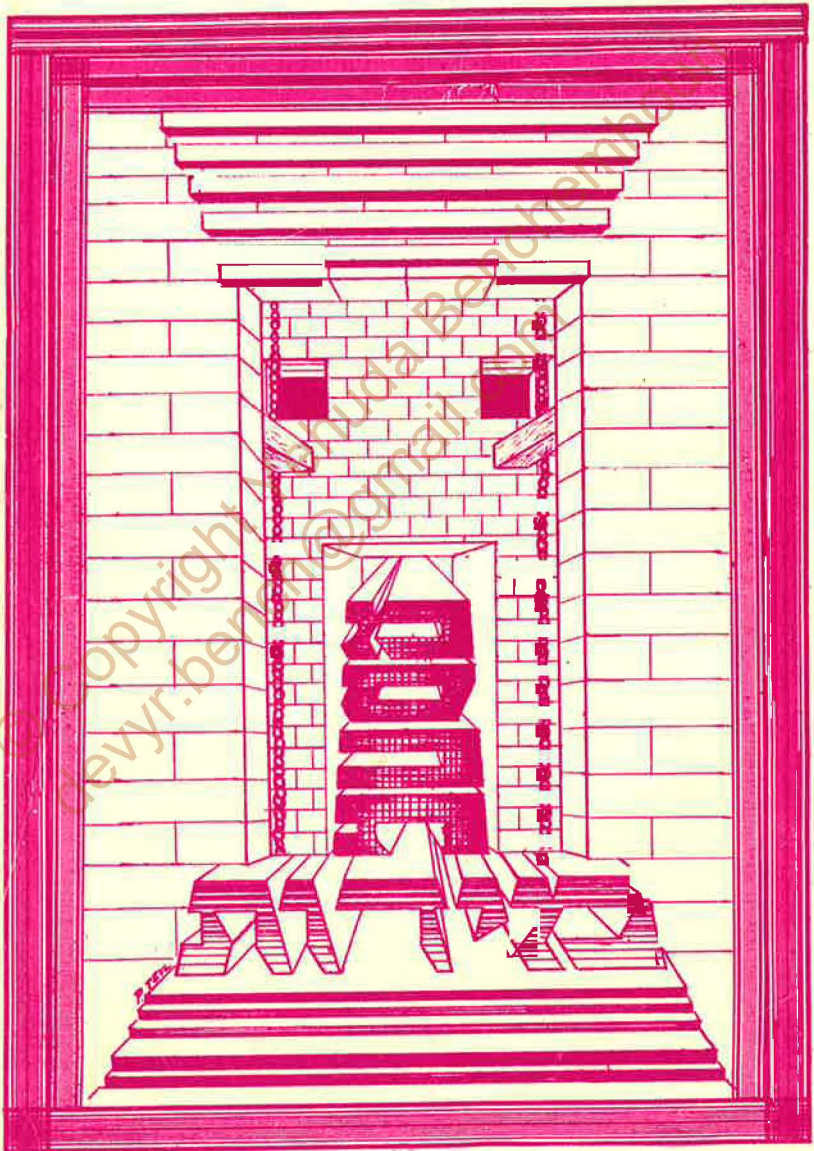


ENGLISH TRANSLATION
OF TRACTATE
MIDDOT

By Rabbi Yehuda Benchemhoun



מסכת מידות
Massechtah Middot

ז

Tractate of the Mishnah Concerning
the Temple and its Construction

—

Punctuated Hebrew Text
with
English Translation
Drawings and an Annotated Text

ז

by

Rabbi Yehuda Benchemhoun

translated from the French by
Mr. Pesach Sod

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Yehuda Benchemhoun

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לעילוי נשמת אבי
ר' דוד בן מסעוד ורחל
בנשמחון
כ"ד שבט תש"ע

In memory of my father
R. David Ben Messaud ve Rachel
Benchemhoun
24 Shevat, 5770

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יוסף דוד פראנקפורטר
רב דק"ק שו"ת יראים
טאריס

Paris, le 20/11/77

אורי א'ויק שניכסל ג' כ"טוב" ז"ל... ונר'קטני ג'ניק בני ישראל... ג'טא"א
מס'ה ז'א' א'ס' א'ידות

Saluons avec ferveur la publication d'une bonne traduction (pour l'autodidacte, l'élève et l'enseignant) d'un traité de "mishnah"; rendons hommage pour sa claire visualisation grâce à des plans parfaitement ordonnés, et, rejoignons-nous de ce que l'ensemble fasse corps avec le texte sacré clairement disposé.

Cette "massikhta - MIDOTH" ^{traite de ce qui est relatif au} beth-hamikdash, qui demeure au centre de l'âme juive, et ne pouvant être traduite autrement que comme ^{trad. Jehouda Benchemoun "J" l'a faite;} c'est-à-dire que nous l'avons eu à l'œuvre avec cœur et compétence : en s'y adonnant après l'avoir enseignée, en en étant imprégné après l'avoir pénétrée.

Honneur à me pencher sur le manuscrit et les dessins de sa conception, c'est avec un réel plaisir que j'ai prolongé mon attentive étude de son recueil sur "mishnah-Midot". Le texte est agréable et le choix des termes s'avère judicieux. La traduction a but didactique atteint la précision du sujet étudié tout en demeurant la servante de la mishna traitée en regard.

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תכנה ו' מ' תש"א

יוסף דוד פראנקפורטר
רב דק"ק ש"ת ירו"ם
פאריז

Lettre introductive à *Sefer Y. Benchemoun* - Paris, le avri'l 81
- - Suite page No 2 -

De plus, par le jeu des notes et ponctuations, il adapte autant que possible le "rythme" de l'original, dont il accomplit le "mandement" de pensée tout en élargissant les horizons éffleurés, en incluant les indications indispensables de faibles sous-entendus et en indiquant brièvement les commentaires implicitement suggérés par le texte de nos Sages R^z.

Pour l'établissement des plans, comme pour la traduction de bien des passages, le sérieux approfondissement du sujet talmudique, la solide connaissance des ramifications de leurs développements, allés à l'art de "la science du trait", ont permis à l'auteur de réussir dans son entreprise; plus qu'une simple traduction illustrée l'ouvrage apparaît alors comme le reflet d'un commentaire à l'élaboration rationnelle, et l'enseignant averti y retrouvera bien des subtilités de maîtres.

Soulignons encore une dimension propre au traité traduit. La traduction minutieuse et les shémas précis l'accompagnent que *sefer Yehouda Benchemoun* j met à la disposition de la communauté juive francophone sans plus qu'un "outil de travail" ou un "ouvrage de bureau" de plus; ils permettent, même à ceux qui ont le

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רב דק"ק ערוץ יראים
מאריס

ה'תשס"ב - ח' סיון תשס"ג

Plth introductive à R. J. Benchemoun Paris, le avri 81
suite N°3 -

bonheur d'accéder directement au texte talmudique,
d'évoluer jusqu'à l'intérieur du sametzaire....

Amis, lors de leur "Amidah" tournés vers Yeroucha-
layim, quand s'élèvera leur prière en joignant la
descriptive connaissance acquise à leur ferveur dévouée,

leur "Tefilah" deviendra par la "avoda-lifneim":
l'authentique approche du culte des cœurs.

Veuille le Ciel agréer l'œuvre qui lui est dédiée,
bénir l'auteur et tous ceux qui favorisent l'enseigne-
ment de la תורה (par sa diffusion et mise en action),
et nous combler dans la grâce infinie de nous
rencontrer prochainement dans le *לבי תורה* enfin
reconstitué. Paris avri 81.

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ב"ה

אליהו בן מוהר"ר שמואל הכהן מונק
מלמנים רב זק"ק עדת יראים, פאריש

ל"ג בעומר השמ"א

לכבוד הרב יהודה בנשמחון שליט"א

אחרי ששמעתי על התרגום הצרפתי הנפלא על מסכת מדות וההסכמה הנהדרת שקבלת, אני מרגיש שהסכמתי היא לגמרי מיותרת. אף על פי כן התעקש לקבל את הסכמתי, והיות ואני חלש ומצב בריאותי הוא לא הכי טוב נחתי ושות לבני לבקר את עבודתך ולמסור לי את התוצאות. בני מסר לי בהתרגשות שהוא מאד התפעל ונהנה מעבודתך הנהדרת. במיוחד ששיטתך היא לקצה. שיטת הקיצור היא מאד יעילה בלימוד בכלל, ובספרך בפרט - לימוד לילדים, רבותינו שבחו את השיטה הזו באמנם "לעולם ישנה אדם דרך קצרה".

נוסף לכאן מצאנו את הציורים שלך לעזר רב בלימוד והבנה יורה ברורה וקלה. כמו שאמרו חז"ל על משה רבינו ע"ה, כשהי' לו קשה להבין את דבר השם, ד' הראה לו בתמונה ממש כמאמרם "כזה ראה וקדש". זה מקל על הלימוד ונותן הסבר ברור על המדובר בענין.

יהי רצון שתזכה להוציא לאור ולהפיץ עוד הרבה מסכתות מתוך בריאות ונחת, ותזכה להפיץ ולפזר את ידיעות החורה לכל הצמאים לשמוע וללמוד את דבר ד' ורצונו ית'.

באיחולי ברכה, הצלחה וכל טוב

אליהו מונק

אליהו בן מוהר"ר שמואל הכהן מונק

P R E F A C E

With the sole end to make more accessible the study of Massechtah Middot, for both young and old in the French Language, I have undertaken the writing of this translation. I thank G-d for having allowed me to pursue this project to a successful conclusion.

It is already a custom in many communities across the world to study the Mishnah Tractate Middot during the "Three Weeks" between the 17th of Tammuz to the 9th of Av. This study is especially appropriate for this period which reminds us of the destruction of our Beit-Hamikdash. Studying all the details of the Beit-Hamikdash reawakens our hope to see its ultimate reconstruction, and our Sages have told us: "G-d has assured us: I will consider their studying this as if they are actually taking part in the reconstruction of My Home."

I would like to take this opportunity to thank Rav J.D. Frankforter of Paris who agreed to read this text and whose approval greatly encouraged me; I would also like to thank Mssrs. R. Wilschanski, C. Nisenbaum and C. Benhamov for the invaluable help they gave me while editing this work. Similar thanks to Mr. P. Sod, who translated this work from the French.

May this work bring us to actively participate in the forthcoming and ultimate reconstruction of the Third Temple.

Y.B.

NOTES TO THE READER

The author, has written according to the opinion of "Tiferet Israel" when controversies arose between commentators, and has retained the explanations of a Rishon, Rabbi Moshe Kaziss of Mantua on technical details.

The references in the text have been added to direct the reader who desires a fuller explanation of any particular detail. It is recommended to the instructor to consult them (as well as commentators such as Rashi on these references.) The footnotes are notes to the translation of this text, to help clarify certain obscure passages and can be found in the appendix at the end of the text.

The reader is informed that the diagrams, posters and the floorplan are original and accurate to the smallest detail; in addition, the floorplan of the Temple was redrawn many times and corrected of many commonly made errors.

מ ס כ ת מ ד ו ת

פ ר ק ר א ש ו ן



MISHNA 1.

משנה א'

בְּשֵׁלֶשֶׁה מְקוֹמוֹת הַהִתְהַנִּים שׁוֹמְרִים בְּבֵית הַמִּקְדָּשׁ: בְּבֵית אֲבִטִינָס, וּבְבֵית הַנִּיצוּץ, וּבְבֵית הַמּוֹקֵד. וְהַלּוּיִם בְּעֶשְׂרִים וְאֶחָד מְקוֹם: חֲמִשָּׁה — עַל חֲמִשָּׁה שַׁעְרֵי הַר הַבַּיִת; אַרְבָּעָה — עַל אַרְבַּע פְּנוּתָיו מִתּוֹכוֹ; חֲמִשָּׁה — עַל חֲמִשָּׁה שַׁעְרֵי הָעֲזָרָה; אַרְבָּעָה — עַל אַרְבַּע פְּנוּתֶיהָ מִבְּחוּץ, וְאֶחָד בְּלִשְׁכַּת הַקָּרְבָּן, וְאֶחָד בְּלִשְׁכַּת הַפְּרֹכֶת, וְאֶחָד לְאַחֲרֵי בַיִת הַפְּפֹרֶת.

The Cohanim kept the watch [Numbers, 27:7] from three places in the Temple¹ (Beit Hamikdash): from the Beit Avtinass² (in the south of the Temple), from the Beit Hanitsots (in the northwest) and from the Beit Hamokeid (in the north).

And the Leviim kept the watch from twenty one places: five, (one) at (each) of the five gates (to the outer Courtyard) of the Temple Mount; four, (one) at (each) of the four interior corners (of the Temple Mount); five, (one) at (each of) the five gates of the Azarah (the Inner Courtyard of the Temple); four, (one) at (each) of its exterior corners³; one, in the Chamber of Sacrifices; one in the (cooking) Chamber of the Veil [Exodus, 26:31-34] of the Kodesh Hakodashim⁴; and one behind the Beit Hakaporet [Exodus, 25:17-22] (which is also in the Kodesh Hakodashim).

MISHNA 2.

משנה ב'.

איש הר הבית היה מחזר על כל משמר ומשמר, ואבקות דולקין לפניו, וכל משמר שאינו עומד, אומר לו איש הר הבית: שלום עליך! נכר שהוא ישן, חובטו במקלו. ורשות היה לו לשרף את כסותו. והם אומרים: מה קול בעצרה? קול בן לוי לוקה ובגדיו נשרפין, שיזשן לו על משמרו. רבי אליעזר בן יעקב אומר: פעם אחת מצאו את אחי אמא ישן, ושרפו את כסותו.

The Chief [Proverbs, 8] of the Guard of the Temple Mount inspected each and every guard. (Wall-mounted) torches burned before him; if a guard did not stand up (at his approach), he would call over to him: "Shalom Alecha". If he (the Chief of Guards) concluded that the other was asleep (since he didn't reply), he (the Chief) would hit him and had the right to burn his clothing. And they used to say: What is that noise in the Azarah. (The reply was:) That's the cry of a Levite who has been struck, and whose clothes have been set on fire because he fell asleep on duty.

Rabbi Eliezer ben Yaakov says: One time they found my maternal uncle asleep and they burned his clothing.

MISHNA 3.

משנה ג'.

חמשה שערים היו להר הבית: שני שערי חלדה מן הדרום, משמשין כניסה ויציאה; קיפונוס מן המערב, משמש כניסה ויציאה. טדי מן הצפון, לא היה משמש כלום. שער המזרחי, עליו שושן הבירה צורה, שבו כהן גדול השורף את הפרה, ופרה וכל מסעדיה, יוצאים להר המשחה.

There were five gates to the Outer Courtyard of the Temple: the two Gates of Chuldah (the prophetess) on the south of the Temple (which were) used as entrances and exits; (the

Gate of) Kifonos (near the rose garden) from the west (which was) used as an entrance and exit; (the Gate of) Tadi from the north (which) wasn't used at all. The Eastern Gate, upon which was sculpted the city of Shushan⁵ [Ezra, 1:1-10]. Through this (gate) the Cohen Gadol who burned the Red Heifer, the Red Heifer and all (Cohanim) who assisted (in its burning) exited to (climb) the Mount of Olives (where the Heifer was burned).

MISHNA 4.

משנה ד'.

שבעה שערים היו בעזרה: שלשה בצפון, ושלשה בדרום, ואחד במזרח. שבעדרום — שער הדלק; שני לו — שער הכורות; שלישי לו — שער המים. שבמזרח — שער נקנור, ושתי לשכות היו לו, אחת מימינו ואחת משמאלו: אחת לשכת פנחס המלביש, ואחת לשכת עושי חבתין.

There were seven gates in the Azarah: three at the north, three at the south, and one at the east.

In the South: the Firewood Gate (through which the firewood for the altar was brought).

Next to it was the Gate of the "Bechorot" [Exodus, 13:1,12,15] (through which passed the "first-born" animals that had been set aside for sacrifice).

And finally the Water Gate (through which water was carried for the Succot libations).

To the east: the Gate of Nikanor⁶ (named after its benefactor). Two chambers were connected to it, one to the right, and one to the left: the chamber of Pinchas, the Clothier (for the Cohanim), and the chamber of Chavitim [Leviticus 6:12-16] (where the Cohen Gadol prepared twelve loaves to be offered for sacrifice).

MISHNA 5.

משנה ה'.

ושבצפון — שער הנצוץ, וקמין אכסדרה הרה, ועליה בנויה על גביו, שהפנהגים שומרים מלמעלה, והלויים מלמטן, ופתח

הָיָה לוֹ לַחֵיל; שְׁנֵי לוֹ — שַׁעַר הַקָּרְבָּן; שְׁלִישִׁי לוֹ — בַּיִת
הַמִּזְבֵּחַ.

And the northern ones : there was the Gate of the Spark (which opened to the place where a fire was always maintained in case the fire [Leviticus, 6:16] on the altar needed to be rekindled). This gate formed a exedra, so to speak, with an upper chamber built on top of it from where the Cohanim maintained the watch, while the Leviim were below. A door opened from the porch onto the Cheil (open space surrounding the Temple). The second was the Gate of Sacrifices (with a ramp for animals). The third was the Gate to the Beit Hamokeid (a heated building in which a fire was kept lit for the use of the Cohanim). See poster.

MISHNA 6.

