



OVERVIEW of the Daf

- 1) **MISHNAH 3:** The Mishnah provides an elaborate description of the cells that surrounded the Sanctuary.
- 2) **MISHNAH 4:** The Mishnah teaches that each level of cells was an amah wider than the cells of the level beneath it.
- 3) **MISHNAH 5:** The winding ramp that would take a person to the roof of the Sanctuary is described. From the roof the craftsmen would lower themselves into the Kodosh Kodoshim for repairs.
- 4) **MISHNAH 6:** The Mishnah presents the length, width and height of the Sanctuary and then calculates its height from bottom to top.
- 5) **MISHNAH 7:** The first part of the Mishnah calculates the dimensions of the Sanctuary from east to west. The dimensions of the Sanctuary from north to south are also calculated. The Mishnah explains what was done with the space of the Antechamber that was wider than the Sanctuary and concludes with the reason the Antechamber was wider than the Sanctuary.

הדרן עלך פתחו של היכל

- 6) **MISHNAH 1:** The overall dimensions of the Courtyard are presented and are partially broken down based on the areas where different people could enter.
- 7) **MISHNAH 2:** The width of the Courtyard is the topic of discussion in this Mishnah.
- 8) **MISHNAH 3:** The Mishnah teaches that there were six chambers in the Courtyard and gives the name and function of the chambers in the south.
- 9) **MISHNAH 4:** The chambers in the north are named and their function is explained. Included in this Mishnah is the procedure for determining whether a kohen was fit to serve in the Beis HaMikdash. ■

הדרן עלך כל העזרה
 וסליקא לה מסכת מדות



Distinctive INSIGHT

The device installed to chase away birds

ואמה כלה עורב

The Mishnah (4:6) describes the height of the Sanctuary, which was one hundred amos tall. Along the very top was a one-amah layer of a device call “*kalah oreiv* - the removal of the raven.” This was a series of metal plates with spikes rising from it, which prevented birds from landing upon the roof of the Sanctuary.

Rashi’s opinion (Moed Kattan 9a) is that the roof of the Sanctuary was slanted, but it did not come to a point along the top. Rather, the slant culminated with the roof coming to a surface one amah wide. Rashi in Shabbos (90a) explains that it was along this one amah flat surface where they installed the *kalah oreiv*. This seems to suggest that the *kalah oreiv* was not installed over the parapet of the roof, but on the roof itself. However, Tiferes Yisrael explains that Rashi in Arachin (6a) holds that the *kalah oreiv* was installed over the parapet as well, and that Rashi here is only commenting about the height of the Sanctuary, and not about the walls.

Rabeinu Shmaya here, and Rambam (Commentary to the Mishnah) both explain that the *kalah oreiv* was placed along the parapet over the walls, but not on the roof. Rabeinu Shmaya explains that it was a series of tall spikes which were driven into the parapet, and Rambam describes that the *kalah oreiv* was a series of metal plates with sharp protrusions on its surface.

הר”מ קזיס asks how the *kalah oreiv* would work if it was only placed along the outer perimeter of the wall but not on the roof itself. The birds could still simply fly over the edge of the wall and land on the roof. He answers that the typical manner of birds is to fly and to aim to land on a high perch. When they notice that the edge of the wall was inaccessible to them due to the sharp and jagged edge, they would generally

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REVIEW and Remember

1. To where did the Winding Ramp lead?

2. What stood at the very top of the Sanctuary building?

3. What were the overall dimensions of the Courtyard?

4. What was done to celebrate when it was determined that a Kohen was fit to serve in the Beis HaMikdash?

HALACHAH Highlight

Raising the overall height of a Beis HaKnesses by attaching a pole to the roof

ואמה כלה עורב

And an amah by the crow-chaser

The Mishnah teaches that the height of the Heichal was one hundred amos and then elaborates on the calculation that reaches one hundred amos. Towards the end of the calculation the Mishnah presents a disagreement between Tanna Kamma and R' Yehudah. According to Tanna Kamma the pointy structure called the crow chaser was included in the calculation whereas according to R' Yehudah it was not. Shulchan Aruch¹ rules that the Beis Haknesses should be the tallest structure in the city. Rema² adds that even if only a part of the Beis HaKnesses is taller than the rest of the structures in the city that is sufficient. Magen Avrohom³ writes that some people raise the height of the Beis HaKnesses by inserting an iron pole into the corner of the roof of the Beis HaKnesses but they do not achieve their goal by doing so. It must be the structure of the Beis Haknesses that must be taller than the rest of the buildings and not just a pole.

