמָּה מִזֶּה, נִמְצָא אָרְכָּהּ עֶשְׂרִים וְאַרְבַּע. וְהַשְּׁלִישִׁית עֶשְׂרִים וָשֵׁשׁ, וְהָרְבִיעִית עֶשְׂרִים וּשְׁמֹנָה, וַחֲמִישִׁית שְׁלֹשִׁים:

וְנִדְבָּךְ. שׁוּרָה. כְּמוֹ נִדְבָּכִים דִּי אֶבֶן גְּלָל (עֶזְרָא ו ד):

בֵּין כָּל אַחַת וְאַחַת. חֲמֵשׁ קוֹרוֹת אֵלּוּ לֹא הָיוּ נוֹגְעוֹת זוֹ בָּזוֹ, אֶלָּא שׁוּרָה שֶׁל בִּנְיַן שֶׁל אֲבָנִים הָיְתָה בֵּין זוֹ לָזוֹ:

Mishna 8

משנה ח׳

וּכְלוֹנָסוֹת שֶׁל אֶרֶז הָיוּ קְבוּעִין מִכָּתְלוֹ שֶׁל הֵיכָל לְכָתְלוֹ שֶׁל אוּלָם, כְּדֵי שֶׁלֹּא יִבְעָט. וְשַׁרְשְׁרוֹת שֶׁל זָהָב הָיוּ קְבוּעוֹת בְּתִקְרַת הָאוּלָם, שֶׁבָּהֶן פִּרְחֵי כְהֻנָּה עוֹלִין וְרוֹאִין אֶת הָעֲטָרֹת, שֶׁנֶּאֱמַר (זכריה ו יד), וְהָעֲטָרֹת תִּהְיֶה לְחֵלֶם וּלְטוֹבִיָּה וְלִידַעְיָה וּלְחֵן בֶּן צְפַנְיָה לְזִכָּרוֹן בְּהֵיכַל ה׳. גֶּפֶן שֶׁל זָהָב הָיְתָה עוֹמֶדֶת עַל פִּתְחוֹ שֶׁל הֵיכָל, וּמֵדָלָה עַל גַּבֵּי כְלוֹנָסוֹת. כָּל מִי שֶׁהוּא מִתְנַדֵּב עָלֶה, אוֹ גַרְגִּיר, אוֹ אֶשְׁכּוֹל, מֵבִיא וְתוֹלֶה בָהּ. אָמַר רַבִּי אֱלִיעֶזֶר בְּרַבִּי צָדוֹק, מַעֲשֶׂה הָיָה, וְנִמְנוּ עָלֶיהָ שְׁלֹשׁ מֵאוֹת כֹּהֲנִים:

There were beams of cedar wood stretching from the wall of the Sanctuary to the wall of the entrance hall to prevent it from buckling. There were chains of gold fixed in the roof beams of the entrance hall by which the young Kohanim used to ascend and see the crowns, as it says, “And the crowns shall be to Chelem and to Toviyah and to Yedaya and to Chen the son of Tzephaniah as a memorial in the Temple of the Lord” (Zechariah 6:14). A golden vine stood at the door of the Sanctuary trained on poles, and anyone who would donate a leaf or a grape or a cluster used to bring it and hang it there. Rabbi Eliezer B’Rabbi Tzadok said: on one occasion three hundred Kohanim were appointed [to move it].

Bartenura

ברטנורא

שֶׁלֹּא יִבְעָטוּ. שֶׁלֹּא יִטּוּ הַכְּתָלִים לִפֹּל מֵחֲמַת גָּבְהָן, וְהָיוּ הַכְּלוֹנָסוֹת הַלָּלוּ הַנִּמְשָׁכִים מִכֹּתֶל זֶה לְכֹתֶל זֶה סוֹמְכִים שְׁנֵי הַכְּתָלִים שֶׁלֹּא יִפְּלוּ:
וְרוֹאִין אֶת הָעֲטָרֹת. שֶׁבַּחַלּוֹנוֹת שֶׁל הֵיכָל:
כָּל מִי שֶׁהוּא מִתְנַדֵּב. זָהָב לַהֵיכָל, וְרוֹצֶה שֶׁהַזָּהָב עַצְמוֹ שֶׁהִתְנַדֵּב יִתְּנוּהוּ בַּהֵיכָל לְפִי שֶׁהָיָה כֻּלּוֹ מְצֻפֶּה זָהָב, הָיָה עוֹשֶׂה מֵאוֹתוֹ זָהָב שֶׁמִּתְנַדֵּב כְּדִמּוּת גַּרְגִּיר אוֹ עָלֶה אוֹ אֶשְׁכּוֹל וְתוֹלֶה בָּהּ:
וְנִמְנוּ עָלֶיהָ שְׁלֹשׁ מֵאוֹת כֹּהֲנִים. מִכֹּבֶד הַזָּהָב מְרֻבֶּה שֶׁהָיָה בָּהּ, הֻצְרְכוּ שְׁלֹשׁ מֵאוֹת כֹּהֲנִים לְטַלְטְלָהּ וּלְפַנּוֹתָהּ מִמָּקוֹם לְמָקוֹם. וְזֶה אֶחָד מִן הַמְּקוֹמוֹת שֶׁדִּבְּרוּ חֲכָמִים לְשׁוֹן הֲבַאי, דְּלָאו דַּוְקָא שְׁלֹשׁ מֵאוֹת כֹּהֲנִים, וְלֹא נִתְכַּוֵּן רַבִּי אֱלִיעֶזֶר בְּרַבִּי צָדוֹק אֶלָּא לְהוֹדִיעַ שֶׁזָּהָב הַרְבֵּה הִתְנַדְּבוּ שָׁם:

To prevent it from buckling: so that the walls would not bend to fall because of their height, and these beams ran from this wall to that wall to support the two walls so they don’t fall.
And see the crowns: that are in the windows Sanctuary.
Anyone who would donate: gold to the Sanctuary, and he wants that the actual gold that he donated will be placed in the Sanctuary because it was entirely covered in gold, he made from that gold that he donates in the image of a single grape or a leaf or a cluster and hangs it on it.
Three hundred Kohanim were appointed: because of the heaviness of the gold that was a lot that was there, three-hundred Kohanim were needed to carry it and to remove it from

place to place. And this is one of the places that the Sages spoke of in the language of exaggeration (see Talmud Hullin 90b), since not exactly three-hundred Kohanim, but Rabbi Eliezer B'Rabbi Tzadok did not intend other than to inform that there was a lot of gold that was donated there.

Chapter 4 פרק ד

Mishna 1 משנה א׳

The doorway of the Heichal was twenty cubits high and ten broad. It had four doors, two on the inner side, and two on the outer side, as it says, “And there were two doors to the Heichal and the Sanctuary” (Ezekiel 41:23). The outer ones opened into the interior of the doorway so as to cover the thickness of the wall, while the inner ones opened into the Temple so as to cover the space behind the doors, because the whole of the Temple was overlaid with gold except the space behind the doors. Rabbi Yehudah says: they stood within the doorway, and they resembled folding tablets, and they folded back onto themselves. These were two cubits and a half [of the wall] and these were two cubits and a half, leaving half a cubit as a doorpost at the one end and half a cubit as a doorpost at the other end, as it says, “And there were two doors to the doors, two turning doors, two for the one door and two for the other” (Ezekiel 41:24).

פֻּתְחוֹ שֶׁל הֵיכָל, גָּבְהוֹ עֶשְׂרִים אַמָּה וְרָחְבּוֹ עֶשֶׂר אַמּוֹת. וְאַרְבַּע דְּלָתוֹת הָיוּ לוֹ, שְׁתַּיִם בְּפְנִים וּשְׁתַּיִם בַּחוּץ, שֶׁנֶּאֱמַר (יחזקאל מא כג), וּשְׁתַּיִם דְּלָתוֹת לַהֵיכָל וְלַקֹּדֶשׁ. הַחִיצוֹנוֹת נִפְתָּחוֹת לְתוֹךְ הַפֶּתַח לְכַסּוֹת עָבְיוֹ שֶׁל כֹּתֶל, וְהַפְּנִימִיּוֹת נִפְתָּחוֹת לְתוֹךְ הַבַּיִת לְכַסּוֹת אַחַר הַדְּלָתוֹת, שֶׁכָּל הַבַּיִת טוּחַ בְּזָהָב, חוּץ מֵאַחַר הַדְּלָתוֹת. רַבִּי יְהוּדָה אוֹמֵר, בְּתוֹךְ הַפֶּתַח הָיוּ עוֹמְדוֹת, וּכְמִין אִצְטְרָמִיטָה הָיוּ, וְנִקְפָּלוֹת לַאֲחוֹרֵיהֶן, אֵלּוּ שְׁתֵּי אַמּוֹת וּמֶחֱצָה, וְאֵלּוּ שְׁתֵּי אַמּוֹת וּמֶחֱצָה, חֲצִי אַמָּה מְזוּזָה מִכָּאן, וַחֲצִי אַמָּה מְזוּזָה מִכָּאן, שֶׁנֶּאֱמַר (שם כד), וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת שְׁתַּיִם מוּסַבּוֹת דְּלָתוֹת, שְׁתַּיִם לְדֶלֶת אֶחָת וּשְׁתֵּי דְּלָתוֹת לָאַחֶרֶת:

Bartenura ברטנורא

Two on the inner side: in the thickness of the wall that is towards the inside.

