

Tuesday 27th of תמוז

ענייני בין המצרים

Moshiach Tidbit

On Wednesday, the Shiur Chumash connects the two Parshiyos of Matos and Mas'ei; both the end of Parshas Matos and the beginning of Parshas Mas'ei discuss entering Eretz Yisrael, and they both allude to the entering of Eretz Yisrael in the future in the time of Moshiach. The end of Matos speaks about the two and half tribes who wished to remain on the other side of the Yarden – the deeper reason for their wish, was that they wanted to already be in Eretz Yisrael as it will be in the time of Moshiach when it will be the land of the ten nations – including the three at the other side of the Yarden.

The beginning of Mas'ei speaks about the travels (plural), since all forty travels until they were poised to enter the Holy land are all leaving Egypt – one hasn't properly left Egypt until he is ready to enter Eretz Yisrael (specifically as it will be in the time of Moshiach). On the other hand – the first travel as the Jewish people left Egypt, included in it all the subsequent travels – forty two in total, so that as soon as they left Egypt they were prepared to immediately enter Eretz Yisrael.

The lesson from the above is: Every Jew must be prepared and ready to enter Eretz Yisrael (as it is in its most complete state – the land of ten nations), not only we must be ready – but we must actually enter. This is certainly true in our times, as we are already standing in the final days of Galus, ready to complete all aspects of Galus and immediately enter the true and complete redemption; we must therefore complete the Galus still today – as we prepare to complete Parshas Matos, before we begin Mas'ei, so that as we begin Parshas Mas'ei we actually enter Eretz Yisrael. We accomplish this by every Jew redeeming himself, through increasing in Torah and Mitzvos.

Every Jew (even a Zar – one who is not a Kohen) has the power to kindle the Menora not only in a spiritual sense, but in the simple sense in the golden Menora that is inside each Jew – through the fact that he makes himself שמן שיית זך – pure olive oil, and even in the Beis HaMikdash in the simple sense. This is also connected to the 27th day of the month (זך), as in שמן זית זך.

We should immediately complete all aspects of Galus, and immediately thereafter begin the complete and final redemption, and we merit the fulfillment of “You shall be gathered one by one”, and since this is being done by Hashem, it can all happen in one single moment (not more than one second on the clock)!

From a Sicha of the 25th of Tammuz 5750 – L.S. vol. 38 p. 224

Yechezk'el's Prophecy Ch. 45

נבואת יחזקאל סי' מ"ד

Posuk 1

פסוק א'

The angel finished showing Yechezk'el the dimensions of the Mizbayach. Now, he takes him back to the Heichal, and shows him the gates of the Heichal as they will be in the third Beis HaMikdash:

He brought me back	וַיָּשֶׁב אֵתִי
to the gate of the outer sanctuary ¹	דְּרָךְ שַׁעַר הַמִּקְדָּשׁ הַחִיצוֹן
that faces east	הַפְּנֵה קְדִימִים
and it was {now} closed ² :	וְהוּא סָגוּר.

The sages explain that this refers not to the large gate of the Heichal, but rather to the small door - Pishpesh, as there were two small doors, one on the north and one on the south. The southern one is closed.

Pasuk 2

פסוק ב'

And Hashem said to me:	וַיֹּאמֶר אֵלַי ה'
This door shall be closed,	הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה
it should not be opened	לֹא יִפְתָּח
And no man should enter through it	וְאִישׁ לֹא יָבֹא בּוֹ
Because Hashem, G-d of Israel will come through it,	כִּי ה' אֱ-לֹהֵי יִשְׂרָאֵל בָּא בּוֹ
and it shall remain closed ³ :	וְהָיָה סָגוּר:

Pasuk 3

פסוק ג'

The Nasi ⁴ , because he is a Nasi ⁵	אֶת הַנָּשִׂיא נָשִׂיא הוּא
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¹ The Heichal, whereas the inner sanctuary is the Holy of Holies

² Earlier the Navi described how he saw the Glory of Hashem enter the Beis HaMikdash; at that time this gate was open and Hashem's Glory entered through it.

