



## Lishchat Eitzim

The *Mishnah* (2:5) teaches that the *Ezrat Nashim* had four different chambers, one in each corner. The chamber in the northeastern corner was called the *lishchat eitzim*. The *Mishnah* explains that it was in that chamber that they would inspect the firewood and remove any wormy pieces. This task was carried out by the *kohanim* that had a physical blemish, invalidating them from performing any *avodah* in the *Beit HaMikdash*.

The *Tosfot Yom Tov* notes that he has not seen any hint in the *pesukim* why wormy wood be invalid. He does direct our attention to *Gemara Menachot*, where *Rava* asks if someone sanctified firewood that was wormy, would he be liable to lashes for consecrated a *baal mum* – a blemished *korban*. The question is whether the *pesul* is equivalent to a *mum* or whether a *mum* on applies to *korbanot*. That question is left unanswered. The *Tosfot Yom Tov* also adds that the *Gemara* there cites *Shmuel* how explains that the wood would only need to be discarded if it was moist. If it was dry, the wormy parts could be extracted, and the wood could then be used.

Returning to the potential prohibition of consecrating wormy wood, the *Chazon Ish* (*Menachot* 42:25) cites the *Tosfot* who explain that the *Gemara's* question is not related to the firewood for the *mizbeach* (*atzie maaracha*). The discussion is only related to the opinion of *Rebbi*, who maintains that one can bring a *korban eitzim* – wood that by itself would constitute an offering. It is in that sense the *Gemara* is unsure whether it being wormy constitutes a *mum*.

The *Chazon Ish* however continues that from a simple reading of the *Gemara* it appears that it was related to the *atzei maaracha*. Furthermore, this appears to be the position of the *Rambam*. Firstly, he does not rule like

*Rebbi* that wood can constitute a *korban* (*Maaseh Korbanot* 16:13). Additionally, he rules (*Issurei Mizbeach* 6:1) that if someone consecrates invalid wood to the *mizbeach* it is a doubt whether it is considered like consecrating a *baal mum*. The *Rambam* therefore rules that he would not receive lashes on a biblical level, but *makkot mardut*. In other words, the *Gemara's* question was regarding one who consecrated wormy wood to supply the pyres on the *mizbeach*.

The *Chazon Ish* continues, that if the question was regarding the donated wood, then why would they be checking the wood in the *lishchat eitzim*? It should have been checked before it was donated!

The *Chazon Ish* provided several answers. The first is that indeed it was checked prior to be consecrated. This was an additional check prior to it being used on the *mizbeach*. Alternatively, when they would donate piles of wood, they would stipulate that the wormy pieces were not included in the consecration. Consequently, when the *kohanim* later sorted them in the *lishchat eitzim*, the pieces that were removed were never consecrated. The final suggestion of the *Chazon Ish* is as follows. Recall that if the wood was dry, it could be cleaned and used. He therefore suggests that perhaps equating donating wormy wood with consecrating a *baal mum*, is only if it was moist and would need to be discarded. For dry wood that could be remedied, there was no doubt, and no prohibition would apply. That being the case, he suggests that the wood that made it to the *lishchat eitzim* was only dry wood, consequently the inspection and sorting could be done then.

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## Revision Questions

מידות ב' ד' – ד' ג'

- Which wall was smaller than all the others and why? (ב' ד')
- What were the dimensions of the *Ezrat Nashim*? (ה')
- What were the four chambers at each corner of the *Ezrat Nashim* and what were they used for? (ה')
- What was different about these chambers? (ה')
- How many steps were there from the *Ezrat Nashim* to the *Ezrat Yisrael*? (ה')
- What were the chambers underneath the *Ezrat Yisrael* used for? (ו')
- What divided the *Ezrat Yisrael* and the *Ezrat Kohanim*? (ו')
- What were the dimensions of the *Azarah*? (ו')
- List all the gates of the *Azarah*? (ו')
- Describe the outer *mizbeach*? (ז')
- What was the *chut ha'sikrah* and what was it used for? (ז')
- How many pipes were there on the bottom south-west corner of the *mizbeach* and what were they used for? (ז')
- What else was near that corner? (ז')
- What were the dimensions of the ramp of the *mizbeach*? (ז')
- From where were the stones for the *mizbeach* taken? (ח')
- What would cause these stones to become invalid for use in the construction of the *mizbeach* and why? (ח')
- According to *R' Akiva* what would they do to the stones every *erev Shabbat*? (ח')
- How many "rings" were in front of the *mizbeach* and what were they used for? (ח')
- What was to the north of the rings? (ח')
- Where was the basin located? (ח')
- What was the distance between the *ulam* and *mizbeach*? (ח')
- What were the dimensions of the steps leading up to the *ulam*? (ח')
- What were the dimensions of the entrance to the *ulam*? (ח')
- What was above the entrance? (ח')
- What was between the walls of the *ulam* and *heichal*? (ח')
- What was above the entrance to the *heichal*? (ח')
- Describe the entrance to the *heichal*? (ח')
- What are the two opinions about how the doors opened to the *heichal*? (ח')
- For what were the two small doors on either side of the entrance to the *heichal* used? (ח')
- What are the two opinions regarding how the *kohen* would open the large doors to the *heichal*? (ח')
- How many "ta'im" were there around the *heichal* and describe them? (ח')
- Which *ta* had the most openings? (ח')

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
26 April ט' אייר	27 April י' אייר	28 April יא' אייר	29 April יב' אייר	30 April יג' אייר	1 May יד' אייר	2 May ט"ו אייר
Middot 4:4-5	Middot 4:6-7	Middot 5:1-2	Middot 5:3-4	Kinim 1:1-2	Kinim 1:3-4	Kinim 2:1-2