And two on the outer side: in the thickness towards the outside, for the thickness of the wall of the Heichal was six cubts, and at the end of the outer cubit of the thickness of the wall, there were the outer doors, one to the right of the opening and one to the left, each of these doors was five cubits wide, and when they were closed, the would touch

פֻּתְחוֹ שֶׁל הֵיכָל. שְׁתַּיִם בְּפְנִים. בָּעָבִי הַכֹּתֶל שֶׁכְּלַפֵּי פְּנִים:

וּשְׁתַּיִם בַּחוּץ. בְּעָבְיוֹ שֶׁכְּלַפֵּי הַחוּץ. שֶׁעָבְיוֹ שֶׁל כֹּתֶל הַהֵיכָל הָיָה שֵׁשׁ אַמּוֹת, וּלְסוֹף אַמָּה חִיצוֹנָה שֶׁל עָבִי הַכֹּתֶל הָיוּ הַדְּלָתוֹת הַחִיצוֹנוֹת אֶחָד לִימִין הַפֶּתַח וְאֶחָד לִשְׂמֹאלוֹ, כָּל דֶּלֶת מֵהֶן רָחְבָּהּ חָמֵשׁ אַמּוֹת, וּכְשֶׁהָיוּ נְעוּלוֹת הָיוּ נוֹגְעוֹת זוֹ בָזוֹ

each other and close the width of the cavity of the opening whose width was ten cubits, and when they were opened towards the inside, they cover five cubits of the thickness of the walls. And two other doors that had the same measurements were fixed at the end of the thickness of the walls towards the inner side, and when they were opened, they cover five cubits from here and five cubits from there from the width of the wall of the Heichal inside, and there the wall was not covered with gold like in the rest of the Temple, because it was not visible.

Folding tablets (אצטרמיטה): boards of parts attached through hinges, and they are opened, and when he desires, they are bent and folded one on top of the other. Such were all of these doors, whether towards the inside or towards the outside, which were attached through hinges, and at the end of half a cubit of the thickness of the wall they were fixed, both the doors that are inside and those that are outside, and five cubits of the thickness of the wall interrupt between the outer doors to the inner doors. Each door was five cubits, attached from the two boards; each board was two-and-a-half cubits, and when the outer door opened towards the inside, its half was bent and folded one on top of the other, and covers from the thickness of the wall two-and half cubits, and similarly, the door that is fixed on the inside, when it is opened towards the outer side, it also was bent and folded and covers the two-and-a-half cubits that remained from the thickness of the wall.

And there were two doors to the doors, two: so we see that each and every door was divided into two.

וְסוֹתְמוֹת רֹחַב חֲלַל הַפֶּתַח שֶׁרָחְבּוֹ עֶשֶׂר אַמּוֹת, וּכְשֶׁהָיוּ נִפְתָּחוֹת לְצַד פְּנִים מְכַסּוֹת חָמֵשׁ אַמּוֹת שֶׁל עֳבִי הַכֹּתֶל. וּשְׁתַּיִם דְּלָתוֹת אֲחֵרוֹת כְּמִדּוֹת אֵלּוּ הָיוּ קְבוּעוֹת בְּסוֹף עֳבִי הַכֹּתֶל לְצַד פְּנִים, וּכְשֶׁהֵן נִפְתָּחוֹת מְכַסּוֹת חָמֵשׁ אַמּוֹת מִפֹּה וְחָמֵשׁ אַמּוֹת מִפֹּה מֵרֹחַב כֹּתֶל הַהֵיכָל בִּפְנִים, וְשָׁם לֹא הָיָה הַכֹּתֶל טוּחַ בְּזָהָב כְּמוֹ שְׁאָר הַבַּיִת, לְפִי שֶׁלֹּא הָיָה נִרְאֶה:

אִצְטְרְמִיטָה. לוּחוֹת שֶׁל פְּרָקִים מְחֻבָּרוֹת עַל יְדֵי חֲלִיּוֹת, וְהֵן נִפְתָּחוֹת, וּכְשֶׁרוֹצֶה נִכְפָּפוֹת וְנִכְפָּלוֹת זוֹ עַל זוֹ. כָּךְ הָיוּ כָּל הַדְּלָתוֹת הַלָּלוּ בֵּין שֶׁלִּפְנִים בֵּין שֶׁלַּחוּץ מְחֻבָּרוֹת עַל יְדֵי חֲלִיּוֹת, וּלְסוֹף חֲצִי אַמָּה שֶׁל עֳבִי הַכֹּתֶל הָיוּ קְבוּעוֹת, בֵּין הַדְּלָתוֹת שֶׁבִּפְנִים בֵּין אוֹתָן שֶׁבַּחוּץ, וְחָמֵשׁ אַמּוֹת שֶׁל עֳבִי הַכֹּתֶל מַפְסִיקוֹת בֵּין הַדְּלָתוֹת הַחִיצוֹנוֹת לַדְּלָתוֹת הַפְּנִימִיּוֹת. וְכָל דֶּלֶת הָיָה חָמֵשׁ אַמּוֹת מְחֻבָּר מִשְּׁתֵּי לוּחוֹת, כָּל לוּחַ שְׁתֵּי אַמּוֹת וּמֶחֱצָה, וּכְשֶׁנִּפְתַּח הַדֶּלֶת הַחִיצוֹן לְצַד פְּנִים הָיָה חֶצְיוֹ נִכְפָּף וְנִכְפָּל זֶה עַל זֶה, וּמְכַסֶּה מֵעָבִי הַכֹּתֶל אַמָּתַיִם וָחֵצִי, וְכֵן הַדֶּלֶת הַקְּבוּעַ בִּפְנִים כְּשֶׁנִּפְתַּח לְצַד חוּץ הָיָה אַף הוּא נִכְפָּף וְנִכְפָּל וּמְכַסֶּה הָאַמָּתַיִם וָחֵצִי שֶׁנִּשְׁאֲרוּ מֵעָבִי הַכֹּתֶל:

שֶׁנֶּאֱמַר וּשְׁתַּיִם דְּלָתוֹת לַדְּלָתוֹת שְׁתָּיִם. אַלְמָא כָּל דֶּלֶת וְדֶלֶת הָיְתָה חֲלוּקָה לִשְׁתַּיִם:

משנה ב׳

וּשְׁנֵי פִשְׁפָּשִׁין הָיוּ לוֹ לַשַּׁעַר הַגָּדוֹל, אֶחָד בַּצָּפוֹן, וְאֶחָד בַּדָּרוֹם. שֶׁבַּדָּרוֹם, לֹא נִכְנַס בּוֹ אָדָם מֵעוֹלָם, וְעָלָיו הוּא מְפֹרָשׁ עַל יְדֵי יְחֶזְקֵאל, שֶׁנֶּאֱמַר (שם מד ב), וַיֹּאמֶר אֵלַי ה' הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה לֹא יִפָּתֵחַ וְאִישׁ לֹא יָבֹא בוֹ כִּי ה' אֱלֹהֵי יִשְׂרָאֵל בָּא בוֹ וְהָיָה סָגוּר. נָטַל אֶת הַמַּפְתֵּחַ וּפָתַח אֶת הַפִּשְׁפָּשׁ, וְנִכְנַס לְהַתָּא, וּמֵהַתָּא לַהֵיכָל. רַבִּי יְהוּדָה אוֹמֵר, בְּתוֹךְ עָבְיוֹ שֶׁל כֹּתֶל הָיָה מְהַלֵּךְ, עַד שֶׁנִּמְצָא עוֹמֵד בֵּין שְׁנֵי הַשְּׁעָרִים, וּפָתַח אֶת הַחִיצוֹנוֹת מִבִּפְנִים וְאֶת הַפְּנִימִיּוֹת מִבַּחוּץ:

The great gate had two wicket doors, one to the north and one to the south. The one to the south no one ever went in through it, and concerning it was stated explicitly be Yechezkel, as it says, “And the Lord said to me: this gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the Lord God of Yisrael has entered in by it; therefore it shall be shut” (Ezekiel 44:2). He [the Kohen] took the key and opened the [northern] wicket door and went in to the compartment, and from the compartment he went into the Heichal. Rabbi Yehudah says: he used to walk in the thickness of the wall until he came to the space between the two gates. He would open the outer doors from within and the inner doors from without.

Mishna 2

Bartenura

ברטנורא

Two wicket doors: two small openings, one to the right of the great gate of the Heichal and one to its left, slightly distant from the gate. The one that is from the south, it is written (Ezekiel 44:2): “This gate is to be kept shut and not to be opened!” in the future temple, and probably it was like this in the (second) Temple.

And opened the [northern] wicket door and went in: from there to the compartment, and this is a chamber that is open to the Heichal, and from the compartment he enters into the Heichal, and walks in the inner space of the Heichal until the large gate that is at the end of the thickness of the wall from the inside, and he opens it and comes to the second gate that is at the end of the thickness of the wall from the outside, and stands inside and opens it.

