

Erev Shabbos Kodesh Matos-Mas'ei Rosh Chodesh Menachem-Av

ענייני בין המצרים

Moshiach Tidbit

The Rebbe says that every Rosh Chodesh, when there is the renewal of the moon, to which the Jewish people are compared, the spark of Moshiach in every Jew is revealed, making it easier to ignite that spark, and burn down the remainder of the Galus wall, and bring Moshiach. This is also mentioned in the Maharsha in Baba Metzia, that Rosh Chodesh is a day in which it is easier to bring about the redemption.

How much more so on the Rosh Chodesh of a month that is called Menachem, to the extent that according to Halacha, if one writes in the date on a contract, just Menachem, it is a sufficient reference to the month of Av.

Since Menachem is the name of Moshiach, this makes the spark of Moshiach even more powerful on this Rosh Chodesh.

Laws and customs of the nine days and Siyum on Masechta Tamid:

It must be emphasized that the laws concerning mourning are only as they applied in previous years. This year Please G-d, these laws won't apply as the mourning will already be transformed into joy.

On the day before Rosh Chodesh Menachem Av, all (men, women & children) should increase in **ציון במשפט תפדה** – Torah study, especially about the Geula & the Beis HaMikdash, and **ושביה בצדקה** – giving Tzedaka, especially to Shuls & places of study (which are a miniature Beis HaMikdash), as well as the 3rd pillar upon which the world stands - **עבודה**, Davening especially asking Hashem for Moshiach & the building of the Beis HaMikdash.

Tzedaka should amount to two (or preferably 3) meals, (being that the day before Rosh Chodesh is called **יום כיפור קטן** – a miniature Yom Kipur, we redeem the fast by giving Tzedaka.)

Those who didn't do all the above in the proper time, must do them on a later date, at the earliest possible opportunity.

1. When Av begins we decrease in joy. Chassidim put an emphasis that the meaning of the words **ממעטין בשמחה**, is that we decrease in activities that cause joy, but this too must be done **בשמחה** - with joy. Alternatively, **ממעטין** – we cause all negative things to go less and less; **בשמחה** – through joy!
2. Every time the mourning increases (Rosh Chodesh, the week of Tisha B'Av, 7th of Av, Erev Tisha B'av etc.), it should bring with it an intensity in the activities that bring the Geula: Especially Torah learning (including learning more about Moshiach & the Beis HaMikdash), Davening & giving Tzedaka.

3. We do not eat meat or drink wine from Rosh Chodesh until the afternoon of the 10th of Av. This year, being that the Ta'anis is Nidche and we fast on Sunday the 10th of Av, these restrictions apply until Monday morning.
4. We do not cut our nails on the week of Tisha B'Av. On Rosh Chodesh, we never cut our nails because of the Tzava'a of Rabbi Yehuda Hachasid.
5. We do not bathe for pleasure, nor do laundry or wear freshly laundered clothes during these days, aside from Erev Shabbos in preparation for Shabbos.
6. The Rebbe directed that we are to make Siyumim every day of the 9 days, although it is our custom not to eat meat or drink wine, even at a Siyum. We should, however, make a Seudas Mitzva in connection with the Siyumim. Where possible these Siyumim should continue until the 15th of Av.
7. These Siyumim are similar to the Siyum of Erev Pesach, which is connected to the end of Galus with the 1st Geula, whereas these Siyumim are connected to the final Geula.
8. In the same manner as the Jewish custom on Erev Pesach, an effort should be made to involve women & children, even small children, as well in these Siyumim.
9. When we meet someone who wasn't at a Siyum we should involve him by telling him over something regarding the end of the Masechta.
10. We should end off every Siyum with a Vort about אהבת ישראל and encourage those present to give Tzedaka.
11. We should also add & increase in all the Mivtzo'im.

As we begin Menachem Av, may we immediately greet Moshiach Tzidkeinu (whose name is Menachem), and in the words of the Rebbe on Rosh Chodesh Av 5749: "point with our finger & say: Behold here is Menachem Moshiach Tzidkeinu ... on this night Mamash!"

