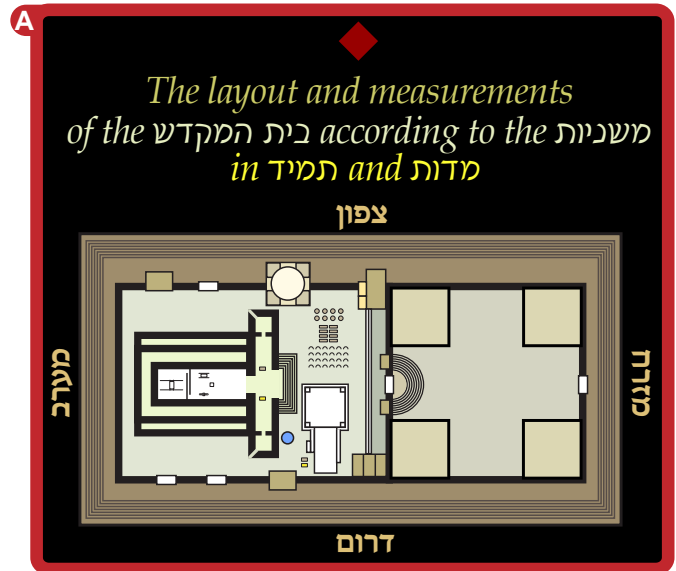


A Yuma 16
 Today we will learn בע"ה of דף טז of יומא 16
 The topics we will learn about include the following:
 The layout and measurements of the בהמ"ק according to the משניות in תמיד and מדות
 The גמרא proves that the משנה סתם, an anonymous משנה, in מדות is רבי אליעזר בן יעקב.

The Gemara will discuss that the פרה אדומה was burned on the מזרח - The Mount of Olives - which was directly to the מזרח - the East of the בהמ"ק. Its blood must be sprinkled toward the מזרח to the West, as the Torah says;
 - והזה אל נוכח פני אוהל מועד -
 which also means that the Kohen must be able to see the opening of the היכל -
 The Gemara will explain how this is achieved.
 Some of the key terms and concepts we will learn about include:

B סתם משנה - an anonymous opinion in a משנה
 בית המוקד - Literally, the house of the burning fire. This was a large room on the הר הבית where the כהנים gathered. A fire was always burning there for the כהנים to keep warm, since they walked about barefoot on the stone floor of the עזרה.
 חותמות - These were like receipts that were given to people who purchased supplies for קרבנות: such as; animals, flour, wine, oil. They would give the receipt to the person in charge of the supplies and those supplied would be used for that person's קרבן

C בהמ"ק - The inner chamber of the היכל



- D** נזיר - Someone who took an oath to not drink wine, cut his hair, or become טמא for at least 30 days
- מצורעים - People with צרעת, a skin affliction.
- מנחות - Flour and oil קרבנות
- הר הבית - the Temple mount - The complex of the בהמ"ק and its surrounding areas



1 So let's review...

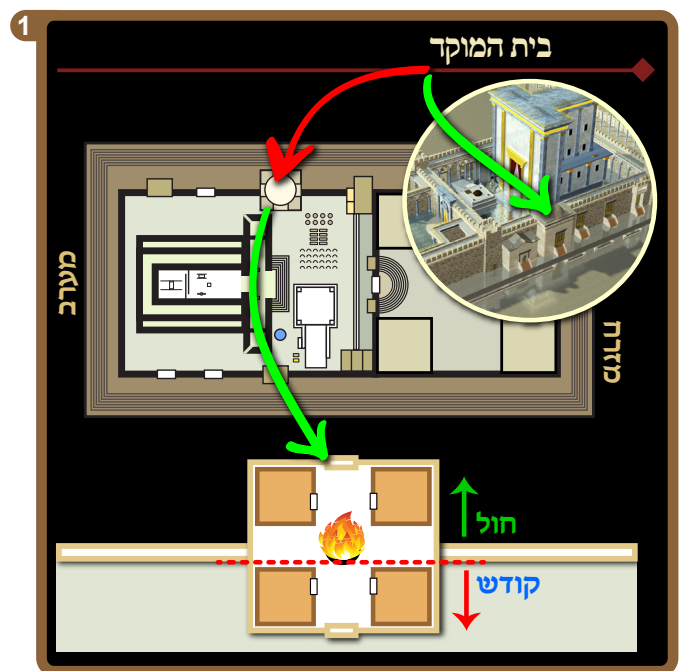
The Gemara cites a סתירה - an apparent contradiction between a Mishnah in מסכת תמיד and a Mishnah in מסכת מדות regarding the layout of the בית המוקד - literally, the house of the burning fire - Which was one of the many לשכות that were built in the wall of the עזרה -