Rabbi Yehudah says: he used to walk in the thickness of the wall: he holds that from the

וּשְׁנֵי פִּשְׁפָּשִׁין. שְׁנֵי פְּתָחִים קְטַנִּים אֶחָד מִימִין שַׁעַר הַגָּדוֹל שֶׁל הֵיכָל וְאֶחָד מִשְּׂמֹאלוֹ, רְחוֹקִים קְצָת מִן הַשַּׁעַר. אוֹתוֹ שֶׁבַּדָּרוֹם כְּתִיב (יחזקאל מד ב) סָגוּר יִהְיֶה לֹא יִפָּתֵחַ, בְּשֶׁל עָתִיד, וּמִסְתָּמָא כָּךְ הָיָה בְּבֵית עוֹלָמִים:

וּפָתַח אֶת הַפִּשְׁפָּשׁ וְנִכְנַס. מִשָּׁם לַתָּא. וְהִיא לִשְׁכָּה אַחַת הַפְּתוּחָה לַהֵיכָל. וּמִן הַתָּא נִכְנָס לַהֵיכָל, וְהוֹלֵךְ בַּחֲלַל הַהֵיכָל עַד הַשַּׁעַר הַגָּדוֹל שֶׁבְּסוֹף עָבְיִ הַכֹּתֶל מִבִּפְנִים, וּפוֹתְחוֹ וּבָא לוֹ אֶל שַׁעַר הַשֵּׁנִי שֶׁבְּסוֹף עָבְיִ הַכֹּתֶל מִבַּחוּץ, וְעוֹמֵד בִּפְנִים וּפוֹתְחוֹ:

רַבִּי יְהוּדָה אוֹמֵר בְּתוֹךְ עָבְיוֹ שֶׁל כֹּתֶל הָיָה מְהַלֵּךְ. קָסָבַר דְּמִן הַתָּא לֹא הָיָה נִכְנָס לַהֵיכָל, אֶלָּא מִן הַתָּא הָיָה מְהַלֵּךְ בְּתוֹךְ עָבְיוֹ שֶׁל כֹּתֶל עַד שֶׁנִּמְצָא עוֹמֵד בֵּין שְׁנֵי

compartment he would not enter into the Heichal, but from the compartment, he would walk in the thickness of the wall until he finds himself standing between the two gates, and he opens the doors of the outer gate from the inside and the doors of the inner gate from the outside.

הַשְּׁעָרִים, וּפוֹתֵחַ אֶת דְּלָתוֹת שֶׁל שַׁעַר הַחִיצוֹן מִבִּפְנִים, וּדְלָתוֹת שֶׁל שַׁעַר הַפְּנִימִי מִבַּחוּץ:

Mishna 3

משנה ג׳

There were thirty-eight compartments there, fifteen in the north, fifteen in the south, and eight in the west. On the north and on the south there were five on top of five and five on top of them; On the west there were three on top of three and two on top of them. Each had three openings, one to the compartment on the right, one to the compartment on the left, and one to the compartment above. In the [one at the] northeastern corner there were five openings, one to the compartment on the right, one to the compartment above, one to the *mesibbah*, one to the wicket door, and one to the Heichal.

וּשְׁלֹשִׁים וּשְׁמֹנָה תָּאִים הָיוּ שָׁם, חֲמִשָּׁה עָשָׂר בַּצָּפוֹן, חֲמִשָּׁה עָשָׂר בַּדָּרוֹם, וּשְׁמֹנָה בַּמַּעֲרָב. שֶׁבַּצָּפוֹן וְשֶׁבַּדָּרוֹם, חֲמִשָּׁה עַל גַּבֵּי חֲמִשָּׁה, וַחֲמִשָּׁה עַל גַּבֵּיהֶם. וְשֶׁבַּמַּעֲרָב, שְׁלֹשָׁה עַל גַּבֵּי שְׁלֹשָׁה, וּשְׁנַיִם עַל גַּבֵּיהֶם. וּשְׁלֹשָׁה פְתָחִים הָיוּ לְכָל אֶחָד וְאֶחָד, אֶחָד לַתָּא מִן הַיָּמִין, וְאֶחָד לַתָּא מִן הַשְּׂמֹאל, וְאֶחָד לַתָּא שֶׁעַל גַּבָּיו. וּבְקֶרֶן מִזְרָחִית צְפוֹנִית הָיוּ חֲמִשָּׁה פְתָחִים, אֶחָד לַתָּא מִן הַיָּמִין, וְאֶחָד לַתָּא שֶׁעַל גַּבָּיו, וְאֶחָד לַמְסִבָּה, וְאֶחָד לַפִּשְתשׁ, וְאֶחָד לַהֵיכָל:

Bartenura

ברטנורא

Compartments (תאים): chambers.

Fifteen in the north: further on in our chapter (Mishnah 7), when it calculates that from the north to the south is seventy cubits, it teaches that the wall of the *mesibbah* was five [cubits], the *mesibbah* was three, the wall of the compartment was five, the compartment was six, and the wall of the Heichal was six [cubits]. And corresponding to them we count in the south. And this is not to say that the thickness of the wall of the *mesibbah* and the thickness of the wall of the compartment and the thickness of the wall of the of the Heichal that is to the north side was that, but rather, the thickness of the wall with the empty cavity that is between it and the second wall he is counting, and in the five [cubits] of the wall of the *mesibbah* and the three of the *mesibbah*, and the five of the wall of the compartment and the six of the compartment and the six of the wall of the Heichal, in each one of these five, there was the one chamber

תָּאִים. לְשָׁכוֹת:
חֲמִשָּׁה עָשָׂר בַּצָּפוֹן. לְקַמָּן בְּפִרְקִין (משנה ז) כִּי חָשִׁיב מִצָּפוֹן לְדָרוֹם שִׁבְעִים אַמָּה, קָא תָנֵי כֹּתֶל הַמְּסִבָּה חָמֵשׁ, וְהַמְּסִבָּה שָׁלֹשׁ, כֹּתֶל הַתָּא חָמֵשׁ, וְהַתָּא שֵׁשׁ, וְכֹתֶל הַהֵיכָל שֵׁשׁ. וּכְנֶגְדָּן קָחֲשִׁיב בַּדָּרוֹם. וְלָאו לְמֵימְרָא דְּעָבְיֵי כֹּתֶל הַמְּסִבָּה וְעָבְיֵי כֹּתֶל הַתָּא וְעָבְיֵי כֹּתֶל הַהֵיכָל שֶׁלְּצַד צָפוֹן הָיָה כָּךְ, אֶלָּא עָבְיֵי הַכֹּתֶל עִם הֶחָלָל שֶׁבֵּינוֹ וּבֵין הַכֹּתֶל הַשֵּׁנִי הוּא מוֹנֶה, וּבְחָמֵשׁ שֶׁל כֹּתֶל הַמְּסִבָּה וְשָׁלֹשׁ שֶׁל מְסִבָּה וְחָמֵשׁ שֶׁל כֹּתֶל הַתָּא וְשֵׁשׁ שֶׁל הַתָּא וְשֵׁשׁ שֶׁל כֹּתֶל הַהֵיכָל, בְּכָל אֶחָד מֵאֵלּוּ הַחֲמִשָּׁה הָיְתָה לִשְׁכָּה אַחַת דְּהַיְנוּ תָּא, הֲרֵי חֲמִשָּׁה תָּאִים בַּצָּפוֹן. וּכְנֶגְדָּן בַּדָּרוֹם. וְעַל אֵלּוּ הַחֲמִשָּׁה הָיוּ בְּנוּיִין חֲמִשָּׁה אֲחֵרִים, וְעוֹד חֲמִשָּׁה עַל גַּבֵּיהֶן, הֲרֵי חֲמִשָּׁה עָשָׂר

תָּאִים לַצָּפוֹן וַחֲמִשָּׁה עָשָׂר לַדָּרוֹם. וְכֵן בַּמַּעֲרָב קְחֲשִׁיב לְקַמָּן בְּפִרְקִין (שם) כֹּתֶל הַהֵיכָל שֵׁשׁ וְהַתָּא שֵׁשׁ וְכֹתֶל הַתָּא חָמֵשׁ, בְּכָל אֶחָד מֵהֶם הָיָה לִשְׁכָּה, שֶׁלֹּא הָיָה הַכֹּתֶל עָב שֵׁשׁ אֶלָּא הַכֹּתֶל עִם הַתָּא שֶׁבּוֹ הָיָה שֵׁשׁ, וְהַתָּא [הָאַחֵר] שֶׁחוּצָה לוֹ הָיָה שֵׁשׁ, וְכֹתֶל הַתָּא הָאַחֵר שֶׁחוּץ לָהֶם עִם הַתָּא שֶׁבּוֹ הָיָה חָמֵשׁ, הֲרֵי שָׁלֹשׁ לְשָׁכוֹת. וְשָׁלֹשׁ לְשָׁכוֹת אֲחֵרוֹת בְּנוּיוֹת עַל גַּבֵּי אֵלּוּ הַשָּׁלֹשׁ, וּשְׁתַּיִם עַל גַּבֵּיהֶן, הֲרֵי שְׁמֹנָה תָּאִים לַמַּעֲרָב:

which is a compartment, hence there are five chambers in the north, and corresponding to them there was in the south. And on these five, they built five others, and another five on top of them, hence, fifteen compartments to the north and fifteen compartments to the south. And similarly, in the west which we count further on in our chapter (Mishnah 7) that the wall of the Heichal was six [cubits] and the compartment was six and the wall of the compartment was five [cubits], in each one of them there was a chamber, for the wall was not six [cubits] thick rather the wall with the compartment that was in it that was six [cubits], and the (other) compartment that was outside of it was six [cubits] and the wall of the other compartment that is outside of them with the compartment within it was five [cubits], hence three chambers. And three other chambers were built on top of these three, and two [chambers] on top of them, that makes the eight compartments for the west [side].