The Rebbe mentioned that when one has to make a Siyum on a Masechta for nine (fifteen) days, it is natural that one will begin with a short Masechta like Tamid. Also, Tamid which means constant, takes precedence – as the rule is that תדיר קודם.

Rosh Chodesh Menachem Av is the Yohrtzeit of Aharon HaKohen, regarding whom the Mishna states: "He loved peace & pursued peace, loved the creations (people) & brought them closer to Torah".

The Rebbe explains that Aharon HaKohen's burial place on הר ההר – as mentioned in this week's Parsha - symbolizes his life's mission and the lesson that we must learn from him. Har – mountain, is an expression of love, and a mountain atop a mountain is the highest form of love. We must be students of Aharon, by focusing on the highest & greatest love for Hashem, which is expressed primarily through love for our fellow Jew.

This also connects to the Siyum of (Gemara of) Masechta Tomid: אמר ר' אלעזר אמר רבי "Torah scholars חנינא תלמידי חכמים מרבים שלום בעולם שנאמר וכל בניך לימודי ה' ורב שלום בניך

increase peace in the world, as it is written 'Much peace is for those who love Your Torah, and great is the peace of your children'.

Aharon Kohein Gadol, who would do the Avoda, which is what this Masechta is all about, excelled in bringing peace between man & his fellow. The Avoda in the Beis HaMikdash, brings peace, so to speak, between Hashem & His world.

By learning from Aharon HaKohen, and increasing in Ahavas Chinam, we will certainly bring the annulment of the Galus that was caused by baseless hate, and the building of the 3rd Beis HaMikdash Now. This also brings to the completion of Tamid in Mishnayos: **השיר** **שיר של יום** – as we will then sing to Hashem the daily **יום** **שיר של יום** in the Beis HaMikdash; ending off with **שבת היו אומרים מזמור שיר ליום השבת מזמור שיר לעתיד לבא ליום** – the song for Shabbos – already now, on the Shabbos which is connected to Hashem having rested in the beginning of creation, is also the very same song for Shabbos – the ultimate Shabbos, the day that is fully Shabbos and resting forever and ever!

This Shabbos is Chazak – we make a Siyum on Sefer Bamidbar. Since Dvorim is Mishne Torah (repetition of the Torah) this Chazak is akin to the Chazak on the entire Torah that is done on Simchas Torah!

ענייני בית המקדש

Lesson Twelve

Inside of the Heichal and the Ulam

- **Midos Chapter 3**
- **Rambam Laws of Beis Habechira Chapter 4**
- **Yechezk'el Chapter 41**
- **Delving Deeper – the attic and roof of the Heichal**

Rambam Mishne Torah

רמב"ם הל' בית הבחירה

פרק ד' Chapter 4

Although the words of the Rambam are almost identical to the Mishna we learned earlier – we will now learn it in the Rambam.

These Halachos are describing the Mesiba – which according to the Rambam is a ramp, in which one could ascend from the Ta'im to the attic of the Heichal.

According to the Rambam, the word "Ta" means a cavity in the wall (or between to walls); thus the area that contains the "Mesiba" is also referred to as a "Ta". The ramp would go along three sides of the Heichal. One would go along the entire northern wall, then along the western wall was level two of the Ta'im, and level three was along the southern wall, at which point the person would reach the door of the attic.