משנה ו'

וְאַרְבַּע לְשָׁכוֹת הָיוּ בְּבֵית הַמִּזְבֵּחַ, כְּקַטְוֹנוֹת פְּתוּחוֹת לְטַרְקֵלָיִן, שְׁתֵּים בְּקֹדֶשׁ, וְשְׁתֵּים בַּחֵל, וְרֹאשֵׁי פְּסָפְסִין מְבַדִּילִין בֵּין קֹדֶשׁ לַחֵל. וּמָה הָיוּ מְשַׁמְשׁוֹת? מְעַרְבֵית דְּרוֹמִית, הִיא הָיְתָה לְשֹׁפֵת טְלָאֵי קָרְבָּן; דְּרוֹמִית מְזֻרְחִית — הִיא הָיְתָה לְשֹׁפֵת עוֹשֵׂי לֶחֶם הַפָּנִים; מְזֻרְחִית צְפוֹנִית — כֶּה גָּזוּוּ כְּנֵי חֲשִׁמוֹנָאֵי אֶת אֲבָנֵי הַמְּזֻבֵּחַ, שֶׁשֶׁקְצוּם מַלְכֵי יָנָן; צְפוֹנִית מְעַרְבֵית — כֶּה יוֹרְדִים לְבֵית הַטְּבִילָה.

And in the Beit Hamokeid (the heated building) there were four chambers, like alcoves opening onto a main room: two (were located on the extreme of the Temple, and were, therefore) in the Kodesh (sacred) and two (were) in the Chol (unconsecrated ground). The jaggedly-protruding stones ¹² (and the ends of the beams which protruded from the walls of the Beit Hamokeid) demarcated between Kodesh and Chol.

What was their function?

That in the Southwest: functioned as a pen for rams

[Numbers, 28:1-4] just before their being sacrificed (at least six rams were examined prepared and there.)

That in the southeast: was the chamber of the bakers of the Lechem Haponim [Leviticus 24:5-9] (Showbread).

That of the northeast: The Chachmonaim (Hasmoneans) buried there the stones of the altar (profaned [Exodus, 20:22] by the Greeks.)

That of the northwest: the Cohanim prepared themselves to go to the ritual bath there. See diagram A.

MISHNA 7.

משנה ז'

שְׁנַיִם שְׁעָרִים הָיוּ לְבֵית הַמִּזְבֵּחַ: אֶחָד פְּתוּחַ לְחֵיל, וְאֶחָד פְּתוּחַ לְעֶזְרָה. אָמַר רַבִּי יְהוּדָה: זֶה שֶׁהָיָה פְּתוּחַ לְעֶזְרָה, פֶּשֶׁשׁ קָטָן הָיָה לוֹ, שֶׁבּוֹ נִכְנָסִין לְבַלּוֹשׁ אֶת הָעֶזְרָה.

There were two gates to the Beit Hamokeid; one lead to the Chayl the other to the Azarah. Rabbi Yehuda says: the one that lead to the Azarah had a small door in it through which they entered to inspect the Azarah.

MISHNA 8.

משנה ח'

בֵּית הַמִּזְבֵּחַ — בִּפְּהָהּ, וּבֵית גְּדוֹל הָיָה, מִקְוֵה רוֹבְדִין שֶׁל אֲבָן; וְזִקְנֵי בֵּית אָב יֹשְׁבֵי שָׁם, וּמִפְתָּחוֹת הָעֶזְרָה בְּיָדָם, וּפְרָחֵי כְהֵנָה אִישׁ כִּסְתּוֹ בְּאֶרֶץ.

The Beit Hamokeid had a dome and was a large building. Inside³, around the perimeter there were low ledges of stone; the elders of the Cohanim (who would perform the next days service) slept below, and the keys to the Azarah were in their keeping. The younger (priests) slept on the ground with a blanket.

MISHNA 9.

משנה ט'

וּמְקוֹם הַיָּהוּ שָׁם אֵמָה עַל אֵמָה, וְטַבְּלָא שֶׁל שֵׁישׁ וְטַבְּעַת הַיָּתֵה קְבוּעָה בָּהּ, וְשִׁלְשֵׁלַת שְׁהַמְּפִתְחוֹת הֵיוּ תְלוּיֹת בָּהּ. הַגִּיַע זְמַן הַנְּעִילָה, הַגְּבִיּוֹת אֶת הַטַּבְּלָא בְּטַבְּעַת, וְנָטַל אֶת הַמְּפִתְחוֹת מִן הַשִּׁלְשֵׁלַת, וְנָעַל הַפֶּהּן מִבְּפָנִים, וּבֶן לֹוִי יָשָׁן לוֹ מִבְּחוּץ. גָּמַר מְלַנְעוֹל, הִזְזִיר אֶת הַמְּפִתְחוֹת לַשִּׁלְשֵׁלַת, וְאֶת הַטַּבְּלָא לְמִקוּמָהּ, גָּתַן פְּסוּתוֹ עָלֶיהָ, יָשָׁן לוֹ. אַרְעֵי קָרִי בְּאֶחָד מֵהֶם, יוֹצֵא וְהוֹלֵךְ לוֹ בְּמַסְבָּה הַהוֹלְכַת תַּחַת הַבִּירָה, וְהַגְּרוֹת דְּוֹלְקִים מִכָּאן וּמִכָּאן, עַד שֶׁהוּא מַגִּיעַ לְבֵית הַטַּבְּלָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר: בְּמַסְבָּה הַהוֹלְכַת תַּחַת הַחֵיל, יוֹצֵא וְהוֹלֵךְ לוֹ בְּטוֹדִי.

(At the center of the Beit Hamokeid) there was a vault of one cubit square covered by a slab of marble on top of which was fixed a ring. And (on the interior surface of this covering was) a chain on which the keys were hung.

When the time for closing would arrive, the slab of marble was lifted by the ring and the keys were taken from the chain; the Cohen closed (the Azarah) from the interior and a Levite slept on the outside (of the Beit Hamokeid). The closing (of the gate) completed, he (the Cohen) replaced the keys on the chain and returned the marble lid to its place. He would lay his blanket (on the lid) and then sleep on it.

If one of them (the Cohanim sleeping in the Beit Hamokeid) became impure [Leviticus, 15:15-18] he would exit and travel through a passageway under the Temple. Lamps burned on each side, and through here he arrived at the ritual bath (where he purified himself). Rabbi Eliezer ben Yaakov says: he followed a passageway under the Cheil and then exited by the Gate of Tadi (at the north).



פרק שני



MISHNA 1.

משנה א'

הר הבית היה חמש מאות אמה על חמש מאות אמה, רבו מן הדרום, שני לו מן המזרח, שלישי לו מן הצפון, מעוטו מן המערב. מקום שהיה רב מדתו, שם היה רב תשמישו.

The (platform of the) Temple Mount was five hundred cubits square. The biggest section (of the mall around the Temple) was in the south, its second (by length) was in the east, its third was in the north, and its smallest (area of open space) was in the west.

The biggest space was the most used.

MISHNA 2.

משנה ב'

כל הנכנסין להר הבית, נכנסין דרך זמין, ומקיפין ויוצאין דרך שמאל, חוץ ממי שארעו דבר, שהוא מקיף לשמאל. "מה לך מקיף לשמאל?" "שאני אביל". "השוכן בפית הנה ינחמד". "שאני מגדה". "השוכן בפית הנה יתן בלבם ויקרבוך"; דברי רבי מאיר. אמר לו רבי יוסי: עשיחן קאלו עברו עליו את הדין. אלא: "השוכן בפית הנה יתן בלבך ותשמע לדברי חבריך ויקרבוך".

All who entered (the Inner Courtyard of) the Temple Mount entered from and headed towards the right, exiting from the left: except one to whom misfortune had befallen, in which case he would enter from and head towards the left. (He would be asked:) What is your sorrow that you go by the left? (And he might answer:) I am in mourning. (To this they

would reply:) May He who resides in this House comfort you. If he said: I have been excommunicated. (They would answer him:) May He who resides in this House sway them (in your favor) and heal your differences — the opinion of Rabbi Meir. Rabbi Yossi would say to him: (By saying that) you make people think that they sinned against him (through excommunicating him). However (what one must reply to him is): May He who resides in this House sway you, that you may listen to the opinions of your colleagues, and then (perhaps He) will heal your differences.

MISHNA 3.

משנה ג'

לפנים ממנו — סרג גבוה עשרה טפחים, ושלש עשרה פרוצות היו שם, שפרצוים מלכי יון. חזרו ויגדרו, ויגזרו כנגדם שלש עשרה השפתחניות. לפנים ממנו — החיל עשר אמות, ושתיים עשרה מעלות היו שם. רום המעלה חצי אמה, ושלחה חצי אמה. כל המעלות שהיו שם, רום מעלה חצי אמה, ושלחה חצי אמה, חוץ משל אולם. כל הפתחים והשערים שהיו שם, גבהן עשרים אמה, ורחבן עשר אמות, חוץ משל אולם. כל הפתחים שהיו שם, היו להן דלתות, חוץ משל אולם. כל השערים שהיו שם, היו להן שקופות, חוץ משער טדי, שהיו שם שתי אבנים מטות זו על גב זו. כל השערים שהיו שם, נשתנו להיות של זהב, חוץ משער גקנור, מפני שנעשה בהן גס. ויש אומרים: מפני שנחשטן מצהיב.

On its inside (of the walls of the Temple Mount) was constructed a fence ten tefach (palms) high. There were thirteen breeches in it, which the Greek Kings had made (during their occupation of Israel); later (the Jews) fenced them in again and decreed thirteen prostrations⁷ (an expression of gratitude, when one passes) in front of them.

On its (the fence's) interior: the Chayl (an expanse and

steps) ten cubits wide. There were twelve steps; each step had a height of half a cubit and a length of half a cubit.

All of the steps (in the Temple) had a height of half a cubit and a length of half a cubit, except those of the Oolahm.

All of the gates and doorways there stood twenty cubits tall and ten cubits wide, except those of the Oolahm.

All the gates were topped by a lintel, except the Gate of Tadi, upon which sat two stones leaning on each other (in a broken arch).

All the gates that were there had been recovered in gold, except the Gate of Nikanor because a miracle was performed through them (the panels of the gate). Others say: because their copper shined (as if it were gold).

MISHNA 4. משנה ד'.

כָּל הַפְּתָלִים שֶׁהָיוּ שָׁם, הָיוּ גְבוּהִים, חוּץ מִפְּתַל הַמְּזוּזָה, שֶׁהִלְכֵן הַשּׁוֹרֵף אֶת הַפָּרָה עוֹמֵד בְּרֹאשׁ הַר הַמְּשֻׁחָה, וּמִתְכַּוֵּן וְרוֹאֶה בְּפִתְחוֹ שֶׁל הַיְכָל בְּשַׁעַת הַזֵּית הַדָּם.

All walls (of the Temple) were tall, except the eastern wall. This meant that a Cohen Gadol who burned the Red Heifer while standing on top of the Mount of Olives could turn towards the Gate of the Haychal (Inner Sanctuary) and see the sprinkling of the blood (a high wall there would have prevented this).

MISHNA 5. משנה ה'.

עֲזַרְת הַנְּשִׂים הָיְתָה אַרְךָ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. וְאַרְבַּע לְשִׁכּוֹת הָיוּ בְּאַרְבַּע מְקַצְעוֹתֶיהָ, שֶׁל אַרְבָּעִים אַרְבָּעִים אֶמָּה. וְלֹא הָיוּ מְקֻרָוֹת. וְכֵן הֵן עֲתִידוֹת לְהִיּוֹת, שֶׁנֶּאֱמַר (יחזקאל מו, כא-כב): „וַיּוֹצִיאֲנִי אֶל הַחֲצָר

החיצוֹנָה, וַיַּעֲבֹרְנִי אֶל אַרְבַּעַת מִקְצוֹעֵי הַחֹצֵר, וְהָיָה חֹצֵר
בְּמִקְצַע הַחֹצֵר, חֹצֵר בְּמִקְצַע הַחֹצֵר, בְּאַרְבַּעַת מִקְצַעַת הַחֹצֵר
חֹצְרוֹת קְטָרוֹת". וְאֵין קְטָרוֹת אֲלֵא שְׂאִינָן מִקְרוֹת. וְמָה הָיוּ
מְשֻׁמְשׁוֹת? דְּרוֹמִית מְזֻרְחִית — הִיא הֵיחָה לְשֵׁפֶת הַנְּזוּרִים,
שְׁשֵׁם הַנְּזוּרִין מְבֻשְׁלִין אֶת שְׁלֵמִיהֶן, וּמְגַלְחִין אֶת שְׁעָרָן,
וּמְשַׁלְּחִים פֶּתַח הַרְיֹד. מְזֻרְחִית צְפוּנִית — הִיא הֵיחָה לְשֵׁפֶת
הָעֵצִים, שְׁשֵׁם הַפְּהָגִים בְּעֵלֵי מוּמִין מִתְּלִיעִין הָעֵצִים; וְכָל עֵץ
שֶׁנִּמְצָא בּוֹ תוֹלְעַת, פְּסוּל מֵעַל גְּבֵי הַמִּזְבֵּחַ. צְפוּנִית מְעַרְבִית —
הִיא הֵיחָה לְשֵׁפֶת הַמְּצוֹרְעִים. מְעַרְבִית דְּרוֹמִית — אָמַר רַבִּי
אֱלִיעֶזֶר בֶּן יַעֲקֹב: שִׁבְחָתִי מָה הֵיחָה מְשֻׁמְשֶׁת. אֲבָא שְׂאוּל
אוֹמֵר: שֵׁם הָיוּ נוֹתְנִין יָיִן וְשֶׁמֶן; הִיא הֵיחָה נִקְרְאָת לְשֵׁפֶת בֵּית
שְׁמֹנֶה. וְחֻלְקָה הֵיחָה בְּרֵאשׁוֹנָה, וְהַקִּיפּוּיָה כְּצוֹצְרָה, שֶׁהַנְּשִׁים
רוֹאוֹת מִלְּמַעַלָן, וְהַגְּנָשִׁים מִלְּמַטָן, כְּדִי שְׁלֵא יְהוּ מְעַרְבִין.
וְחָמֵשׁ עֶשְׂרֵה מַעְלוֹת עוֹלוֹת מִתּוֹכָהּ לְעֹזֶרֶת יִשְׂרָאֵל, כְּנֹגֵד חָמֵשׁ
עֶשְׂרֵה מַעְלוֹת שְׁבִתָּהֶלִים, שֶׁעֲלִיהֶן הַלּוּיִם אוֹמְרִים בְּשִׁיר. לֹא
הָיוּ טְרוּטוֹת, אֲלֵא מִקְפּוֹת כְּחֻצֵי גֶרֶן עֲגֻלָּה.

The Ezrat Nashim (an apse reserved for women) had a length and width of one hundred and thirty five cubits. There were four chambers in its four corners, each forty cubits square; they had no roof, and so will they be in the future (in the third Beit Hamikdash, in the era of Moschiach), because it is written in Yehezkiel [Ezekiel, 46:21-22], "He (an angel) brought me into the Outer Court (that of the women) and he had me pass the four corners of the Court. And behold, a court at each corner of the Court. At the four corners of the Court, encircled courtyards — Ketorot [Genesis, 19:25]." And "encircled" implies open-aired!

What was their function?

That of the southeast: was the chamber of the Nazirim ⁸ [Numbers, 6:1-18] There, the Nazirim prepared their sacrifice (when their vow of abstinence reached completion.) They cut

their hair there, throwing it (into the fire) under the cauldron (used in their service).

That of the northeast: was the firewood storeroom where the blemished 'Cohanim' examined [Leviticus, 21:16-23] the logs. Every log with worms in it was rejected from use on the altar.

That of the northwest: was the chamber of the lepers [Leviticus, 14:1-9] (after the Cohan declared their leprosy cured, they would purify themselves in the Mikvah — ritual bath).

That of the southwest: Rabbi Eliezar ben Yaakov says: I have forgotten what it is used for. Abba Shaoul says: it was the storeroom for wine and oil; it was called the Beit Shemeniyah (storeroom for oil).

The Ezrat Nashim was formerly a simple courtyard. Later, a balcony was added, the women watched from above and the men from below, so that they did not intermingle.

From there fifteen steps ascended to the Ezrat Israel (the Courtyard of the Israelites) corresponding to the fifteen (songs of) ascendants (which are found) in the (Book of) Psalms [Psalms, 120-135], and upon them (the steps) the Leviim chanted.

They were not rectangular but curved¹⁰ in concentric semicircles.

MISHNA 6.

משנה ו'.

וּלְשָׁכוֹת הָיוּ תַחַת עֲזָרַת יִשְׂרָאֵל, וּפְתוּחוֹת לְעֲזָרַת הַנְּשִׂאִים, שֶׁשָּׁם הַלְוִיִּם נוֹתְנִים כְּנִירוֹת, וַיְנַבְּלִים, וַיִּמְצְלְתִּים, וְכָל כְּלֵי שִׁיר. עֲזָרַת יִשְׂרָאֵל הָיְתָה אַרְךָ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רֹחַב אַחַת עֶשְׂרֵה. וְכֵן עֲזָרַת הַלְוִיִּם הָיְתָה אַרְךָ מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ עַל רֹחַב אַחַת עֶשְׂרֵה. וְרֹאשֵׁי סָפְסָסִין מְבָרְלִין בֵּין עֲזָרַת יִשְׂרָאֵל לְעֲזָרַת הַלְוִיִּם. רַבִּי אֱלֵעָזָר בֶּן יַעֲקֹב אָמַר: מַעֲלָה הָיְתָה, וַיְגִבּוּהָ אֶמֶת, וַהֲדִיכּוּן גָּתוּן עָלֶיהָ, וַיְבִה שְׁלֹשׁ מַעֲלוֹת שָׁל חֲצִי חֲצִי אֶמֶת; נִמְצְאָת עֲזָרַת הַלְוִיִּם גְּבוּהָ מֵעֲזָרַת יִשְׂרָאֵל

שְׁתֵּי אַמּוֹת וּמְחַצָּה. כָּל הַעֲזָרָה הִיְתָה אַרְךָ מֵאָה וּשְׁמוֹנִים
 וְשֶׁבַע עַל רֹחַב מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ. וּשְׁלֹשׁ עֲשָׂרֵה הַשְּׁתַּחֲוִיּוֹת
 הָיוּ שָׁם. אֲבָא יוֹסִי בֶן חֲנַן אוֹמֵר: כִּנְגֵד שְׁלֹשָׁה עָשָׂר שְׁעָרִים.
 שְׁעָרִים דְּרוּמִיִּים סְמוּכִים לַמְּעֵרָב: שְׁעַר הָעֲלִיּוֹן, שְׁעַר הַדְּלָק,
 שְׁעַר הַבְּכוּרוֹת, שְׁעַר הַמַּיִם. וְלָמָּה נִקְרָא שְׁמוֹ שְׁעַר הַמַּיִם?
 שָׁבוּ מִכְּנִיסִין צְלוּחִית שֶׁל מַיִם שֶׁל נִסּוּף בְּחָג. רַבִּי אֶלְעָזָר בֶּן
 יַעֲקֹב אוֹמֵר: וְבוֹ הַמַּיִם מְפַפִּים וְעַתְדִין לְהִיּוֹת יוֹצְאִין מִתַּחַת
 מִפְּתֵן הַבַּיִת. וְלַעֲמֹתָן בְּצַפּוֹן סְמוּכִים לַמְּעֵרָב: שְׁעַר יְכַנְיָה,
 שְׁעַר הַקֶּרֶבֶן, שְׁעַר הַנְּשִׁיִּים, שְׁעַר הַשִּׁיר. וְלָמָּה נִקְרָא שְׁמוֹ שְׁעַר
 יְכַנְיָה? שָׁבוּ יֵצֵא יְכַנְיָה בְּגִלּוּתוֹ. שְׁבַמְזֻרְח: שְׁעַר נִקְנֹר. וּשְׁנֵי
 פְּשָׁפְשִׁים הָיוּ לוֹ, אֶחָד מִיְמִינוֹ, וְאֶחָד מִשְּׂמָאלוֹ. וּשְׁנַיִם בַּמְּעֵרָב
 לֹא הָיָה לָהֶם שֵׁם.

