

## Wednesday sixth of Menachem Av

ענייני בין המצרים

### **Moshiach Tidbit:**

*The Posuk says: “Even an ox knows his master and a donkey knows the trough of his owner, Israel did not know my nation has not contemplated”. The Arizal explains: When the Jews sinned with the golden calf, they had merely thrown the gold into the fire and the calf came out (on its own). Micha had in his possession a gold plate upon which Moshe Rabeinu had written עלי שור to cause the coffin of Yosef (called שור) to rise from the depths of the Nile River. Upon throwing this plate into the fire, the ox rose from it. On the plate was written the letters י.ל.י. (one of Hashem’s holy names). The acronym of the words לא התבונן לא ידע עמי לא התבונן - עלה. The שור – the golden calf knew that its entire sustenance is from the letters י.ל.י., but the Jewish people didn’t know or think about it and they thought that עלה – it had risen on its own.*

*The Rebbe explains that we read this Pasuk in the Haftorah of Shabbos Chazon. Golus comes as a result of failing to realize and contemplate the true existence; nothing comes on its own and everything is controlled and sustained by Hashem. When we realize that our Divine service is also not Galus like and contained, but rather with proper excitement. By learning the lesson and actually realizing the above and contemplating it, we “open our eyes” and see Moshiach and the Geula and reveal them in the entire world.*

*Internalizing the true reality of things is what causes us to be able to see the 3<sup>rd</sup> Beis HaMikdash on Shabbos Chazon, that although the “horse” of the animal soul may not realize it, we connect to the truth that is seen and appreciated by our G-dly soul.*

### **Siyum on Masechta Horyos**

*This is connected to the Siyum of Masechta Horyos: The Gemara says that Reb Zeira was sharp and asked, and Raba Bar Masna was settled and answered, and asks which is better, and ends off, Taiku.*

*There are two aspects in Torah: The sharper and deeper secrets of the Torah and the revealed part, which internalizes it into the world. Perhaps the Gemara is saying that when Eliyahu comes – Teiku, they will both be together. The Arizal revealed*

and enabled us to internalize the deep secrets of the Tora. As a result, we can draw down the ultimate depth of spirituality into our physical awareness.

This is also the difference between the 1<sup>st</sup> Beis HaMikdash which was more spiritual, and therefore wasn't able to be internalized properly, while the 2<sup>nd</sup> was more internalized in time & space of the physical world. The 3<sup>rd</sup> Beis HaMikdash will have both and will therefore join together both the opinion of Rashi, Tosefos & the Zohar that it comes from above, and the opinion of the Rambam that it is built by man.

This also happens on Shabbos Chazon: As Rabbi Levi Yitzchak of Berditchev said: We are shown the Beis HaMikdash from above, yet it is from a distance, so we need to have our Avoda to internalize it.

The Avoda is learning Torah, Mishpat (spiritual), and giving Tzedaka (physical) and the two are combined through our Ahavas Yisroel.

**ענייני בית המקדש**

**Lesson Fourteen**

**Ezras Yisroel and the gates of the Azara**

- *Midos Chapter 5*
- *Rambam Laws of Beis Habechira Chapter 5*
- *Yechezk'el Chapter 40*

**Chapter 5**

פרק ה'

**Mishna 1**

משנה א

<p>The entire Azara was one hundred and eighty-seven Ama long, by one hundred and thirty-five Amos wide.</p> <p>From east to west, one hundred and eighty-seven Ama:</p> <p>The area where Israelites stood was eleven Amos {long},</p> <p>the area where Kohanim would stand was eleven Amos {long},</p> <p>the Mizbayach was thirty Amos,</p>	<p>כָּל הָעֲזָרָה הָיְתָה אַרְבַּע מֵאוֹת וְשָׁמוֹנִים וְשִׁבְעֵי, עַל רֹחַב מֵאוֹת וְשָׁלֹשִׁים וְחֲמִשָּׁ. מִן הַמְּזֻרָח לַמַּעֲרָב, מֵאוֹת וְשָׁמוֹנִים וְשִׁבְעֵ: מְקוֹם דְּרִיסַת יִשְׂרָאֵל, אַחַת עֶשְׂרֵה אַמָּה, וּמְקוֹם דְּרִיסַת הַכֹּהֲנִים, אַחַת עֶשְׂרֵה אַמָּה, הַמִּזְבֵּחַ, שְׁלֹשִׁים וְשָׁתַיִם,</p>
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and the area between the Ulam & Mizbayach was twenty-two Amos<sup>1</sup>.