³ The Tosfos Yom Tov explains: "It shall remain closed" in the future Beis HaMikdash when Hashem's Glory will come through it, and even in the 2nd Beis HaMikdash, when we don't see Hashem coming in, it shall remain closed as a sign that there will yet be a time (in the 3rd Beis HaMikdash) that the Glory of Hashem will be revealed.

⁴ Most of the commentaries explain that the Nasi refers to Melech HaMoshiach (regarding whom it is written "My servant David will be a Nasi for them"). Rashi says it refers to the High Priest. However, in a later Pasuk Rashi adds: "I heard in the name of Rabbi Menachem that the Nasi is the king".

⁵ His status is removed from the average people, and it is not fitting for him to eat together with them.

should sit⁶ in the entrance of the gate, to eat
his Korbanos⁷ before Hashem. וְיָשֵׁב בּוֹ לֶאֱכֹל לֶחֶם לִפְנֵי ה'

He should enter through the entrance hall of
the eastern gate⁸, מִדְּרֹךְ אֹרְלֵם הַשַּׁעַר יְבוּא

and should go out the same way⁹: וּמִדְּרֹכּוֹ יֵצֵא:

Chapter 46

סימן מ"ו

Posuk 1

פסוק א'

So says Hashem Elokim: כֹּה אָמַר אֱ-לֹהֵי יְ-הוָה

the gate of the inner courtyard that faces
east¹⁰, שַׁעַר הַחֲצַר הַפְּנִימִית הַפְּנֵה קְדִים,

should be closed all 6 days of the week וְהָיָה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה

but on Shabbos it shall be open וּבְיוֹם הַשַּׁבָּת יִפְתָּח

and on Rosh Chodesh it shall be open. וּבְיוֹם הַחֹדֶשׁ יִפְתָּח.

Posuk 2

פסוק ב'

And the Nasi shall come וּבֵא הַנָּשִׂיא

This is apparently going back to the manner that the Nasi enters the Azara.

through the entrance gate outside¹¹, דְּרֹךְ אֹרְלֵם הַשַּׁעַר מַחוּץ,

and stand by the doorpost וַעֲמַד עַל מְזוֹזַת הַשַּׁעַר

and the Kohanim shall bring his burnt
offerings & peace offerings, וַעֲשׂוּ הַכֹּהֲנִים אֶת עֹלֹתוֹ וְאֶת שְׁלָמָיו

And he shall bow by the doorstep of the gate
and leave, וְהִשְׁתַּחֲוָה עַל מַפְתַּן הַשַּׁעַר וַיֵּצֵא

⁶ According to the opinion that it refers to the king, this fits with the opinion in the Gemara that Kings of the Davidic dynasty are permitted to sit in the Azara – as the outside of the Heichal gates is inside the Azara.

⁷ If it is the Kohein Gadol, this refers to Kodshe Kodshim, and if it refers to the king, he eats the meat of the Shlomim.

⁸ This being the main gate. The Metzudos explains that he must come in publicly, and not enter through the Lishka's (that we will learn about later).

⁹ All people must leave the Beis HaMikdash through a different gate than the one they entered. The Nasi, on a day that is not Yom Tov, can exit through the same gate that he entered.

¹⁰ Rashi says that this refers to the southern small gate of the Heichal, that on Shabbos & Rosh Chodesh it is opened. Other commentaries explain that it refers either to the gate of the Ezras Nashim or the Ezras Kohanim, and it is closed on regular weekday's because not many people come.

¹¹ According to Rashi, he enters through the eastern gate of the Azara. According to Radak, he now comes to the gateway of the Heichal, although it is closed.

and the gate shall not be closed until the night: **וְהַשַּׁעַר לֹא יִסָּגֵר עַד הָעֶרֶב:**

Posuk 3

פסוק ג'

And the people shall bow at the door of that gate on Shabbos & Rosh Chodesh before Hashem: **וְהִשְׁתַּחֲוּוּ עִם הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבְרוֹשֵׁי חֹדֶשׁ לִפְנֵי ה'.**

Mishna - Tractate Midos

משנה (מידות)

פרק ד' Chapter 4

Mishna 2

משנה ב'