וְאֶחָד לַפִּשְׁפָּשׁ. לַתָּא שֶׁיֵּשׁ בּוֹ הַפִּשְׁפָּשׁ הַצָּפוֹנִי, שֶׁבְּאוֹתוֹ תָּא נִכְנָסִים לַהֵיכָל. וּסְתָם מַתְנִיתִין כְּרַבָּנָן דְּאָמְרֵי לְעֵיל (משנה ב) נִכְנָס לַתָּא וּמִן הַתָּא לַהֵיכָל. דִּלְא כְּרַבִּי יְהוּדָה דְּאָמַר בְּתוֹךְ עָבְיוֹ שֶׁל כֹּתֶל הָיָה מְהַלֵּךְ:

One to the wicket door: to the compartment that has in it the northern wicket, that through that compartment one enters the Heichal. And the anonymous Mishnah is according to the Rabbis who stated above (Mishnah 2) that one enters the compartment and from the compartment to the Heichal, and not like Rabbi Yehuda who stated that he would walk in the thickness of the wall.

Mishna 4

משנה ד׳

The bottom one was five cubits wide and the ceiling was six cubits. The middle one was six cubits wide and the ceiling was seven. The top one was seven cubits wide, as it says, "The lowest *yatzia* (balcony) was five cubits wide, the middle one six cubits wide and the third seven cubits wide" (I Kings 6:6).

הַתַּחְתּוֹנָה, חָמֵשׁ, וְרֹחַב שֵׁשׁ. וְהָאֶמְצָעִית, שֵׁשׁ, וְרֹחַב שֶׁבַע. וְהָעֶלְיוֹנָה, שֶׁבַע, שֶׁנֶּאֱמַר (מלכים א ו ו), הַיָּצִיעַ הַתַּחְתּוֹנָה חָמֵשׁ בָּאַמָּה רָחְבָּהּ וְהַתִּיכֹנָה שֵׁשׁ בָּאַמָּה רָחְבָּהּ וְהַשְּׁלִישִׁית שֶׁבַע בָּאַמָּה רָחְבָּהּ:

Bartenura

ברטנורא

The bottom one was five cubits wide: Outside the wall of the *mesibbah* which is the outer wall of the Sanctuary, there were *yetzi'im*, which are balconies surrounding the Temple from three directions – west, north and south, and these *yetzi'im* were bottom levels, middle ones and top ones (i.e. there were three levels of *yetzi'im,* one on top of the other). The lowest (i.e., bottom) *yatzia* was five cubits wide, and the pavement that was on top of it, which is the ceiling that was over the lowest level, and the floor of the middle level, was six cubits wide, because the wall of the *mesibbah* would go and become narrower towards the top, for when it reached to the pavement that is on top of the lowest level, it would enter inwards by one cubit, and on that cubit that protrudes, they would place the beams of the *yatzia*. It is found that the middle *yatzia* was one cubit wider than the bottom one, which is that one cubit that the wall enters inward. And similarly, when it reaches the pavement that is on top of the middle level, which is the floor of the third level, the wall would become narrow and enter inwards one cubit, in order that the head of the beam would be placed on that cubit, that the wall of the middle level protrudes and goes outside more than the wall of the upper level, and it is found that the top *yatzia* is one cubit wider than the middle one and two cubits wider than the lowest one. And that is what it says (I Kings 6:6): "for he had provided recesses around the outside of the House so as not to hold on

הַתַּחְתּוֹנָה חֲמֵשׁ. מִחוּץ לְכֹתֶל הַמְּסִבָּה שֶׁהוּא הַכֹּתֶל הַחִיצוֹן שֶׁל הַקֹּדֶשׁ הָיוּ יְצִיעִים, דְּהַיְנוּ גְּזוּזְטָרָאוֹת מַקִּיפִים אֶת הַבַּיִת מִשָּׁלֹשׁ רוּחוֹת מַעֲרָב צָפוֹן וְדָרוֹם, וְהָיוּ הַיְצִיעִים הַלָּלוּ תַּחְתִּיִּים שְׁנִיִּים וּשְׁלִישִׁים. הַיָּצִיעַ הַתַּחְתּוֹנָה חֲמֵשׁ בָּאַמָּה רָחְבָּהּ, וְהָרִבְדּ שֶׁעָלֶיהָ דְּהַיְנוּ הַתִּקְרָה שֶׁעַל הַתַּחְתּוֹנָה שֶׁהִיא הָרִצְפָּה שֶׁל הַתִּיכוֹנָה, שֵׁשׁ בָּאַמָּה רָחְבָּהּ, לְפִי שֶׁכֹּתֶל הַמְּסִבָּה הָיָה הוֹלֵךְ וּמֵצַר כְּלַפֵּי מַעְלָה, וּכְשֶׁהִגִּיעַ אֶל הָרִבְדּ שֶׁעַל גַּבֵּי הַתַּחְתּוֹנָה הָיָה נִכְנָס לִפְנִים אַמָּה אַחַת, וְעַל אוֹתָהּ אַמָּה הַבּוֹלֶטֶת הָיוּ נְתוּנִים קוֹרוֹת הַיָּצִיעַ. נִמְצֵאת הַיָּצִיעַ הַתִּיכוֹנָה רְחָבָה אַמָּה אַחַת יוֹתֵר מִן הַתַּחְתּוֹנָה, דְּהַיְנוּ אוֹתָהּ אַמָּה שֶׁנִּכְנָס הַכֹּתֶל לִפְנִים. וְכֵן כְּשֶׁמַּגִּיעַ לָרִבְדּ שֶׁעַל גַּבֵּי הַתִּיכוֹנָה שֶׁהִיא הָרִצְפָּה שֶׁל שְׁלִישִׁית, הָיָה הַכֹּתֶל מֵצַר וְנִכְנָס לִפְנִים אַמָּה אַחַת, כְּדֵי שֶׁיְּנִיחַ רֹאשׁ הַקּוֹרָה עַל אוֹתָהּ אַמָּה, שֶׁכֹּתֶל הַתִּיכוֹנָה בּוֹלֵט וְיוֹצֵא לַחוּץ יוֹתֵר מִכֹּתֶל הָעֶלְיוֹנָה, וְנִמְצֵאת הַיָּצִיעַ הָעֶלְיוֹנָה רְחָבָה אַמָּה יוֹתֵר מִן הַתִּיכוֹנָה וּשְׁתֵּי אַמּוֹת יוֹתֵר מִן הַתַּחְתּוֹנָה. וְזֶהוּ שֶׁנֶּאֱמַר (מלכים א ו ו) כִּי מִגְרָעוֹת נָתַן לַבַּיִת חוּצָה לְבִלְתִּי

אֶחָז בְּקִירוֹת הַבַּיִת כְּלוֹמַר הָיָה מְגַרֵעַ וּמְחַסֵּר בָּעָבִי הַכֹּתֶל מִבַּחוּץ אַמָּה אַחַת בָּרִבֶד שֶׁל הַתִּיכוֹנָה, וְעוֹד אַמָּה אַחֶרֶת בָּרִבֶד שֶׁל הָעֶלְיוֹנָה, כְּדֵי שֶׁיִּהְיֶה לוֹ מָקוֹם לָשׂוּם בָּהֶם רָאשֵׁי הַקּוֹרוֹת שֶׁל הָרִבֶד, כְּדֵי שֶׁלֹּא יִצְטָרֵךְ לֶאֱחֹז בְּקִירוֹת הַבַּיִת לַעֲשׂוֹת חוֹרִין בַּכֹּתֶל וְלִתְחֹב שָׁם רָאשֵׁי הַקּוֹרוֹת:

to the walls of the House," meaning to say that he would lessen and deduct in the thickness of the walls by one cubit from outside in the (floor) pavement of the middle level, and another cubit in the (floor) pavement of the highest, in order that there would be place for him to place the heads of the beams of the pavement, so that he would not have to "hold on to the walls of the house" to make holes in the wall and to insert there the heads of the beams.

Mishna 5

משנה ה׳

The *mesibbah* (a winding walkway) went up from the north-east corner to the north-west corner, by which they used to go up to the roofs of the compartments. One would ascend the messibah and face west, he would walk along the whole of the northern side until he reached the west. When he reached the west he turned to face south and then walked along the whole west side until he reached the south. When he reached the south he turned to face eastwards and then walked along the south side until he reached the door of the upper chamber, since the door of the upper chamber opened to the south. In the doorway of the upper chamber were two beams of cedar by which they used to climb up to the roof of the upper chamber. And there heads of beams marking the division in the upper chamber between the holy part and the Holy of Holies. There were trap doors in the upper chamber opening into the Holy of Holies by which the workmen were let down in baskets, so that they should not feast their eyes on the Holy of Holies.

וּמְסִבָּה הָיְתָה עוֹלָה מִקֶּרֶן מִזְרָחִית צְפוֹנִית לְקֶרֶן צְפוֹנִית מַעֲרָבִית, שֶׁבָּהּ הָיוּ עוֹלִים לְגַגּוֹת הַתָּאִים. הָיָה עוֹלֶה בַּמְּסִבָּה וּפָנָיו לַמַּעֲרָב. הָלַךְ עַל כָּל פְּנֵי הַצָּפוֹן, עַד שֶׁהוּא מַגִּיעַ לַמַּעֲרָב. הִגִּיעַ לַמַּעֲרָב, וְהָפַךְ פָּנָיו לַדָּרוֹם. הָלַךְ כָּל פְּנֵי מַעֲרָב עַד שֶׁהוּא מַגִּיעַ לַדָּרוֹם. הִגִּיעַ לַדָּרוֹם, וְהָפַךְ פָּנָיו לַמִּזְרָח. הָיָה מְהַלֵּךְ בַּדָּרוֹם, עַד שֶׁהוּא מַגִּיעַ לְפִתְחָהּ שֶׁל עֲלִיָּה, שֶׁפִּתְחָהּ שֶׁל עֲלִיָּה פָּתוּחַ לַדָּרוֹם. וּבְפִתְחָהּ שֶׁל עֲלִיָּה הָיוּ שְׁנֵי כְלוֹנָסוֹת שֶׁל אֶרֶז, שֶׁבָּהֶן הָיוּ עוֹלִין לְגַגָּהּ שֶׁל עֲלִיָּה. וְרָאשֵׁי פְסָפְסִין מַבְדִּילִים בָּעֲלִיָּה בֵּין הַקֹּדֶשׁ לְבֵין קֹדֶשׁ הַקָּדָשִׁים. וְלוּלִין הָיוּ פְתוּחִין בָּעֲלִיָּה לְבֵית קֹדֶשׁ הַקָּדָשִׁים, שֶׁבָּהֶן הָיוּ מְשַׁלְשְׁלִין אֶת הָאֻמָּנִים בְּתֵבוֹת, כְּדֵי שֶׁלֹּא יָזוּנוּ עֵינֵיהֶן מִבֵּית קָדְשֵׁי הַקָּדָשִׁים:

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Mesibbah: it is like a tunnel and a cave (i.e., an indoor pathway, like an above-ground tunnel.)

