

Monday 4th of Menachem Av

ענייני בין המצרים

Moshiach Tidbit:

The name of the month is Av, and in a Get – the month is referred to as Av. However, in a Kesuba, and when we bless the new month, we refer to it as Menachem Av.

In Tanya, the Alter Rebbe explains that we can see the great love of an אב רחמן – merciful father, when he hits his son out of love.

In the time of Galus – when the Jewish people are like a divorced woman, we feel the love of our merciful father through the fact that he punishes us. Hence, in a Get we refer to the month only as Av.

However, our wish is that the kindness should be revealed, and so in the ברכת ושב and in a Kesuba – we write “Menachem Av” that the Father should console us – and show the ultimate love with redemption and revealed kindness.

From a letter of the Rebbe – Likutei Sichos vol. 29

In the month of Menachem Av, we ask that our Father in Heaven should console us; so that instead of destruction there will be rebuilding, and instead of בין המצרים – constraints, there will be ופרצת ימה וקדמה וצפונה ונגבה – we will break through all constraints, speedily in our time through Moshiach Tzidkeinu.

From a letter of the Rebbe – Likutei Sichos vol. 19

Siyum on the Rambam

As we are in the nine days when it is customary to make Siyumim every day; today we complete the entire Mishne Torah of the Rambam, in which the end speaks about the time of Moshiach (which is brought quicker through increasing in Ahavas Yisroel – including by joining together with tens of thousands of Jews that study Rambam – three chapters a day):

ולפיכך יהיו ישראל חכמים גדולים ויודעים דברים הסתומים וישיגו דעת בוראם כפי כח האדם שנאמר ומלאה הארץ דעה את ה' כמים לימים מכסים.

Therefore Israel will then be great wise people and know the hidden things and they will grasp the knowledge of their Creator according to the power of man, as it is written: The earth shall be filled with the knowledge of Hashem, just as water covers the ocean bed.

ענייני בית המקדש

Har HaBayis

- *Midos Chapter 2*
- *Rambam Laws of Beis Habechira Chapter 5*
- *Yechezk'el Chapter 45 and 40*
- *Delving Deeper – the Har HaBayis in the time of Moshiach*

Mishna - Tractate Midos

משנה (מידות)

Chapter 2 פרק ב'

Mishna 1

משנה א'

The Temple Mount {the part that was sanctified and surrounded by a wall}¹ was five hundred Ama by five hundred Ama².
The greatest distance {between the wall of Har Habayis & the wall of the Azara} was on the south,
second to that was on the east,
third on the north
and the least {distance} on the west.
The place that had the greatest measurement was where there was the greatest use.

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

The smallest distance between the Har HaBayis wall and the wall of the Azara was on the west, behind the Holy of Holies, as it was hardly an entrance point at all. The largest distance was on the south which is where people would enter when coming from the city. The second largest distance was on the east, which is the direction of the main entrance by way of the Ezras Nashim, and the second smallest distance is on the north, which is opposite of the area of Yerushalyim, and therefore was not as used.

Some commentaries explain “the greatest use” as meaning, the place where there was more space, there were more structures etc. for the use of the Mikdash.

Mishna 2

משנה ב'

All those who entered the Har HaBayis would enter through the right and go around to exit through the left;

כל הנכנסין להר הבית,
ונכנסין דרך ימין,
ומקיפין ויוצאין דרך שמאל,

¹ This part of Har HaBayis is called Har HaBayis Hamekudash, as we will learn BEH

² In the future it will be six times the size

besides for someone to whom a tragedy occurred,	חוזן ממי שארעו דבר,
that would go around {and enter} through the left.	שהוא מקיף לשמאל,
{People would ask:} “Why do you go around to the left?”	"מה לך מקיף לשמאל?"
{And he would answer:} “Because I am in mourning”.	"שאני אבל".
{They would reply:} “May the One who resides in this house comfort you.”	"השוכן בבית הנה ינחמך!"
{or:} “Because I was excommunicated”	"שאני מגדה".
“May the One who resides in this house put in their hearts to bring you close.”	"השוכן בבית הנה יתן בלבם ויקרבוך!"
These are the words of Rabbi Meir.	דברי רבי מאיר.
Rabbi Yose said to him:	אמר לו רבי יוסי
You are making it as if those {wo excommunicated him} have acted wrongly,	עשיתן פאלו עברו עליו את הדין
rather {they would say:}	אלא:
“He who resides in this house should put in your heart	"השוכן בבית הנה יתן בלבך,
to listen to your friends, so that they can bring you close.”	ותשמע לדברי חבריך ויקרבוך!"