Halacha 11

הלכה י"א

There was a ramp ascending **וּמִסְבָּה הָיְתָה עוֹלָה**

from the north east corner	מִקְרֹן מִזְרְחֵית צְפוֹנִית
to the north west corner	לְקֶרֶן צְפוֹנִית מְעַרְבִית,
upon which one would go up to the roofs of the “Ta'im”.	שָׁבָה הָיוּ עוֹלִים לְגִגּוֹת הַתְּאִים.
One would ascend the ramp while facing west,	הָיָה עוֹלֶה בְּמִסְבָּה וּפָנָיו לְמַעֲרָב,
and walk across the entire north side	הִלְךְ אֶת פְּנֵי כָּל הַצָּפוֹן,
until reaching the west;	עַד שֶׁהוּא מֵגִיעַ לְמַעֲרָב.
Upon reaching west he would turn so that he faced south,	הֵגִיעַ לְמַעֲרָב, הִפְךָ פָּנָיו לְדָרוֹם.
And walk along the entire west	הִלְךְ אֶת כָּל פְּנֵי הַמְּעַרְב,
until he reached the south.	עַד שֶׁהוּא מֵגִיעַ לְדָרוֹם.
When he reached south he would turn so that he faced east,	הֵגִיעַ לְדָרוֹם, הִפְךָ פָּנָיו לְמִזְרָח.
He would walk along the entire east	וְהָיָה מְהִלְךְ בְּדָרוֹם,
until reaching the opening of the attic,	עַד שֶׁהוּא מֵגִיעַ לְפִתְחָהּ שֶׁל עֲלֵיהָ,
because the opening of the attic was open to the south.	שֶׁפִּתְחָהּ שֶׁל עֲלֵיהָ פְּתוּחַ לְדָרוֹם.

The attic of the Heichal is a very interesting concept. Seemingly, there was no real purpose in the attic other than the fact that workers would use it to enter the Heichal and Holy of Holies when something needed fixing. They would enter through a hole from the attic, and would be encased in a box, so that they shouldn't see the inside of the Holy of Holies. Later we will learn that when something needed fixing, when possible they would send a Kohen, or at least a Kohen that had an imperfection and wasn't able to do Avoda. If they couldn't find, then if they weren't able to find a Jew, they would even send in a non-Jew. This concept of fixing the Heichal is emphasized by the fact that the Rambam adds here a piece of information that is not quoted in the Mishna here, rather in a different Mishna (in Perek 3 when describing the stones of the Mizbayach) that says that the Heicha would be plastered once a year.

Halacha 12

הלכה י"ב

At the opening of the attic ובפתחה של עליה

there were two wooden beams	היו שני כלונסות של ארז,
with which one would go up to the attic.	שבהן עולין לגגה של עליה.
And there were beams protruding from the wall that separated in the attic,	וראשן פספסין היו מבדילין בעליה,
between the area of holy, and the Holy of Holies.	בין גג הקדש לגג קדש הקדשים.
There were opening in the attic	ולולין היו פתוחין בעליה
to the Holy of Holies	לבית קדש הקדשים
through which they would lower workers in boxes ¹ ,	שבהן משלשין את האמנין בתבות,
so that they should not feed their eyes from the Holy of Holies.	כדי שלא יזונו את עיניהן מבית קדש הקדשים.
Once a year – from Pesach to Pesach { on the days preceding Pesach }	ופעם אחת בשנה מפסח לפסח
The Azara would be replastered.	מלבנין את ההיכל

Yechezk'el's Prophecy Ch. 41

נבואת יחזקאל סי' מ"א

Posuk 12

פסוק י"ב

In this Pasuk, the Navi describes the dimensions of the Heichal and its Ta'im.

The structure that ran along the fortress	והבנין אשר אל-פני הגזרה
heading towards the west	פאת דרך-הים,
was seventy Amos wide,	רחב שבעים אמה,
and the wall of the structure was five Amos wide all around,	וקיר הבנין תמש-אמות רחב, סביב
and its length ninety Amos.	סביב; וארכו, תשעים אמה.

Rashi explains that the fortress refers to the large building –the Heichal itself, and the structure is the Ta'im or Tzla'os (chambers) that are all around it. These are lower than the actual building, as the Ta'im were 5 Amos height each of them. According to the Tosefos Yom Tov, however, the Ta'im reach the full height of the

¹ With the boxes facing the wall, so that could fix necessary things.

building (at least the first floor), which is why the Pasuk does not say how high the Ta'im will be – so that we don't know the height of the building. Thus, the width of the Heichal with the Ta'im (from north to south) is 70 Amos. We already made the calculation for the second Beis HaMikdash, but here we're missing two Amos on either side, because the Ta'im are 4 Amos instead of 6. Therefore, Rashi calculated the Mesiba and water chamber as 2 Amos wider (5 instead of 3) on either side.