There were two small gates, on the sides¹² of the Great Gate¹³, one on the north and one on the south. The one on the north side, no man ever entered, Regarding it, yechezk'el expressed: "And Hashem said to me, this gate shall be closed, it shall not be opened and no man shall enter through it, for Hashem G-d of Israel will come through it, and it shall remain closed¹⁴." He would take the key and open the small gate, **וּשְׁנַיִם פִּשְׁפֹּשִׁין הָיוּ לוֹ לַשַּׁעַר הַגָּדוֹל אֶחָד בַּצָּפוֹן, וְאֶחָד בַּדָּרוֹם. שֶׁבַּדָּרוֹם, לֹא נִכְנס בּוֹ אָדָם מֵעוֹלָם וְעַלְיוֹ הוּא מְפָרֵשׁ עַל יְדֵי יְחֶזְקֵאל: 'וַיֹּאמֶר אֵלַי ה' הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה, לֹא יִפְתַּח, וְאִישׁ לֹא יָבֹא בּוֹ, כִּי ה' אֱלֹהֵי יִשְׂרָאֵל בָּא בּוֹ וְהָיָה סָגוּר.' נָטַל אֶת הַמַּפְתָּח וּפָתַח אֶת הַפִּשְׁפֹּשׁ,**

¹² The gate from the Beis Hamoked to the Azara also had a "Pishpesh". However, that was a small door inside the actual gate (so that when they went in to search the Azara before the time of opening the gates, they could enter through the small gate). These Pishpeshin were at the side of the gate, at a distance of 11 Amos (since from the Pishpesh one entered the תא, which was past the 5 Amos at the side of the gate and the 6 Ama thickness of the wall of the Heichal.)

¹³ Either this means the large gate in comparison to the small gates on its sides, or because it is the gate of the Heichal it is called "Great", just as the Peras river is called "Nahar HaGadol".

¹⁴ Although one of the things that was lacking in the 2nd Beis HaMikdash was the Sh'china – glory of Hashem, they understood from the words "it shall be closed", that it will have been closed earlier, prior to the 3rd Beis HaMikdash, and kept it closed in the second as well.

He would enter the chamber {outside
the Heichal wall},

וְכָנַס לְהֵתָא,

and from the chamber he would enter
the Heichal.

וּמֵהֵתָא לְהֵיכָל.

Rabbi Yehuda says: רַבִּי יְהוּדָה אָמַר:

He would walk inside the thickness of
the wall¹⁵,

בְּתוֹךְ עֲבִיּוֹ שֶׁל פֶּתַל הָיָה מֵהַלָּךְ

until he would be standing between the
two gates,

עַד שֶׁנִּמְצָא עוֹמֵד בֵּין שְׁנֵי שַׁעְרִים,

and he would open the outer gates
from the inside,

וּפָתַח אֶת הַחִיצוֹנוֹת מִבְּפָנִים,

and the inner gates from the outside:

וְאֶת הַפְּנִימִיּוֹת מִבְּחוּץ .



The southern Pishpesh (on the left of the gate) that remained closed

According to the Tana Kama, the Kohen entered the chamber through the Pishpesh, and from the chamber he entered the Heichal. From in front of both sets of gates, he opened the front gates into the Heichal, then went to the second set of gates, and opened them into the width of the wall.

According to Rabbi Yehuda, the gates folded over (like folding doors) and both opened into the thickness of the wall. From the תא, the Kohen would enter between the two sets of gates and open them.

¹⁵ Since the walls were hollow, as we learned earlier in the Rambam



Pishpesh leading to the תה & תה to the Heichal

משנה ז' Mishna 7

<p>The Heichal was narrow in the back and wide in the front, Similar to a lion, as it is written: “Woe, Ariel, Ariel, the city in which David resided”. Just as a lion is narrow from behind & wide from the front likewise the Heichal was narrow from behind and wide from the front.</p>	<p>ההיכל צר מאחוריו ורחב מלפניו, דומה לארי, שנאמר: "הוי אריאל אריאל קרנת חנה דוד", מה הארי צר מאחוריו ורחב מלפניו, אף ההיכל צר מאחוריו ורחב מלפניו:</p>
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Rambam Laws of the Beis Hab'chira