A fire was always burning there for the כהנים to keep warm, since they walked about barefoot on the stone floor of the עזרה. It was built half בחול - outside the עזרה, and half בקודש - inside the עזרה, and the Kohanim who were scheduled to do the עבודה the next day would sleep in the outer half.

- וראשי פספסין מבדילין בין קודש לחול

There were wooden protrusions indicating the separation between the holy and non-holy areas.

The בית המוקד was a very large room, and there were four smaller לשכות in its four corners.



2 The Gemara's understanding at this point, according to Rashi, is that the order, counter-clockwise, is as follows: According to the Mishnah in מסכת תמיד we begin in the corner of

- לשכת הטלאים - the southwestern corner

- לשכת החותמות - the southeastern corner

- לשכת בית המוקד - the northeastern corner

- לשכת עושין בה לחם הפנים - the southwestern corner

According to the Mishnah in מסכת מדות we begin in the corner of

- מערבית דרומית -1-

In the southwestern corner was the

לשכת הטלאים -

Where they would keep and inspect the lambs for possible disqualifying blemishes -

-2- דרומית מזרחית -

In the southeastern corner was the

לשכת עושין בה לחם הפנים -

Where they would make the לחם הפנים -

-3- מזרחית צפונית -

In the northeastern corner was the

לשכת החותמות -

Where the receipts were kept -

These receipts were given to people who purchased flour, wine and oil for their Korbanos.

This was also where

- גזוז בית חשמונאי אבני מזבח -

After the Greeks defiled the מזבח by bringing offerings to עבודה זרה, the חשמונאים built a new מזבח, and hid the stones of the old מזבח under the ground of this לשכה.

-4- צפונית מערבית -

In the northwestern corner was the

לשכת בית המוקד -

Where there was another fire burning all the time -

- ובה יורדין לבית הטבילה -

This לשכה also had steps by which a כהן טמא would descend to a מקוה on a lower level.



- 3 רב הונא says that this is indeed a Machlokes;
The Mishnah in מסכת תמיד is the opinion of רבי שמעון איש המצפה
- and
The Mishnah in מסכת מדות is the opinion of רבי אליעזר בן יעקב.

The Gemara proceeds to show that all the מסכת's of מסכת are the opinion of רבי אליעזר בן יעקב.
The Gemara first cites a Mishnah in מסכת מדות which seems to be quoting רבי אליעזר בן יעקב in detailing the layout of the עזרת נשים as follows:

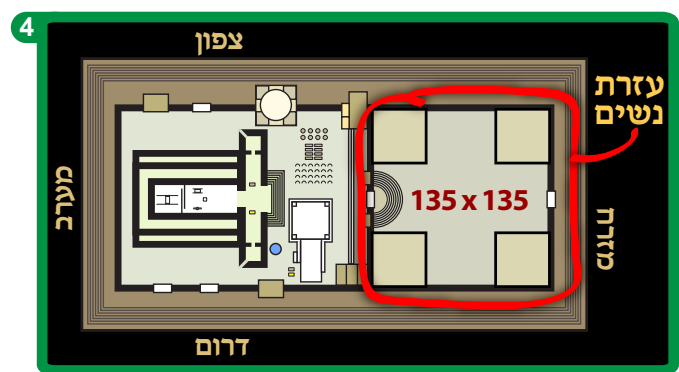
3 רב הונא מסכת מדות מסכת תמיד רבי שמעון איש המצפה רבי אליעזר בן יעקב

מחלוקת תנאים

The Gemara will show...