By which they used to go up to the roofs of the compartments: and because the one who ascends upon it goes up through circling (the Sanctuary) and descends through circling, it is called a mesibbah (winding path).

Trap doors: openings (in the floor) that they make in the upper stories.

וּמְסִבָּה. כְּמִין מְחִלָּה וּמְעָרָה:

שֶׁבָּהּ הָיוּ עוֹלִים לְגַגּוֹת הַתָּאִים. וּמִפְּנֵי שֶׁהָעוֹלֶה בָּהּ עוֹלֶה דֶּרֶךְ הֶקֵּף וְיוֹרֵד דֶּרֶךְ הֶקֵּף, קְרוּי מְסִבָּה:

וְלוּלִין. אֲרֻבּוֹת שֶׁעוֹשִׂים בַּעֲלִיּוֹת:

מְשַׁלְשְׁלִים אֶת הָאֻמָּנִים. מוֹרִידִין אוֹתָם בְּחֶבֶל בְּתוֹךְ הַתֵּבוֹת, כְּדֵי שֶׁלֹּא יֵהָנוּ בִּרְאִיַּת בֵּית קֹדֶשׁ הַקָּדָשִׁים, אֶלָּא מְתַקְּנִין מַה שֶּׁצָּרִיךְ בִּלְבַד וְעוֹלִין:

The workmen were let down: they would lower them by rope in boxes, in order that they will not benefit from seeing the House of the Holy of Holies, but rather only repair what is needed and re-ascend.

Mishna 6

משנה ו׳

The Heichal was a hundred cubits by a hundred with a height of a hundred. The foundation was six cubits, then it rose forty, then a cubit for the decoration, two cubits for the connecting beams, a cubit for the ceiling and a cubit for the plastering. The height of the upper chamber was forty cubits, there was a cubit for its decoration, two cubits for the connecting beams, a cubit for the ceiling, a cubit for the plastering, three cubits for the fence and a cubit for the crow-chaser. Rabbi Yehudah says the crow-chaser were not included in the measurement, but the fence was four cubits.

וְהַהֵיכָל מֵאָה עַל מֵאָה, עַל רוּם מֵאָה. הָאֹטֶם שֵׁשׁ אַמּוֹת, וְגָבְהוֹ אַרְבָּעִים אַמָּה, אַמָּה כִּיּוּר, וְאַמָּתַיִם בֵּית דִּלְפָּה, וְאַמָּה תִקְרָה, וְאַמָּה מַעֲזִיבָה, וְגַבֵּהּ שֶׁל עֲלִיָּה אַרְבָּעִים אַמָּה, וְאַמָּה כִּיּוּר, וְאַמָּתַיִם בֵּית דִּלְפָּה, וְאַמָּה תִקְרָה, וְאַמָּה מַעֲזִיבָה, וְשָׁלֹשׁ אַמּוֹת מַעֲקֶה, וְאַמָּה כָּלֵה עוֹרֵב, רַבִּי יְהוּדָה אוֹמֵר, לֹא הָיָה כָלֵה עוֹרֵב עוֹלֶה מִן הַמִּדָּה, אֶלָּא אַרְבַּע אַמּוֹת הָיָה מַעֲקֶה:

Bartenura

ברטנורא

A hundred cubits by a hundred: one-hundred [cubits] long and one-hundred [cubit] wide.

Foundation: a filled up and closed building to be the foundation of the Temple, upon which the walls were placed.

A cubit for the decoration (כיור): the lowest beam of the ceiling had the thickness of a cubit, and because it was coated with gold and decorated with beautiful designs, it is called the decoration (כיור).

Two cubits for the connecting beams: the upper beams that lean upon the lower beam, their thickness is two cubits, and they are called: "The area of connecting-בית דלפה, because the boards of the ceiling are attached by them. The [Aramaic] translation of set of connected cloths-במחברת (Exodus 26:4) is בית לופי. One should not wonder how the lower beam, that everything leaned upon them, was only one cubit thick, and the upper beams, that do not handle such a heavy burden, were two cubits thick, because the lower beam, since it was much wider, with a thickness of a cubit, was strong and healthy and could receive the building that was upon

מֵאָה עַל מֵאָה. מֵאָה אֹרֶךְ וּמֵאָה רֹחַב:
אִטֵּם. בִּנְיָן אָטוּם וְסָתוּם לִהְיוֹת יְסוֹד לַבַּיִת, שֶׁעָלָיו מַעֲמִידִין הַכְּתָלִים:
אַמָּה כִּיּוֹר. הַקּוֹרָה הַתַּחְתּוֹנָה שֶׁל תִּקְרָה הָיְתָה עָבְיָהּ אַמָּה. וּלְפִי שֶׁהָיְתָה טוּחָה בְּזָהָב וּמְצֻיֶּרֶת צִיּוּרִים נָאִים נִקְרֵאת כִּיּוֹר:
וְאַמָּתַיִם בֵּית דִּלְפָּה. הַקּוֹרוֹת הָעֶלְיוֹנוֹת הַנִּשְׁעָנוֹת עַל הַקּוֹרָה הַתַּחְתּוֹנָה הָיָה עָבְיָן שְׁתֵּי אַמּוֹת, וְהֵן קְרוּיִין בֵּית דִּלְפָּה, לְפִי שֶׁהַנְּסָרִין שֶׁל תִּקְרָה מְחֻבָּרִין עַל יָדָן. תַּרְגּוּם בַּמַּחְבֶּרֶת (שמות כו ד), בְּבֵית לוֹפִי. וְאֵין לְתְמֹהַּ הֵיאַךְ הָיְתָה הַקּוֹרָה הַתַּחְתּוֹנָה שֶׁהַכֹּל נִשְׁעָן עֲלֵיהֶם עָבְיָהּ אַמָּה אַחַת בִּלְבַד וְהַקּוֹרוֹת הָעֶלְיוֹנוֹת שֶׁאֵין סוֹבְלוֹת מַשָּׂא כָּל כָּךְ הָיָה עָבְיָן שְׁתֵּי אַמּוֹת, לְפִי שֶׁהַקּוֹרָה הַתַּחְתּוֹנָה מִתּוֹךְ שֶׁהָיְתָה רְחָבָה בְּיוֹתֵר בָּעֲבִי אַמָּה הָיְתָה חֲזָקָה וּבְרִיאָה וְיכוֹלָה לְקַבֵּל הַבִּנְיָן שֶׁעָלֶיהָ, אֲבָל הַקּוֹרוֹת הָעֶלְיוֹנוֹת שֶׁלֹּא הָיוּ רְחָבוֹת אֶלָּא טֶפַח

it, but the upper beams that were not wide, only a handbreadth or less, needed to be of greater thickness. Alternatively, the upper beams were two cubits thick in order to distance the ceiling from the lower beam, because it was decorated with beautiful designs, and if the ceiling was near it, the designs would not be seen and recognized so much.

Ceiling: the boards that they put on the beams were one cubit thick.

Plastering: the clay and stones and plaster that they place on the boards.

Crow-chaser: a plate of sharp iron similar to a sword and it was a cubit in height and was placed on top of the railing, in order that the birds would not rest upon it, therefore, it was called a “crow-chaser,” that it keeps back the ravens from there.

