



Seder Kodashim | Masechet Tamid 33; Masechet Middot 34-37; Masechet Niddah 2-3 | Shabbat Parashat Breisheet | 21-27 Tishrei (Oct. 20-26)



Daf 33: "הייתי שוטה" – "I Was A Fool"



Alexander the Great of Macedonia arrived in a distant land whose entire population was female. Alexander planned to wage war against them. The women told Alexander that it was not in his interest to fight them. The women said: "If you are victorious and kill us, people will despise you and say — 'Some hero! He managed to kill a bunch of women. Is that the bravery of a king?'... And should we be victorious over you, people will say: 'Alexander is the king who was killed by women.' In either case, great shame will be brought upon you."

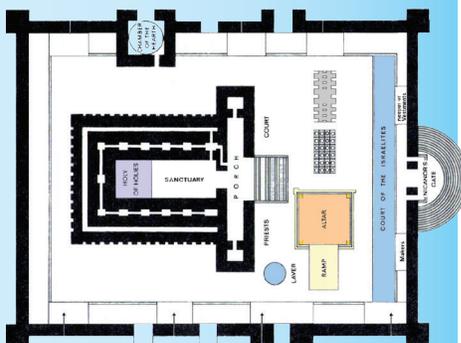
Alexander agreed with the women. Instead of fighting, he asked the women to bring him bread. The women returned to Alexander with golden bread on a table made of gold. Rather annoyed, Alexander asked the women: "Is there anyone able to eat bread made of gold?" The women replied: "If actual bread was what you sought, why did you come to see us? Is there no bread in the place where you live? Surely you came here to gather silver and gold."

When Alexander left that location, he wrote on the city gate: "I, Alexander the Great was a fool until I came to *Afriki* and met its women and learned some sense from them."

Daf 34: מִסְכַּת מִידוֹת – Tractate Middot

מִסְכַּת מִידוֹת

Masechet Middot deals with the design and measurements — length, width, and height — of the Second *Beit HaMikdash*, which was built by those who returned to *Eretz Yisrael* after 70 of *galut* (exile) in *Bavel* (Babylonian). The Second Temple stood for 420 years. One hundred years before its destruction, Herod began renovations to the existing structure and also added several new sections. In the introduction to his *Mishnah* commentary, Rambam writes about the importance of studying *Masechet Middot*, so that when the *Beit HaMikdash* can be rebuilt, we will know how to construct it properly — i.e., in accordance with the precise descriptions provided in *Masechet Middot*.



FROM THE TALMUD SEDER KODASHIM MASECHET MIDDOT DAF 34

מן התלמוד:
סדר קודשים, מסכת מידות דף ל"ד:
"בשלושה מקומות הכהנים שומרים
בבית המקדש: בבית אבטינס, בבית
הניצוץ ובבית המוקד"

Translation

שומרים ... *Shomrim* Guards
בית אבטינס ... *Beit Avtinas* Chamber of
Avtinas
בית הניצוץ ... *Beit HaNitzotz* ... Chamber of
the Spark
בית המוקד ... *Beit HaMoked* ... Chamber of
the Hearth

Explanation

The *Mishnah* lists the locations where priestly honor guards were stationed inside the *Beit HaMikdash*.

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Look closely at the illustration and answer the following questions:

1. Who is the man pictured on the horse?
2. Which cities and communities in Israel were established by this man?
3. What is the connection between the print shop and the man in the illustration?



1) Yoel Moshe Salomon; 2) Petach Tikvah, Me'ah She'arim, Nachlat Shiv'ah, and Yehud; 3) Yoel Moshe Salomon established a print shop in Jerusalem.



QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. What quantity of water is required to constitute a kosher *mikveh*?
2. What matters are dealt with in *Masechet Middot*?
3. What special tool was used to whitewash the *miz'be'ach*?

Please email answers to questions to answers@talmudisraeli.co.il for a chance to win a \$50 Amazon Gift Card!

Dvar Torah BREISHEET

“נַעֲשֶׂה אָדָם
בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ”

In describing the creation of the first human, the Torah says, “*Na’aseh adam be’tzalmeynu u’be’d’muteinu*” (Let us create man in our image, after our likeness.) Many commentators have difficulty understanding why the Torah here speaks in the plural form? Indeed, did God have partners in the creation of humans and of the world?

The *Midrash* recounts that Moshe also had difficulty with this question, and while he wrote down the Torah from the mouth of the Divine, he turned to *HaShem* and asked: Why write the *pasuk* this way (in the plural); that formulation could lead to heresy? God replied to Moshe with a wonderful message: The reason for using the plural form is in order to teach people how important it is to treat every person respectfully. God continued, I consulted with the ministering angels before the creation of humans. And so you will also learn that it is always right to show respect toward those who are younger, or perhaps less important than you.