סתם משנה - מסכת מדות ר' אליעזר בן יעקב

- 4 The dimensions of the עזרת נשים were 135 by 135 אמות square, and there were four לשכות in the four corners, as follows:

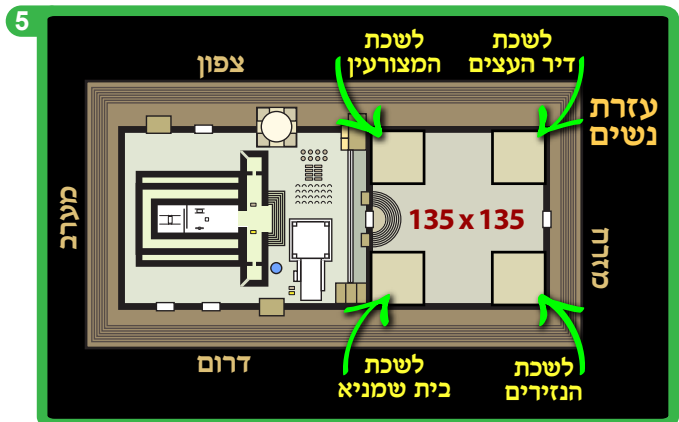


- 5 -1- דרומית מזרחית -
In the southeastern corner was the לשכת הנזירים -
Where the נזירים would cut their hair, which would then be thrown into the fire under the pots in which the meat of their קרבן שלמים was being cooked.

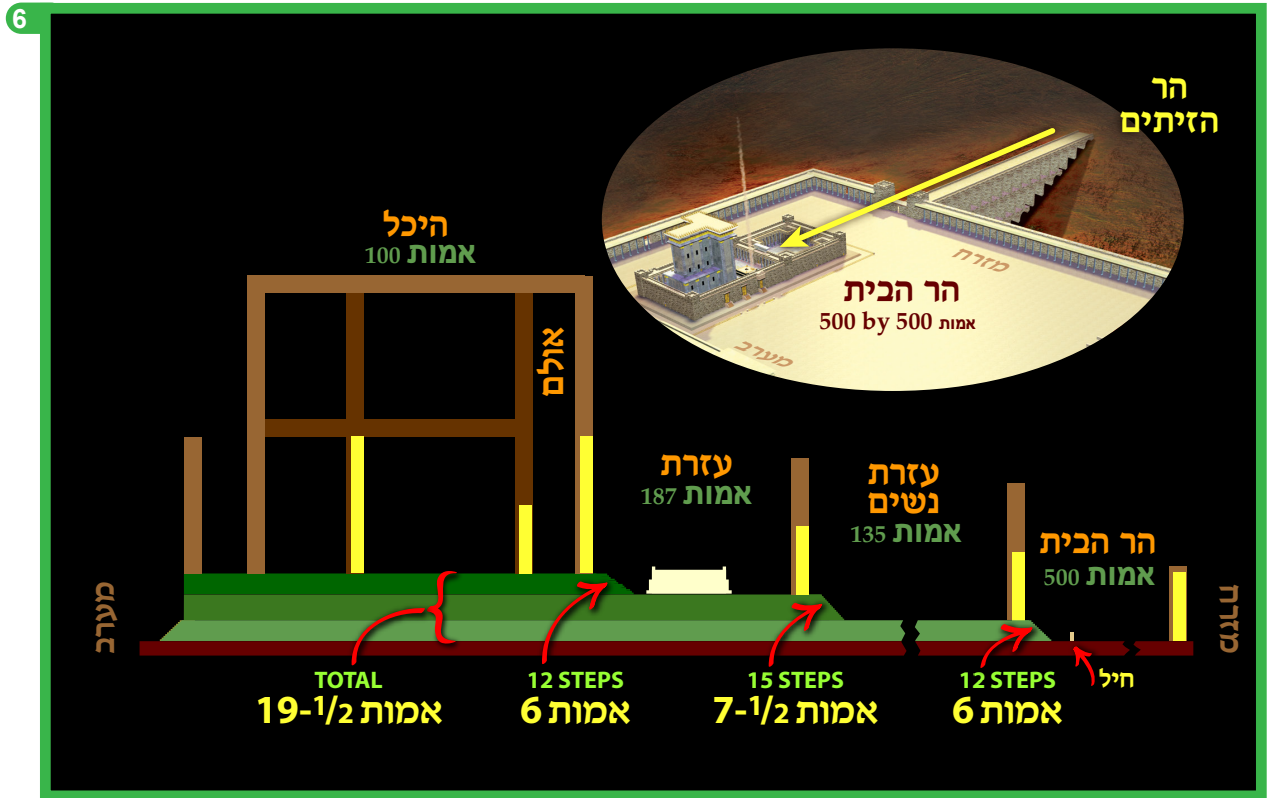
-2- מזרחית צפונית -
In the northeastern corner was the לשכת דיר העצים -
The storeroom of wood, where Kohanim who had a blemish, which disqualified them from performing the עבודה, would inspect and remove wormy wood, which may not be used for the fire on the מזבח.