אוֹ פָּחוֹת צְרִיכוֹת לִהְיוֹת עָבוֹת יוֹתֵר. אִי נַמִּי, הָיוּ הַקּוֹרוֹת הָעֶלְיוֹנוֹת עָבְיָן שְׁתֵּי אַמּוֹת כְּדֵי לְהַרְחִיק הַתִּקְרָה מִן הַקּוֹרָה הַתַּחְתּוֹנָה, לְפִי שֶׁהִיא מְצֻיֶּרֶת צִיּוּרִים נָאִים, וְאִם הָיְתָה הַתִּקְרָה סְמוּכָה לָהּ לֹא הָיוּ צִיּוּרֶיהָ נִרְאוֹת וְנִכָּרוֹת כָּל כָּךְ:

תִּקְרָה. הַנְּסָרִים שֶׁנּוֹתְנִין עַל הַקּוֹרוֹת הָיוּ עָבְיָן אַמָּה:

מַעֲזֵיבָה. הַטִּיט וְהָאֲבָנִים וְהַסִּיד שֶׁנּוֹתְנִין עַל הַנְּסָרִין:

כָּלֵה עוֹרֵב. טַס שֶׁל בַּרְזֶל חַד כְּמִין סַיִף וְגָבְהוֹ אַמָּה הָיָה מֻנָּח עַל גַּבֵּי הַמַּעֲקֶה, כְּדֵי שֶׁלֹּא יָנוּחוּ הָעוֹפוֹת עָלָיו, לְפִיכָךְ נִקְרָא כָּלֵה עוֹרֵב, שֶׁמְּכַלֶּה הָעוֹרְבִים מִשָּׁם:

Mishna 7

משנה ז׳

מֵהַמִּזְרָח לַמַּעֲרָב מֵאָה אַמָּה, כֹּתֶל הָאוּלָם חָמֵשׁ, וְהָאוּלָם אַחַד עָשָׂר, כֹּתֶל הַהֵיכָל שֵׁשׁ, וְתוֹכוֹ אַרְבָּעִים אַמָּה, אַמָּה טְרַקְסִין, וְעֶשְׂרִים אַמָּה בֵּית קׇדֶשׁ הַקָּדָשִׁים, כֹּתֶל הַהֵיכָל שֵׁשׁ, וְהַתָּא שֵׁשׁ, וְכֹתֶל הַתָּא חָמֵשׁ. מִן הַצָּפוֹן לַדָּרוֹם שִׁבְעִים אַמָּה, כֹּתֶל הַמְּסִבָּה חָמֵשׁ, וְהַמְּסִבָּה שָׁלֹשׁ, כֹּתֶל הַתָּא חָמֵשׁ, וְהַתָּא שֵׁשׁ, כֹּתֶל הַהֵיכָל שֵׁשׁ, וְתוֹכוֹ עֶשְׂרִים אַמָּה, כֹּתֶל הַהֵיכָל שֵׁשׁ, וְהַתָּא שֵׁשׁ, וְכֹתֶל הַתָּא חָמֵשׁ, וּבֵית הוֹרָדַת הַמַּיִם שָׁלֹשׁ אַמּוֹת, וְהַכֹּתֶל חָמֵשׁ אַמּוֹת. הָאוּלָם עוֹדֵף עָלָיו חָמֵשׁ עֶשְׂרֵה אַמָּה מִן הַצָּפוֹן, וַחֲמֵשׁ עֶשְׂרֵה אַמָּה מִן הַדָּרוֹם, וְהוּא הָיָה נִקְרָא בֵּית הַחֲלִיפוֹת, שֶׁשָּׁם גּוֹנְזִים אֶת הַסַּכִּינִים. וְהַהֵיכָל צַר מֵאֲחֲרָיו, וְרָחָב מִלְּפָנָיו, וְדוֹמֶה לַאֲרִי, שֶׁנֶּאֱמַר (ישעיה כט), הוֹי אֲרִיאֵל אֲרִיאֵל קִרְיַת חָנָה דָוִד, מָה הָאֲרִי צַר מֵאֲחֲרָיו וְרָחָב מִלְּפָנָיו, אַף הַהֵיכָל צַר מֵאֲחֲרָיו וְרָחָב מִלְּפָנָיו:

From east to west was a hundred cubits: The wall of the entrance hall five cubits, the entrance hall itself eleven, the wall of the Heichal six cubits and its interior forty, a cubit for the *traksin*, and twenty cubits for the Holy of Holies, the wall of the Heichal six cubits, the compartment six cubits and the wall of the compartment five. From north to south was seventy cubits: The wall of the *mesibbah* five cubits, the *mesibbah* itself three, the wall of the compartment five and the compartment itself six, the wall of the Heichal six cubits and its interior twenty, then the wall of the Heichal again six and the compartment six and its wall five, then the place of the water descent three cubits and its wall five cubits. The entrance hall extended beyond this fifteen cubits on the north and fifteen cubits on the south, and this space was called the House of the slaughter-knives where they used to store the knives. The Heichal was narrow behind and broad in front, resembling a lion, as it says, "Ah, Ariel, Ariel, the city where David encamped" (Isaiah 29:1): Just as a lion is narrow behind and broad in front, so the Heichal was narrow behind and broad in front.

Bartenura

The wall of the entrance hall: the thickness of the wall of the entrance hall on the eastern side was five cubits. And similarly, the wall of the Heichal, its thickness was six [cubits] on the eastern side.
Its interior: the space of the Heichal was forty cubits.

ברטנורא

כֹּתֶל הָאוּלָם. עֻבִּי כֹּתֶל הָאוּלָם לְצַד מִזְרָח חָמֵשׁ אַמּוֹת. וְכֵן כֹּתֶל הַהֵיכָל עָבְיוֹ שֵׁשׁ לְצַד מִזְרָח:
וְתוֹכוֹ. חֲלָלוֹ שֶׁל הֵיכָל אַרְבָּעִים אַמָּה:

וְאַמָּה טְרַקְסִין. כֹּתֶל הַמַּפְסִיק בֵּין הַהֵיכָל לְבֵין קָדְשֵׁי הַקָּדָשִׁים קְרוּי טְרַקְסִין, עַל שֵׁם שֶׁסּוֹגֵר עַל הָאָרוֹן וְהַלּוּחוֹת שֶׁנִּתְּנוּ בְּסִינַי. טְרַק בְּלָשׁוֹן אֲרַמִּי סְגִירָה, כְּמוֹ טְרוּקֵי גַּלְּיָ [ברכות כח א]. סִין, סִינַי. וְעָבְיוֹ שֶׁל כֹּתֶל זֶה, אַמָּה. וְלֹא הִכְרִיעוּ בּוֹ חֲכָמִים אִי קָדְשָׁתוֹ כִּקְדֻשַּׁת פְּנִים אוֹ כְּקָדֻשַּׁת חוּץ, לְפִיכָךְ עָשׂוּ בְּבַיִת שֵׁנִי שְׁתֵּי פָּרוֹכוֹת, אַחַת חִיצוֹנָה וְאַחַת פְּנִימִית, וּבֵינֵיהֶן אֲוִיר אַמָּה, לְקַלֵּט בֵּינֵיהֶן אֲוִיר מְקוֹם הַכֹּתֶל שֶׁהָיָה עָבְיוֹ אַמָּה:

כֹּתֶל הַהֵיכָל שֵׁשׁ. כְּבָר פֵּרַשְׁנוּ לְעֵיל שֶׁלֹּא הָיָה כֹּתֶל הַהֵיכָל שֶׁבְּצַד מַעֲרָב עָבְיוֹ שֵׁשׁ, אֶלָּא עָבְיוֹ כֹּתֶל הַהֵיכָל עִם הַמָּקוֹם הַפָּנוּי שֶׁבֵּינוֹ וּבֵין הַכֹּתֶל הַשֵּׁנִי שֶׁחוּצָה לוֹ הָיָה שֵׁשׁ אַמּוֹת. וְעָבְיוֹ כֹּתֶל הַשֵּׁנִי שֶׁקְּרוּי תָּא עִם הַמָּקוֹם הַפָּנוּי שֶׁבֵּינוֹ וּבֵין הַכֹּתֶל הַשְּׁלִישִׁי שֵׁשׁ אַמּוֹת. וְעָבְיוֹ הַכֹּתֶל הַשְּׁלִישִׁי שֶׁקְּרוּי כֹּתֶל הַתָּא עִם הַמָּקוֹם הַפָּנוּי שֶׁבֵּינוֹ וּבֵין הַכֹּתֶל הָרְבִיעִי הַחִיצוֹן הָיָה חָמֵשׁ אַמּוֹת. וּשְׁלֹשֶׁת הַמְּקוֹמוֹת הַפְּנוּיִין שֶׁבֵּין אַרְבָּעָה כְתָלִים הֵן הַתָּאִים. וַעֲלֵיהֶן תָּאִים אֲחֵרִים, כְּאוֹתָהּ שֶׁשָּׁנִינוּ לְמַעְלָה (משנה ג) בַּמַּעֲרָב שְׁלֹשָׁה עַל גַּבֵּי שְׁלֹשָׁה וּשְׁנַיִם עַל גַּבֵּיהֶן. וְכֵן מִצָּפוֹן לְדָרוֹם כֹּתֶל הַמְסִבָּה חָמֵשׁ כוּ', כֻּלָּן עִם הֶחָלָל שֶׁבֵּין כֹּתֶל לְכֹתֶל, הַכֹּל כְּמוֹ שֶׁפֵּרַשְׁתִּי לְעֵיל:

חָמֵשׁ עֶשְׂרֵה אַמָּה מִן הַצָּפוֹן. שֶׁכֹּתֶל הָאוּלָם עָבְיוֹ חָמֵשׁ אַמָּה, וְהָאוּלָם עֶשֶׂר אַמּוֹת לַצָּפוֹן וְכֵן לַדָּרוֹם:

בֵּית הַחֲלִיפוֹת. עַל שֵׁם הַסַּכִּינִים שֶׁגּוֹנְזִים שָׁם, קְרוּי בֵּית הַחֲלִיפוֹת, שֶׁכֵּן בִּלְשׁוֹן רוֹמִי קוֹרִין לַסַּכִּינִים הַגְּדוֹלִים חֲלָפִים:

צַר מֵאֲחוֹרָיו. לְצַד מַעֲרָב:

וְרָחָב מִלְּפָנָיו. לְצַד מִזְרָח. וְלֹא אִתְפָּרַשׁ לִי הֵיאַךְ, שֶׁהֲרֵי מֵאָה עַל מֵאָה הָיָה בְּשָׁוֶה:

A cubit for the *traksin*: the wall that separates between the Heichal and the Holy of Holies is called *traksin*, since it closes over the Ark and the Tablets that were given at Sinai. טרק-*trak* in the Aramaic language is closing in like [Tractate Berachos 28a] טרוקי גלי/close the doors. The [suffix] סין-*sin* is Sinai. And the thickness of this wall was a cubit. But the Sages could not decide if its holiness is like the inner area or like the outer area, therefore, during the Second Temple, they made two curtains, one outer and the inner, and between them the space of a cubit, to hold between them the airspace of the place of the wall that was one cubit thick [during the time of the First Temple].