“Let us make man
in our image,
in our likeness”
[Genesis 1:26]

Lishkat HaGazit (Chamber of the Hewn Stone) was the place where the *Sanhedrin* (Supreme Court) convened. This chamber was named “*gazit*” after the special smooth stones used to construct the chamber in honor of the illustrious members of the court. In this chamber, the *Sanhedrin* would examine and clarify whether or not each *kohen* was *kasher* (fit) to serve in the *Beit HaMikdash*. According to the *Mishnah*, a *kohen* found by the *Sanhedrin* to be unfit for service in the *Beit HaMikdash* would dress in black garments and leave the premises. Any *kohen* who was not disqualified, would wear white garments and enter the *Beit HaMikdash* to serve together with his fellow *kohanim*. They would declare a day of celebration, to thank God that no disqualification had been found in the offspring of Aharon and he would recite a special blessing in honor of the occasion.

Daf 2: בֵּית שַׁמַּי וּבֵית הִלֵּל – House of Shammai & House of Hillel

מִסְכֵּת נִידָה

In the first *mishnah* of this *Masechet*, there is a most rare *machloket* (dispute); a *machloket* between Hillel and Shammai themselves. The *machloket* we are familiar with are between **Beit Hillel** (the house of Hillel) and **Beit Shammai** (the house of Shammai). Atypically, the *machloket* taught on this *daf* appears to actually be between the two sages themselves. The author of the book “*Dorot Yesharim*” wrote that Beit Shammai and Beit Hillel refer to two large yeshivot — one which was named “*Yeshivat Beit Shammai*” and the other called “*Yeshivat Beit Hillel*,” at which Shammai and Hillel served as the respective yeshiva heads.



How did these two *yeshivot* come to be established?

During the period of dispute between brothers, Hyrcanus and Aristobulus, over who would lead *Am Yisrael*, the Romans, whom Hyrcanus called upon for assistance, seized control of the country and eliminated the *Sanhedrin*. Leadership of the nation was transferred to the scholarly “*B’nai Bateira*” family, who then transferred their authority to Hillel, once he arrived in *Eretz Yisrael* from *Bavel* (Babylonia). Hillel’s position was not president over the *Beit Din HaGadol* (High Court), rather, as head of a *yeshiva*. A second *Beit Midrash* was established, headed by Shammai, so as not to provoke the Romans and cause them to think the *Sanhedrin* had been reassembled. Thus, there was no large, single, central House of Torah learning to cause concern for the Romans.

Daf 3: מִקְוֵה שְׂאִין בּוֹ אַרְבַּעִים סָאָה – A Mikveh That Lacks 40 Se’ah of Water

There was a *mikveh* (ritual bath) in which ritually unclean utensils that required *tahara* (purification) were immersed. One day, the *mikveh* was inspected and when the water level was measured it was found to be less than 40 *se’ah*, (the required minimum amount of water to constitute a *kasher* (fit) *mikveh*) — and therefore, it was not proper to immerse utensils in it. What is the ruling for the utensils that were immersed in this *mikveh* before it was inspected and found to be deficient? The *Mishnah* determines that all of the utensils immersed in this deficient *mikveh* are considered *t’mai’im* (ritually unclean) and all require repeat immersion. The reason being that these utensils were definitely deemed *t’mai’im*, before they were immersed. Now, after having been immersed in a *mikveh* that may or may not have been *kasher*, the utensils were not released from their prior status as *t’mai’im*.

WHO’S WHO?

YOEL MOSHE SALOMON

(1838-1912)

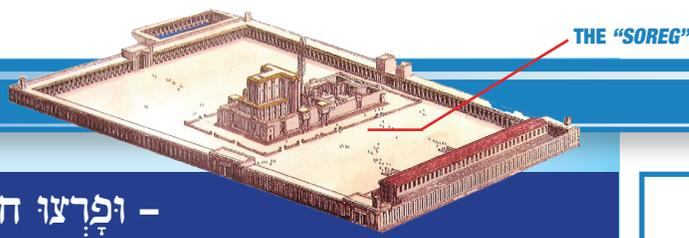
Yoel Moshe Salomon was born in Jerusalem in 1838. His education was in a traditional *cheder*. Salomon was considered a brilliant student. He married at 18, and three years later traveled to Russia to further his rabbinic studies. He was ordained as a Rabbi, but decided not to serve in as a clergyman. Instead, Salomon chose to move to Konigsberg to learn the printing trade.

He later returned to Jerusalem, where he founded the Salomon Printing House. He published and printed *HaLevanon*, the first Hebrew newspaper. After a cholera epidemic swept through Jerusalem and killed his parents, Salomon became convinced that the close quarters of the city were unhealthy. As a result, he helped found the first private neighborhood outside the Wall of the City, called *Nachalat Shiva*. Salomon worked hard for the people of Jerusalem, also helping to establish the *Sha’arei Tzedek* hospital. He also assisted in saving *Bikur Holim* hospital from closing. In addition, Salomon was instrumental in the creation of the city of Petah Tikvah, the first new town established in Israel.