Nezirus Shimshon⁴ suggests that the issue raised by Magen Avrohom seems to be the point of dispute between Tanna Kamma and R' Yehudah. According to Tanna Kamma just as the crow chaser counted in calculating the height of the Heichal so too a pole inserted in the roof of a Beis HaKnesses also counts towards the overall height of the Beis HaKnesses. R' Yehudah who asserts that the crow chaser is not included in the calculation of the height of the Heichal would also maintain that a pole inserted into the roof of a Beis HaKnesses does not raise the overall height of the Beis HaKnesses. Being that the hala-

(Insight...continued from page 1)

avoid the roof of the Mikdash altogether and fly to a different roof.

Tosafos (Arachin 6a), in the name of Aruch, explains that the *kalah oreiv* was a statue of some sort which scared the birds away, similar to a scare-crow figure which is used to keep birds away from fields. הר"מ קז"ס says that according to Aruch, this statue was placed in the center of the roof area. It was four amos tall, so that it protruded a full amah above the height of the parapet. He comments that it is not reasonable to consider that a statue would be installed as a permanent fixture on the roof of the Mikdash. Furthermore, it is also not plausible that the one hundred amah height of the Sanctuary would be calculated based upon a single item which was placed in the middle of the roof.

Tosafos (ibid.) explains that the *kalah oreiv* was not needed for the first Beis HaMikdash, because due to its holiness the birds stayed away on their own. The second Beis HaMikdash, whose holiness was less, needed it to prevent birds from coming and dropping impure things on the roof. ■

cha follows Tanna Kamma's position it must be that Magen Avrohom's criticism of the method of raising the overall height of the Beis HaKnesses by inserting a pole in the corner was not correct. Mishnas Yosef⁵ postulates that the two cases are not similar. Perhaps Tanna Kamma includes the height of the crow chasers only because there were many of them that covered the roof and collectively they raise the overall height of the Heichal but would agree that a single pole would not raise the overall height of a structure. ■

1. שו"ע אר"י ס"י ק"ינ סעי' ב'.

2. רמ"א שם סעי' ג'.

3. מג"א שם סק"יג.

4. נזירות שמשון על המג"א שם.

5. משנת יוסף בית הכנסת ס"י א' אות ז'. ■

STORIES Off the Daf

The Place of Offering

בין האולם ולמזבח עשרים ושתים אמה

Building a shul is no simple matter. Not only must the planning and building satisfy all of the needs of the community, they must also fulfill many complex halachos.

In one shul they wished to build the bimah towards the middle but not exactly in the middle. After all, was it really necessary for a bimah to be precisely in the middle of the shul? Although the Ram-

bam and the Tur mention that the bimah should be at the center, they explain that this halachah is meant to ensure that everyone hears the Torah reading in shul. This is how the Rema rules as well. According to this reason, at least, it appears as though a bimah need not be exactly in the middle of the shul.

Nevertheless, the congregation was not satisfied with this, since they wanted to fulfill every nuance of halachic requirement. They knew that it was possible for there to be another reason why the bimah should be in the middle of the shul.

When this question reached the author of B'tzel HaChochmah, ז"ל, he ruled

that it was not so simple. "The Michtav Sofer, ז"ל, does indeed write another reason for this requirement. He explains that the bimah alludes to the Altar where the animal offerings were brought. This is clear from Menachos 112 where we find that one who delves in Torah is compared to one who brought an olah, mincha, chattas and asham offerings. Now since that Altar stood exactly at the center of the courtyard, as we find in the Mishnah in Middos, it is definitely fitting l'chatchilah for the altar to be placed exactly in the middle of the shul!"¹ ■

1. בצל החכמה, ח"ב, ס' ס"ט ■