The wall of the structure means the walls of the Ta'im which is 5 Amos as we learned. Its length is 90 Amos, from east to west until the end of the Munach, up until the Beis HaChalifos, which with the wall of the Ulam is 10 Amos.

The Rambam, however, holds that the Ta'im are part of the building, as they are the cavities between the walls, and go all the way up. However, Rashi brings a second interpretation that Gizra means chambers. As such, the Rambam can explain either that it is referring to the chambers that were mentioned in the previous Pasuk, alternatively, it can mean the Tzla'os, or perhaps it means the width, up until the Beis HaChalifos.

Regarding the measurement of seventy Amos, in the 2nd Beis HaMikdash according to Rashi, the Heichal was only seventy Amos wide, north to south, and according to the Rambam, the seventy Amos means until the Beis HaChalifos (which extended on the sides as well).

Posuk 13

פסוק י"ג

And he measured the length of the entire house, one hundred Amos ; וּמִדַּד אֶת-הַבַּיִת, אַרְבֵּי מֵאוֹת אַמָּה;

All inclusive, the fortress, the structure {Ta'im} with the walls, ; וְהַגְזֵרָה וְהַבְּנוֹיָה וְקִירוֹתֶיהָ,

It is the length of 100 Amos: . אַרְבֵּי מֵאוֹת אַמָּה .

Posuk 14

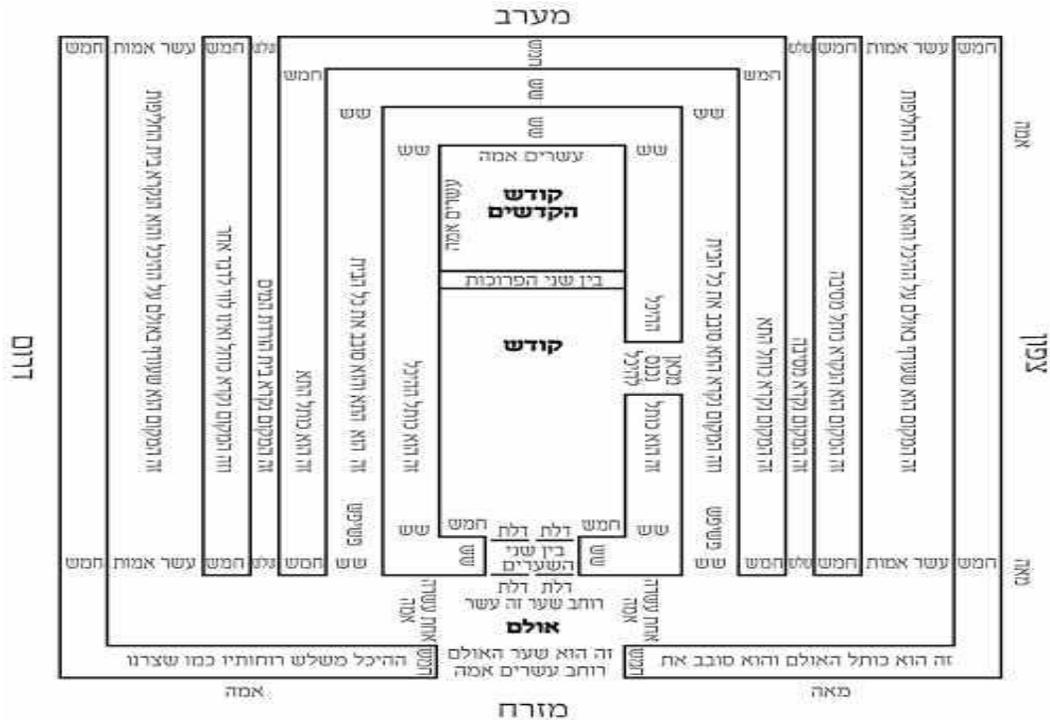
פסוק י"ד

Ans the width of the front of the house on the east {with the Beis HaChalifos} , וְרֹחַב פְּנֵי הַבַּיִת וְהַגְזֵרָה לְקֵדִים,