The Heichal was one hundred Amos {long} and {there were} eleven Amos behind the Holy of Holies

בין האולם ולמזבח, עשרים ושתיים אמה,

ההיכל מאה אמה, ואחת עשרה אמה לאחורי בית הכפרת .

### Mishna 2

### משנה ב

From north to south one hundred and thirty-five Amos: The ramp and the Mizbayach were sixty-two Amos<sup>2</sup>, from the Mizbayach to the rings<sup>3</sup> - eight Amos, the space of the rings was twenty-four Amos, from the rings to the tables<sup>4</sup> was four Amos, from the tables to the low beams<sup>5</sup> four Amos from the beams to the wall of the Azara eight Amos, and the remaining {25 Amos} were {twelve and a half} between the ramp and the wall and {twelve and a half} the area of the beams

מן הצפון לדרום, מאה אמה ושלשים וחמש: הכבש והמזבח, וששים ושתיים, מן המזבח לטבעות, שמונה אמות, מקום הטבעות, עשרים וארבע, מן הטבעות לשלחנות, ארבע, מן השלחנות ולגנסין, ארבע, מהגנסין לכתל העזרה, שמונה אמות, והמותר בין כבש לכתל, מקום הגנסין.

### Mishna 3

### משנה ג

There were six chambers in the Azara, three on the north and three on the south: {The three} on the north: The chamber of salt, the Parva<sup>6</sup> chamber, and the chamber of rinsing. In the chamber of salt they would salt the Korbanos,

שש לשכות היו בעזרה: שלוש בצפון, ושלוש בדרום. שבצפון: לשכת המלח, לשכת הפרוה, לשכת המדיחין. לשכת המלח, שם היו נוהגים מלח לקרבן.

<sup>1</sup> In that area there were the 12 steps of the Ulam which according to most commentaries took up twenty Amos, and according to the Rambam took up twelve.

<sup>2</sup> Although the ramp was 32 Amos long, two of those Amos were going over the Yesod & Sovev.

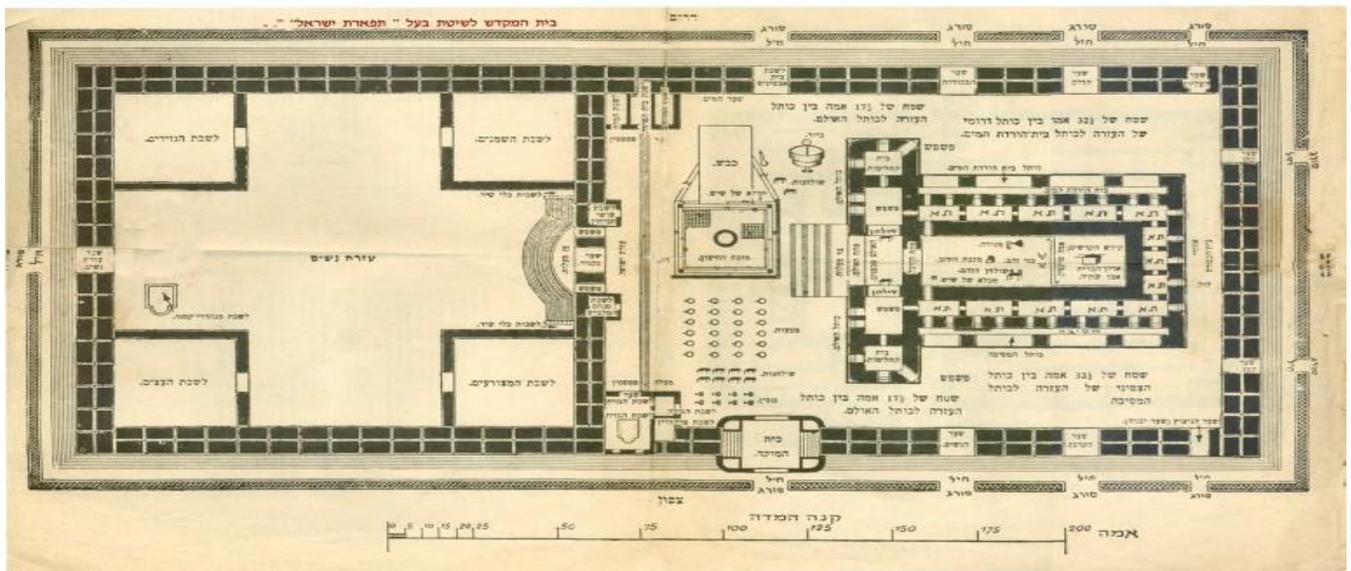
<sup>3</sup> That were used for Shechting, as we learned 4 or 6 rows, altogether 24.