YOEL MOSHE SALOMON. Photo Source: Wikipedia





Daf 35: וּפְרָצוּ חוֹמוֹת מִגְדָּלִי –
And They Breached The Walls of My Tower

The *Mishnah* writes that between the walls of the *Azarah* (Temple Courtyard) and the walls of *Har HaBayit* (Temple Mount) there was a *mechitzah* (partition), called the “*soreg*” (grating, or open weave) which was the height of ten *tefachim* (10 handbreadths, or approximately 38.6 inches).

There were times when the *soreg mechitzah* was breached — and not merely in one spot, but in 13 different places. The *soreg* was repeatedly breached by the Hellenistic kings when they ruled over *Eretz Yisrael*. Why did the heathen kings do this? Some commentators explain that the purpose of the *soreg mechitzah* was to prevent non-Jews from entering the *Beit HaMikdash*, and that is why the Seleucid kings intentionally broke it down. When the *Hashmona'im* were victorious over their pagan overlords, they sealed all of the 13 breaches in the *soreg mechitzah*. They also instituted a practice of bowing down in front of the former breaches in a display of thanks and appreciation to God for helping them seal off the gaps in the *soreg*.

Daf 36: סִיּוּד הַמִּזְבֵּחַ – Whitewashing The Altar

The external *miz'be'ach* was covered with whitewash twice each year — once, in honor of Pesach, and a second time, in honor of Sukkot. Whitewashing was scheduled for those times because masses gathered in the *Beit HaMikdash* for those festivals. The *kohanim* wanted the *miz'be'ach* to be seen by the entire nation in all its pristine glory.

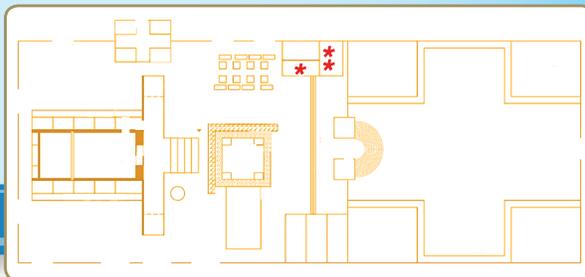
How would they whitewash the *miz'be'ach*? They did not whitewash the *miz'be'ach* using an iron trowel, (i.e., the tool of choice for whitewashing in those times), lest the iron touch the stones of the *miz'be'ach* and thereby profane them. Not only was it prohibited to carve stones for the altar with an iron tool, it was also prohibited for iron to touch those stones. Accordingly, they used a wooden trowel. Rabbi Yehudah HaNasi taught that each *erev Shabbat*, the *kohanim* would clean the *miz'be'ach* with wet cloths to wipe off the blood from the *korbanot* (offerings) that accumulated on the *miz'be'ach* over the course of the week.

Daf 37: לְשִׁכּוֹת בַּיִת הַמִּקְדָּשׁ –
The Chambers of the Beit HaMikdash

The *Mishnah* describes a several of the chambers in the Temple complex.

Lishkat HaGolah (Chamber of the Exile) contained a water well dug by those who returned from *Galut Bavel* (Babylonian Exile) and after whom it was named. Above the well, there was affixed a waterwheel and a bucket attached to a rope. This water reservoir served as a source to draw the water needed for the *Azarah* (Temple Courtyard).

* LISHKAT HA'GOLAH
 * LISHKAT HA'GAZIT



ON THE MAP OF ISRAEL

PETACH TIKVAH

Located about 6.5 miles east of Tel Aviv, *Petach Tikvah* is now a city of 250,000 inhabitants. It was established in 1878 by Yoel Moshe Salomon and others from the “*Old Yishuv*” (a term that is applied to those who formed the new settlements in *Eretz Yisrael* as a result of the wave of *aliyah* during the Ottoman period). It was the first Jewish agricultural settlement of the time and therefore known as “*Em Ha'Moshavot*” — the mother of the settlements.

The population of *Petach Tikvah* is very diverse, made up of native Israelis, secular and religious communities of Sephardic and Ashkenazi heritage, and new immigrants from many countries. *Petach Tikvah* is the second-largest industrial sector in the country and is the home of many high-tech companies and start-ups, with the largest data center in Israel. It also boasts a large pharmaceutical industry and a number of hospitals, making it a center for medicine.

Petach Tikvah is also the home of *Talmud Israeli*, which is generously sponsored by and housed in the offices of the pharmaceutical company, one of the world's largest commercial partners of leading global biotech companies, which is also located in *Em Ha'Moshavot*.