is one hundred Amos מֵאוֹת אַמָּה

As we learned that Beis HaChalifos extended an extra 15 Amos on either side. (According to the Rambam, this continued all along the north & south sides as well in the 2nd Beis HaMikdash. In the 3rd Beis HaMikdash, the Tosefos Yom Tov says that even the Rambam will agree that the actual Heichal was only 70 Amos, because the Beis HaChalifos would not extend past the Munach. We will discuss this more BEH at a later time. Regardless, these P'sukim do not prove it, because the previous Pasuk was only discussing the actual Heichal and its Ta'im, as the Mishna in Midos also says that their width was 70 Amos. Also the fact that this Pasuk says from the east could be: 1) because the Beis HaChalifos

is considered an extension of the Ulam which is on the east. 2) Even in the 2nd Beis HaMikdash, the Heichal became a bit narrower in the back, as we learned in the Mishna & Rambam.



Posuk 15

פסוק ט"ו

He then measured the length of the structure that is upon the fortress to behind it {from east to west} and its wings {Beis HaChalifos} on either side, 100 Amos; and the inner Heichal and the Holy of Holies and the entrance halls of the Azara:

וַיִּמְדַּד אֶרֶץ הַבְּנִיָּן אֶל פְּנֵי הַגְּזֵרָה אֲשֶׁר עַל אַחֲרֶיהָ וְאֵתִיקֶיהָ מִפּוֹ וּמִפּוֹ מֵאָה אַמָּה וְהַהִיכָל הַפְּנִימִי וְאֵלֶמִי הַחָצֵר.

Rashi explains the first part of this Pasuk that the angel is now measuring from east to west on the south side just as he did on the north. He is measuring the entire area that is in front of the Ulam (including the Beis HaChalifos) even though according to Rashi there is no structure there. The second part of the Pasuk is a new concept, and it extends into the next Pasuk.

Posuk 16

פסוק ט"ז

There were doorposts & closed windows² הַסָּפִים וְהַחַלּוֹנִים הָאֲטֻמּוֹת

² There are various interpretations to “covered windows”. Either it means that the windows will have glass panes, or that the windows are closed with a covering of wood and gold, or that the windows are narrow on the inside and wider on the outside – in order to let the light out rather than in.

and pillars³ all around for all three⁴; **וְהָאֲתִיקִים סָבִיב, לְשִׁלְשָׁתָם,**
the doorposts on both sides had beams of cedar wood **נִגְדַד הַסֵּף שְׁחִיף עֵץ סָבִיב סָבִיב**
on them,
and from the ground until the windows, **וְהָאֲרָץ עַד הַחַלּוֹנוֹת**
as well as the windows, were covered with {gold- **וְהַחַלּוֹנוֹת מְכֻסּוֹת.**
plated} wood.

The walls of the entire inside of the inner Azara and Heichal including the halls, are all covered with gold. Since, however, gold cannot be placed on stones, there are wooden blocks for the gold to be attached to.

Posuk 17

פסוק י"ז

Also above the doors, **עַל-מַעַל הַפֶּתַח**
as well as the inner chamber (Holy of Holies) and the **וְעַד-הַבַּיִת הַפְּנִימִי וְלַחוּץ**
outside (Heichal),
and the entire wall all around, **וְאֶל-כָּל-הַקִּיר סָבִיב סָבִיב,**
inside (Holy of Holies), and outside (Heichal) are all **בַּפְּנִימִי וּבַחוּצוֹן מְדוּת.**
covered with {gold – plated} blocks of wood made
to size.