<sup>4</sup> Marble tables upon which the meat of the Korbanos were placed

<sup>5</sup> Low wooden beams with hooks for skinning the Korban

<sup>6</sup> The name of the person that built it

in the chamber of Parva, לשפת הפרוה,  
 they would salt the skins of the Korbanos, נשם היו מולחין עורות קדשים.  
 and on its roof was a Mikve ועל גג היתה בית טבילה  
 for the High Priest on Yom Kipur.<sup>7</sup> לכהן גדול ביום הכפורים.  
 The chamber of rinsing, לשפת המדיחין,  
 is where they would rinse the intestines of the, נששם היו מדיחין קרבי הקדשים,  
 Korbanos, ומשם מסכה עולה לגג בית הפרוה.  
 and from there, a Mesiba<sup>8</sup> ascended to the roof of the  
 Parva chamber.



**Rambam Laws of the Beis Hab'chira רמב"ם הל' בית הבחירה**

**Chapter 5 פרק ה'**

**Halacha 12**

**הלכה י"ב**

The length of the Azara from west to east, ארך העזרה מן המערב למזרח,  
 was one hundred and eighty seven Amos, מאה ושמונים ושבע;  
 and this is the calculation: וזה הוא חשבונן:  
 From the western wall of the Azara, מכותל מערבי של עזרה  
 to the wall of the Heichal, עד פותל ההיכל  
 {there was} eleven Amos. אחת עשרה אמה,

<sup>7</sup> In order that he should be able to immerse himself in a Mikve within the area of the Azara

<sup>8</sup> As we've learned, a Mesiba is either a ramp or a spiral staircase, or an "elevator" that is controlled by a pulley system.

The length of the Heichal was 100 Amos,  
between the Ulam and the Mizbayach there were  
22 Amos,

and the Mizbayacha was 32 Amos.

The place where the Kohanim stood  
which is referred to as Ezras Kohanim,

was 11 Amos,

and the place where Israelites stood,

which is called Ezras Yisrael

was eleven Amos.

### Halacha 13

The width of the Azara from north to south,

was 135 Amos,

and the following is the calculation:

From the north wall until the Beis  
Hamitbachayim,

there were eight Amos;

the Beis HaMitbachayim was twelve and a half  
Ama,

and there they would hang and skin the  
Korbanos<sup>9</sup>.

### Halacha 14

Next to that was eight Amos of the area of the  
tables

in which there were marble tables  
upon which they would put the cut parts of the  
animals,

and rinse the meat in order to cook it,  
and they were eight tables.

Near the area of the tables  
were twenty-four Amos for the area of the rings  
that were used to Shecht the Korbanos.

וארך ההיכל כלו מאה אמה,  
בין האולם ולמזבח עשרים ושתיים,

המזבח שלוששים ושתיים;

מקום דריסת רגלי הכוהנים,

והוא הנקרא עזרת הכוהנים,

אחת עשרה אמה;

מקום דריסת רגלי ישראל,

והוא הנקרא עזרת ישראל,

אחת עשרה אמה.

### הלכה י"ג

ורחב העזרה מן הצפון לדרום,

מאה ושלושים וחמש;

ונה הוא חשבונן:

מפותל צפוני עד בית המטבחיים

שמונה אמות;

בית המטבחיים שתיים עשרה אמה

ומחצה,

ושם תולין ומכשיטין את הקדשים.

### הלכה י"ד

ובצדו מקום השלחנות שמונה אמות

ובו שלחנות של שיש

שמניחין עליהן הנתיחים,

ומדיחין את הבשר לבשלו;

ושמונה שלחנות היו.