רמב"ם הל' בית הבחירה

Chapter 4 פרק ד'

Halacha 6 הלכה ו'

<p>The Pishpesh was a small gate; the Heichal had 2 Pishpeshin on either side of the “great gate”, which was between them one on the north & one on the south. The south Pishpesh, no man ever entered; regarding it, Yechezk'el expressed: “This gate shall be closed, it shall not be opened”.</p>	<p>הפּשפש הוא השער הקטן ושני פּשפשין היו להיכל מצדי השער הגדול שבאמצעו אחד בצפון, ואחד בדרום: שבדרום, לא נכנס בו אדם מעולם; ועליו הוא מפרש על ידי יחזקאל "השער הזה סגור יהיה לא יפתח".</p>
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The north {Pishpesh} was used for entering {the Heichal}.
 {The Kohen} would walk between the 2 walls¹⁶,
 until he reached a place that was open to the Heichal on his left,
 and he would enter the Heichal;
 he would then walk until the Great Gate and open it:

וּשְׁבָצָפוֹן, בּוֹ נִכְנָסִין.
 וּמֵהֶלֶךְ בֵּין שְׁנֵי הַכּוֹתָלִים
 עַד שְׂמַגִּיעַ לְמָקוֹם פְּתוּחַ לְקִדְשׁ מִשְׁמָאלוֹ
 וְנִכְנָס לְתוֹךְ הַהֵיכָל;
 וּמֵהֶלֶךְ עַד שַׁעַר הַגָּדוֹל וּפֹתְחוֹ.

Halacha 7

הלכה ז'

The Great Gate was 10 Amos wide and twenty Amos high¹⁷;
 and it had four doors,
 two on the inside {of the gate}, and two on the outside.

הַשַּׁעַר הַגָּדוֹל הָיָה רָחֵב עֶשְׂרֵת אַמּוֹת
 וְגָבְהוֹ עֶשְׂרִים אַמָּה.
 וְאַרְבַּע דְּלָתוֹת הָיוּ לוֹ
 שְׁתֵּים בְּפָנִים, וּשְׁתֵּים מִבְּחוּץ:

The outer doors would open into the doorway¹⁸,
 and cover the thickness of the wall,
 and the inner doors would open into the Heichal,
 to cover behind the doors¹⁹:

הַחִיצוֹנוֹת נִפְתָּחוּ לְתוֹךְ הַפֶּתַח
 לְכִסּוֹת עֲבָיו שֶׁל כּוֹתֵל,
 וְהַפְּנִימִיּוֹת נִפְתָּחוּ לְתוֹךְ הַבַּיִת
 לְכִסּוֹת אַחֲרֵי הַדְּלָתוֹת.

Halacha 8

הלכה ח'

The opening of the Ulam was 40 Amos high
 and twenty Amos wide²⁰,
 and it didn't have gates.

פְּתָחוֹ שֶׁל אוֹלָם הָיָה גְבוּהַ אַרְבָּעִים אַמָּה,
 וְרָחֵב עֶשְׂרִים;
 וְלֹא הָיוּ לוֹ שַׁעְרִים.

¹⁶ In the chamber which was between the wall of the Heichal and the next wall.

¹⁷ The same dimension as all the gates of the 2nd Beis HaMikdash. In the 3rd Beis HaMikdash, as well, the width will be 10 Amos, the height may be 20 Amos or perhaps 50 Amos.

¹⁸ The gates were five Amos wide, and the thickness of the wall was six Amos

¹⁹ As the entire Azara was covered with gold, besides {the 5 Amos} behind the doors, which would be covered by the golden gates.

²⁰ The Ulam was just an entrance, with no doorposts. However, in the 3rd Beis HaMikdash there will be 3 Ama doorposts on either side, causing the opening to be 14 Amos wide.

Five beams of Mila wood²¹
 were set above its opening;
 the lower beam overlapped the doorway
 by one Ama on each side,
 and each one of the five
 overlapped the one below it
 by one Ama on each side.