In addition, there were storerooms¹¹ beneath the Ezrat Israel, whose accesses were through the Ezrat Nashim. The Leviim stored violins, harps, cymbals and all the musical instruments [Psalm, 150] there.

The Ezrat Israel was one hundred and thirty five cubits long and eleven wide.

The Ezrat Cohanim (a Courtyard exclusively for the use of the Cohanim) was also one hundred and thirty five cubits long and eleven wide. The ends of the beams¹² (protruding from the southern and northern walls) demarcated the Ezrat Israel from the Ezrat Cohanim. Rabbi Eliazer ben Yaakov says: There was a step of one cubit, on which was placed the Dewchan (the platform), which itself consisted of three steps of half a cubit in height (on them the Leviim chanted, and from there, the Cohanim blessed [Numbers, 6:22-27] the people; according to him,) the Ezrat Cohanim was elevated, therefore, two cubits and one half from the Ezrat Israel.

The entire Azarah (the Courtyard, extending from the Ezrat Israel until behind the Kodesh Hakodoshim) was one hundred and eighty seven cubits long and one hundred and thirty five cubits wide.

There were thirteen prostrations ⁷ there. Abba Yosse ben Channan says: They correspond to the thirteen gates (that were located there).

(That is,) the southern gates near the west (were):

The Upper Gate,

The Firewood Gate,

The Gate of the First-born [Exodus, 13:1,12,15] (with a ramp in front of it for animals),

The Water Gate. why was it called "The Water Gate"? Because through it they brought in the vessel of water for the libation offering of Succot.

Rabbi Eliezer ben Yaakov says through there the water ¹³ trickled and there also will it flow in the future, beneath the floor of the (third) Beit-Hamikdosh.

Facing (these) on the north side near the west:

The Gate of Yechoniyah,

The Gate of Sacrifices (with a ramp in front of it for animals),

The Women's Gate ¹⁴,

The Gate of Song.

Why is it called "the Gate of Yechoniyah"? Because through it Yechoniyah went forth into exile.

Those on the east: the Gate of Nikanor, which had two small doors one on it's right and one on it's left.

And two to the west, but they had no name.



פ ר ק ש ל י ש י



MISHNA 1.

משנה א'

הַמִּזְבֵּיחַ הָיָה שְׁלֹשִׁים וּשְׁתַּיִם עַל שְׁלֹשִׁים וּשְׁתַּיִם. עָלָה אִמָּה וְכִנֹּס אִמָּה, זֶה הַיְסוּד; נִמְצָא שְׁלֹשִׁים עַל שְׁלֹשִׁים. עָלָה חֲמֵשׁ וְכִנֹּס אִמָּה, זֶה הַסּוּבֵב; נִמְצָא עֲשָׂרִים וּשְׁמוֹנֶה עַל עֲשָׂרִים וּשְׁמוֹנֶה. מְקוֹם הַקְּרָנוֹת — אִמָּה מְזֵה, וְאִמָּה מְזֵה; נִמְצָא עֲשָׂרִים וָשֵׁשׁ עַל עֲשָׂרִים וָשֵׁשׁ. מְקוֹם הַלִּוּף רַגְלֵי הַכְּהֹנִיִּם — אִמָּה מְזֵה, וְאִמָּה מְזֵה; נִמְצָא עֲשָׂרִים וָאַרְבַּע עַל עֲשָׂרִים וָאַרְבַּע מְקוֹם הַמַּעְרָכָה. אָמַר רַבִּי יוֹסִי: מִתְחַלֶּה לֹא הָיָה אֵלָּא שְׁמוֹנֶה וָעֲשָׂרִים עַל שְׁמוֹנֶה וָעֲשָׂרִים; כּוֹנֵס וְעוֹלָה בְּמֵדָה זוֹ, עַד שֶׁנִּמְצָא מְקוֹם הַמַּעְרָכָה עֲשָׂרִים עַל עֲשָׂרִים; וְכִשְׁעָלוּ בְּגֵי הַגּוֹלָה, הוֹסִיפוּ עָלָיו אַרְבַּע אַמּוֹת מִן הַדְּרוֹם, וְאַרְבַּע אַמּוֹת מִן הַמַּעְרָב, כְּמִין גְּמָא, שֶׁנֶּאֱמַר (יחזקאל מג, טו): „וְהָאֲרִיָּאל שְׁתַּיִם עֲשָׂרָה אַרְבָּע בְּשְׁתַּיִם עֲשָׂרָה רַחֵב רְבֹוע.“ יָכוֹל שְׁאַיִנוּ אֵלָּא שְׁתַּיִם עֲשָׂרָה עַל שְׁתַּיִם עֲשָׂרָה? כִּשְׁהוּא אֹמֵר (שם): „אֵל אַרְבַּעַת רְבָעִיו“ — מִלְּמַד שֶׁמֶן הָאֲמִצָּע הוּא מוֹדֵד שְׁתַּיִם עֲשָׂרָה אִמָּה לְכָל רוּחַ. וְחוּט שֶׁל סִקְרָא חוֹגְרוֹ בְּאֲמִצָּע, לְהַבְדִּיל בֵּין הַדְּמַיִם הָעֲלִיוֹנִים לַדְּמַיִם הַתַּחְתּוֹנִים. וְהַיְסוּד הָיָה מְהֻלָּךְ עַל פְּנֵי כָּל הַצָּפוֹן, וְעַל פְּנֵי כָּל הַמַּעְרָב, וְאוּכַל בְּדְרוֹם אִמָּה אַחַת, וּבַמִּזְרָח אִמָּה אַחַת.

The Mizbeyach [Exodus, 20:21-23] was thirty two cubits by thirty two. It rose up one cubit¹⁵ (there) and receded one cubit, thus forming the Yessod (the base), reduced to thirty by thirty; it rose five cubits and receded one cubit forming the Sovev (an encircling ledge).

The (two) Kerens¹⁵ (mounted cornerstones, cubes of one

cubit per side, at the four corners of the upper platform, three cubits above the Sovev) marked off a space of one cubit on each side, leaving (a space of) twenty six by twenty six, (included in this tally is) the place where the Cohanim walked: of one cubit all the way around. It is found that the Ma'arachah (the hearth, where the sacrifices were actually burned) was twenty four by twenty four.

Rabbi Yossi says: Formerly, the Mizbeyach (built by Shlomo) was only twenty eight cubits by twenty eight. Rising with the described recedings, there remained therefore a surface for the Ma'arachah of only twenty by twenty. And it was when the Exiles returned (from Babylonia and rebuilt it) that they extended it by adding four cubits to the south and the west (onto the previously open space) in the shape of the Greek letter gamma. As it is said [Ezekiel, 43:16] "And the Ariel (alter): twelve cubits long by twelve wide, in a square . . ." — From this one can claim that it was only twelve by twelve; but since it goes on to say "(making a square), on all four sides", we are informed that from the center (of the altar) one must measure twelve cubits in each direction.

A Red Line surrounded it at middle height to demarcate (the spillings of) blood¹⁵ to be done above, from the (spillings of) blood below.

The Yessod ran the entire length of the north and the entire length of the west, and extended one cubit (beyond the end of the western side) into the south and (extended one cubit beyond the end of the northern side) into the east. See diagrams B and C.

MISHNA 2.

משנה ב'

וּבְקֶרֶן מִצְרָבִית דְּרוֹמִית הָיוּ שְׁנֵי נִקְבִים, כְּמִין שְׁנֵי חֲטָמִין
 וְדָקִין, שְׁתֵּדָמִים הַנִּתְּנִין עַל יְסוֹד מִצְרָבִי וְעַל יְסוֹד דְּרוֹמִי יוֹרְדִין
 כְּהֵן, וּמִתְּצַרְבִין בְּאַמָּה, וַיּוֹצֵאִין לְגַמַל קְדָרוֹן.

At the southwest corner (at the height of the Yessod) there were two holes, like two thin nostrils, into which flowed the blood poured onto the south and west sides of the Yessod (into the Shittin, a vault beneath the Yessod) which was then diluted in the Amah (a stream passing beneath the Azarah) and which later flowed into the river Kidron. *See poster.*

MISHNA 3.

משנה ג'.

למטה ברצפה באותה הקרן — מקום היה שם אמה על אמה, וטבלא של שיש, וטבעת היתה קבועה בה, שבו יורדין לשית, ומגין אותו. וכך היה לדרומו של מזבח: שלשים ושתיים על רחב שש עשרה, ורבויה היתה לו במערבו, ששם היו נוהגים פסולי חטאת העוף.

At this same corner, at ground level, there was a slab of marble covering an opening (the Shittin) of one cubit by one cubit and a ring was affixed on it. One descended through here to the Shittin to clean it (the blood from the holes).

On the south of the Mizbeyach was a Kevesh [Exodus, 20:23] (a ramp) which was thirty two cubits long by sixteen wide; and on its western side was a cavity where they threw the birds that had been intended as a sin-offering but could not be offered because they had become ineligible (while waiting to be burned in the Chamber of Incineration in the Azarah). *See Diagram D.*

MISHNA 4.

משנה ד'.

אחד אבני הפכש, ואחד אבני המזבח — מבקעת בית פרים, וחופרין למטה מהבתיולה, ומביאים משם אבנים שלמות, שלא הונף עליהן ברזל, שהברזל פוסל בנגיעה, ובפגימה לכל דבר. נפגמה אחת מהן — היא פסולה, וכלן פשרות. ומלבנים אותן בפעמים בשנה: אחת בפסח, ואחת בקורבן; ונהיכל — פעם אחת בפסח. רבי אומר: כל ערב שפת מלבנים אותו במפה, מפני

הדמים. לא היו סדין אותן בכפיס של ברזל, שמא יגע ויפסל; שהברזל נברא לקצור ימיו של אדם, והמזבח נברא להאריך ימיו של אדם, אינו בדין שיוגף המקצור על המאריך.

The stones [Exodus, 20:21] for both the Kevesh and for the Mizbeyach came from the valley of Beit Kerem. They dug down until they reach virgin soil, from which entire blocks of stone were extracted, (that is, stones) upon which no iron tool had been used; because iron disqualified (the stones simply by) touching (them, and any type) of blemish (disqualified (them) from any use (whatsoever).

If one stone was damaged, it alone was disqualified but the others ¹⁶ (even if they were bunched together with it) were still qualified.

They were whitened (with plaster) twice in a year, at Pessach and at Succot, but the Haychal (the entire Beit Hamikdash) one time, at Pessach. Rabbi says: Every Erev Shabbat, they were cleaned with a cloth, because of the blood (from the sacrifices). Plaster was not applied with an iron trowel, to avoid a contact, which would make them invalid. Since iron lends itself to uses which shorten a man's life and since the Mizbeyach was created to extend the life of man [Leviticus, ch. 4 and 5] it is not therefore logical to associate that which shortens with that which lengthens.

MISHNA 5.

משנה ה'.

וטבעות היו לצפוננו של מזבח — ששה סדרים של ארבע ארבע. ויש אומרים: ארבעה של שש שש — שעליהן שוחטין את הקדשים. בית המטבחים היה לצפוננו של מזבח, ועליו שמונה צמודים ננסין, ורכיעין של ארו על גביהן, ואנקליות של ברזל היו קבועין בהם, ושלשה סדרים היו לכל אחד ואחד, שבהם תולין, ומפשיטין על שלחנות של שש שבין הצמודים.

On the northern side of the Misbeyach, there were rings, six rows of four; according to some, four rows of six. There the (animals allotted for) sacrifice were slaughtered. The slaughtering area was at the north of the Mizbeyach, eight low columns, each of which had mounted ¹⁷ on top of it a square of cedarwood with metal hooks in it, three rows on each (at three different heights. Alternative explanation: on three sides of the blocks of wood, except at the west so that the Cohen would never turn his back to the Kodesh Hakodashim.) The animals were hung from there and dismembered (placing the limbs and inwards) on the marble tables (installed) between the columns. *See poster.*

MISHNA 6.

משנה ו'.

הַקִּיּוֹר הָיָה בֵּין הָאוֹלָם וְלִמְזֻבָּח, וּמִשּׁוּךְ כָּלִפֵּי הַדְּרוֹם. בֵּין הָאוֹלָם וְלִמְזֻבָּח שְׁתֵּים וְעֶשְׂרִים אַמָּה, וְשְׁתֵּים עָשָׂרָה מַעֲלוֹת הָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה וְשְׁלֹחָה אַמָּה. אַמָּה, אַמָּה, וְרוֹבֵד שְׁלֹשׁ, וְאַמָּה, אַמָּה, וְרוֹבֵד שְׁלֹשׁ. וְהַעֲלִינָה – אַמָּה, אַמָּה, וְרוֹבֵד אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר: הַעֲלִינָה – אַמָּה, אַמָּה, וְרוֹבֵד חָמֵשׁ.

The Kiyor ¹⁹ (basin with faucets [Exodus, 30:17-21] used for the ablutions of the Cohanim) was between the Oolahm and the Mizbeyach (extending) towards the south.

The distance between the Oolahm and the Mizbeyach was twenty two cubits and there were twelve steps there. The height of the steps was one half a cubit and the tread (depth) was one cubit. (Their arrangement) was: two steps of one cubit then a Roved (landing) of three (cubits depth), two steps of one cubit then a Roved of three (cubits depth), (and the fourth and) highest (set of three steps): two steps of one cubit and a Roved of four (cubits depth). Rabbi Yehudah says: The highest (set of steps) was: two steps of one cubit and a Roved of five (cubits depth). *See diagrams E and F.*

MISHNA 7.

משנה ז'

פְּתָחוֹ שֶׁל אוֹלָם גְּבוּהוֹ אַרְבָּעִים אַמָּה, וְרָחְבוֹ עֶשְׂרִים אַמָּה. וְחָמֵשׁ מִלְּתֵרָאוֹת שֶׁל מִילַת הָיָו עַל גְּבִיּוֹ. הַתְּחִתּוֹנָה עוֹדֶפֶת עַל הַפְּתַח אַמָּה מְזוּה, וְאַמָּה מְזוּה. שְׁלֹמֶעֱלָה מִמְּנָה עוֹדֶפֶת עָלֶיהָ אַמָּה מְזוּה, וְאַמָּה מְזוּה; נִמְצָאָת הָעֲלִיוֹנָה שְׁלֹשִׁים אַמָּה. וְנִדְרָךְ שֶׁל אֲבָנִים הָיָה בֵּין כָּל אַחַת וְאַחַת.

The Gate of Oolahm had a height of forty cubits and a width of twenty cubits. Five oak beams were mounted above it. The lowest (beam) extended one cubit beyond one side of the door and the other, the one above it extended one cubit beyond this side and the other (and so forth). Consequently, the highest (beam) measured thirty cubits. There was a row of stones between each. See diagram G.

MISHNA 8.

משנה ח'

וְכִלּוֹנִסוֹת שֶׁל אֲרוֹז הָיוּ קְבוּעִין מִפְּתָלוֹ שֶׁל הַיֶּכֶל לְכַתְּלוֹ שֶׁל אוֹלָם, כְּדֵי שְׁלֹא יִבְעֹט. וְשָׂרָשְׁרוֹת שֶׁל זָהָב הָיוּ קְבוּעוֹת בְּתַקְרַת הָאוֹלָם, שֶׁבִּהֶן פְּרָחִי כְּהֵנָּה עוֹלִין, וְרוֹאִין אֶת הָעֵצָרוֹת, שֶׁנֶּאֱמַר (זכריה ו, יד): „וְהָעֵצָרוֹת תְּהִיָּה לְחֹלֶם וְלִטּוֹבִיָּה וְלִידְעִיָּה וְלִחֹן בֵּן צַפְנִיָּה לְזַפְרוֹן בְּהֵיכַל ה'“. גִּפְּן שֶׁל זָהָב הֵימָּה עוֹמְדָת עַל פְּתָחוֹ שֶׁל הַיֶּכֶל, וּמְדֻלָּה עַל גְּבִי כִלּוֹנִסוֹת. כָּל מִי שֶׁהוּא מְתַנַּדֵּב עָלָה, אוֹ גְּרָגִיר, אוֹ אֶשְׁפּוֹל — מְבִיא וְחוֹלָה בָּהּ. אָמַר רַבִּי אֱלֵעָזָר בְּרַבִּי צְדוֹק: מַעֲשֵׂה הָיָה, וְנִמְנּוּ עָלֶיהָ שְׁלֹשׁ מֵאוֹת כֹּהֲנִים.