ובצד מקום השלחנות,

מקום הטבעות עשרים וארבע אמה;

ושם שוחטין את הקדשים.

<sup>9</sup> In the Mishna it is called the area of the low beams

### Halacha 15

Between the area of rings and the Mizbayach there was eight Amos and the Mizbayach was 22 Amos, and the ramp 30 Amos, and between the Mizbayach and the southern wall was twelve and a half Amos.

### Halacha 16

From the northern wall of the Azara until the wall of the Mizbayach, which is the width of sixty and a half {Amos}, and on the other side from the wall of the Ulam until the eastern wall of the Azara which was 76 Amos long, this entire square is called north and it is the place where the holiest Korbanos may be Shected.

### Halacha 17

There were eight chambers in Ezras Yisrael, three in the north and three in the south: In the south was the chamber of salt the chamber of Parva and the chamber of rinsing In the chamber of salt they would salt the Korbanos, in the chamber of Parva they would salt the skins of the Korbanos, and on its roof was a Mikve for the High Priest on Yom Kipur. The chamber of rinsing is where they would rinse the intestines of the Korbanos,

### הלכה ט"ו

ובין מקום הטבעות והמזבח שמונה אמות, והמזבח שלושים ושנים, והפגש שלושים, ובין הפגש ולכותל דרומי שנים עשרה אמה ומחצה.

### הלכה ט"ז

מכותל צפוני של עזרה עד כותל המזבח, שהוא רחב ששים ומחצה, וכנגדו מכותל האולם עד כותל מזרחי של עזרה, שהוא ארבע עשרה ושבעים, כל המרבע הזה הוא הנקרא צפון, והוא המקום ששוחטין בו קדשי קדשים.

### הלכה י"ז

שמונה לשכות היו בעזרת ישראל - שלוש בצפון, ושלוש בדרום. שבדרום--לשפת המלח, לשפת הפרוה, לשפת המדיחין; לשפת המלח, שם נוטנין מלח לקרבן; לשפת הפרוה, שם מולחין עורות הקדשים, ועל גגה הנה בית טבילה לכוהן גדול ביום הכפורים; לשפת המדיחין, שם היו מדיחין קרבי הקדשים,

and from there, a Mesiba ascended to the roof of the Parva chamber. **וּמִשָּׁם מִסְבָּה עוֹלָה לְגַג בֵּית הַפְּרִיָּה.**

### Yechezk'el's Prophecy Ch. 40

**נְבוֹאָת יְחִזְקְאֵל סִי' מ'**

#### Posuk 7

**פְּסוּק ז'**

The chamber<sup>10</sup> was one stick {6 Amos} long and one stick wide,

**וְהָיָה קָנָה אֶחָד אַרְבֵּי וְקָנָה אֶחָד רֹחֵב**

and separating each of the {3} chambers was {a wall} 5 Amos {thick}

**וּבֵין הַתְּאִיִּם חֲמֵשׁ אַמּוֹת**

and the doorpost of the entrance hall gates on the inside, was one stick<sup>11</sup>.

**וְסֵף הַשַּׁעַר מֵאֲצֵל אוֹלָם הַשַּׁעַר מִהַבֵּית קָנָה אֶחָד:**

#### Posuk 8

**פְּסוּק ח'**

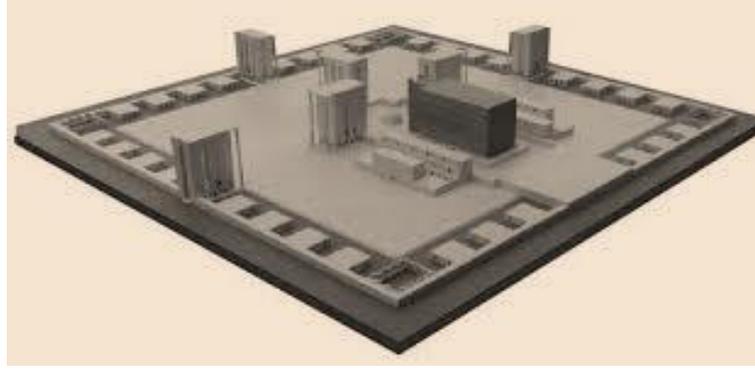
He measured the {wall of the} entrance hall from the inside, one stick {thick}.