-3- צפונית מערבית -
In the northwestern corner was the לשכת המצורעין -
Where people who had had צרעת, and were in the process of purification, would שער ניקנור before proceeding to the entrance to the עזרה, to receive the blood of their אשם on their thumbs, etc., -

-4- מערבית דרומית -
In the southwestern corner was the לשכת בית שמוניא -
Where wine and oil - which were used for נסכים - were kept -



- 6 The Gemara next cites several Mishnahs which describe the layout of the **הר הבית** and the **עזרות**. Since the **הר הבית** was a mountain, the **בית המקדש** complex was multi-tiered, which the Gemara describes in ascending order **ממזרח למערב** - from **מזרח** East to **מערב** West, because, although there were many entrances, the main entrance to each area was in the **מזרח** wall.



The first level was the **הר הבית**, which was an area of 500 by 500 Amos.

At a point of 10 Amos before the wall of the **עזרת נשים** there was a short wall, 10 Tefachim high, called the **סורג**, made of wood lattice. This area was called **חיל** - into which a **טמא** may not enter.

In the **חיל** there were 12 steps leading up to the **עזרת נשים**. Each step was a half **אמה** high and a half **אמה** deep, making the **עזרת נשים** six Amos higher than the **הר הבית**.

At the **מערב** side of the **עזרת נשים** there were fifteen steps, in a semi-circle, leading up to the **עזרה**. These steps were also a half **אמה** high and a half **אמה** deep, making the **עזרה** seven and a half Amos higher than the **עזרת נשים**.

The dimensions of the **עזרה** were 135 Amos wide **לדרום** - as the **עזרת נשים** - and 187 Amos long **למערב**.