As a part of the honor that is accorded to the Holy house, is that one should not exit Har Habayis in the same way he came in. In the words of Chazal, this is called making it a “Kapandriya” – shortcut. If one is not going in for a specific purpose, it is forbidden to use it as a place to pass through. However, when a person enters in order to serve Hashem, he must make it a “Kapandriya”, and exit from a different direction than he entered. Thus, most people, who would come in through Chulda gate on the south (which is right), would go out through Tedi gate on the north (left). However, someone to whom a tragedy occurred would go in through Tedi gate which is not commonly used for entrance.

The Rambam explains that this Mishna is not referring to which gate a person enters and exits. Rather, when a person entered through Shushan gate on the east, he would turn to the right, passing by Chulda gate, and when he went out, he turned to the left, passing by Tedi gate, and then went out from Shushan gate as he had entered.

Mishna 3

משנה ג'

Within the wall of Har Habayis {surrounding the Beis HaMikdash}

לפנים ממנו,

was a picket fence that was ten Tefachim high,

סורג גבוה עשרה טפחים.

and there were thirteen breaks in it,

ושלש עשרה פּרצות היו בו,

where it had been breached by the Greek kings.

שפּרצום מלכי יוון.

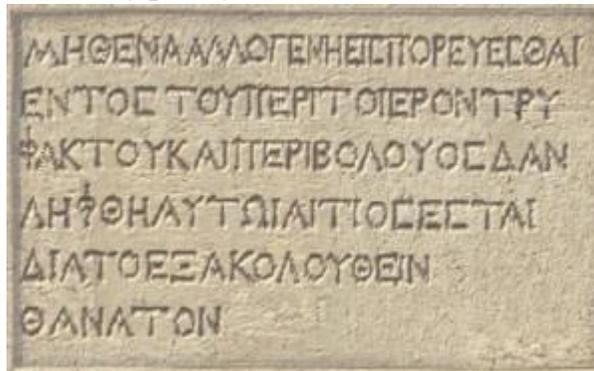
When the Jews {were victorious they} fixed the breaches,

תּזרו וגדּרום,

they established {when passing one of} the thirteen places one should bow {and give thanks for the Chanuka miracle}.

וגזרו כנגדם שלש עשרה השתחויות.

The Soreg was a low fence made of wood & ropes, not a proper wall. The purpose of the Soreg was to warn those who are impure and non-Jews that they are forbidden to go any closer. In fact, there were signs to that effect written in various languages. Since the Beis HaMikdash is a place where all nations can Daven to Hashem, it was necessary to indicate how far they were allowed to go. The Greeks breached the Soreg, because they found the division between Jew and non-Jew offensive to their philosophy; they also didn't believe in the laws of purity that are above human understanding.



A part of the original inscription on the Soreg – written in Greek.

Within {the Soreg} לפנים ממנו,

was the Cheil which was ten Amos החיל עשר אמות,

and there were twelve steps there, ושתיים עשרה מעלות שם.

the height of each step half an Ama, רום מעלה חצי אמה,

and its tread half an Ama. ושלחה חצי אמה.

Most commentaries explain that the “Cheil” was an empty area of ten Amos surrounding the Beis HaMikdash; some say that the steps (which filled six out of those ten Amos) went all around as well.

The Rambam says that the “Cheil” was a wall that was ten Amos high, and there were twelve steps leading up to the (gates of the) Beis HaMikdash.

All steps {of the Beis HaMikdash}, כָּל הַמַּעֲלוֹת שֶׁהָיוּ שָׁם,
The height of each step was half an Ama, רוּם מַעֲלָה חֲצֵי אַמָּה,
and its tread half an Ama, וְשִׁלְחָהּ חֲצֵי אַמָּה,
besides the steps of the Ulam. חוּץ מִשָּׁל אוֹלָם.

The steps of the Ulam were half an Ama high and one Ama wide, (and according to some, every third step was even wider).

All the doors (gates) in the Mikdash, כָּל הַפִּתְחוֹת שֶׁהָיוּ שָׁם,
were twenty Amos high גְּבוּהַן עֶשְׂרִים אַמָּה
and ten Amos wide, וְרֵחְבָן עֶשְׂרֵי אַמּוֹת,
besides the {opening of the} Ulam. חוּץ מִשָּׁל אוֹלָם.
All the gate in the Beis HaMikdash, כָּל הַפִּתְחוֹת שֶׁהָיוּ שָׁם,
had doors on them הָיוּ לָהֶם דְּלָתוֹת,
besides for the Ulam. חוּץ מִשָּׁל אוֹלָם.