**וַיִּמַד אֶת אֵלֶם הַשַּׁעַר מִהַבֵּית קָנָה אֶחָד:**



<sup>10</sup> The word **תָּא** is from the word **אתָּא** – to come, or **תתָּאוּ** – detour – *Metzudas Tziyon*, and refers to a small room that stands outside – at the edge of a larger structure – *Rashi in Baba Basra & Metzudos*. In the 3<sup>rd</sup> Temple there will be 3 **תָּאִים** on either side of each gate. There are a lot of questions and varying opinions regarding these **תָּאִים**, since they were not built in the 2<sup>nd</sup> Beis HaMikdash (perhaps because they also were not sure how to do it). The only **תָּאִים** that we know are the ones surrounding the walls of the Heicha, as we learned. Perhaps, the rooms by some of the gates of the 2<sup>nd</sup> Beis HaMikdash, such as the **שַׁעַר הַנִּיצוּץ** & **בֵּית הַמוֹקֵד**, were intended to, in some way resemble the **תָּאִים**. There are those who say that there were 3 stories of **תָּאִים** – in a similar fashion to the **תָּאִים** of the **הַיִּכָּל**. We will follow, however, the opinion of **רש"י**, the **מצודות** and most commentaries that there is only one level of **תָּאִים**.

<sup>11</sup> The thickness of the entrance hall's wall, which is also the width of its doorposts.



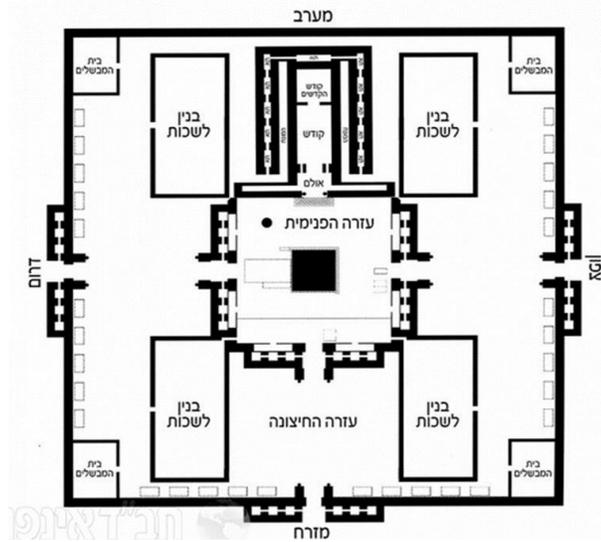
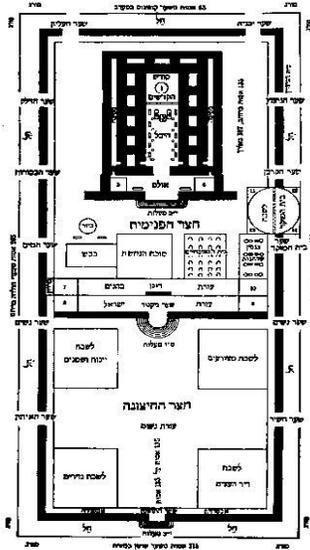
**Models of the 3<sup>rd</sup> ביהמ"ק; notice the האים in the top one, and the אולמות - entrance halls in the bottom.**

*Unlike the 1<sup>st</sup> & 2<sup>nd</sup> Beis HaMikdash, in which the Ezras Nashim was the lower courtyard on the east, and the Azara itself a higher courtyard (7.5 Amos higher) on the west (also symbolizing the higher level of holiness), in the 3<sup>rd</sup> Beis HaMikdash the Ezras Nashim will be an outer Azara with the actual Azara inside it<sup>12</sup>.*

**In the two drawings below – the 1<sup>st</sup> one is the 2<sup>nd</sup> Beis HaMikdash – the lower square is the Ezras Nashim and the higher square is the Azara. The 2<sup>nd</sup> drawing is of the 3<sup>rd</sup> Beis HaMikdash – the outer square being the חצר החיצונה – outer courtyard corresponding to the Ezras Nashim, and the inner square the inner courtyard of the Azara.**

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<sup>12</sup> Being that the Beis HaMikdash is on the incline of the mountain, the Ezras Nashim was lower (on the East) and the Azara higher (on the west). One could enter the Azara through the Ezras Nashim or any of its own 6 gates. In the 3<sup>rd</sup> Beis HaMikdash, the Ezras Nashim surrounds the Azara on all sides. If a person wishes to enter the Azara, he must enter the Ezras Nashim first.