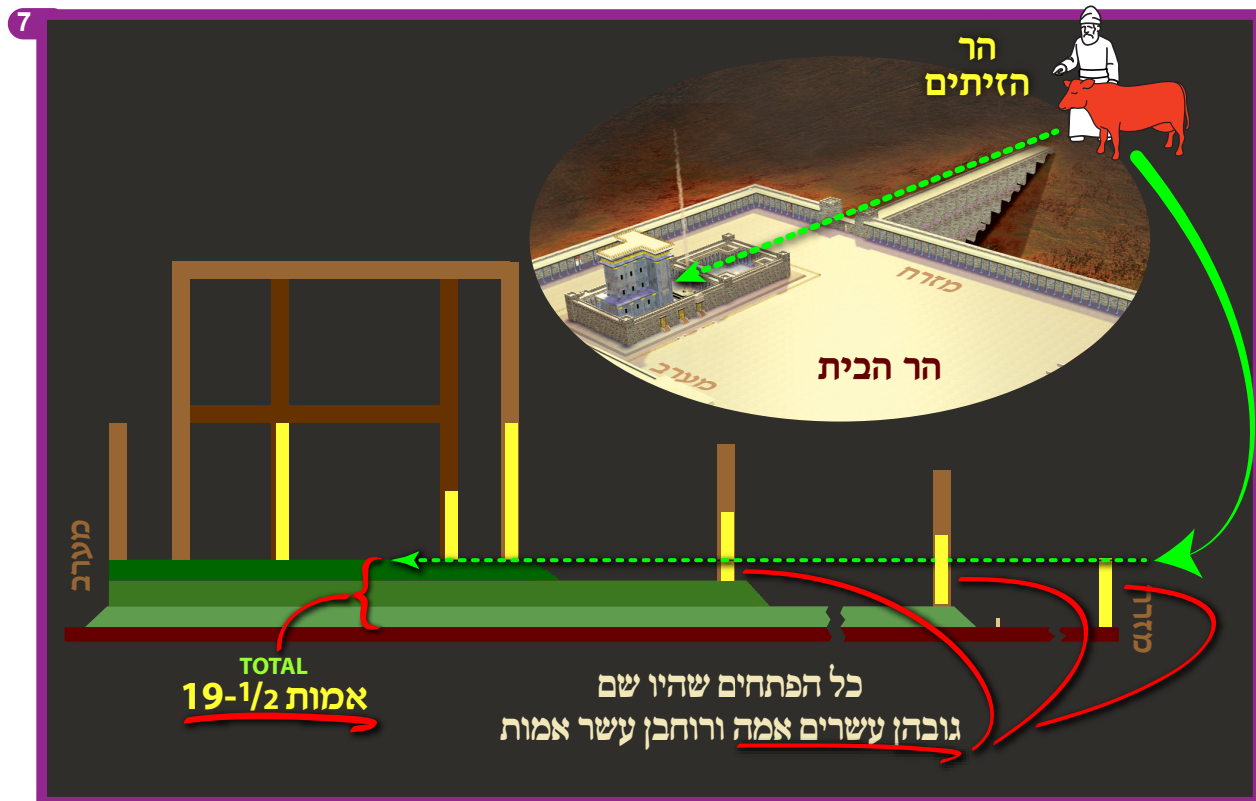
The first eleven Amos inside the **עזרה** was called **עזרת ישראל**, because **ישראלים** were restricted to this area. The next 11 Amos were referred to as **עזרת כהנים**, where only **Kohanim** were allowed.

According to **ר' אליעזר בן יעקב** there was one step of one **אמה** high between the **עזרת ישראל** and the **עזרת כהנים**. The next 32 Amos were occupied by the **מזבח החיצון** - the outer **מזבח**, upon which the **Korbonos** were burned.

There were 22 Amos **למזבח** - Between the **מזבח** and the **בית המקדש** - Where **כהנים** **בעלי זמין** were not allowed - This area included the 12 steps leading up to the **אולם**. These steps were also a half **אמה** high and a half **אמה** deep, making the **היכל** and **אולם** six Amos higher than the **עזרה**.

