



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Tes Zayin

- **R' Huna** answered a contradiction between a Mishna in Tamid and a Mishna in Middos by saying that the anonymous Mishnayos of Middos follow the view of **R' Eliezer ben Yaakov**, not the **Rabanan**.
 - We can prove this from an anonymous Mishna in Middos which describes the Ezras Nashim. It describes the purpose for the first 3 chambers. When listing the 4th, the Mishna says, "**R' Eliezer ben Yaakov** said, I don't remember its purpose." **Abba Shaul** then gave his understanding of the purpose. From here we see that up until that point (which was taught anonymously) it must have been **R' Eliezer ben Yaakov** all along.
 - We can prove this from another anonymous Mishna in Middos. The Mishna says that the wall on the eastern side of the Har Habayis had to be lower than all the other sides, to allow the Kohen who was standing on top of Har Hazeysim doing the parah adumah procedure to see over that eastern wall and be able to see the entrance to the Heichal. Now, each gateway of the Har Habayis was 20 amos tall. The only reason the wall would have to be left intentionally short is if the Kohen could not see the entrance of the Heichal through the 20 amah gateway (which would only be the case if the floor of the Heichal was more than 20 amos higher than the floor of the Har Habayis). Only according to **R' Eliezer ben Yaakov** was the floor of the Heichal more than 20 amos higher than the floor of the Har Habyis (according to the **Rabanan** it was only 19½ amos higher). We see from here, that the anonymous Mishnayos in Middos follow **R' Eliezer ben Yaakov**.
 - **Q:** It may be that the anonymous Mishna follows **R' Yehuda**, who says that the Mizbe'ach was exactly in the middle of the Azarah, thus blocking the view of the entrance to the Heichal through the eastern gate. According to him, the Kohen had to look above the wall, which is why it had to be lower on the eastern side!?
A: The anonymous Mishnayos of Middos cannot be said to follow **R' Yehuda**, because an anonymous Mishna in Middos details the layout of the Azarah and describes the Mizbe'ach as being mostly on the southern side, not in the middle, which is not what **R' Yehuda** said!
 - It must be that the anonymous Mishnayos of Middos follow **R' Eliezer ben Yaakov**, **SHEMA MINAH!**