*In the 3<sup>rd</sup> Beis Hamikdash - each Azara has three gates, east, north & south, the two sets of gates parallel to each other. Each gate has an entrance hall adjacent to it (the Ulams of the outer courtyard are inside of it, and those of the inner courtyard are in the outer Azara).*

*On either side of each gate there are 3 domed תאים – rooms, the steps leading to the gates between the two sets. Each room is 6 by 6 Ama, and the walls are 5 Amos thick. The אולם השער - entrance hall, is 50 Amos high (according to some, the roof is domed), 13 Amos wide, and 8 Amos long. At the end of the hall, tree shaped pillars serve as doorposts. Since an Ulam creates an established structure, the 3<sup>rd</sup> Beis HaMikdash, which will be more established, will have Ulams, not only at the entrance of the Heichal, but by every one of its 6 gates.*

Posuk 9

פסוק ט'

And he measured the entrance hall {and it was} 8 אמות {long – protruding into the Azara},

וַיִּמְד אֶת אֹלֶם הַשַּׁעַר שְׁמֹנֶה אַמּוֹת

on its sides {the end of the hall in place of doorposts<sup>13</sup>}, were pillars 2 Amos wide {making the entire protrusion 10 Amos}.

וְאֵילָיו שְׁתֵּי אַמּוֹת

<sup>13</sup> The אלים are round trees made out of hewn stone. It can be implied from Rashi that they are egg shaped (6 by 2 Amos), so that the width covers the entire width of the wall of the אולם. As we will learn shortly, on top of the אלים there are golden crowns (shaped like the “crown” of a palm tree).

and the entrance hall is on the inside<sup>14</sup>: וְאֵלֶּם הַשַּׁעַר מִהַבֵּית:

Posuk 10

פסוק י'

The entrance rooms of the Eastern gate<sup>15</sup> וְתֵּאֵי הַשַּׁעַר דְּרָךְ הַקָּדִים  
are three on either side, נְשִׁלְשָׁה מִפֶּה וְנְשִׁלְשָׁה מִפֶּה  
they are all the same measurement מִזְדָּה אַחַת לְנְשִׁלְשָׁתָם  
and the same measurement for the pillars וּמִזְדָּה אַחַת לְאֵילָם מִפֶּה וּמִפּוֹ:  
on the sides from either side:

Posuk 11

פסוק י"א

He then measured the width of the gate's וַיִּמַּד אֶת רֹחַב פֶּתַח הַשַּׁעַר  
opening {the actual entrance}  
{and it was} ten Amos {wide}, עֶשְׂרֵה אַמּוֹת  
and the length of the {hall by the} gate אֶרְךְ הַשַּׁעַר  
{was} 13 Amos {wide<sup>16</sup>}. נְשִׁלוֹשׁ עֶשְׂרֵה אַמּוֹת:

Posuk 12

פסוק י"ב

There is a 1 Ama border in front of the וַיִּגְבּוֹל לְפָנֵי הַתְּאוֹת אַמָּה אֶחָת  
rooms on either side {space between the  
end of the room and the beginning of the וְאַמָּה אַחַת גְּבוּל מִפֶּה  
entrance hall on the inside}.

*The gate is 10 Amos wide, thus the walls of the entrance hall which is 13 Amos wide are 1.5 Amos past the gate on either side. The rooms begin 2.5 Ama past the gate on either side, leaving an Ama between them & the walls of the entrance hall.*

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<sup>14</sup> Unlike the inner Azara where the entrance halls were outside of the Azara –protruding into the outer Azara. The entrance halls of the outer Azara protruded inside of the Azara.

<sup>15</sup> According to *Rashi* we already began discussing this gate, but are now adding that all 3 rooms are the same measurement; according to *Radak*, up until now we were at the Eastern gate of the Temple Mount and we are now at the Eastern gate of the Ezras Nashim (which is the same measurements).

