

Appendix I Gates of Prayer

Prayer	Gate ¹	Location	Purpose
Commemoration of the patriarchs	No name	Southern gate on western wall	Entering the temple grounds from the city.
Mightiness of God	Shaar HaEliyon (Upper Gate)	Western gate on southern wall	It was the highest gate in elevation, hence it's name.
Sanctification of God	Shaar HaDelek (Fuel Gate)	Second gate from west on southern wall	The Gate of Kindling through which wood was brought for the Mizbe'ach
Understanding	Shaar HaBekhorot (Firstling Gate)	Third gate from west on southern wall	The Gate of the Firstborn through which were brought the offering of first born animals (Shmos 13).
Penitence	Shaar HaMayim (Water Gate)	Fouth gate from west on southern wall	The Water Gate, opposite the Mizbe'ach, was opened only on Sukkos to bring water for the Nisuch ha'Mayim. A stream passed through the Azarah and flowed through this gate. When necessary, its flow was blocked, causing it to overflow and cleanse the Azarah floor
Forgiveness	Southern Nikanor gate	Southern gate on eastern wall	To the south was the Chamber of the Pancake-Makers, where twelve cakes were prepared daily, six for the morning and six for the afternoon sacrifice
Redemption			Added post destruction of the Temple
Healing	Shaar Nikanor	Middle gate on eastern wall	On these steps the Levites sang the "hymns of degrees," (Ps. 120-135), corresponding with the number of steps (Yoma 38a); these were recited at the festival of the rejoicing of the water, as well as the reading of the Torah was heard
Blessing of the harvest	Northern Nikanor Gate	Northern gate on eastern wall	On the northern side was the Chamber of Pinchas, the vestment-keeper, who had charge of the priests' lockers built in the wall and who arranged for the 24 patrols
Ingathering of the exiles			Added later
Restoration of the judges			Added later
Destruction of the sectarians			Added later
Rewarding of the righteous	Shaar HaShir (Song Gate)	Eastern gate on northern wall	The gate where the Levites entered with their musical instruments. Also where Israel's Great Sanhedrin sat, and judged the kohanim.

¹ The thirteen gates are described "There were in the Temple thirteen chests, thirteen tables and thirteen prostrations. [Members] of the household of Rabban Gamaliel and of R. Hananiah the Chief of Priests, used to prostrate themselves fourteen [times]. And where was the additional [prostration] In front of the store of wood, for thus they had a tradition from their forefathers that the Ark was hidden there." (Talmud Sheqalim Mishnah 6:1)

Appendix I

Gates of Prayer, cont.

Rebuilding of Jerusalem			Added later
Restoring the Kingdom of David			Added later
Acceptance of prayer	Shaar HaNashim (Women's Gate)	Second gate from east on northern wall	The Women's Gate, an entrance for women bringing offerings.
Restoration of the Temple Service	Shaar HaQorban (Offering Gate)	Third gate from east on northern wall	The Gate of the Offering through which Kodshei Kodshim offerings were brought.
Thanksgiving	Shaar HaNitzutz (Yeconiah Gate)	Fourth gate from east on northern wall	The Gate of the Spark, a roofed entrance under which burning coals were kept for rekindling purposes. It was formerly called the Gate of Yechanyah for it was through this gate that the kings of the Davidic line enter and king Yeconiah passed when he went into exile to Babylon. On its roof was a watchtower.
Blessing of priests, prayer for peace	No name	Northern gate on western wall	Leaving the temple grounds to the city.

In the halakhic sense, Yerushalayim takes the place of the camp of Israel in the desert, as the outer circle surrounding the Temple. Har ha-bayit, the Temple Mount, corresponds to the camp of the Leviyim, and Yerushalayim corresponds to the camp of Israel, with regard to laws such as the consumption of kodashim kalim and Ma'aser Sheni. Yerushalayim is referred to as "Tel Talpiyot – Tel she-kol piyot ponot elav," "The mount to which all mouths turn [in prayer]" (the original phrase appears in hosha'not, and the homily is based on Shir ha-shirim Rabba 4:6). Throughout the exile, Jews scattered all over the globe have centered their hopes and prayers on returning to Yerushalayim and the Temple, though they may not have had a common language or common government.

"It was customary to make one procession around the altar on each day of Sukkot, and seven on the seventh day" [Sukkah 4:5]