Beams of cedar were fixed between the wall of the Haychal and the wall of the Oolahm, to prevent them from leaning (because of their great height). Chains of gold were hung from the roof of the Oolahm; young Cohanim climbed them to see the crowns (the chandeliers of gold, placed in the

windows of the Haychal). About this it is said [Zackariah, 6:14] "...and the crowns will be for (their donators) Chelem, Toviah, Yedayah and Chen ben Tsefaniah, as a memorial in the Haychal of G-d."

A vine of gold [Chullin, 92-b an allusion to the Jewish people] hung in the entrance to the Haychal, and it "grew" around supporting poles (of gold, like a living vine). Whoever wanted to make a present of a leaf, a berry or a cluster would bring it and then hang it. Rabbi Eliezer ben Tsaddok says: It happened that (it was displaced) and three hundred Cohanim had to be summoned (to move it). See diagram G.

פרק רביעי

MISHNA 1.

משנה א.

פתחו של היכל גבהו עשרים אמה, ורחבו עשר אמות. וארבע דלתות היו לו: שתיים בפנים, ושתיים בחוץ, שנאמר (יחזקאל מא, כג): „ושתיים דלתות להיכל ולקדש“. החיצונות נפתחות לתוך הפתח, לכסות עביו של פתח, והפנימיות נפתחות לתוך הבית, לכסות אחר הדלתות; שכל הבית טוח בזהב, חוץ מאחר הדלתות. רבי יהודה אומר: בתוך הפתח היו עומדות, וכמין אצטרמיטה היו ונקפלות לאחוריהן, אלו שתי אמות ומחצה ואלו שתי אמות ומחצה, חצי אמה מזוהה מבאן, וחצי אמה מזוהה מבאן, שנאמר (שם שם, כד): „ושתיים דלתות לדלתות, שתיים מוסבות דלתות, שתיים לדלת אחת, ושתי דלתות לאחרת“.

The entrance to the Haychal had a height of twenty cubits and width of ten. There were four doors there : two interior and two exterior as it is said [Ezekiel, 43:23:] "two doors for the Haychal and two for the Kodesh". The exterior doors opened inwardly (in the doorway) towards the door, covering the thickness of the wall. Similarly, the inner doors opened inwardly covering the walls behind them; in effect, the entire sanctuary (the Haychal and the Kodesh Hakodashim) was covered with gold, except the walls behind the doors. Rabbi Yehuda says: in the doorway the (four) doors. And they were like Persian ones, folding up back to back. (From one side to the other the six cubits of the doorway), this (panel) covered two cubits and one half and that (panel) covered two and one half cubits, leaving a one half cubit space on one side and a one half cubit space on the other. As it is said [Ezekiel, 43:24], "Two leaves to these doors; two folding panels, two to this door and two to the other." See diagrams H and I.

MISHNA 2.

משנה ב'.

ושני פשפשין היו לו לשער הגדול: אחד בצפון, ואחד בדרום. שפדרום לא נכנס בו אדם מעולם, ועליו הוא מפרש על ידי יחזקאל, שנאמר (יחזקאל מד, ב): „ויאמר אלי ה' השער הזה סגור יהיה לא יפתח ואיש לא יבא בו כי ה' אל-הי ישראל בא בו והיה סגור". גטל את המפתח ופתח את הפשפש, ונכנס להתא, ומהתא להיכל. רבי יהודה אומר: בתוך עביו של פתח היה מהלך, עד שנמצא עומד בין שני השערים, ופתח את החיצונות מבפנים, ואת הפנימיות מבחוץ.

There were two small doors in the Great Doors (of the Haychal), one on the north and one on the south. No one ever passed through the southern one, as is explained in

Ezekiel, where it is said [Ezekiel, 44:2], "And G-d said to me: Let this door stay closed, let no one ever open it, and let no man pass through it, because the Lord, G-d of Israel, enters through it; it shall stay closed." He (the Cohen) took the key, opened the (northern) small door and entered the antechamber (the cell located in the northeast corner of the walls) and from this antichamber (walked) to the Haychal. Rabbi Yehuda says: (In a corridor) within the wall he walked until he found himself standing between two gateways (The Great Door and the Haychal), then he opened the outer (doors) from the inside and the inner (doors) from the outside. See diagrams H, I, and K.

MISHNA 3.

משנה ג'.

וּשְׁלֵשִׁים וּשְׁמוֹנֵה תְּאִים הָיוּ שָׁם: תְּמֻשָּׁה עֶשֶׂר בְּצָפוֹן, תְּמֻשָּׁה עֶשֶׂר בְּדָרוֹם, וּשְׁמוֹנֵה בְּמַעְרָב. שְׁבַע־צָפוֹן וְשֶׁבַע־דָּרוֹם — תְּמֻשָּׁה עַל גְּבֵי תְּמֻשָּׁה, וְחֻמְשָׁה עַל גְּבֵיהֶם. וְשֶׁבַע־מַעְרָב — שְׁלֹשָׁה עַל גְּבֵי שְׁלֹשָׁה, וּשְׁנַיִם עַל גְּבֵיהֶם. וּשְׁלֹשָׁה פְּתָחִים הָיוּ לְכָל אֶחָד וְאֶחָד: אֶחָד לְתֵּא מִן הַיָּמִין, וְאֶחָד לְתֵּא מִן הַשְּׂמָאל, וְאֶחָד לְתֵּא שְׁעַל גְּבֵיו. וּבִקְרָן מְזֻרְחִית צְפוֹנִית הָיוּ תְּמֻשָּׁה פְּתָחִים: אֶחָד לְתֵּא מִן הַיָּמִין, וְאֶחָד לְתֵּא שְׁעַל גְּבֵיו. וְאֶחָד לְמִסְבָּה, וְאֶחָד לְפִשְׁפֹּשׁ, וְאֶחָד לְהִיכָל.

There were thirty eight compartments there (surrounding the Haychal), fifteen on the north, fifteen on the south and eight on the west. (Those) on the north and south were: five above five and five more above them. (Those) on the west were: three above three and two more above them. Each and every (compartment) had three openings: one to the compartment on the right, one to the compartment on the left, and one to the compartment above. And (the compartment) in the northeast had five openings: one to the compartment on the right, one to the compartment above,

one to the Messibah (a suspended stairway), one (on its left) to the (northern) small door, and one to the Heychal. See diagram L.

MISHNA 4.

משנה ד'

התחתונה — חמש, ורובד שש; והאמצעית — שש, ורובד שבע; והעליונה — שבע, שנאמר (מלכים א ו, ו): „היציע התחתונה חמש באמה רחבה והתיכונה שש באמה רחבה והשלישית שבע באמה רחבה“.

The lowest (compartment was) five (cubits long) and its Roved (ceiling) was six (because the inner wall of the compartments receded inwardly one cubit per story; it's ceiling was the floor for) the middle compartment of six (cubits) which had a Roved of seven cubits; and (by the same principle) the upper compartment (measured) seven (cubits), as it is said [Kings I, 6:6], "The floor of the lowest (compartment) was five (cubits) wide and the intermediate (one had a) width of six and the uppermost (had a) width of seven." See diagrams L and M.

MISHNA 5.

משנה ה'

ומסבה היתה עולה מקרן מזרחית צפונית לקרן צפונית מערבית, שבה היו עולים לגגות התאים. היתה עולה במסבה ופניו למערב. הלך על כל פני הצפון, עד שהוא מגיע למערב. הגיע למערב, והפך פניו לדרום, הלך על פני מערב, עד שהוא מגיע לדרום. הגיע לדרום, והפך פניו למזרח. היתה מהלך בדרום, עד שהוא מגיע לפתחה של עליה, שפתחה של עליה פתוח לדרום. ובפתחה של עליה היו שני כלונסות של ארז, שבהן היו עולין לגגה של עליה. וראשי פספסין מבדילים בעליה בין הקדש לבין קדש הקדשים. ולולין היו פתוחין

בְּעֵלְיָהּ לְבֵית קֹדֶשׁ הַקְּדוּשִׁים, שָׁבְהָן הָיוּ מִשְׁלָשְׁלִין אֶת הָאֲמָנִים
בְּתַבּוּת, כְּדִי שְׁלֹא יִזְוֶנוּ עֵינֵיהֶן מִבֵּית קֹדֶשׁ הַקְּדוּשִׁים.

And the Messibah rose from the northeast corner to the northwest (of the Haychal, and) through it one climbed onto the roof of the compartments. One mounted the staircase when facing west, travelling the length of the north side (of the Haychal) until arriving at the western side. Once at the western side, one turned to the south and walked (over the roof of the compartments of) the entire western side until he arrived at the southern (side). On the southern side, he turned to the east (and) walked up the length of the southern (side) until arriving at the entrance to the Aliyah (upper floor). The door to the Aliyah opened to the south.

At the entrance to the Aliyah, there were two posts of cedar wood (forty five cubits high, with rungs between them) and through their use one mounted onto the roof of the Aliyah. From (the floor) of the Aliyah protruded the ends of the beams which demarcated¹² between the Kodesh and the Kodesh Hakodashim (upon which one was standing). There were trapdoors opening between the Aliyah and the Kodesh Hakodashim, through which workmen were lowered in boxes (dangling from ropes, allowing each to see only in front of himself, the wall to be repaired) so that each would not satisfy his curiosity towards looking at the Courtyard of the Kodesh Hakodashim. See diagrams M, N and O.

MISHNA 6.

משנה ו'.

וְהַיְחָל עַל מֵאָה עַל מֵאָה, עַל רוּם מֵאָה: הָאֲטָם שֵׁשׁ אַמּוֹת,
וְגָבְהוּ אַרְבָּעִים אַמָּה, אַמָּה כִּיּוֹר, וְאַמְתִּים בֵּית דְּלָפָה, וְאַמָּה
תְּקֵרָה, וְאַמָּה מַעְזִיבָה, וְגָבְהָהּ שֶׁל עֲלֵיָה אַרְבָּעִים אַמָּה, וְאַמָּה
כִּיּוֹר, וְאַמְתִּים בֵּית דְּלָפָה, וְאַמָּה תְּקֵרָה, וְאַמָּה מַעְזִיבָה, וְשֵׁשׁ
אַמּוֹת מַעְקָה, וְאַמָּה כְּלָה עוֹרֵב. רַבִּי יְהוֹדָה אוֹמֵר: לֹא הָיָה
כְּלָה עוֹרֵב עוֹלָה מִן הַמְּדָה, אֶלֶּא: אַרְבַּע אַמּוֹת הָיָה מַעְקָה.

The Haychal was one hundred (cubits) by one hundred, with a height of one hundred (cubits). (Its) foundation six

cubits, its height (inside) forty cubits. The Kiyor (the gilded ornamental ceiling of the Kodesh): one cubit, the Beit Dilfah (crossed support beams of thick wood): two cubits, the roof (stone undersupport for the Ma'azivah, which was the floor of the Aliyah made of plaster): one cubit, the Ma'azivah: one cubit, the (inside) height of the Aliyah: forty cubits, the Kiyor: one cubit, the Beit Dilfah: two cubits, the roof: one cubit, the Ma'azivah (above the roof): one cubit, the parapet (on the top of the entire Haychal): three cubits, the Anti-Bird Guard¹⁸: one cubit (which prevented birds from resting or nesting). Rabbi Yehuda says: The Anti-Bird Guard was not included in the tally, but the parapet was four cubits (tall). See diagrams M, N and O.

MISHNA 7.

משנה ז'

מהמזרח למערב מאה אמה: כהל האולם חמש, והאולם אחת עשרה, כהל ההיכל שש, ותוכו ארבעים אמה, אמה טרקסין, ועשרים אמה בית קדש הקדשים, כהל ההיכל שש, והתא שש, וכתל התא חמש. מן הצפון לדרום שבעים אמה: כהל המסבה חמש, והמסיבה שלש, כהל התא חמש, והתא שש, כהל ההיכל שש, ותוכו עשרים אמה, כהל ההיכל שש, והתא שש, וכתל התא חמש, ובית הוֹרֶדֶת המים שלש אמות, והכתל חמש אמות. האולם עודף עליו חמש עשרה אמה מן הצפון ונחמש עשרה אמה מן הדרום, והוא היה נקרא: בית הקליפות, ששם גונזים את הספינים. וההיכל צר מאחוריו, ורחב מלפניו, ודומה לארי, שנאמר (ישעיה כט, א): „הוי אריאל קרית חנה יוד“, מה הארי צר מאחוריו ורחב מלפניו, אף ההיכל צר מאחוריו ורחב מלפניו.

(All told, the Haychal was) from east to west, one hundred cubits.

(That is:) the wall of the Oolahm: five cubits, the Oolam:

eleven, the wall of the Haychal: six, the interior (of the Kodesh): forty cubits, the curtain of the Kodesh Hakodashim: one, and the Kodesh Hakodashim: twenty, the wall of the Haychal: six, the compartments: six, and the wall of the compartments: five.

From the north to south, seventy cubits. (That is:) the wall of the Messibah: five cubits, the Messibah: three cubits, the wall of the compartments: five, the compartments: six, the wall of the Haychal: six, the inner width (of the Haychal): twenty cubits, the wall of the Haychal: six, the compartments: six, the rainwater gutter¹⁹: three cubits, and the wall: five. The Oolahm extended beyond it (in two wings) fifteen cubits to the north and fifteen cubits to the south, which was called the Beit Hachalifot; it was there that (the Cohanim) kept the knives (used for the sacrifices). The (entire) Haychal (was) narrow in the rear and wide in front, and (has a shape) similar (to a) lion, as it is said [Isaiah, 29:1], "Behold, Ariel, lion of G-d, gracious city of David." (That is to say,) just as a lion is wide in front and narrow behind, so too the Haychal (was) wide in front (one hundred cubits) and narrow in back (seventy cubits). See Diagram K.

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פ ר ק ח מ י ש י

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MISHNA 1.

משנה א'

כָּל הַעֲזָרָה הֵיטָהּ אַרְבֵּי מֵאָה וּשְׁמוֹנִים וְשֶׁבַע עַל רֹחַב מֵאָה
 וְשָׁלֹשִׁים וְחָמֵשׁ. מִן הַמִּזְרָח לַמַּעֲרָב מֵאָה וּשְׁמוֹנִים וְשֶׁבַע:
 מְקוֹם דְּרִיסַת יִשְׂרָאֵל אֶחָת עֶשְׂרֵה אַמָּה, מְקוֹם דְּרִיסַת הַכֹּהֲנִים

אחת עשרה אמה, המזבֵּחַ שלשים וּשְׁתַּיִם, בֵּין הָאוֹלָם וְלַמְזִבְחַת
עֲשָׂרִים. וּשְׁתַּיִם אָמָה, הַהֵיכָל מֵאָה אָמָה, וְאַחַת עֲשָׂרָה אָמָה
לְאַחֲרֵי הַבִּפְרֶת.

The entire Azarah had a length of one hundred and eighty seven (cubits) and a width one hundred thirty five (cubits). From east to west: one hundred eighty seven (cubits; that is:) the peoples' gallery (Ezrat Israel): eleven cubits, the gallery of the Cohanim: eleven cubits, the Mizbeyach: thirty two cubits, between the Oolahm and the Mizbeyach: twenty two cubits, the Haychal: one hundred cubits, and eleven cubits behind the (Beit) Hakaporet. See *Beit Hamikdash Floorplan*.

MISHNA 2.

משנה ב'

מִן הַצָּפוֹן לְדָרוֹם מֵאָה וּשְׁלֹשִׁים וְחָמֵשׁ: הַכֶּבֶשׂ וְהַמְזִבְחַת שְׁלֹשִׁים
וּשְׁתַּיִם, מִן הַמְזִבְחַת לַטִּבְעוֹת שְׁמוֹנֶה אַמּוֹת, מְקוֹם הַטִּבְעוֹת
עֲשָׂרִים וְאַרְבַּע, מִן הַטִּבְעוֹת לַשְּׁלֹחָנוֹת אַרְבַּע, מִן הַשְּׁלֹחָנוֹת
וְלַנְּסִין אַרְבַּע, מִן הַנְּסִין לְכַתֵּל הָעֶזְרָה שְׁמוֹנֶה אַמּוֹת, וְהַמּוֹתָר
בֵּין הַכֶּבֶשׂ לַכַּתֵּל, וּמְקוֹם הַנְּסִין.

From north to south one hundred and thirty five (cubits, that is:) the Kevesh and the Mizbeyach: sixty two (cubits), from the Mizbeyach to the rings: eight cubits, the area of the rings: twenty four, from the rings to the tables: four, from the tables to the low columns: four, from the low columns to the wall of the Azarah: eight cubits, and the remaining space (twenty four cubits) corresponds to the distance between the Kevesh and the (southern) wall, and to the area occupied by the low columns. See *Beit Hamikdash Floorplan*.

MISHNA 3.

משנה ג'

שֵׁשׁ לְשָׁכוֹת הָיוּ בְּעֶזְרָה: שֵׁשׁ בְּצָפוֹן, וְשֵׁשׁ בְּדָרוֹם. שְׁבַע־צָפוֹן:
לְשַׁבַּת הַמְּלַח, לְשַׁבַּת הַפְּרֻוָּה, לְשַׁבַּת הַמְּדִיחִים. לְשַׁבַּת הַמְּלַח —

שם היו נותנים מלח לקרבן. לשפת הפרנה — שם היו מולחין עורות קדשים; ועל גגה היה בית הטבילה לכהן גדול ביום הכפרים. לשפת המדיחין — ששם היו מדיחין קרבי הקדשים; ומשם מסבה עולה לגג בית הפרנה.

Six chambers were (adjacent) to the Azarah²³: three on the north and three on the south.

