

## Dividing stone wall – טרקסין

### Overview

טרקסין will discuss the etymology of the word תוספות.

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the **ט'ר** says that **'טרק'** of טרקסין is similar to –  
– **טרוקי** [גלי] the word(s) – **טרוקי גלי ברכות** (דף כה,א)  
מסכת ברכות that is mentioned in.

הר סיני in the word טרקסין refers to **סיני** – and **סיני** is the

– **this means to say** that the טרקסין was so named because –  
– **it separated and closed off the** – **שהיה מפסיק וסוגר את הלוחות שניתנו בסיני**  
– **which were given at הר סיני** - **לוחות**

**ארון** were placed in the **לוחות** – **שהיו מונות בארון**  
– **קדשי הקדשים** which was in the **קדשי הקדשים**  
– **שהיה בבית קדשי הקדשים**  
The טרקסין wall separated the קדשי הקדשים, in which there were the לוחות שניתנו  
בית המקדש; from the rest of the **בסיני**.

טרקסין offers another interpretation of the word תוספות.

– **and others explain that** טרקסין means **inside**  
– **and outside**. The reason this טרקסין wall was so called is because –  
– **for that** אמה which the טרקסין occupied, **there was a**  
– **doubt** –

– **if it was sanctified** like the **inner** part; the קדה"ק, or  
– **like the outer** part; the **היכל** תוספות bolsters this point –

– **and therefore** in the second **ק"מ** ביהמ"ק where there was  
no אמה טרקסין, **there was there** in the place of the טרקסין **two curtains**  
[פרוכת] with an אמה of air space between them<sup>1</sup>. One פרוכת for the outer (eastern) side of  
the טרקסין; in case the טרקסין itself was קדה"ק<sup>2</sup>. The other פרוכת was for the inner (western)  
side of the טרקסין, in case the טרקסין space was only קודש; not קדה"ק<sup>3</sup>.

מסכת יומא states in גמרא – **כדאמרינן ביומא** (דף נא,ב).

### Summary

The dividing wall between the **היכל** and the קדה"ק was called טרקסין for the  
following reasons; a) the word טרקסין means closing off (the לוחות which  
were given at) **סיני**; or b) the word טרקסין means inside and outside,  
indicating that there was a doubt as to the precise sanctification of the טרקסין  
space itself, whether it was קודש or קדה"ק.

<sup>1</sup> The areas of the קודש and קדה"ק had to be distinctly separated.

<sup>2</sup> The outside curtain served then as a boundary for the קודש. The קדה"ק then began in the air space.

<sup>3</sup> The inside curtain served then as a boundary for the קדה"ק. The קודש then began in the air space.

Thinking it over

1. What may be the advantages of each interpretation?
2. Was there a doubt in the times of the first אמה ביהמ"ק as to the status of the טרקסין?