Posuk 18

פסוק י"ח

The block of wood is engraved with drawings of **וְעָשׂוּי כְּרוּבִים וְתַמְרִים;**
angels & palm trees,
with a palm tree between one angel and the other, **וְתַמְרָה בֵּין-כְּרוּב לְכְרוּב,**
and each angel had two faces. **וּשְׁנַיִם פָּנִים לְכְרוּב.**

Posuk 19

פסוק י"ט

There was the face of a man facing the palm tree **וּפְנֵי אָדָם אֶל-הַתַּמְרָה מִפּוֹ,**
from one side,
and the face of a lion from the other side, **וּפְנֵי-כֶפֶר אֶל-הַתַּמְרָה מִפּוֹ,**
this was done in the entire housed all around. **עָשׂוּי אֶל-כָּל-הַבַּיִת, סָבִיב סָבִיב.**

Posuk 20

פסוק כ'

From the floor until above the door **מִהָאֲרָץ עַד-מַעַל הַפֶּתַח,**
there are these drawings of angels & palm trees, **הַכְּרוּבִים וְהַתַּמְרִים עָשׂוּיִם;**
as well as the {entire} wall of the Heichal. **וְקִיר הַהֵיכָל.**

³ This seems to imply that the Holy of Holies had pillars by the walls as well.

⁴ The Heichal, inner room (Holy of Holies), and the entrance halls of the Azara

An artist's impression of the designs on the gates of the Azara. The drawing is not accurate, as in reality the angel should have two head looking to either side, and it should be in between two palm trees.



Mishna - Tractate Midos Chapter 3

משנה (מידות) פרק ג'

Mishna 7

משנה ז

The doorway of the Ulam was 40 Amos high {the height of the inside of the Heichal⁵}

פְּתָחוֹ שֶׁל אוֹלָם,

and 20 Amos wide {the Heichal's width}.

גָּבְהוֹ אַרְבָּעִים אַמָּה,

There were 5 decorative⁶ beams of Milas⁷ wood above the door {on the outside}

וַרְחֵבוּ עֶשְׂרִים אַמָּה.

וְחֲמִשׁ מִלְתָּרִיּוֹת שֶׁל מִילַת הָיוּ עַל גִּבּוֹ.

The bottom one went beyond the door,

הַתַּחְתּוֹנָה עוֹדֶפֶת עַל הַפֶּתַח

one Ama on either side (22 Amos),

אַמָּה מִזְדָּה, וְאַמָּה מִזְדָּה.

and the one above it was longer than the bottom one

וְשֶׁלְמַעְלָה מִמֶּנָּה עוֹדֶפֶת עָלֶיהָ

one Ama on either side {and so on},

אַמָּה מִזְדָּה, וְאַמָּה מִזְדָּה.

hence, the top beam was 30 Amos.

נִמְצְאָת הָעֲלִיוֹנָה שְׁלֹשִׁים אַמָּה.

⁵ The Ulam, as the name suggests was an open hall, with no door, its height until the ceiling, and its width the entire distance between the north & south walls. In the 3rd Beis HaMikdash, there will apparently be 3 Ama doorposts on either side of the opening (leaving the opening 14 Amos wide).

⁶ The beams had all types of designs on them.

⁷ From a "Milas" (ash) tree.

There was a row of stones {of the wall} ונדבדו של אבנים היה בין כל אחת
between 1 beam & the next. ואחת.



Notice the beams on top of the door

Mishna 8

משנה ח

There were beams of cedar wood
from the wall of the היכל to the wall of the
Ulam,

ובלונסות של ארז היו קבועין
מכתלו של היכל לכתלו של אולם,

{supporting the walls} that they shouldn't cave
in {due to their height}.

כדי שלא יבעטו.

The Tosefos Yom Tov explains that the beams were not actually built into the building; in order not to transgress the transgression against building wood into the Beis HaMikdash.

There were golden chins hanging from the
ceiling of the Ulam

ושרשרות של זהב היו קבועות בתקרת
האולם,

so that the young Kohanim could climb⁸

שפקו פרחי כהנה עולין,

and gaze at the crowns in the windows {above
the 20 אמות of the Heichal gate},

ורואין את העטרות שבחלונות

as is written:

שנאמר:

“The crowns will be

‘והעטרת תהיה’

for Cheilem, Tuvia, Yedaya & Chein the son of
Tzephania {the donors}

לחלם ולטוביה ולידעיה ולחן בן צפניה,

as a remembrance in the Heichal”.