The northern ones: the Salt Chamber, the Chamber of Parvah²⁰, and the Chamber of the Rinsers.

The Salt Chamber: salt for the sacrifices was stored there.

The Chamber of Parvah: the hides of the sacrifices were salted there. And on its roof used to be the ritual bath used by the Cohen Gadol on Yom Kippor.

The Chamber of the Rinsers [Leviticus, 1:13]: they removed and rinsed the entrails of the sacrifices there. From there, a ramp climbed up to the roof of the Chamber of Parvah.

MISHNA 4.

משנה ד'

שפדרום: לשפת העץ, לשפת הגולה, לשפת הגזית. לשפת העץ — אמר רבי אליעזר בן יעקב: שכחתי מה היתה משמשת. אבא שאול אומר: לשפת פהן גדול; והיא היתה אחורי שתיהן, וגג שלשמן שוה. לשפת הגולה — שם היה בור קבוע, והגלגל נחין עליו, ומשם מספיקים מים לכל העזרה. לשפת הגזית — שם היתה סנהדרי גדולה של ישראל יושבת ודנה את הפהנה, וכהן שנמצא בו פסול — לובש שחורים, ומתעטף שחורים, ויוצא והולך לו; ושלא נמצא בו פסול — לובש לבנים, ומתעטף לבנים, נכנס ומשמש עם אחיו הפהנים. ויום טוב היו עושים, שלא נמצא פסול בורעו של אהרן הפהן, וכך היו אומרים: ברוך המקום ברוך הוא, שלא נמצא פסול בורעו של אהרן. וברוך הוא, שפטר באהרן ובבניו לעמוד לשרת לפני ה' בבית קדשי הקדשים.

The southern ones: the Wood Chamber, the Chamber of Golah (of the Reservoir), and the Chamber of Gazit (made from hewn stones).

The Wood Chamber: Rabbi Eliezer ben Yaakov says: I had forgotten what it was used for. Abba Shaoul says: (it was) a resting place²¹ for the Cohen Gadol. It was located behind the other two; there was a common roof to all three.

The Chamber of Golah: there was a permanent well¹⁹ found there with a wheel (to be used to draw water from the well) mounted above it. From there (the cistern next to it, which was filled from the well) the entire Azarah was supplied with water.

The Chamber of Gazit²²: the Great Sanhedrin of the Israelites sat there and gave judgements on problems [Leviticus, 21:16-23] relating to the Kehounah (priesthood). A Cohen who had been found unqualified (to carry out his tasks) dressed himself in black, wrapped himself in black, and exited (from the Temple), going his way (home).

(As for a priest) for whom no (reason) was found to disqualify (him), he would dress in white [Exodus, 29:27-29], wrap himself in white, enter and perform his service with his brothers, the Cohanim. A feast was prepared (in his honor), since (the Great Sanhedrin) did not find (cause) to disqualify any of the lineage of Aaron Hacoheh; and they said: May the Eternal [Numbers, 18:1-8] be blessed; May He be blessed since a disqualification was not found in the lineage of Aaron. Blessed be He for having chosen Aaron and his sons to stand before Him and take on the service of G-d in the House of the Kodesh Hakodashim. See *Floorplan and Posters*.

סליק מסכת מידות



APPENDIX

1. Beit Hamikdash, the Temple in Jerusalem, built on Mount Moriah. David determined its correct location through Divine Indications and his son Solomon built it. It was destroyed by Nebuchadnezzar, then rebuilt, sixty nine years later, by Nehemiah, Zerobabel and the Exiled who had returned from Babylonia. It was destroyed again four hundred and twenty years later, nineteen hundred years ago, by Titus, in 68 C.E.

2. Beit Avtinass, from the name of a family of Cohanim who prepared the Incences. They alone were capable of mixing all of the component herbs and scents properly.

3. The Leviim stood guard over the four external corners of the Azarah, because one could neither sit nor sleep inside the Great Azarah. For this reason also the low stone ledges in the Beit Hamokeid were located only in the Chol, unconsecrated area.

4. The location of the Chamber of the Veil is not known with certainty. Some of our Sages think that it was one of the thirty eight compartments which encircled the Haychal.

5. The city of Shushan was reproduced above the Eastern Gate, as an expression of gratitude to Cyrus for the help he gave to the Exiles of Zion during their return to Israel.

6. The Gate of Nikanor, through which a miracle was performed during their transport from Alexandria, Egypt (where the doorpanels were forged) to Acco, Israel. The sailors, in the middle of a storm, threw one panel overboard. Miraculously, it floated onto the beach of Acco, having followed the boat on which Nikanor had hung the other door to prevent the sailors from throwing it, too, overboard.

7. The Thirteen Prostrations were performed while turning towards the Kodesh Hakodashim, honoring G-d, Resident of this Dwelling, who had returned His Temple into the hands of His Children.

8. Nazir, a person taking a vow neither to cut his hair nor to drink wine or any other intoxicating beverage. In this chamber took place the final ceremony of his abstinence.

9. Crippled Cohanim could not take part in the Divine Service, properly speaking. Instead, they were given tasks which aided the Service.

10. The steps of the Ezrat Nashim were "round", thereby permitting more Leviim to chant or play a musical instrument while standing on them.

11. In the two compartments on the sides of the Ezrat Nashim, the Leviim learned their music and rehearsed their chants. They practiced there so that no one would hear them practice the sacred music of the Beit Hamikdash.

12. This system of demarcation is used to remind a person that he must be more holy before crossing from one place to another.

13. "There the water trickled and there also will it flow," makes an allusion to the Torah which, with neither pause nor break, as strongly today as yesterday, flows from its source "the Aron Hakodesh", and will flow again from this same spot in the era of Moshiach.

14. Women who brought a sacrifice entered through this door, recited, according to custom, the prescribed passage which described the sacrifice, and layed their hands on the sacrifice.

15. The blood from certain sacrifices is poured on the Keren and certain others on the Yessod, from which come the items "high blood" and "low blood".

16. The Mizbeyach, being a complete unit, leads one to think that if one of its stones had become damaged, it would have been necessary to remake the entire Mizbeyach. The Mishna tells us specifically that this is not the case.

17. The blocks of cedarwood were not attached to the low columns. They were placed upon them, because it is forbidden for any wood that is built into the Beit Hamikdash to be seen.

18. The Anti-Bird Guard, because birds' resting there

would result in birds' corpses' (which are impure) lying on the roof. The guard was also necessary because abandoned birds' nests on the roof of the Haychal would make it seem that the Haychal itself was either empty or abandoned.

19. The roofs of the Haychal were inclined slightly to allow rainwater to drain off into the rainwater gutter. The rainwaters then joined the Amah, a stream running beneath the Azarah. It is important to note that the Kiyor was placed in this stream each night, because the water it contained had become impure from the ablutions of the Cohanim, and required contact with these purifying waters.

20. Beit Parvah, named after a sorcerer named Parvah who hid himself here the night before one year's Yom Kippor to observe the service the Cohen Gadol would perform the next day. Needless to say, he was put to death after being discovered. Some reject this derivation and relate the name "Parvah" to "Par" and "Parah" (bull, cow) since the hooves of these animals were accumulated there.

21. The Wood Chamber, or the Chamber of Palhedrin, where the Cohen Gadol lived seven days before Yom Kippor. Certain commentators place this chamber completely in the Chol for the same reason as in the blocks of cedarwood (note 17), although others hold that it straddled the Sacred and the Non-Sacred.

22. The Chamber of Gazit, which also was partly situated in the Chol so that the members of the Sanhedrin could sit.

23. The six Chambers of the Azarah straddled the Ezrat Israel and the Ezrat Cohanim.

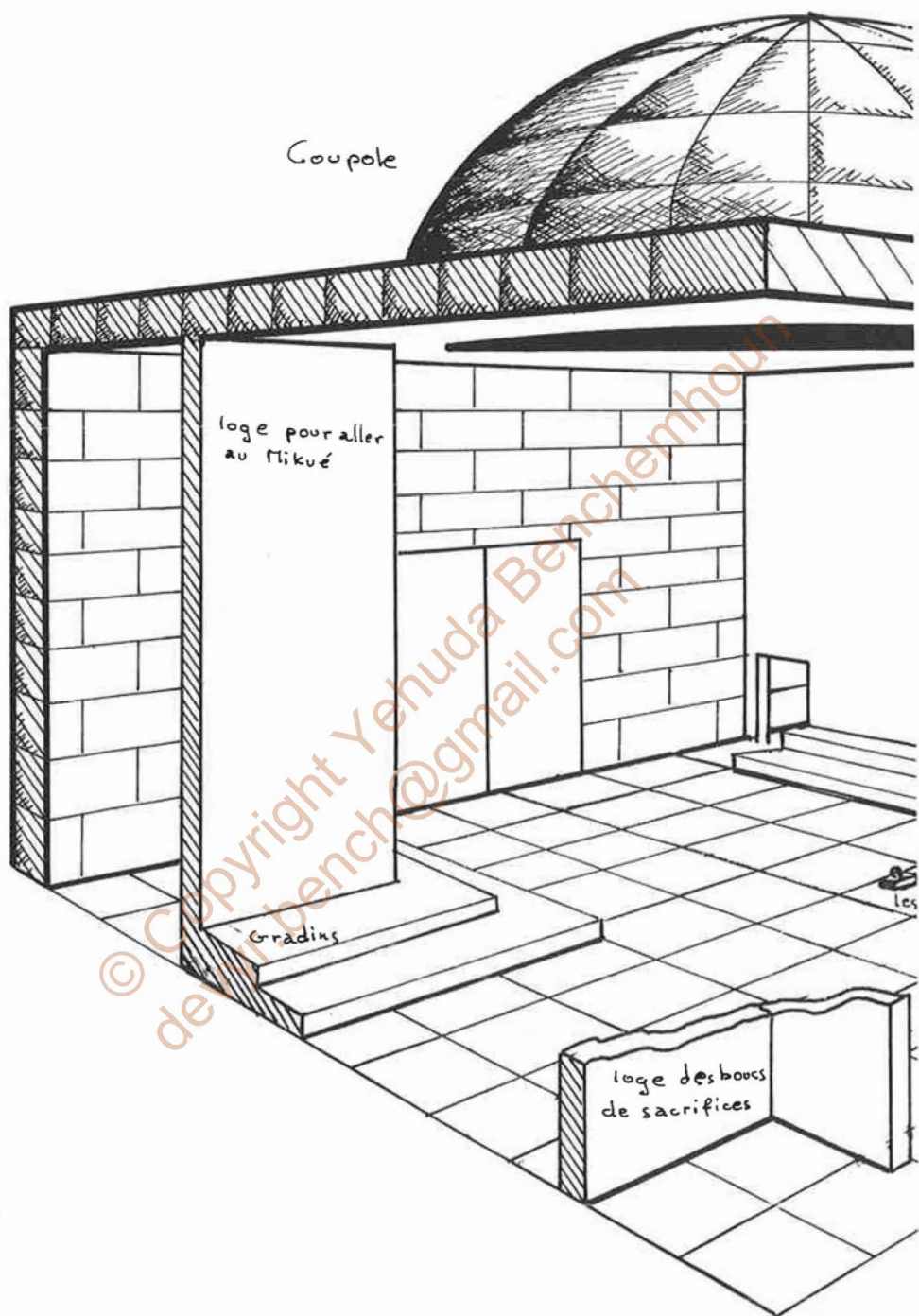
Although the Mishnah reads, "three to the north, the Chamber of Parvah, the Salt Chamber and the Chamber of the Rinsers, and three to the south: the Chamber of Golah, the Wood Chamber and the Chamber of Gazit," all commentators reverse this order. Elsewhere, the Talmud resolves this difficulty (Yoma, 19).



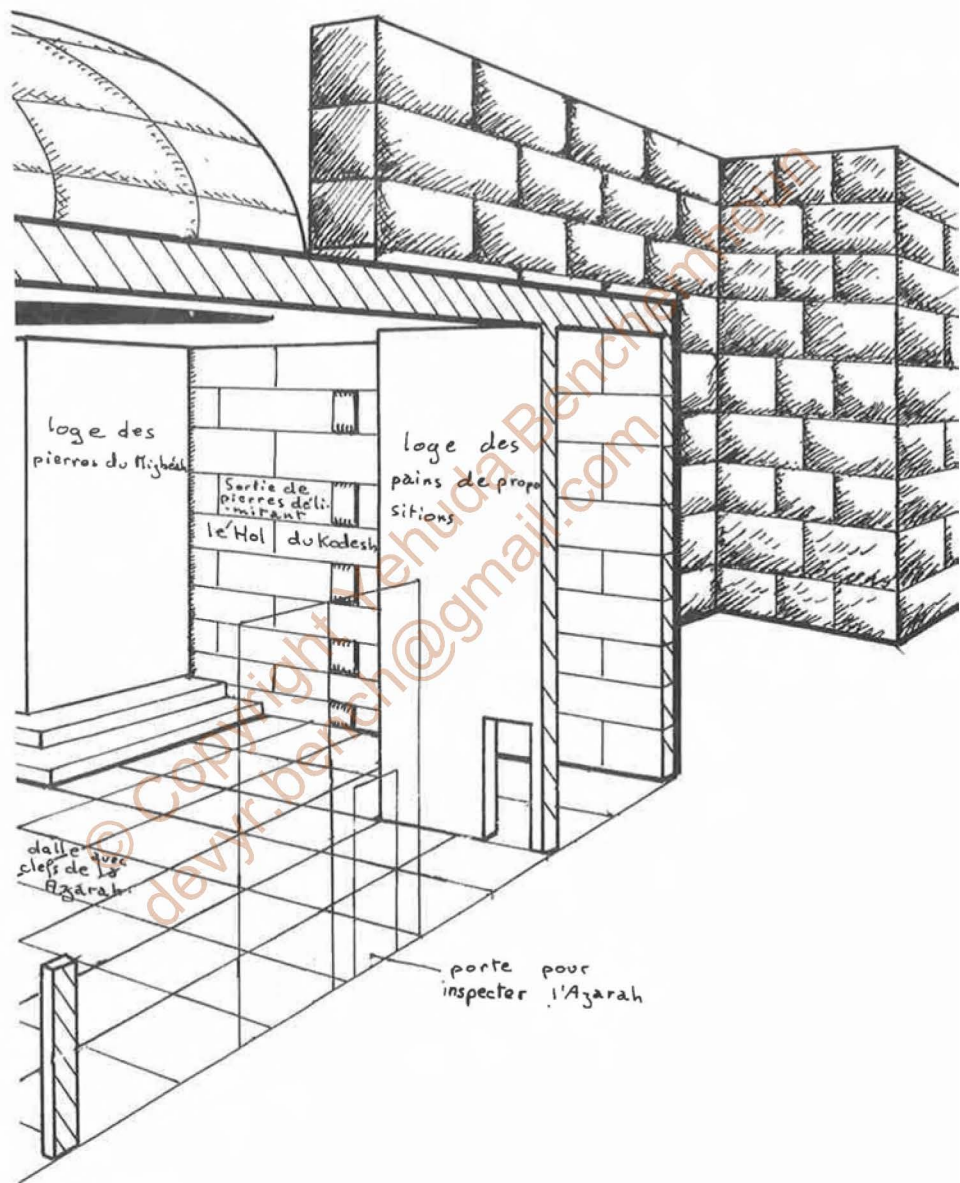
DRAWINGS AND PLANS

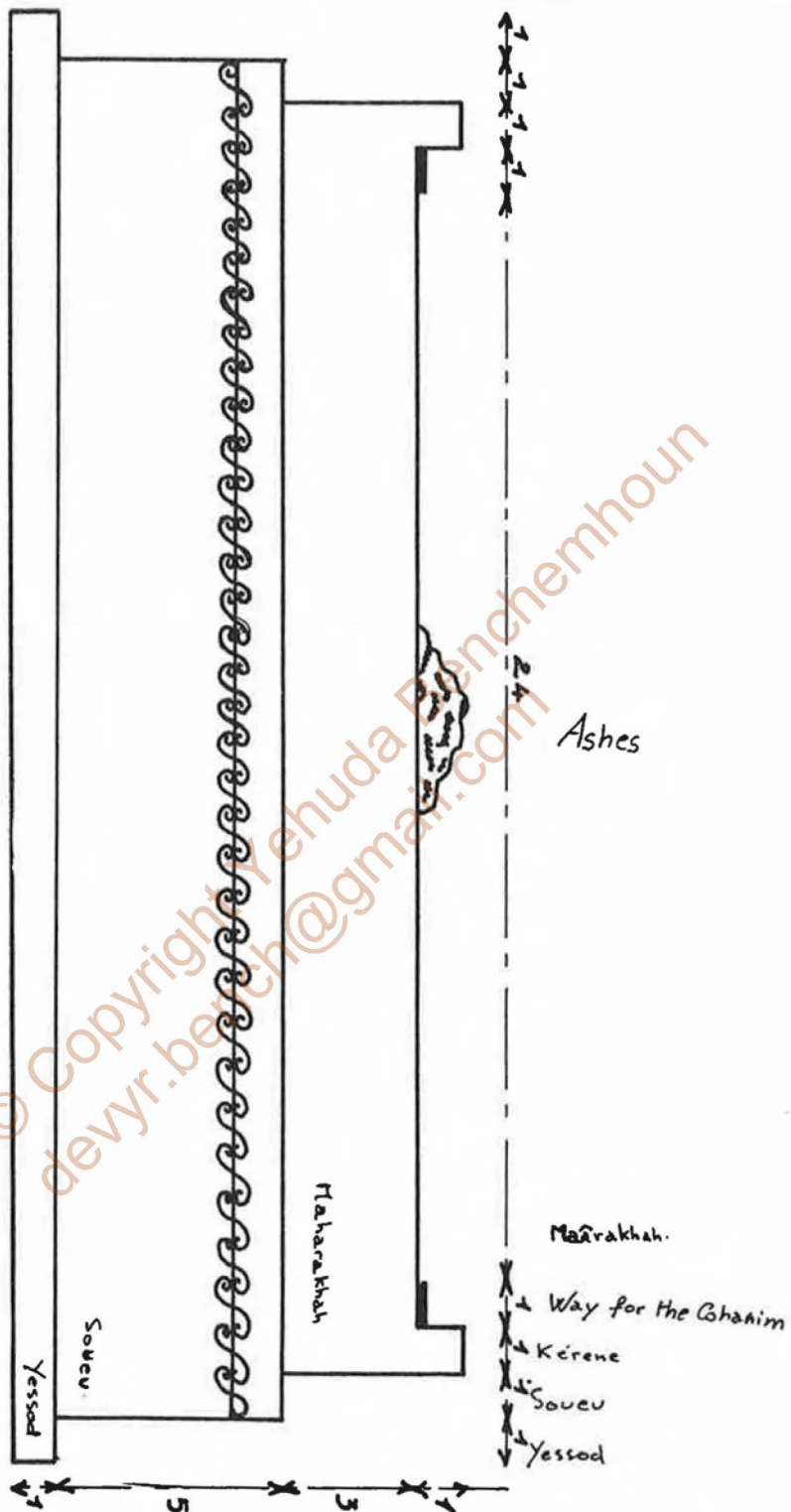
All measurements are in cubits and the Hebrew letters correspond to the Key for the Floorplan of the Temple.