<sup>16</sup> In many P'sukim, the greater measurement is referred to as “length”, and the lesser measurement is “width”. In this case, the entrance hall is wider than it is long, hence, the width is called “length”.

thus the distance between the inside of the room and the inside of the hall is 6 Amos on either side<sup>17</sup>.

וְהָיָה שֵׁשׁ אַמּוֹת מִפּוֹ

וְשֵׁשׁ אַמּוֹת מִפּוֹ:

Posuk 13

פסוק י"ג

He measured the gate {space} וַיִּמַד אֶת הַשַּׁעַר

from the roof of the room {on one side of the gate} to the roof of the room {on the other side} מִגֶּגֶג הַתָּא לְגִגּוֹ

{and it was} 25 Amos wide, רָחֵב עֲשָׂרִים וְחֲמִשׁ אַמּוֹת

*The rooms have domed (or curved) roofs that cover only the room & not the walls. Hence, the 10 Amos of the actual gate, extra 5 Amos (2.5 on either side) empty, and 5 Ama thickness of each wall, makes the width of the gate on top<sup>18</sup> 25 Amos.*

an opening across an opening {each room has an opening to the next one, and the room closest to the gate opens also to the gate, which is parallel to the opening of the תָּא on the other side<sup>19</sup>}.

פֶּתַח נֹגֵד פֶּתַח:

### תאים

#### What are they and what is their purpose?

*In the 1<sup>st</sup> Beis HaMikdash, Shlomo HaMelech built rooms in the walls of the Heichal that were called יִצְעִים. These same rooms, when described in the משנה regarding the 2<sup>nd</sup> Beis HaMikdash are referred to as תאים, and in Yechezk'el's description of the 3<sup>rd</sup> Beis HaMikdash, they are called צלעות. In the walls of the Heichal, these were 3 levels*

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<sup>17</sup> Being that the wall of the room is 5 Amos thick and the wall of the entrance hall 6, as a result of the extra Ama, the inside of the wall of the room is at the same place as the end of the wall of the entrance hall. Thus, if you were to make a hole through the wall of the Azara from inside the room, you'd be in the actual Azara (past the wall of the entrance hall). {Perhaps, the Navi is telling us that the windows from the room facing the Azara, opened into the Azara itself.}

<sup>18</sup> Perhaps the gate has a roof (or arch) that extends from the roof of the room on the north to the roof of the one on the south, which would then be a 25 Ama roof or arch at the top of the gate. Thus, the gate is 50 Ama high ("long"), and 25 Amos "wide".

<sup>19</sup> These openings lead to the steps – with a distance of 2.5 Ama on each side.

of rooms that lead into each other. The first room at the bottom had an opening to the gate of the Heichal, and the last one on top lead to the attic on top of the Heichal.

Rashi in Bobo Basra translates a יציע & a חת as a small room in front of a larger structure. The commentaries in Yechezk'el explain that the word either means to come or to detour. Based on the חתים in the Heichal and the usage that they had, it seems that the חת described here is a room that serves as an alternate entrance into a bigger place (without having to use the gate).

Some commentaries say that the חתים near the gates of the 3<sup>rd</sup> Beis HaMikdash will serve as guard booths. (This would perhaps be strengthened by the meaning of יציע in the Mishna in Bobo Basra). However, there is no other basis for the fact that there would need to be 6 guards at each gate. Some also assume, based on the aforementioned Rashi, that the חתים are very low structures. Nevertheless, even if they were to be higher, they are still small rooms because of their width & length – thus they are small structures in front of a bigger one. The חתים on the Eastern side would have to be at least 6 Amos high in order to reach the floor of the Azara.

Based on that and on the general usage of חתים, perhaps we can assume that the חתים will be much higher and serve as an alternate entrance into the Azara, both the Azara itself and the “2<sup>nd</sup> floor” of the Azara that we will learn about, which is 50 Amos high. As such, they may even be, or lead to elevators<sup>20</sup> with 3 floors (the ground floor, the Azara level & the “porch” on top).