The wall of the Heichal six: we have already explained above that the wall of the Heichal on the western side was not six cubits thick, but rather, the thickness of the wall of the Heichal with the free space that is between it and the second wall that is outside of it was six cubits. And the thickness of the second wall that is called a תא/compartment with the free space that is between it and the third wall was six cubits. And the thickness of the third wall that is called the wall of the compartment with the space between it and the fourth, outer, wall was five cubits. And the three free places that were between four walls are the compartments. And upon them were other compartments, as we taught above (see Mishnah 3 of this chapter) in the west they were three on top of three, and two on top of them. And similarly, from the from the north to the south, the wall of the *mesibbah* was five cubits, etc., all of them are with the space that is between one wall and another, all like I have explained above.

Fifteen cubits on the north: since the wall of the entrance hall is five cubits thick, and the hall is ten cubits to the north, and similarly to the south.

House of the slaughter-knives (חליפות): on account of the knives that they keep there, it is called בית החליפות, for in the Roman language, they call the large knives חלפים/*Chalafim*.

Narrow behind: on the western side.

And broad in front: on the eastern side. But it was not explained to me how, for it was one-hundred [cubits] by one-hundred [cubits] equally.

Chapter 5 פרק ה

Mishna 1 משנה א׳

כָּל הָעֲזָרָה הָיְתָה אֹרֶךְ מֵאָה וּשְׁמוֹנִים וָשֶׁבַע עַל רֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. מִן הַמִּזְרָח לַמַּעֲרָב מֵאָה וּשְׁמוֹנִים וָשֶׁבַע, מְקוֹם דְּרִיסַת יִשְׂרָאֵל אַחַת עֶשְׂרֵה אַמָּה, מְקוֹם דְּרִיסַת הַכֹּהֲנִים אַחַת עֶשְׂרֵה אַמָּה, הַמִּזְבֵּחַ שְׁלֹשִׁים וּשְׁתַּיִם, בֵּין הָאוּלָם וְלַמִּזְבֵּחַ עֶשְׂרִים וּשְׁתַּיִם אַמָּה, הַהֵיכָל מֵאָה אַמָּה, וְאַחַת עֶשְׂרֵה אַמָּה לַאֲחוֹרֵי בֵית הַכַּפֹּרֶת:

The whole courtyard was a hundred and eighty-seven cubits long by a hundred and thirty-five wide. From east to west it was a hundred and eighty-seven: The space in which the Israelites could go was eleven cubits. The space in which the Kohanim could go was eleven cubits. The altar was thirty-two. Between the entrance hall and the altar was twenty-two cubits. The Heichal took up a hundred cubits, and there were eleven cubits behind the house of the kappores.

Bartenura ברטנורא

כָּל הָעֲזָרָה. כָּל הֶקֵּף הָעֲזָרָה, שֶׁבְּתוֹךְ אוֹתוֹ הֶקֵּף נִבְנָה הַבַּיִת לְצַד מַעֲרָבוֹ, וְהֶחָצֵר וְהַמִּזְבֵּחַ בְּמִזְרָחוֹ:

אֹרֶךְ מֵאָה וּשְׁמוֹנִים וָשֶׁבַע. מִן הַמִּזְרָח לַמַּעֲרָב:

עַל רֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. מִן הַצָּפוֹן לַדָּרוֹם:

מְקוֹם דְּרִיסַת רַגְלֵי יִשְׂרָאֵל. וְהִיא הַנִּקְרֵאת עֶזְרַת יִשְׂרָאֵל. וּמְקוֹם דְּרִיסַת רַגְלֵי הַכֹּהֲנִים קְרוּיָה עֶזְרַת כֹּהֲנִים:

הַמִּזְבֵּחַ שְׁנַיִם וּשְׁלֹשִׁים. מְפֹרָשׁ לְעֵיל רֵישׁ פֶּרֶק ג׳:

הַהֵיכָל מֵאָה אַמָּה. עֲבִי כֹּתֶל אוּלָם, וַחֲלָלוֹ שֶׁל אוּלָם, וַעֲבִי כֹּתֶל הַהֵיכָל, וַחֲלָלוֹ, וְאַמָּה טְרַקְסִין, וַחֲלַל בֵּית קְדֻשֵּׁי הַקָּדָשִׁים, וְכֹתֶל הַהֵיכָל לַמַּעֲרָב, וְהַתָּא וְכֹתֶל הַתָּא, הַכֹּל מֵאָה אַמָּה כַּמְפֹרָשׁ בְּפִרְקִין דִּלְעֵיל:

וְאַחַת עֶשְׂרֵה אַמָּה לַאֲחוֹרֵי בֵּית הַכַּפֹּרֶת. מִכֹּתֶל הַחִיצוֹן שֶׁל הֵיכָל לְצַד מַעֲרָב עַד הַכֹּתֶל מַעֲרָבִי שֶׁל עֲזָרָה הָיָה אַחַת עֶשְׂרֵה אַמָּה שֶׁל חָלָל עִם עֲבִי הַכֹּתֶל, קְרוּי אֲחוֹרֵי בֵּית הַכַּפֹּרֶת:

The whole courtyard: all the enclosure of the Temple courtyard, that is within that enclosure that the Temple was built to its western side and the courtyard and the and the altar on its eastern side.

Was a hundred and eighty-seven cubits long: from the east to the west.

By a hundred and thirty-five wide: from the north to the south.

The space in which the Israelites could go: and it was called the Courtyard of the Israelites, and the place of the treading of the feet of Kohanim was called the Courtyard of the Kohanim.

The altar was thirty-two: this is explained at the beginning of chapter three (Mishnah 1).

The Heichal took up a hundred cubits: the thickness of the wall of the entrance hall, and the vacant space of the hall, and the thickness of the wall of the Heichal and its empty space, and the cubit of the *Traksin*, and the empty

space of the House of the Holy of Holies and the wall of the Heichal to the west, and the compartment and wall of the compartment, all of it is one-hundred cubits as was explained in the chapter above (Mishnah 7).

And there were eleven cubits behind the house of the kappores: from the outer wall of the Heichal on the western side until the western wall of the Temple courtyard there was eleven cubits of empty space with the thickness of the wall, which is called behind the house of the kappores.

Mishna 2

משנה ב׳

From north to south was a hundred and thirty-five cubits: The ramp and the altar took up sixty-two; 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 remainder was between the ramp and the wall and the space occupied by the dwarf pillars.

מִן הַצָּפוֹן לַדָּרוֹם מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ, הַכֶּבֶשׁ וְהַמִּזְבֵּחַ שִׁשִּׁים וּשְׁתַּיִם. מִן הַמִּזְבֵּחַ לַטַּבָּעוֹת שְׁמֹנֶה אַמּוֹת, מְקוֹם הַטַּבָּעוֹת עֶשְׂרִים וְאַרְבַּע, מִן הַטַּבָּעוֹת לַשֻּׁלְחָנוֹת אַרְבַּע, מִן הַשֻּׁלְחָנוֹת וְלַנַּנְסִין אַרְבַּע. מִן הַנַּנְסִין לְכֹתֶל הָעֲזָרָה שְׁמֹנֶה אַמּוֹת, וְהַמּוֹתָר בֵּין הַכֶּבֶשׁ לַכֹּתֶל וּמְקוֹם הַנַּנְסִין:

Mishna 3

משנה ג׳

שֵׁשׁ לִשְׁכוֹת הָיוּ בָעֲזָרָה, שָׁלֹשׁ בַּצָּפוֹן וְשָׁלֹשׁ בַּדָּרוֹם. שֶׁבַּדָּרוֹם, לִשְׁכַּת הַמֶּלַח, לִשְׁכַּת הַפַּרְוָה, לִשְׁכַּת הַמְּדִיחִים. לִשְׁכַּת הַמֶּלַח, שָׁם הָיוּ נוֹתְנִים מֶלַח לַקָּרְבָּן. לִשְׁכַּת הַפַּרְוָה, שָׁם הָיוּ מוֹלְחִין עוֹרוֹת קָדָשִׁים, וְעַל גַּגָּהּ הָיָה בֵּית הַטְּבִילָה לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים. לִשְׁכַּת הַמְּדִיחִין, שֶׁשָּׁם הָיוּ מְדִיחִין קִרְבֵי הַקָּדָשִׁים, וּמִשָּׁם מְסִבָּה עוֹלָה לְגַג בֵּית הַפַּרְוָה:

There were six chambers in the courtyard, three on the north and three on the south. On the south were the salt chamber, the parvah chamber and the washing 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, and on its roof was the bath used by the high priest on Yom Kippur. In the washing chamber they used to wash the entrails of the sacrificial animals, and from it a winding staircase went up to the roof of the parvah chamber.

Bartenura

ברטנורא

The parvah chamber: a magician whose name was Parvah built this chamber through sorcery, and it is called by his name. Such I have found. But Maimonides wrote that he dug into the wall in order to see from there how the Kohen would perform the Sacred Service and he was killed there.