As we learned previously, the Ulam was an opening that was 40 Amos high and 20 Amos wide, and did not have a door, it only had a curtain (symbolizing that anyone who wants to come close to Hashem needs only to lift themselves up (on the stairs), and does not have anything obstructing his path. In the 3rd Beis HaMikdash, its width will be 14 Amos rather than 20, and perhaps it will have a door.

All the gates in the Beis HaMikdash, כָּל הַשַּׁעֲרִים שֶׁהָיוּ שָׁם
had a lintel (“Mashkof”), הָיוּ לָהֶן שִׁקּוּפוֹת,
besides the Tedi gate, חוּץ מִשַּׁעַר טְדִי
that on it the lintel was comprised of two stones, שֶׁהָיוּ שָׁם שְׁתֵּי אֲבָנִים מְטוֹת זו עַל זו.
leaning on each other.
All the gates of the Beis HaMikdash, כָּל הַשַּׁעֲרִים שֶׁהָיוּ שָׁם,
were later changed to gold, נִשְׁתַּנּוּ לְהִיּוֹת שֶׁל זָהָב,
besides for the Nikanor gate {main gate on the, חוּץ מִשַּׁעֲרֵי נִיקָנוֹר,
east from the Ezras Nashim}
since a miracle occurred with them³, מִפְּנֵי שֶׁנִּעֲשְׂהָ בָהֶן נִס.

³ The Gemara tells that Nicanor was a Jew who yearned to bring a gift to the holy temple but couldn't afford to buy a golden gate. Instead he went to Alexandria in Egypt and there he had the most exquisite copper gates fashioned. When the gates were being transported by ship to Eretz Yisrael, there was a big storm at sea. Wishing to lighten the load of the ship the sailors grabbed one of the gates, and despite Nicanor's protests, threw it into the sea. When they wished to do the same

and some say {the reason is}: **וַיֵּשׁ אֲמָרִים:**
 because the copper of this gate sparkled like **מִפְּנֵי שְׂנֹחַ שֶׁתָּן מִצְהִיב.**
 gold.

Mishna 4 **משנה ד'**
 All the walls were very high⁴ **כָּל הַכְּתָלִים שֶׁהָיוּ שָׁם גְּבוּהִין,**
 besides for the eastern wall of Har HaBayis **חוּץ מִכְּתַל הַמְּזֻרְחִי,**
 so that the Kohen who is burning the Para **שֶׁהִפְהִן הַשּׁוֹרֵף אֶת הַפָּרָה**
 Aduma **עוֹמֵד בְּהַר הַמְּשֻׁחָה,**
 can stand on the Mount of Olives **וּמִתְכַּוֵּן וְרוֹאֶה בְּפֶתַח וְשֶׁל הַיֵּכָל**
 and make sure to see the door of the Heichal **בְּשַׁעַת הַזֵּית הַדָּם.**
 while sprinkling the blood {of the Para}.

The sages derived from a Pasuk, that while sprinkling the blood of the Para Aduma, which was done on the Mount of Olives (on the east side of the Temple Mount), the Kohen must make sure to see the door of the Heichal.

Now, the doorstep of the Heichal was twenty-two Amos high, two Amos higher than the top of the Shushan gate. Six Amos of the Cheil's (twelve steps), seven and a half Ama of the fifteen steps from Ezras Nashim, one and a half Ama the three steps to the Ezras Kohanim and the Ama Duchan above that, and six Amos of the twelve steps of the Heichal. Therefore, the Kohen couldn't see through the gate, although all the gates were parallel, so the wall had to be low (although it was higher than 20 Amos it was not much higher), so that the Kohen could see over the wall.

In the 3rd Beis HaMikdash, according to Rashi, the eastern wall of Har HaBayis will be extremely low (three Amos high). Perhaps Rashi is not implying that the purpose is so that the Kohen could see over the wall (because that wouldn't require it to be so low), only that just as in the 2nd Beis HaMikdash, the eastern wall was lower, it will be the same in the 3rd (although apparently the reason will be different).

