



The Two Crowns

When describing the *ulam* (entrance hall before the *heichal*), the *Mishnah* (3:8) explains that there were two gold chains that would hang from the ceiling. The young *kohanim* would climb these chains to view the “crowns”. What were these crowns and why would the *kohanim* climb the chains to view them?

The *Mishnah* explains that these were the crowns described in the following *pasuk* from *Zechariya* (6:14): “and these crowns shall be a remembrance for *Chelem*, *Tuviya*, *Yedaya* and *Chen ben Tzafanya* in the Sanctuary of *Hashem*.” The *pesukim* prior to this describe how these individuals donated gold and silver for the construction of these crowns. One of these crowns was placed on the head of *Yehoshua ben Yehotzadak* – the *kohen gadol*. The *Radak* explains that it was an act of nominating *Yehoshua* as the *kohen gadol*. *Rashi* (on *Zechariya*) explains that the crowns were placed in the windows of the *heichal* as a recognition of the generosity of these individuals.¹

Why would the young *kohanim* climb to see these crown? The *Rash* explains that was simply to appreciate their beauty. The *Rosh* however argues that that cannot be the reason. We learnt that if the *kodesh ha'kodashim* required any servicing, the workers were lowered from the ceiling in box, so they could focus on that which needed repairs ensuring their eyes would not gaze elsewhere. Instead the *Rosh* argues that the young *kohanim* would climb the gold chains in order to check if anything needed repairs.

In defence of the *Rash* one could suggest that in the case of the crowns, there was no issue with enjoying their beauty. For example, the *Meiri* rules that if it was not possible to perform the repairs in the *kodesh ha'kodashim* in the lowered boxes, then the worker could enter it

directly. He explains that ordinarily there is no prohibition of *meilah* (deriving benefit from *hekdesh*) with respect to vision. Considering the holiness of the *kodesh ha'kodashim*, the *Chachamim* however treated vision more strictly, but only where possible. Perhaps according to the *Rash*, our crowns cannot be compared to the *kodesh hakodashim*. That said the *Rosh* argues that while there is not prohibition of *meilah* with respect to vision, there is still a “scent” of a prohibition.

Perhaps we can suggest an additional reason for these gold chain as a means of access to the crown.

Let us first return to *Zechariya* and ask what was done with the second crown? The *Radak* maintains it was worn by *Zerubavel*. Considering that he was the king, it was obvious, and not necessary to state explicitly. The *Malbim* however disagrees and argues it was important that it was not worn by *Zerubavel*. He explains that that crown was destined for his descendant, the *Mashiach*, that would build the compete (and final) *Beit HaMidkash*. He explains that the crowns were therefore placed at a high point in the *Beit HaMikdash* to remind *Bnei Yisrael* that when they do a complete *teshuva* – which they must do – it will be time for the redemption. It will be time for the crowns of the kingship and *kehuna gedolah* to be finally worn.

Based on the *Malbim* we can suggest that it was not important whether the young *kohanim* would go up for repairs or enjoy the beauty. Instead it was important that the crowns were accessible. It was important that even the young *kohanim* would understand that the accessing these two crown, attaining the final redemption, was in arms reach.

Yisrael Bankier

¹ According to the simple understanding of the *pesukim*, those original crowns were the same ones placed in the windows of the *heichal*. The *Tosfot* and *Rosh* however understand that the “crowns” referred to in our *Mishnah* referred to the domes built into those windows. The *Rosh* suggests that the

pasuk cited in our *Mishnah* refers to the special domes that were build in memory of those original crowns.

Revision Questions

מדות ג' ד' – ה' ב'

- From where were the stones for the *mizbeach* taken? (ג': ד')
- What would cause these stones to become invalid for use in the construction of the *mizbeach* and why? (ג': ד')
- According to *R' Akiva* what would they do to the stones every *erev Shabbat*? (ג': ד')
- How many “rings” were in front of the *mizbeach* and what were they used for? (ה': ג')
- What was to the north of the rings? (ה': ג')
- Where was the basin located? (ו': ג')
- What was the distance between the *ulam* and *mizbeach*? (ו': ג')
- What were the dimensions of the steps leading up to the *ulam*? (ו': ג')
- What were the dimensions of the entrance to the *ulam*? (ז': ג')
- What was above the entrance? (ז': ג')
- What was between the walls of the *ulam* and *heichal*? (ח': ג')
- What was above the entrance to the *heichal*? (ח': ג')
- Describe the entrance to the *heichal*? (ט': ד')
- What are the two opinions about how the doors opened to the *heichal*? (ט': ד')
- For what were the two small doors on either side of the entrance to the *heichal* used? (י': ב')
- What are the two opinions regarding how the *kohen* would open the large doors to the *heichal*? (י': ב')
- How many “*ta'im*” were there around the *heichal* and describe them? (י': ד')
- Which *ta* had the most openings? (י': ד')
- What were the dimensions of the *ta'im*? (י': ד')
- Describe the *mesibah* and what was it used for? (י': ד')
- What would divide between the *kodesh* and *kodesh ha'kodashim* in the attic of the *heichal*? (י': ד')
- What were the dimensions of the *heichal*? (י': ו')
- Describe the *heichal* from floor to roof? (י': ד')
- Describe the *heichal* from east to west? (י': ד')
- Describe the *heichal* from north to south? (י': ד')
- What were the dimensions of the *azarah*? (י': ה')
- Describe the *azarah* from east to west. (י': ה')
- Describe the *azarah* from north to south. (י': ה')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

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Kollel Magen Avraham
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 August י"ב אב	3 August י"ג אב	4 August י"ד אב	5 August ט"ו אב	6 August ט"ז אב	7 August י"ז אב	8 August י"ח אב
Middot 5:3-4	Kinim 1:1-2	Kinim 1:3-4	Kinim 2:1-2	Kinim 2:3-4	Kinim 2:5-3:1	Kinim 3:2-3