This makes the highest one 30 Amos
 long²²;

and there was a row of stones {of the
 wall} between each of the beams.

This is the form of the beams:

וְחִמּוֹשׁ מִלֵּטְרִיּוֹת שֶׁל מִילָא
 הָיוּ עַל גְּבִי פֶתַח הַמִּלְמַעְלָה
 הַתְּתוּנָה עוֹדֶפֶת עַל הַפֶּתַח
 אַמָּה מִזְדָּה וְאַמָּה מִזְדָּה,
 וְכָל אַחַת מִחִמּוֹשֵׁתָן
 עוֹדֶפֶת עַל שְׁלֹמֶטָה מִמִּזְדָּה
 אַמָּה מִזְדָּה וְאַמָּה מִזְדָּה;
 נִמְצָאת הָעֲלִיוֹנָה שְׁלוֹשִׁים אַמָּה.
 וְנִדְבָדַד שֶׁל אֲבָנִים הָיָה בֵּין כָּל אַחַת וְאַחַת.
 וְזוֹ הִיא צוּרַת הַמִּלְטְרִיּוֹת:



Picture of the beams as drawn by the Rambam



²¹ The beams were for beauty, and they were covered by beautiful design

²² 20 of the width of the Ulam's doorway and five times one Ama on either side.

Halacha 9

הלכה ט'

The Heichal was built wide in front and narrow at the back²³

ההיכל היה בָּנוּנוּ רָחֵב מִלְּפָנָיו וְצָר מֵאַחֲרָיו,

like {the form of} a lion.

כְּמוֹ אֶרֶי.

There were balconies surrounding the entire building all around,

וַיֵּצְעִים הָיוּ מְקַפְּיֵן לְבֵית כָּלֹּ מְסָבִיב,

outside of the wall of the Mesiba;

חוּץ לְכוֹתֵל הַמְּסָבָה.

The bottom balcony was five Amos,

הַיֵּצִיעַ הַתַּתְּוֹנָה חָמֵשׁ,

and the roof above it was 6 Amos .

וְרָבַד עַל גְּבֵה שֵׁשׁ;

The middle balcony was six Amos

וְהַיֵּצִיעַ הָאֶמְצָעִית שֵׁשׁ,

and the roof above it was seven Amos,

וְרָבַד עַל גְּבֵה שִׁבְעָה;

and the top balcony was seven Amos;

וְהַעֲלִיּוֹנָה שִׁבְעָה

as it is stated: “The bottom balcony” ..

שֵׁשׁ אַמּוֹת: "הַיֵּצִיעַ הַתַּתְּוֹנָה" . . .

In this manner the three balconies

וְכֵן הָיוּ הַשְּׁלוֹשׁ יֵצִיעִים

surrounded the Heichal from all three sides.

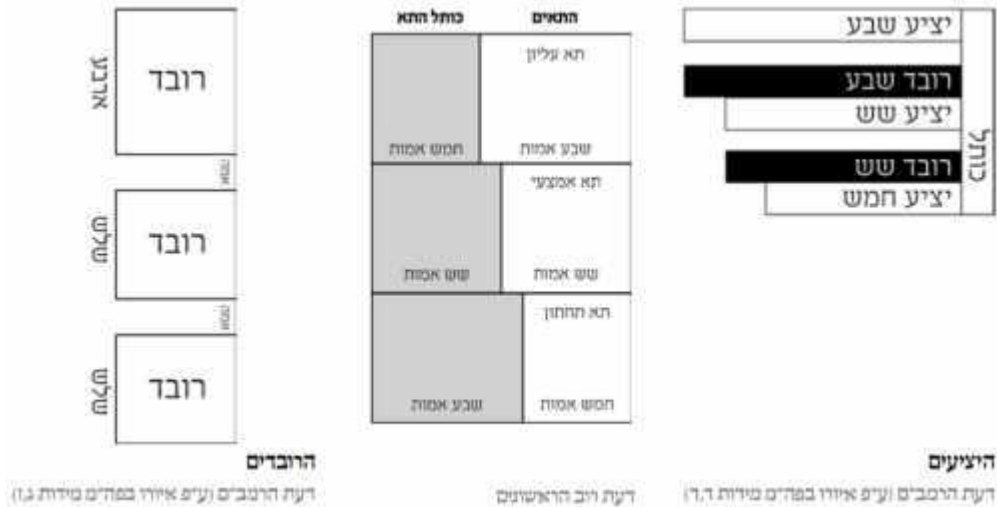
מְקִיפִים לְבֵית, מִשְׁלוֹשׁ רוּחוֹתָיו.