### **Measurements**

The חתים do not have a back wall, they are built directly against the walls of the Azara. All their other walls are 5 Amos thick. They begin at a distance of 2.5 Ama from the gate leaving 15 Amos between the two חתים on either side. Of those 15 Amos 10 Amos are presumably taken up by the steps leading to the gate. Practically that would mean that there is a small path on the side of the steps that one would take to enter the חתים. The חת closest to the gate has a door (opening), and then the doors lead through the walls from one חת to the next. However, we will later learn that there are windows leading from the חתים to the inside of the Azara, (as well as to the entrance halls). The interior of each חת is 6x6, meaning that the entire length of the חת including the walls is 28 Ama. The domed roof of each חת covers only its 6 Ama interior.

From the edge of the roof of the חת on one side until the edge of the roof on the other side there is 25 Ama. From the fact that the Navi calls this the width of the gate, we can perhaps assume that there will be some type of roof or arch from one side to the other, and assuming that the חתים are (at least) 50 Amos high, this covering can be considered as a 25 Ama wide top of the entrance.

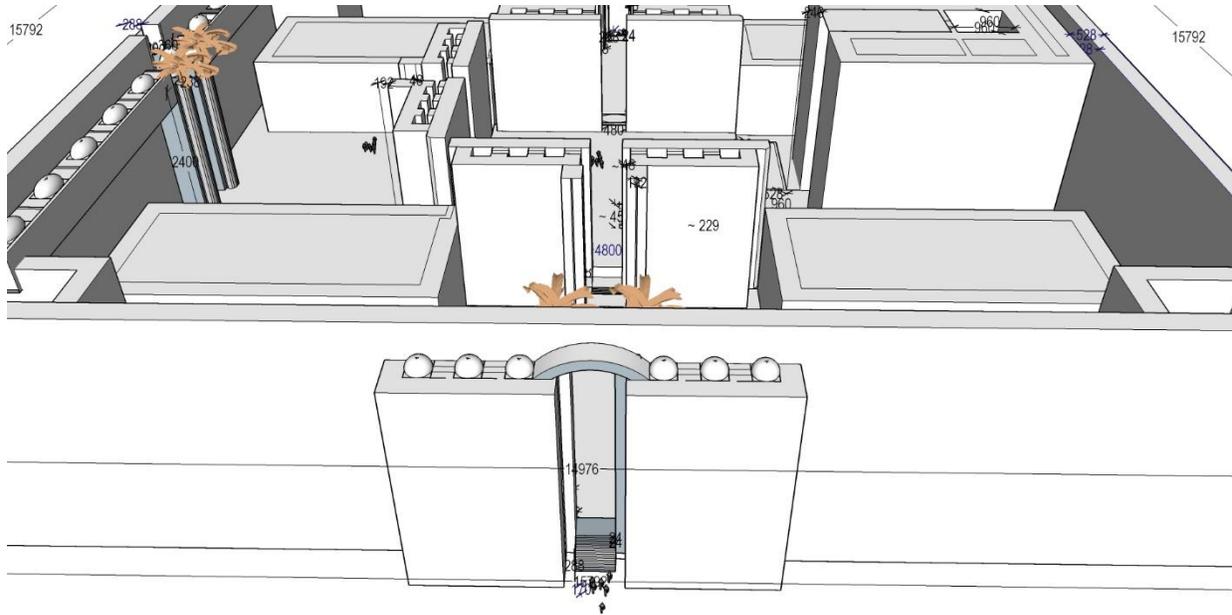
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<sup>20</sup> Some commentaries in the Gemoro Tamid & Mishna Midos maintain that the “Mesiba” in the 2<sup>nd</sup> Beis HaMikdash was a pulley (like an elevator) that took a person from one floor to the next.

*There is another point – and that is the opinion of the Rambam – as we learned – that a “Ta” is actually a cavity in the wall or space between two walls. We will try BEH to explore this possibility at a later time.*

*May we speedily find out!*

**Below is a possible image of the תאים, where unlike most of the drawings – they are high enough to reach the “porch” – second floor – with an arch so that they are actually part of the gate.**



**נדפס לזירוז התגלות מלך המשיח – שיבנה מקדש במקומו ויקבץ גדתי ישראל**

**נאו**

**ולע"ג הבה"ת שמואל ז"ל בן יבלחט"א ר' אשר שי' קרנובסקי**