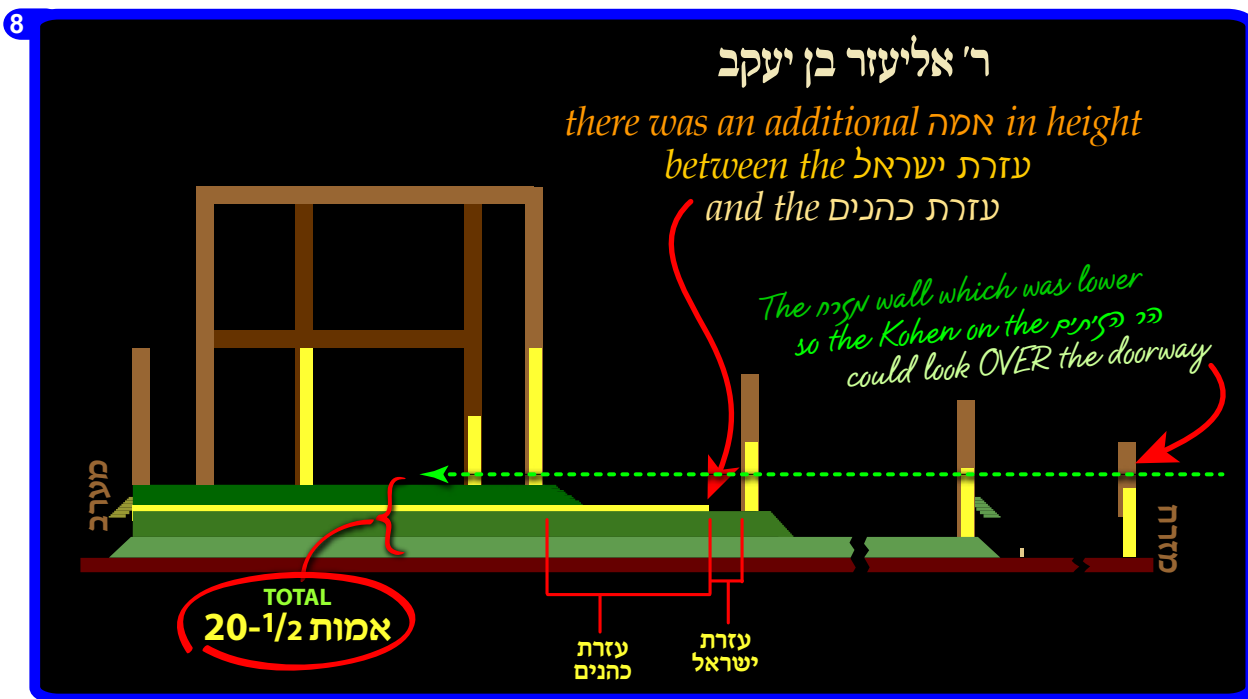
The structure of the **בית המקדש** - centered on the width of the **עזרה** - was 100 Amos long by 100 Amos wide and 100 Amos high - There were another 11 Amos between the **בית המקדש** and the **מערב** wall of the **עזרה**.

- 7 Before we proceed we must review one Halachah regarding the פרס אדומה, which was burned on the הר הזיתים - The Mount of Olives - directly to the מזרח - the East of the בהמ"ק. Its blood must be sprinkled toward the בהמ"ק to the West, as the Torah says; והזה אל נוכח פני אוהל מועד - which also means that the Kohen must be able to see the opening of the היכל - How was this achieved?