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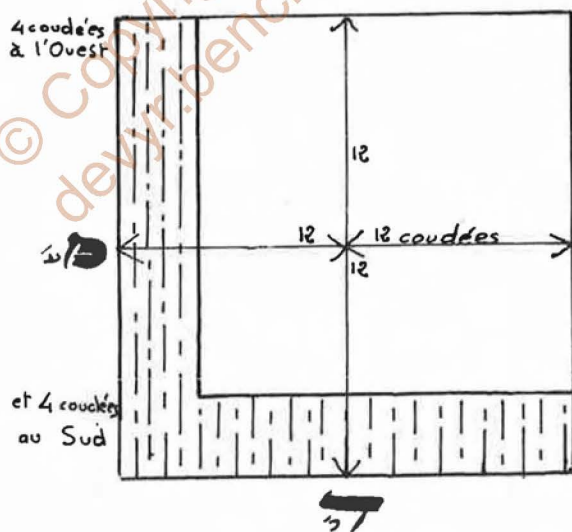
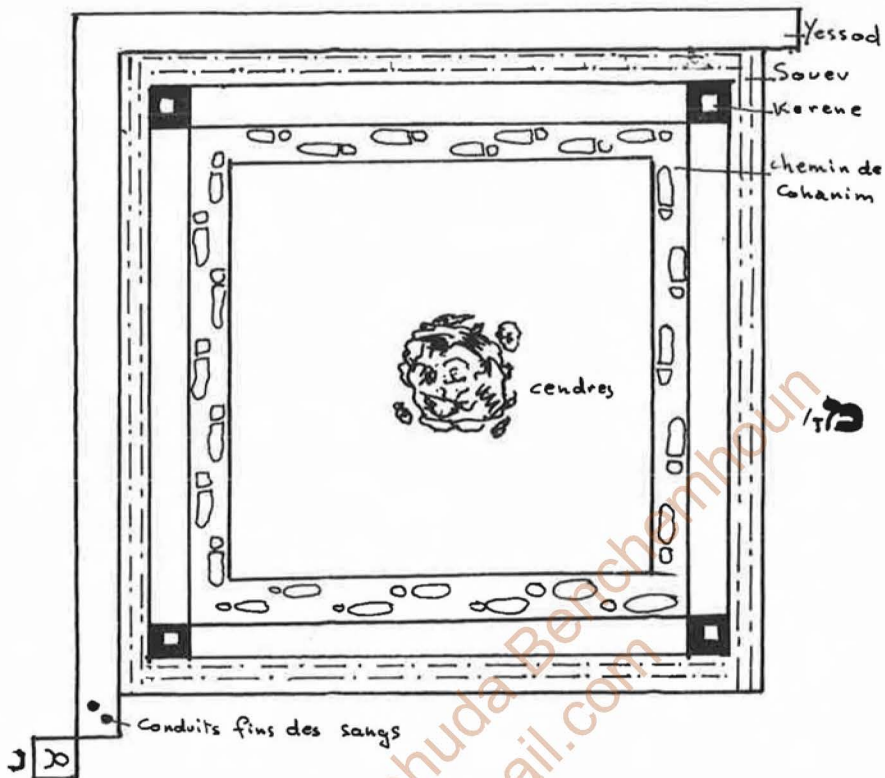


A. — Beit Hamokeid : vue cavalière de l'intérieur.

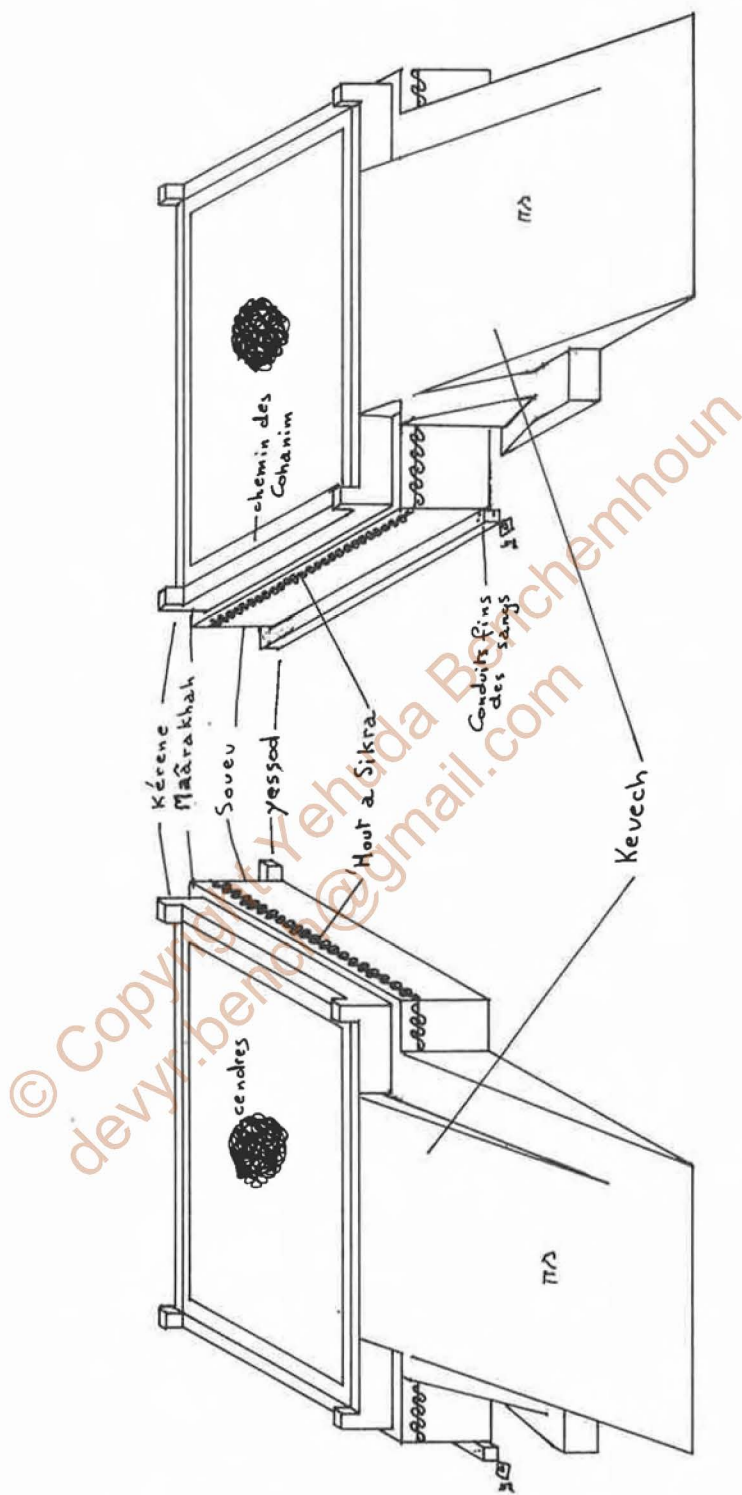




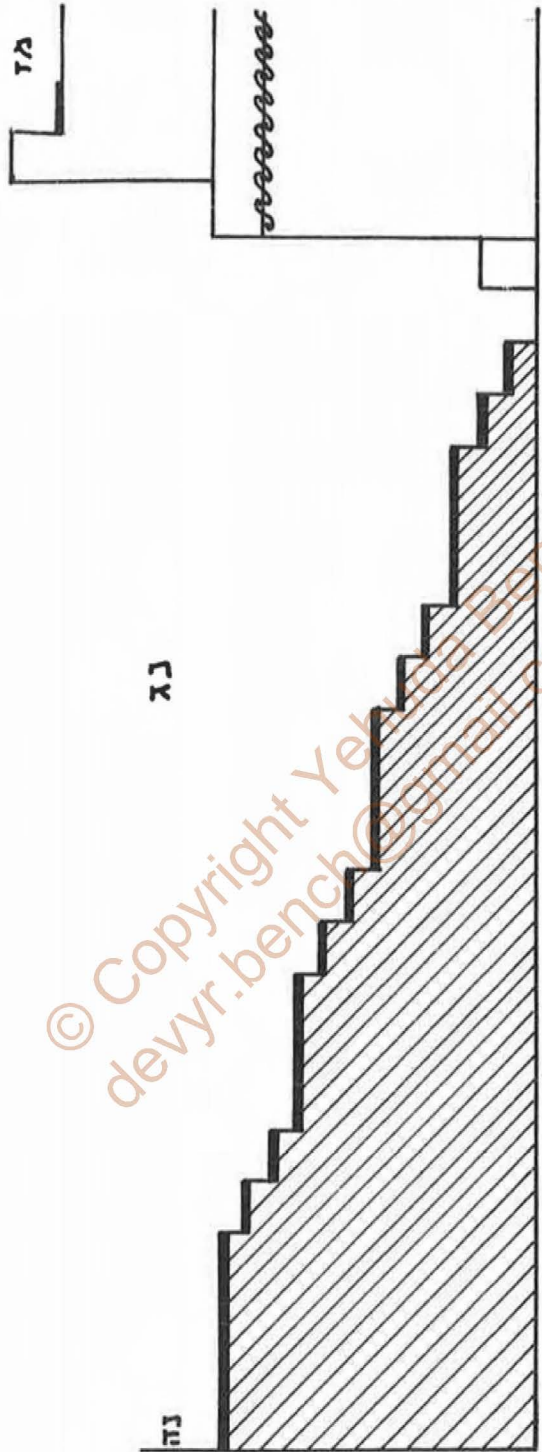
B. — The Mizbeyach : view from the northern side.



C. — Le Mizbéa'h : plans de dessus.



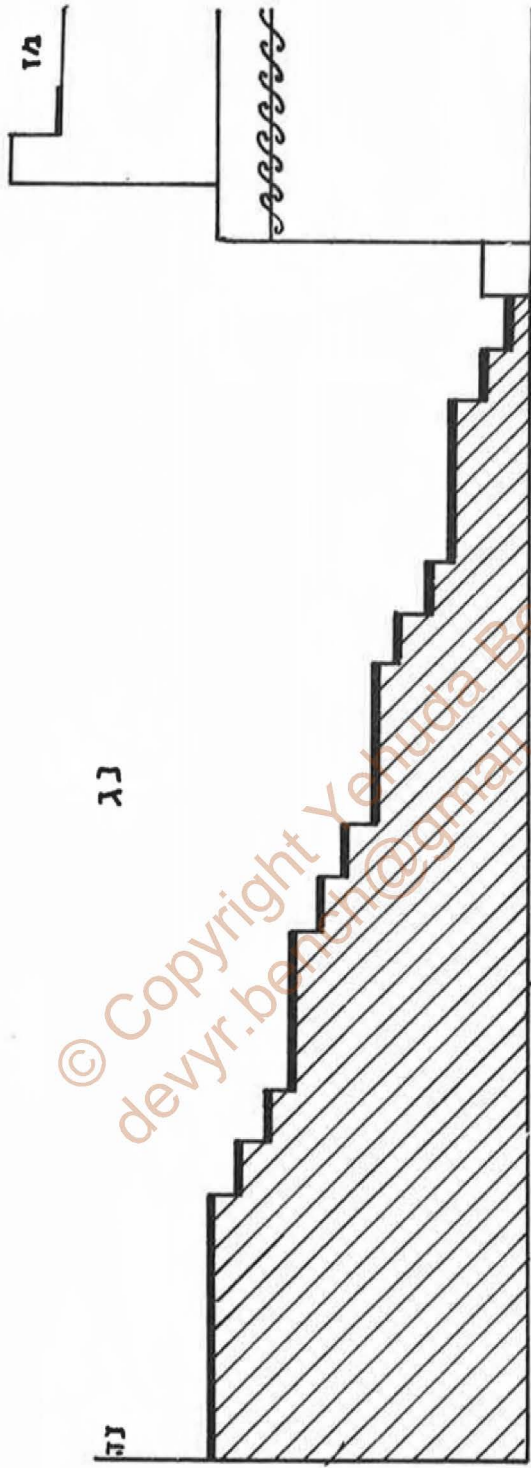
D. — Le Mizbéa'h : vues cavalières de droite et de gauche.



E. — The steps of the Oolahm : according to the Sages.

Between the Mizbeyach and the Oolahm, there were twenty two cubits, divided into twelve steps; each one rose one half of a cubit. The Mishna reports two opinions about the arrangement of these steps.

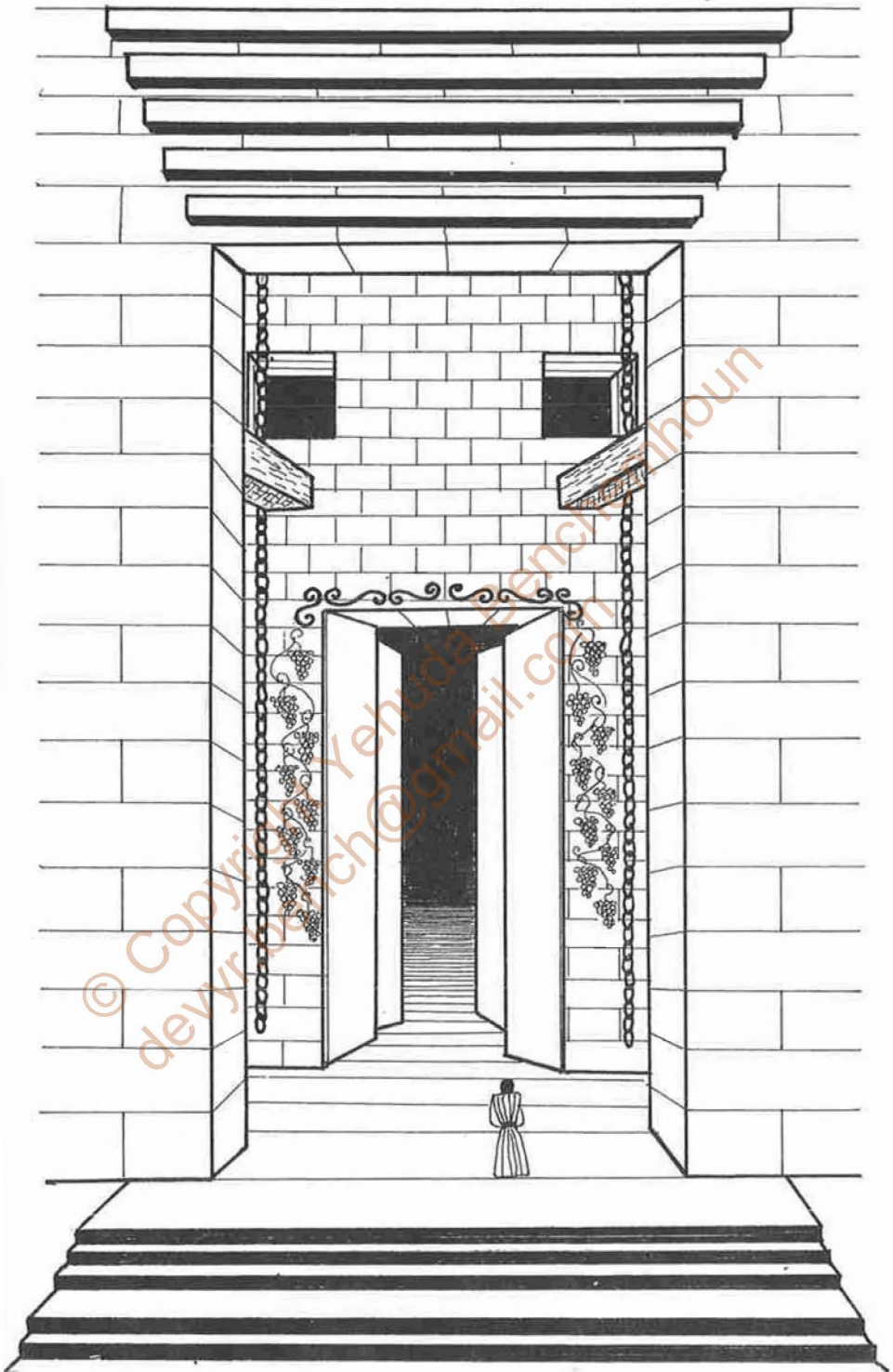
According to the Sages, the first step was one cubit removed from the Mizbeyach. Then, the flight of steps itself (identical to those Rabbi Yehudah describes): two steps of one cubit's depth and a landing three cubits deep, and so forth, three times, ending with two steps of one cubit's depth and a landing of four cubits.



F. — The steps of the Oolahm : according to Rabbi Yehudah.

According to Rabbi Yehuda, the first step was adjacent to the Mizbeyach. Then the stairs, as before, except the last group is of two steps of one cubit's depth and a landing of five cubits.