And on its roof was the bath used by the high priest on Yom Kippur: the five immersions that the high priest would immerse on Yom Kippur (see Tractate Yoma, Chapter 3, Mishnah 3), when he would change from the golden clothing to white clothing and from white clothing to golden clothing, all of them were on the roof of the parvah chamber, since it was sanctified with the sanctity of the courtyard. For all the immersions on account of Yom Kippur, we require them to be in a holy place, as it is written (Leviticus 16:24): “He shall bathe his body in water in a holy place.” Except for the first immersion that does not come for Yom Kippur, for even the rest of the days of the year, a ritually clean person does not enter the Temple courtyard until he immerses, therefore, the first immersion was in an unsanctified area on top of the Water Gate, which is the third gate

לִשְׁכַּת הַפַּרְוָה. אָדָם מְכַשֵּׁף שֶׁשְּׁמוֹ פַּרְוָה בָּנָה אוֹתָהּ לִשְׁכָּה עַל יְדֵי מְכַשֵּׁפוּת, וְנִקְרֵאת עַל שְׁמוֹ. כָּךְ מָצָאתִי. וְרַמְבַּ״ם כָּתַב, שֶׁהָיָה חוֹתֵר בַּקִּיר כְּדֵי לִרְאוֹת מִשָּׁם הֵיאַךְ הָיָה כֹּהֵן עוֹבֵד הָעֲבוֹדָה וְנֶהֱרַג שָׁם:

וְעַל גַּגָּהּ הָיָה בֵּית הַטְּבִילָה לְכֹהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים. חָמֵשׁ טְבִילוֹת שֶׁטּוֹבֵל כֹּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים כְּשֶׁהוּא מְשַׁנֶּה מִבִּגְדֵי זָהָב לִבְגְדֵי לָבָן וּמִבִּגְדֵי לָבָן לִבְגְדֵי זָהָב, כֻּלָּם הָיוּ עַל גַּג בֵּית הַפַּרְוָה, לְפִי שֶׁהָיְתָה מְקֻדֶּשֶׁת בִּקְדֻשַּׁת הָעֲזָרָה. וּטְבִילוֹת הַבָּאוֹת מֵחֲמַת יוֹם הַכִּפּוּרִים בָּעִינַן בְּמָקוֹם קָדוֹשׁ כְּדִכְתִיב (וַיִּקְרָא טז כד) וְרָחַץ אֶת בְּשָׂרוֹ בַמַּיִם בְּמָקוֹם קָדוֹשׁ. חוּץ מִטְּבִילָה רִאשׁוֹנָה שֶׁאֵינָהּ בָּאָה בִּשְׁבִיל יוֹם הַכִּפּוּרִים, שֶׁאַף שְׁאָר כָּל יְמוֹת הַשָּׁנָה אֵין אָדָם טָהוֹר נִכְנָס לָעֲזָרָה עַד שֶׁיִּטְבֹּל, הִלְכָּךְ טְבִילָה רִאשׁוֹנָה הָיְתָה בַּחֹל עַל גַּבֵּי שַׁעַר הַמַּיִם, הוּא שַׁעַר הַשְּׁלִישִׁי שֶׁבַּדָּרוֹם, וּמַעְיַן שֶׁל מַיִם הָיָה מָשׁוֹךְ שָׁם בָּאַמָּה הַבָּאָה מֵעֵין

עֵיטָם, וְשָׁם הָיָה טוֹבֵל טְבִילָה הָרִאשׁוֹנָה:

מִסְבָּה. בִּנְיַן אֲבָנִים מַעֲלוֹת מְגֻלְגָּלוֹת וְסוֹבְבוֹת לַעֲלוֹת לְגַג בֵּית הַפַּרְוָה דֶּרֶךְ הַמִּסְבָּה:

that is in the south, and there was a spring of water that was drawn there through the channel from the spring of Etam, and there, he would perform his first immersion.

Winding staircase: a structure of stone with spiral steps that go around to ascend to the roof to the House of Parveh through the path of the winding staircase.

Mishna 4

משנה ד׳

On the north were the wood chamber, the chamber of the exile and the chamber of hewn stones. The wood chamber: Rabbi Eliezer ben Yaakov says: I forget what it was used for. Abba Shaul says: It was the chamber of the high Kohen, and it was behind the two of them, and the roofs of the three of them were equal. In the chamber of the exile there was a fixed cistern, with a wheel over it, and from there water was provided for all of the courtyard. In the chamber of hewn stone the great Sanhedrin of Israel used to sit and judge the priesthood. A Kohen in whom was found a disqualification used to put on black garments and wrap himself in black and go away. One in whom no disqualification was found used to put on white garments and wrap himself in white and go in and serve 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: Blessed is the Omnipresent, blessed is He, for 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.

שֶׁבַּצָּפוֹן, לִשְׁכַּת הָעֵץ, לִשְׁכַּת הַגּוֹלָה, לִשְׁכַּת הַגָּזִית. לִשְׁכַּת הָעֵץ, אָמַר רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב, שָׁכַחְתִּי מָה הָיְתָה מְשַׁמֶּשֶׁת. אַבָּא שָׁאוּל אוֹמֵר, לִשְׁכַּת כֹּהֵן גָּדוֹל, וְהִיא הָיְתָה אֲחוֹרֵי שְׁתֵּיהֶן, וְגַג שְׁלָשְׁתָּן שָׁוֶה. לִשְׁכַּת הַגּוֹלָה, שָׁם הָיָה בּוֹר קָבוּעַ, וְהַגַּלְגַּל נָתוּן עָלָיו, וּמִשָּׁם מַסְפִּיקִים מַיִם לְכָל הָעֲזָרָה. לִשְׁכַּת הַגָּזִית, שָׁם הָיְתָה סַנְהֶדְרִי גְּדוֹלָה שֶׁל יִשְׂרָאֵל יוֹשֶׁבֶת וְדָנָה אֶת הַכְּהֻנָּה, וְכֹהֵן שֶׁנִּמְצָא בּוֹ פְּסוּל, לוֹבֵשׁ שְׁחוֹרִים וּמִתְעַטֵּף שְׁחוֹרִים, וְיוֹצֵא וְהוֹלֵךְ לוֹ. וְשֶׁלֹּא נִמְצָא בּוֹ פְּסוּל, לוֹבֵשׁ לְבָנִים וּמִתְעַטֵּף לְבָנִים, נִכְנָס וּמְשַׁמֵּשׁ עִם אֶחָיו הַכֹּהֲנִים. וְיוֹם טוֹב הָיוּ עוֹשִׂים, שֶׁלֹּא נִמְצָא פְּסוּל בְּזַרְעוֹ שֶׁל אַהֲרֹן הַכֹּהֵן, וְכָךְ הָיוּ אוֹמְרִים, בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא, שֶׁלֹּא נִמְצָא פְּסוּל בְּזַרְעוֹ שֶׁל אַהֲרֹן. וּבָרוּךְ הוּא, שֶׁבָּחַר בְּאַהֲרֹן וּבְבָנָיו לַעֲמֹד לְשָׁרֵת לִפְנֵי ה' בְּבֵית קָדְשֵׁי הַקָּדָשִׁים:

Bartenura

The chamber of the exile: on account of the name of the well that those who came up from the Exile dug.
Abba Shaul says: that chamber of wood was the chamber of the High Priest. This is the chamber of Parhedrin that is taught in the Mishnah the beginning

ברטנורא

לִשְׁכַּת הַגּוֹלָה. עַל שֵׁם בּוֹר שֶׁכָּרוּ שָׁם עוֹלֵי גּוֹלָה:
אַבָּא שָׁאוּל אוֹמֵר. אוֹתָהּ לִשְׁכַּת הָעֵץ הִיא הָיְתָה לִשְׁכַּת כֹּהֵן גָּדוֹל. וְהִיא

לִשְׁכַּת פַּרְהֶדְרִין דִּתְנַן בְּרֵישׁ יוֹמָא, שִׁבְעָה יָמִים קֹדֶם יוֹם הַכִּפּוּרִים מַפְרִישִׁין כֹּהֵן גָּדוֹל מִבֵּיתוֹ לִלְשְׁכַּת פַּרְהֶדְרִין:

וְגַג שְׁלָשְׁתָּן שָׁוֶה. קְרוּי אֶחָד לִשְׁלָשְׁתָּן:

שָׁם הָיְתָה סַנְהֶדְרֵי גְּדוֹלָה שֶׁל יִשְׂרָאֵל יוֹשֶׁבֶת. בְּצַד הַחֹל שֶׁבָּהּ. לְפִי שֶׁלִּשְׁכַּת הַגָּזִית הָיְתָה חֶצְיָהּ בַּקֹּדֶשׁ וְחֶצְיָהּ בַּחֹל, וּבְחֶצְיָהּ שֶׁל קֹדֶשׁ לֹא הָיָה אֶפְשָׁר לַסַּנְהֶדְרִין לָשֶׁבֶת, שֶׁאֵין יְשִׁיבָה בַּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְבַד, דִּכְתִיב (שְׁמוּאֵל ב ז יח) וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי ה׳:

of [Tractate] Yoma (Chapter 1, Mishnah 1) “Seven days prior to Yom Kippur, they would separate the High Priest from his home to the Chamber of Parhedrin”.

And one roof covered all three: one ceiling for all three chambers.

There the great Sanhedrin of Israel used to sit: at the unsanctified area that is inside it. Because the Chamber of Hewn Stones was half in the sacred [area] and half in the unconsecrated [area]. And in the sacred half, it was not possible for the Sanhedrin to sit, for there was no sitting in the Temple courtyard other than for the kings of the House of David alone, as it is written (Samuel II 7:18): “Then David came and sat before the LORD.”

הדרן עלך מסכת מדות