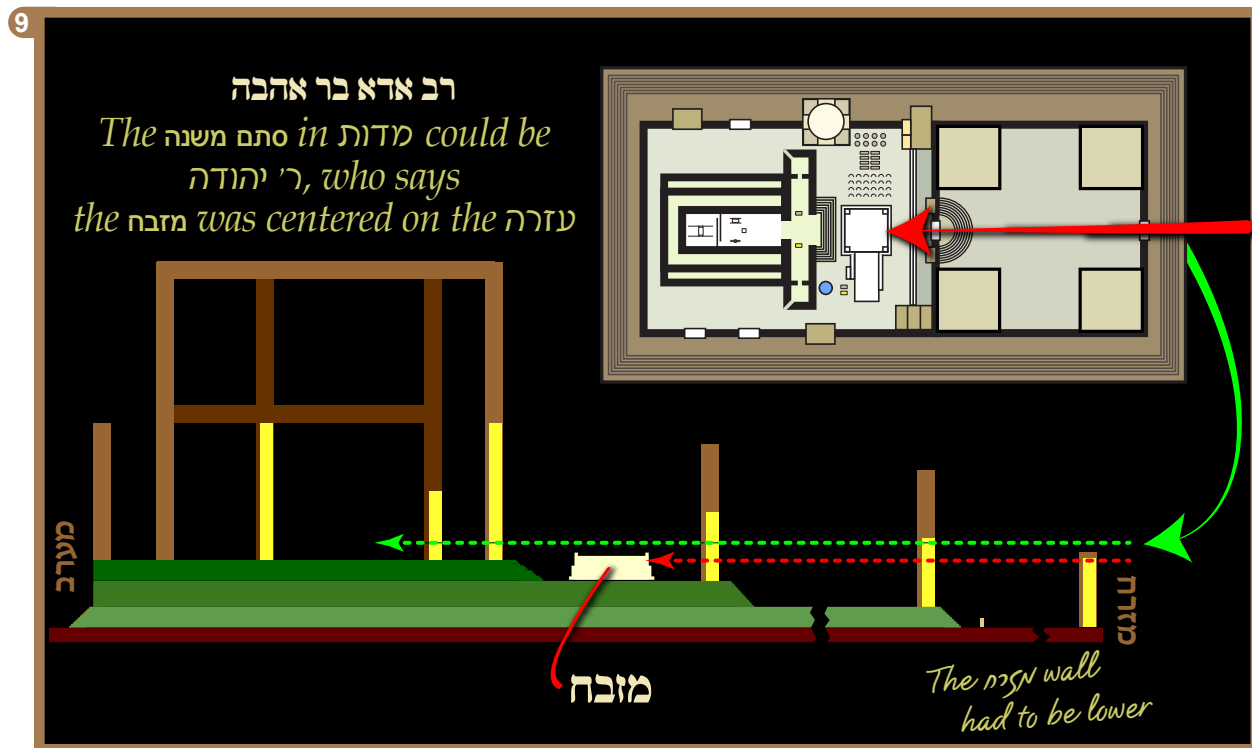


The Gemara cites another Mishnah which says;
 - כל הפתחים שהיו שם גובהן עשרים אמה ורוחבן עשר אמות
 All doorways of the בהמ"ק and עזרות were 20 amot high and 10 amot wide -
 Now, as we've learned earlier, the floor of the עזרת נשים was 6 amot higher than the floor of the הר הבית - the עזרה was 7 1/2 amot higher - and the היכל was another 6 amot higher - for a total of 19 1/2 amot.
 Therefore, the Kohen on the הר הזיתים could see the פתח ההיכל through the doorway of the הר הבית which was 20 amot high.

- 8 However, according to ר' אליעזר בן יעקב that there was an additional אמה in height between the עזרת ישראל and the עזרת כהנים, the total elevation was $20\frac{1}{2}$ אמות, and the Kohen on the הר could not see the פתח ההיכל through the doorway of the הר הבית which was only 20 אמות high. Therefore, the סתם משנה says; כל הכתלים שהיו שם היו גבוהין חוץ מכותל מזרחי שהכהן השורף את הפרה עומד בהר - המשחה ומכוון ורואה כנגד פתחו של היכל בשעת הזאת הדם - All walls were quite high, except for the eastern wall which was lower, so that the Kohen on the הר could see the פתח ההיכל OVER the doorway of the הר הבית. This proves that the סתם משנה of מסכת מדות is the opinion of ר' אליעזר בן יעקב.



- 9 רב אדא בר אבהו says that the מזבח in סתם משנה could be the opinion of ר' יהודה, who says in a ברייתא that the מזבח was centered on the עזרה. Since it was 32 אמות wide it blocks the view into the היכל, and that is why the מזבח wall had to be lower.



- 10 The גמרא refutes this, because the סתם משנה clearly indicates that the מזבח was NOT centered in the עזרה thereby allowing the Kohen on Har Hazeisim to look in to the פסח ההיכל along the side of the mizbayach.

This Mishnah breaks down the 135 אמות of the width of the עזרה as follows:

- The ramp and the מזבח was 62 אמות
- From the מזבח to the טבאות - the rings on the floor that were used during שחיטה to hold down the animals was 8 אמות
- The area with the rings was 24 אמות
- From the rings to the שלחנות - the tables that held the slaughtered animals was 4 אמות
- The tables themselves were 4 אמות
- From the tables to the נסין - the pillars that were used to hang the slaughtered animals when they flayed the skin was 4 אמות
- And from the pillars to the wall was 8 אמות - for a total of 114.

Half of the remaining 21 אמות was between the ramp and the other wall, and half was taken up by the area where the pillars stood.

According to this, the majority of the מזבח was on the south side of the עזרה which is not the opinion of ר' יהודה who says that the מזבח was in the middle of the עזרה.

It must be that a סתם משנה in מדות is יעקב בן יעקב, just as רב הונא said.

This discussion continues on the next Daf.