Remark: The Mishnah repeats only twice which logically should be repeated several times. The double repetition of "Two steps of one cubit and a landing of three cubits" does not mean that there were only two "sets" of steps like this (and of course the last set of steps). This is not all that was there. It is only the Mishnah's way of describing what was there.



G. — Porte du Oulam : vue intérieure.



H. — The Gate of the Haychal : according to the Sages.

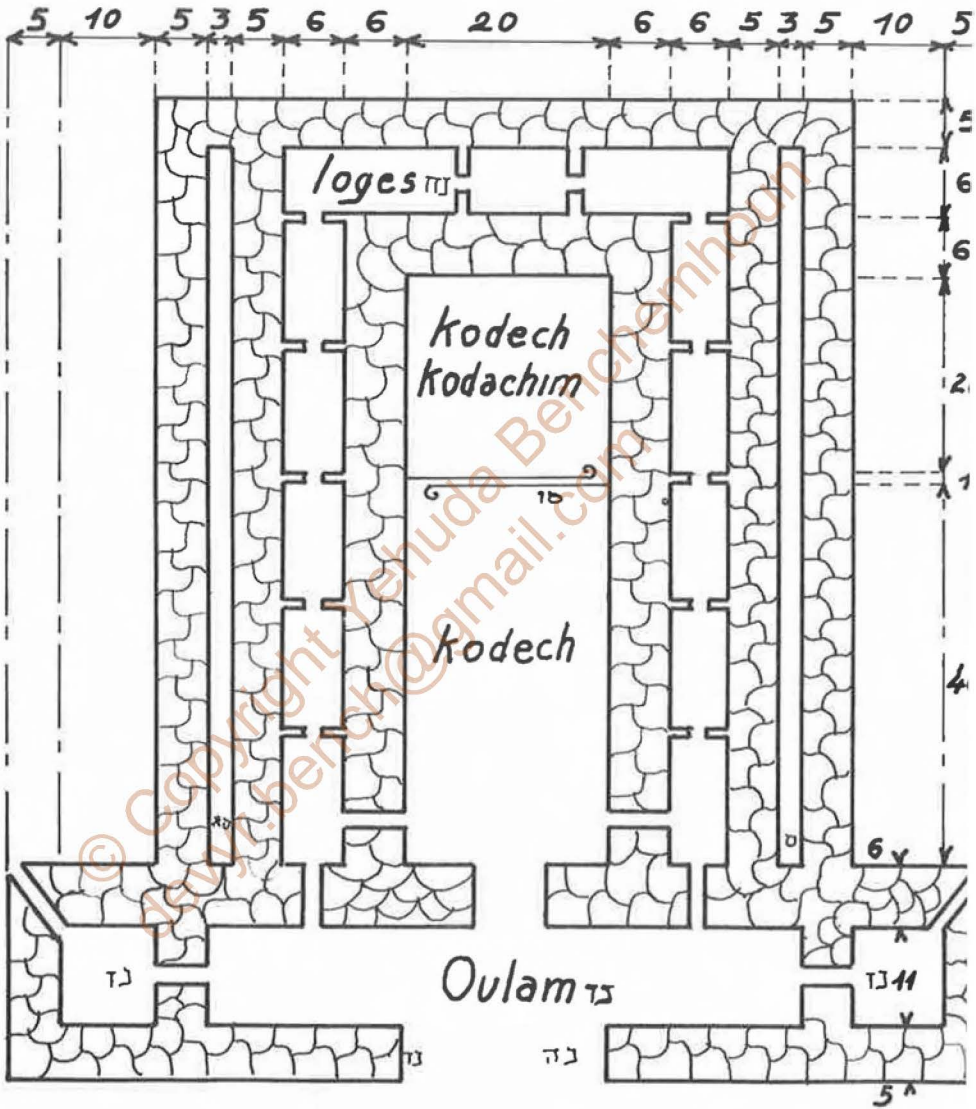
The first opinion of the Mishna explains the verse "the two doorpanels were really four" in the following way. There was an outer gate which is adjacent to the Oolahm and inner gate which opened directly into the Kodesh. The external gate opened into the hallway. Since the wall was six cubits thick and since each doorpanel was five cubits wide, there remained one cubit uncovered by the door. This space was at the front of the hallway and was gilded, covered in gold. These doors extended along the walls of the hallway all the way to the hinges of the inner gate. The latter opened fully 180°, into the Haychal, covering five cubits of its walls on either side. All four door-panels were gilded on their outer face, while the covered walls were not gilded.



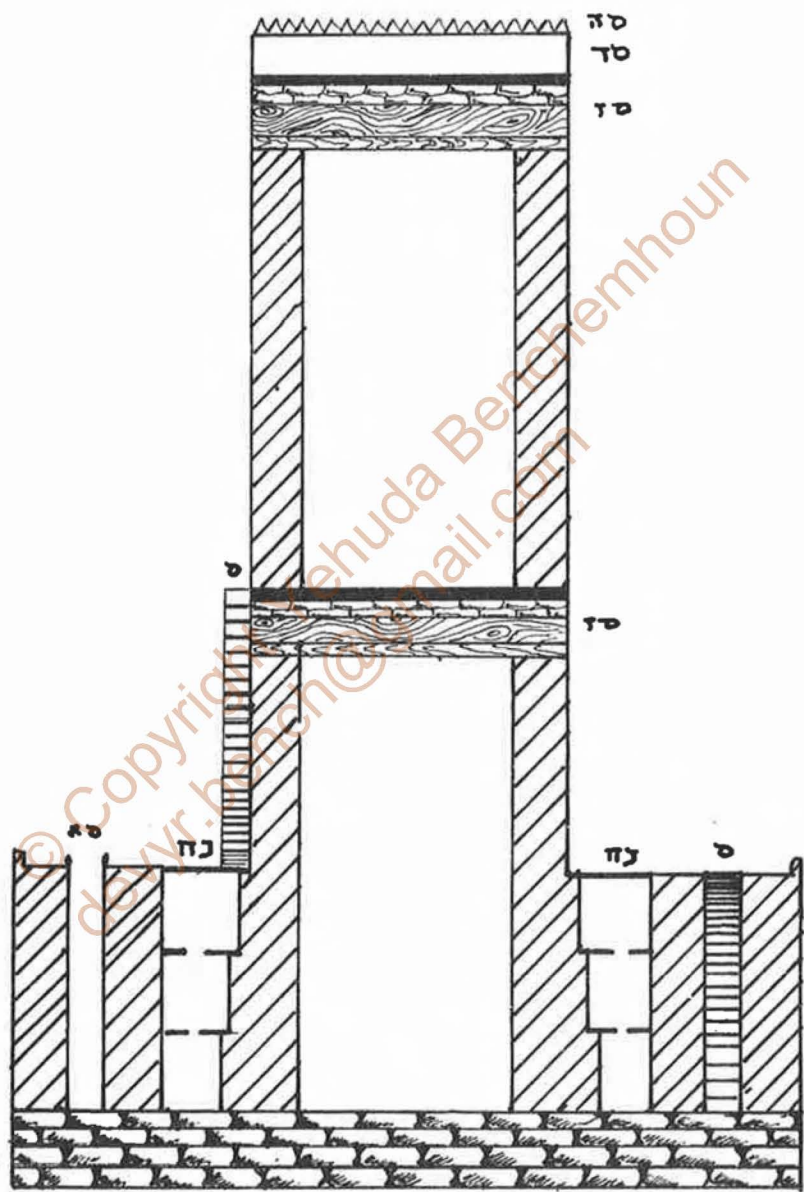
I. — The Gate of the Haychal : according to Rabbi Yehuda.

According to Rabbi Yehuda, the two gates opened within the thickness of the wall (in the hallway). Each door panel was foldable, made of two pieces, like Persian doors. Its width, folded, was two cubits and one half. The door-panels of the two gates touched, when folded: there remained, therefore, one cubit of hallway which was not covered by the (folded) gates and which was divided between the two opposite sides of the hallway. The two half-cubits were gold-covered, whereas that part of the hallway which was covered by the doors was not. The half door-panels which faced into the hallway were covered in gold, as well.

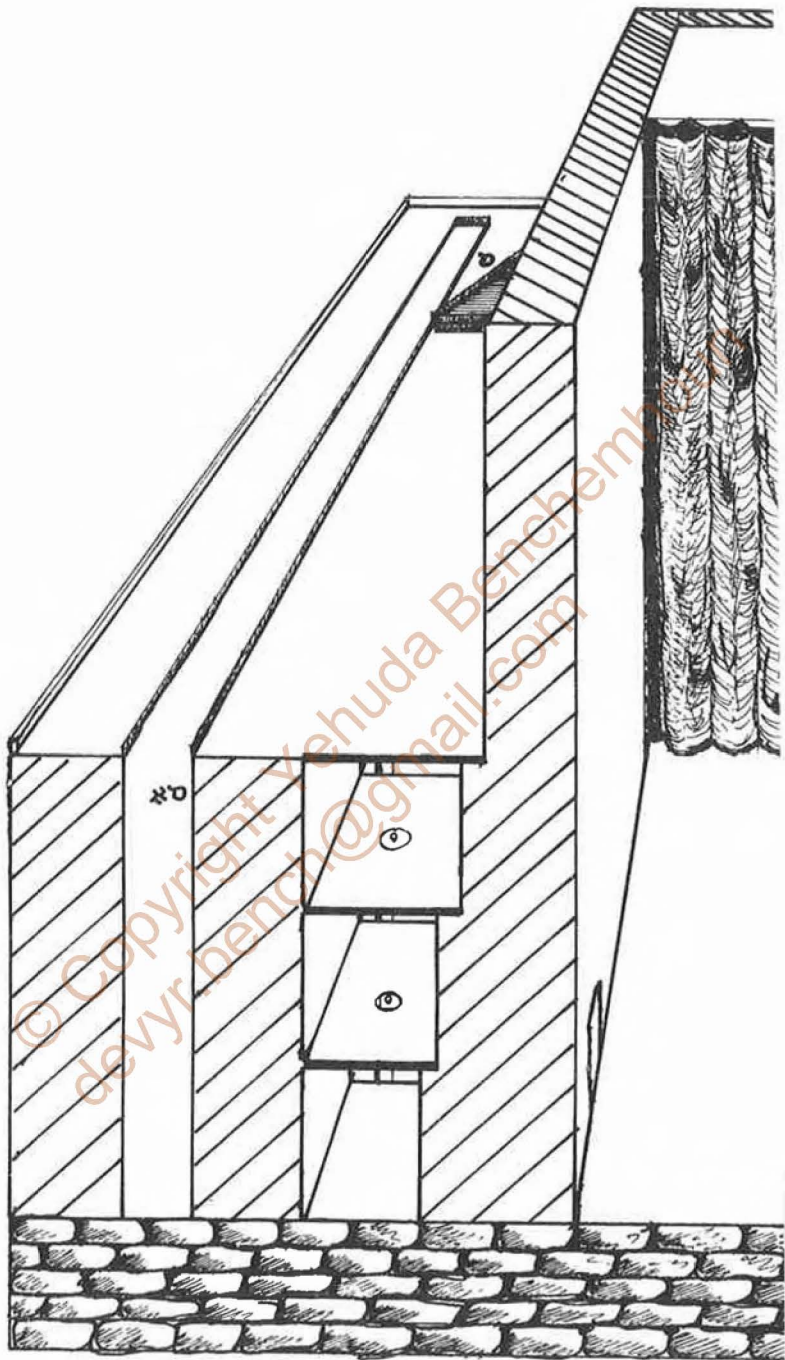
HEHAL



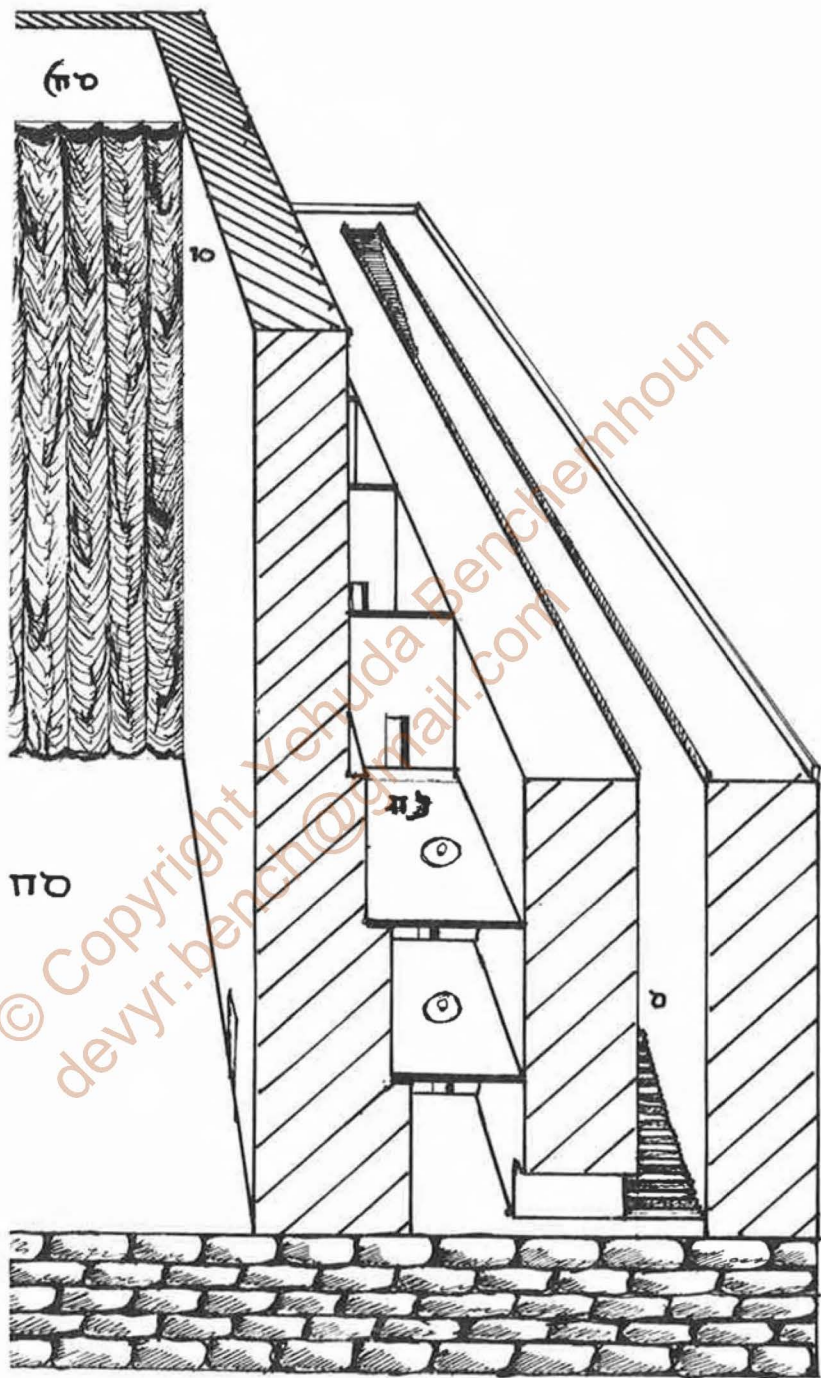
K. — Plan détaillé avec rapport de dimensions du Hé'hal.

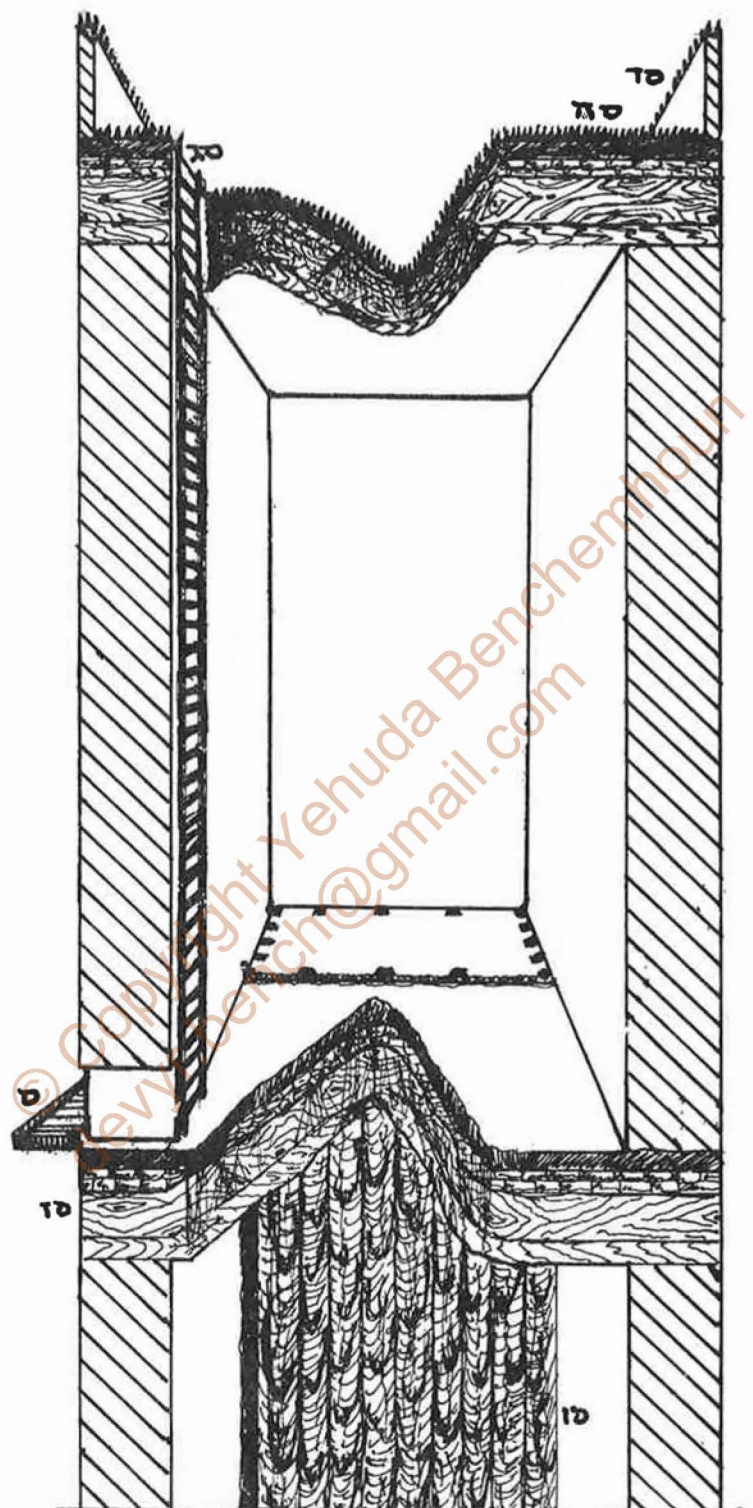


M. — Kodesh : ground floor with the compartments.



N. — Transverse view of the Haychal.





O. — Detailed view of the Kodesh and Aliyah.

KEY

- א : The Temple Mount.
 ב : Two southern gates, Gate of Chulda, the prophetess.
 ג : Gates of Shushan, in the south.
 ד : Small Sanhedrin, of twenty three judges.
 ה : Gate of Tadi, named after its builder or after the infrequent use of this Gate, which has given it the name "Gate of Discretion".
 ו : Gate of Kifonos, of (Greek) floriculture, because it opened onto the Rose Garden, to the west.
 ז : The Soreg, a fence ten tefach (palms) high, with an opening in front of each gate to the Temple. It served to remind impure or lay persons not to enter.
 ח : The Chayl, a ten cubit-wide perimeter of steps. They served as a resting place because no one was permitted to sit in the Beit Hamikdash.
 ט : The Eastern Gate, principle entrance to the Beit Hamikdash.
 י : The Ezrat Nashim, the apse for women, a surface of one hundred thirty five cubits square. Mounted on its walls were balconies in which the women stood during Succot to watch the Libation Offerings.
 יא : Southeast compartment, of the Nazirim, people having taken a vow neither to drink any alcoholic beverages nor to cut his own hair.
 יב : Northeast compartment, for wood which was used on the Mizbeyach and in the Beit Hamokeid.
 יג : Northwest compartment, of the lepers, with a ritual bath where they immersed themselves to purify themselves.
 יד : Southwest compartment, for the oils used in the Menorah and the lanterns, also for the wine for the Libation Offerings accompanying certain sacrifices.
 טו : Second Small Sanhedrin, of twenty three judges.
 טז : Fifteen steps, where the Leviim stood when they played their musical instruments.