Rambam Laws of the Beis

רמב"ם הל' בית הבחירה

Hab'chira

Chapter 5

פרק ה'

Halacha 1

הלכה א'

to the other gate, Nicanor lay across the gate saying: if you wish to throw this gate into the sea, you will be forced to throw me in with it. Miraculously the sea calmed down and upon arriving at the port in Eretz Yisrael, they noticed that the copper gate had miraculously floated alongside the ship.

⁴ The height is not mentioned, neither in the 2nd Beis HaMikdash nor in the 3rd. we only know that they were considerably higher than the gates.

<p>The Temple Mount which is Mount Moriah was five hundred Amos by five hundred Amos, and it was enclosed by a wall, and the entire area was built upon hollowed domes So that there should not become an issue of an unknowing impurity⁵, and it was entirely covered by roofs, a canopy within a canopy⁶.</p>	<p>הר הבית, והוא הר המוריה היה חמש מאות אמה על חמש מאות אמה, והיה מקף חומה וכיפין על גבי כיפין היו בנויות מתחתיו, מפני אהל הטמאה. וכלו היה מקרה סטיו לפנים מסטיו.</p>
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Halacha 2

הלכה ב'

<p>{Har HaBayis} had five gates: one on the west, one on the east one on the north, and two on the south. The width of each gate was ten Amos, and its height twenty, and they all had doors.</p>	<p>ותמשה שערים היו לו אחד מן המערב, ואחד מן המזרח, ואחד מן הצפון, ושנים מן הדרום: רחב כל שער עשר אמות, וגבהו עשרים ויש להם דלתות.</p>
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Yechezk'el's Prophecy Ch. 45

נבואת יחזקאל סי' מ"ה

The Har HaBayis of the third Beis HaMikdash will be 3,000 Ama by 3,000 Ama – six times the size that it was in the first and second Beis HaMikdash

Pasuk 2

פסוק ב'

<p>Of this there shall be reserved for the sanctuary {of Har HaBayis} Five hundred by five hundred {sticks⁷} Squared all around And fifty Amos open space all around.</p>	<p>יהיה מזה אל-הקדש חמש מאות בחמש מאות מרבוע סביב ותמשים אמה מגרש לו סביב:</p>
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⁵ If there is a part of a dead person in the ground, the Tumah goes up, no matter how deep it is, and causes someone who is above it, to become Tomei. When, however, there are hollow rock domes, they act as a barrier.

⁶ According to the Rambam, the entire Har HaBayis, had canopies built one within the other, so that it was entirely under roof. The Rebbe points out that it is obvious that the entire Beis HaMikdash or at least certain parts of it, are not included in this.

⁷ The angel measured everything with a measuring stick that was six Amos long.

The wall of Har HaBayis

Chapter 40 סימן מ'

The Walls of הר הבית

We learned earlier that the prophet Yechezk'el was taken (by prophetic vision) to Eretz Yisrael, and shown a vision of the 3rd Beis HaMikdash. The angel who acted as his guide, took him to a very high mountain (In the time of Moshiach, the Temple mount will be the highest of all mountains), on its South side is the city of Yerushalayim.

Posuk 5

פסוק ה'

Outside the House is a wall all around⁸; וְהָיָה חוֹמָה מְחוּץ לְבַיִת סָבִיב סָבִיב
In the {angel's} hand is a measuring stick, וּבְיַד הָאִישׁ קֶנֶה הַמִּדָּה
{the length of the stick is} 6 Amos {each
consisting} of an Ama and a Tefach⁹; שֵׁשׁ אַמּוֹת בְּאַמָּה וְטַפַּח
and he measured the width of the structure וַיִּמַּד אֶת רֹחַב הַבְּנוֹן קֶנֶה אֶחָד
{thickness of the wall}, was one rod¹⁰,
and the height {of the wall} one rod¹¹. וְקוֹמָה קֶנֶה אֶחָד:

Posuk 6 פסוק ו'

And he came to the gate {of the Beis
Hamikdash¹², or of the Temple Mount¹³}
which faces eastward, וַיָּבֹא אֶל שַׁעַר אֲשֶׁר פָּנָיו דָּרָךְ הַקְּדִימָה

⁸ This is the wall of the הר הבית – Temple Mount

⁹ A usual Ama is 5 Tefachim (handbreadths), while the Ama used in the Beis HaMikdash was 6 Tefachim. The length of the measuring stick was six Amos of six Tefachim each, (36 Tefachim).

¹⁰ All the walls are extremely thick – 36 Tefachim wide! Hence, the wall is referred to as a “building”.