לזכרון בהיכל ה'”.

⁸ The crowns had been there since the early days of the prophets, and looking at them would help a person attain higher levels of fear of G-d.

There was a golden vine above the door of the	וַגִּפֹּן שֶׁל זָהָב הָיְתָה עוֹמֶדֶת עַל פֶּתַח הַשַּׁלְחָן
Heichal	הַיִּכָּל
wrapped around sticks,	וּמְדֻלָּה עַל גְּבִי כְּלוֹנָסוֹת.
anyone who would donate a {golden} leaf,	כָּל מִי שֶׁהוּא מִתְנַדֵּב עָלָה, גְּרָגִיר, אוֹ
grape or cluster	אֲשָׁפוּל,
would bring and hang on the vine.	מְבִיא וְתוֹלָה בָּהּ.
Said Rabbi Eliezer Bar Tzadok:	אָמַר רַבִּי אֱלִיעֶזֶר בְּרַבִּי צְדוֹק:
One time they needed 300 Kohanim {to lift it.	מֵעֲשֵׂה הָיָה וְנִמְנֹו עָלֶיהָ שְׁלֹשׁ מֵאוֹת
It was heavy from all the grapes}:	כְּהַנִּיב.

It is interesting to note that the Rambam doesn't mention the beams or the chains, neither the golden vine.

Delving Deeper

From the Source:

According to the Gemara and the Rambam – although the Holy of Holies itself – the Kohein Gadol entered once a year; the attic was only entered into once in seven years.

There are sources in Rashi, Midrash and the Zohar that refer to this attic as the חדר המיטות – the bedroom, so to speak, where Hashem and the Jewish people are unified. Hence, its holiness is even greater than that of the Holy of Holies.

Above that, on the roof, was the fence.

We know that a Shul or Beis Midrash do not need a מעקה on their roof. Why then was one needed for the Beis HMikdash?

The Rebbe explains that the reason a Shul is exempt from a fence, is because a Shul belongs to everyone equally, even someone who lives far away. Hence, who will we obligate in building the fence?

However, the Beis HaMikdash, despite the fact that it belongs to all Jews equally, all Jews were also involved in building it, and therefore the obligation of making a fence rests upon all the Jewish people.

In the spiritual sense: The roof is the highest part of a person – his intellectual powers. It is there that a person may get tainted, G-d forbid, by ego. Hence, one must make a fence, something that is above intellect – to insure that he doesn't “fall” into the pitfalls of egotism, which is the root of all bad.

In a Shul or Beis Midrash – where a person is involved with his personal service of Hashem, this is not necessary; however, in the Beis HaMikdash which is the very essence of Avoda – there is the necessity of a מעקה.

Discussion

The highest part of the Heichal is the second floor. This symbolizes something that is beyond limitations. It is from the attic that one can fix things that need fixing inside the Heichal itself. Similarly, it is Torah study that fixes all issues of the person, since Torah study connects a person to Hashem in a manner that is beyond all limitation. Torah study enables a person to bring the spiritual energy into every other aspect of the world. Thus, also, when we learn about Moshiach we actually bring this reality into the existence of the world.

However, there must be a gate of Kabolas Ol – connecting to something that is above and beyond only intellect itself. It is this that enables the person to not fall G-d forbid into “Yeshus” – ego and haughtiness.

נדפס לזירוז התגלות

כ"ק אד"ש מה"מ

יבא ויגאלינו ויבנה מקדש במקומו ויקבץ נדחי ישראל תומ"י ממש!

The learning of these Halachos is לעילוי נשמת

הבה"ת שמואל ז"ל בן יבלחט"א אשר ורבקה שי' קרנובסקי

In honor of his Shloshim 28th of Tammuz

הקיצו ורגנו שוכני עפר והוא בתוכם תומ"י ממש!