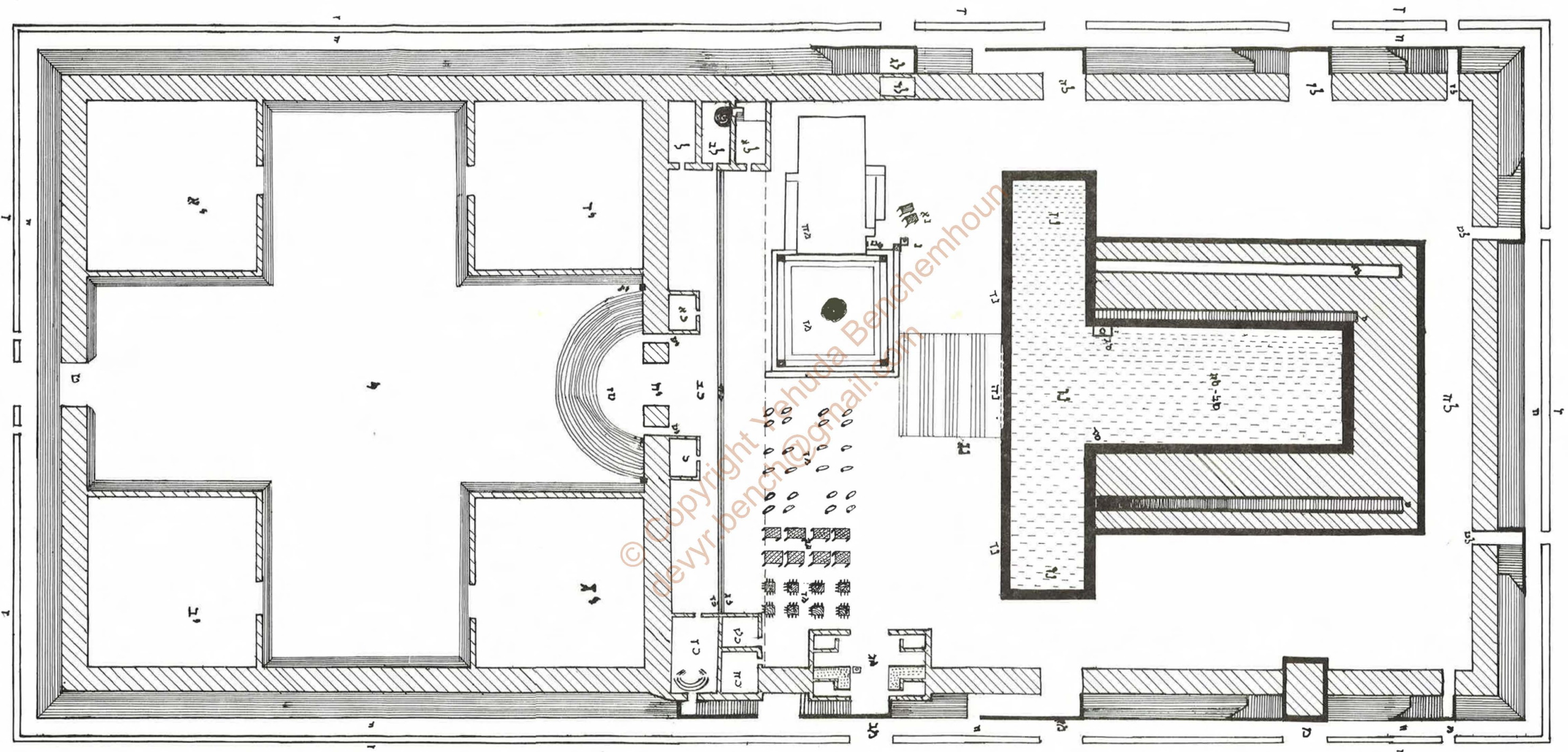
- יז : Two compartments, on the right and left of the steps, where the Leviim placed their musical instruments and where they rehearsed their accompanying music.
- יח : The Gate of Nikanor, named after its benefactor.
- יט : The two small doors, serving as an exit, so that one did not turn his back to the Haychal.
- כ : The two compartments adjacent to the Gate of Nikanor, the one on the right being the compartment of Pinchas the (priestly) Clothier.
- כא : That of the right, for the preparation of the Bread of Chavitim.
- כב : The Ezrat Israel, which was eleven cubits wide and one hundred thirty five long.
- כג : Row of stones protruding from the ground, indicating the border of the Ezrat Israel.
- כד : Rabbi Eliezer ben Yaakov held that a one cubit high step was located here.
- כה : The Dewchan, platform of three steps, each one half cubit high. The Leviim stood on them to chant during the sacrifices, and the Cohanim stood on them when they blessed the people.
- כו : The six compartments of the Ezrat Israel.
- כז : The Chamber of Gazit (made from hewn stones), where the Sanhedrin of seventy one judges sat.
- כח : The Wood Chamber, where the Cohen Gadol rested during the seven days before Yom Kippor.
- כט : The Chamber of Golah, where water was drawn from a well for the Beit Hamikdash.
- ל : Salt Storehouse. Salt was needed for the sacrifices.
- לא : The Chamber of Parvah, where the hides from the sacrifices were tanned. Above was the Mikvah for the Cohen Gadol.
- לב : The Chamber of the Rinsers, where the entrails of the sacrifices were removed. There was a ramp which led up to the Mikvah of the Cohen Gadol.
- לג : The Water Gate, through which the vessel of water for the Libation Offering on Succot was carried.

- לד : On the roof of the Water Gate, there were two compartments. One was the chamber of Avtinass, where the incense was prepared, and the other was the Mikvah of the Cohen Gadol.
- לה : The Gate of the First-born, through which the first-born animals were brought on Shavuot.
- לו : Firewood Gate, through which the firewood was brought in.
- לז : The Upper Gate, whose use is not mentioned in the Mishna.
- לח : Eleven cubits behind the Kodesh Hakodashim.
- לט : The two Western Gates, whose use is not mentioned in the Mishnah, although they did lead to the Rose Garden.
- מ : The Gate of the Nitsots (light), where a fire was always maintained to relight the fire of the Ma'arachah, if it went out.
- מא : The Gate of Sacrifices, through which the important sacrifices were lead before being slaughtered at the north.
- מב : The Women's Gate, through which the women entered to present their sacrificial offering for slaughter.
- מג : The Beit Hamokeid, a large building consisting of a centrally-heated main room, which the Cohanim used, and four adjacent compartments.
- מד : Eight low columns, from which the meat of the sacrifices was hung.
- מה : Eight marble tables, where the entrails of the sacrifices were placed.
- מו : Twenty four rings, to which the animals ready for sacrifice were attached.
- מז : The Mizbeyach, where the sacrifices were burned.
- מח : The Kevesh, a ramp leading to the hearth of the Mizbeyach.
- מט : On the west side of the Kevesh, there was a window into which domesticated birds, such as pigeons and doves, were placed, to burn them.

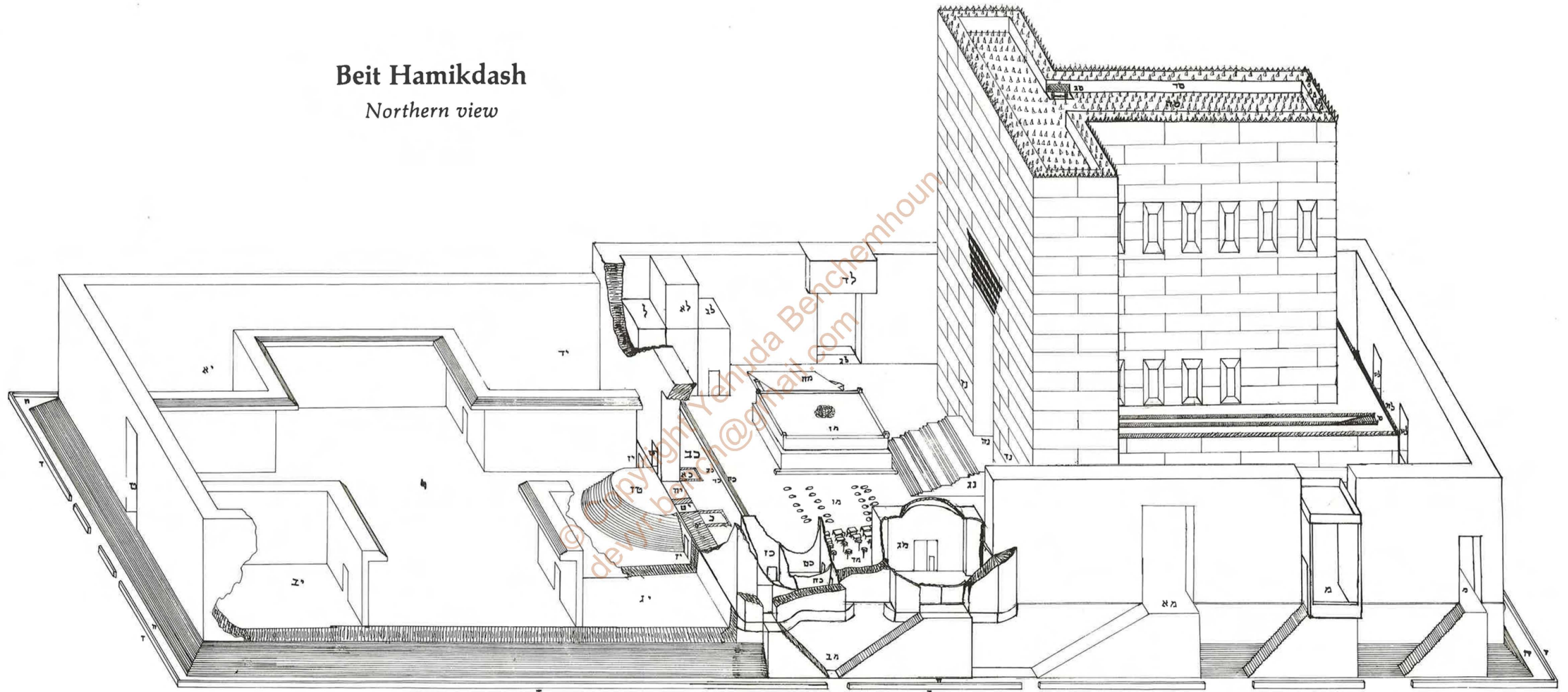
- נ : The marble lid on the ground, under which was the Shittin, the cavity into which the blood ran.
 נא : Two tables west of the Kevesh, one of silver and one of marble. The utensils used for the sacrifices were deposited there.
 נב : The Kiyor, washbasin for the ablutions of the Cohanim.
 נג : The twenty two cubits between the Mizbeyach and the Oolahm, divided into a stairway of twelve steps.
 נד : The Wall of the Oolahm, one hundred cubits high.
 נה : The Gate of the Oolahm, without door-panels. Tapestries and fringes were hung there. Five oak beams were mounted above it.
 נו : The Oolahm, one hundred cubits long and eleven wide.
 נז : The two lateral wings, fifteen cubits by eleven, which constituted the Beit Hachalifot, where the knives were kept.
 נח : The thirty eight compartments which encircled the Haychal.
 נט : The Loul (chicken coop), where small sacrifices could be slaughtered.
 ס : The Messibah, suspended stairway leading to the roof of the compartments.
 סא : Rainwater drain.
 סב : The Haychal, one hundred cubits high and seventy wide.
 סג : The trap-door to go on the roof of the Aliyah.
 סד : The Parapet.
 סה : The Anti-Bird guard, covering the entire roof, so that birds would neither rest nor nest there.
 סו : Veil of the Kodesh Hakodashim.
 סז : Roof of the Haychal, four layers thick: one cubit of gilded ornamental rafters, two cubits of support beams, one cubit of stone and one cubit of floor tiles for the upper story.
 סח : Kodesh.
 סט : Kodesh Hakodashim.

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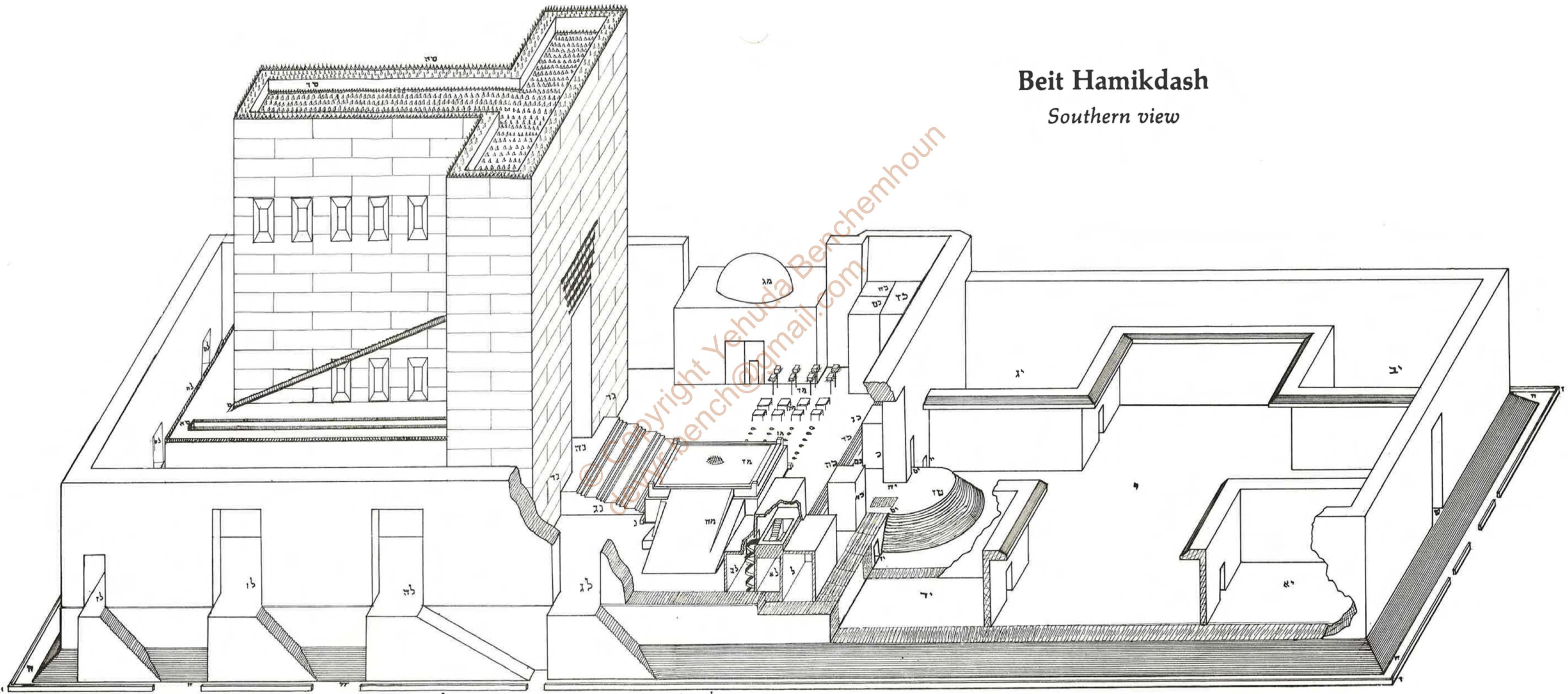
Beit Hamikdash Floorplan



Beit Hamikdash
Northern view



Beit Hamikdash
Southern view



The Shittin