¹¹ 36 Tefachim is extremely low (as all walls of the Beis HaMikdash were much higher). According to *Rashi* this height is referring only to the Eastern wall of הר הבית, which we will learn was lower than the rest. *Radak* explains that although the reason for this only applies in the 2nd Beis HaMikdash, they copied it from the way it will be in the 3rd. Others say that in the future Beis HaMikdash, all walls of the Har HaBayis will be this low, because at that time there will be no fear of intruders. Alternatively, the low walls are in order to not obscure the beauty of the Beis HaMikdash- *Metzudas David*.

¹² *Rashi* – the Eastern gate of the Ezras Nashim, the שַׁעַר הָאִיחִיּוֹן –gate through which one enters.

¹³ *Radak* - he is only now entering the Temple Mount area through its Eastern gate

and he ascended its {12¹⁴} steps, וַיַּעַל בַּמַּעֲלֹתָיו

and measured the post of the gate one rod width {along the thickness of the wall} וַיִּמְד אֶת סֵף הַשַּׁעַר קֶנֶה אֶחָד רֹחַב

and the other post, one rod width. וְאֵת סֵף אֶחָד קֶנֶה אֶחָד רֹחַב:

Review: In the 3rd בית המקדש: The walls of Har Habayis will be 6 Amos (36 T'fachim) thick, and 6 Amos high. There are 2 opinions regarding the height of the walls:

1) Rashi – Only the Eastern wall will be so low. The other 3 walls will be very high.

2) Metzudos – all the walls of Har HaBayis will be only 6 Amos high

The door posts of the Eastern gate - the thickness of the wall, will be 6 Amos thick. There are 12 steps, either leading up to the eastern gate of the outer courtyard of the Beis HaMikdash, or ascending from the eastern gate of the temple mount.

Delving Deeper

From the Source:

We learned earlier that when the Navi was shown the future Beis HaMikdash, it was on a very high mountain. This is because in the time of Moshiach, the Har HaBayis will be the tallest mountain, as the Navi says (Yeshaya 2, 2): וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכוֹן – In the end of days, the mount of Hashem's house will be set at the tip of mountains, and it shall be higher than high mountains, and all the nations will stream to it.

The reason for this is because in the time of Moshiach, everything will be according to its true reality. Now, it is obvious that the holiest place should be expressed in physical dimensions as well. Only, that בזמן הזה its not obvious, and in the future it will be.

Here the Navi states that the enclosed area Temple Mount in the time of Moshoiach will be six times the size as what it is now: 3,000 Ama by three thousand Ama = 9,000,000 square Amos! That is about the size of the entire Yerushalayim now. One of the reasons for this is given by the Tosefos Yom Tov. The Navi says (Yechezk'el 43, 7): ***“And he said to me: son of man! The place of my throne ... where I rest amongst the people of Israel forever. The house of Israel will no longer defile My Holy name ... by putting their doorstep near My doorstep and their doorpost near My doorpost, with {only} a wall separating between Myself and them:”*** In the time

¹⁴ According to Rashi, these steps lead from the Temple Mount to the Temple itself, similar to the 12 steps from the Cheil that we will learn about. According to Radak, there are 12 steps immediately upon entering (the Eastern gate of) the Temple Mount in order to ascend the incline of the mountain.

of Moshiach when Hashem's presence will be felt in the Beis HaMikdash, there will be a greater distance placed between regular houses and that of the Beis HaMikdash. This, the Tosefos Yom Tov explains, is why it was not implemented in the second Beis HaMikdash, since the Shechina was not revealed there.

Another explanation is given by the Maharsha in Brachos; that because all Shuls and study halls will be attached to the Beis HaMikdash – hence the Beis HaMikdash will grow to a much larger scale.

Discussion

It is interesting to note that the major changes in the third Beis HaMikdash are in the Har HaBayis and the Ezras Nashim, whereas in the Heichal and Azara themselves, the differences are quite minimal. Perhaps this is the main point of the third Beis HaMikdash; not the holy parts – Heichal and Azaros, but the more “mundane” parts. The main accomplishment of the third Beis HaMikdash and the time of Moshiach is the fact that the world itself will become holy. Thus, this is recognizable specifically in those areas that are more connected to the “mundane” world.

Thus, it can also be understood that the Shuls and study-houses, moreover, the ones that are outside of Eretz Yisrael will become part of the Beis HaMikdash. This is more seen in Har HaBayis and the Ezras Nashim.