According to the Rambam, outside of the Heichal's outer wall, which is the wall of the Mesiba (ramp or spiral staircase that led to the roof), on the outside of the Heichal walls, there were three rows of balconies all around. The purpose of these balconies was to keep people away from leaning or climbing on the Heichal walls.

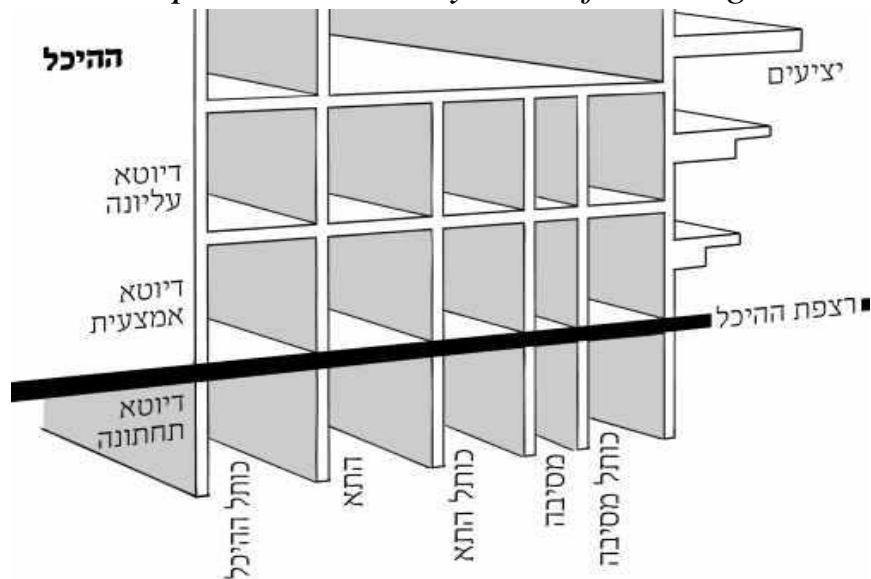
The bottom balcony protruded five Amos, and the cement slab on top of it was six Amos. The Kesef Mishne quotes the Bartenura that the wall became narrower as it went up, since the Mesiba went in. Thus, the bottom of the balcony stuck out 5 Amos, but the top part extended another Ama and lay on the wall. The next balcony was 6 Amos and it stuck onto the wall an extra Ama, thus the top was 7, and the top balcony was 7 Amos.

²³ As mentioned previously; according to other commentaries, this means that the Ulam extended 15 Amos on either side (the House of Knives), while the Heichal was only 70 Amos wide. The Rambam, however, is of the opinion that it was 100 Amos on all sides, and it only was built to be a little narrower in the back, in the shape of a quadrangle.

However, the picture drawn by the Rambam looks something like this (first drawing on the right):



This causes some to explain the balcony in the following manner:



The balconies are on the right. The bottom balcony is 5 Amos, but its roof (cement slab) which is also the floor of the next balcony is 6 Amos. The same on the next level.

Delving Deeper

From the Source:

The Gemara tells that Hashem says to a Jew: **פתחו לי פתח כחודו של מחט ואני אפתח לכם כפתחו של אולם** – Open for me a door like the sharpness of a needle and I will open for you like the opening of the Ulam.

The Rebbe explains that the door like the sharpness of a needle can be even the smallest opening – as long as it creates a “hole” – moves the person’s ego and existence a little bit to the side.

The reason we mention the door of the Ulam, is because the Ulam had no door – only a doorway. All one had to do was ascent the steps. There is nothing blocking a Jew from entering and coming in to Hashem. All that he requires is to lift himself up.

לזירוז התגלות מלך המשיח תומ"י ממש

ולע"נ

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