

Seder Kodashim | Masechet Tamid 26-32 | Shabbat Sukkot | 14-20 Tishrei (Oct. 13-19)



**FROM THE TALMUD**  
**SEDER KODASHIM**  
**MASECHET TAMID**  
**DAF 32**

מן התלמוד:

סדר קודשים, מסכת תמיד דף ל"ב:

”מטא להווא מחוזה דכוליה נשי, בעי למיעבד קרבא בהדייהו. אמרו ליה: אי קטלת לן יאמרו נשי קטל, אי קטילנא לן יאמרו מלכא דקטלוהו נשי”

**Translation**

מחוזא ... Mechoza.... District, region  
 קטילנא ... Kahtlina .... We will kill

**Explanation**

The Talmud relates an incident in which Alexander the Great arrived at a district whose inhabitants were all women. Alexander the Great wanted to fight them. The women exclaimed that if he were to kill them, people would shout that it was cowardly of Alexander the Great to kill women; and if they were to kill him, people would mock Alexander the Great for having been killed by women — and therefore, he should not fight them.

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**הז סוכות שמח!**

**מסכת תמיד**

**Daf 26: Tractate Tamid – מסכת תמיד**

*Masechet Tamid* deals with the daily services performed in the *Beit HaMikdash*. The first *perek* (chapter) of *Masechet Tamid* is entitled: “*B’Shlosha Mekomot*” (in three places) — i.e. there were three locations at which *kohanim* were stationed to keep watch in the *Beit HaMikdash*. Likewise, there were 21 additional locations at which *levi'im* stood guard around the *Beit HaMikdash*.

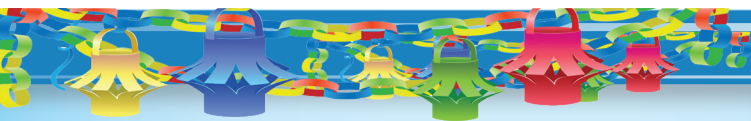
Why was this guard detail necessary? Some explain that the guards remained on duty as a sign of honor and respect for the sanctity of the *Beit HaMikdash*. Others suggest the guards were meant to prevent loss of focus on the *Beit HaMikdash*. An alternative explanation is that the guards were tasked with preventing ritually unclean people and objects from entering the *Beit HaMikdash*.

**Daf 27: היכן הניחו הכהנים את הבגדים? – Where Did The Kohanim Place Their Garments**

The *kohanim* who slept in the *Beit HaMikdash* were prohibited from wearing priestly garments while sleeping. The *Mishnah* explicitly states that prior to getting into bed, *kohanim* were required to remove their priestly garments and change into other clothes. The priestly garments were to be placed “under their heads.” The words “under their heads” would be conventionally understood in literal fashion, i.e., that the *Mishnah* instructed *kohanim* to use their priestly garments as a pillow. However, an in-depth Talmudic discussion on this matter proves otherwise. According to some approaches, it was expressly prohibited for a *kohen* to place the *avnet* (priestly sash) under his head. Therefore, the rabbis understood the *Mishnah* as instructing the *kohanim* to place their garments “next to” their heads and not “under” it.



Why was it expressly prohibited for the *kohen* to place the *avnet* under his head? Because the *avnet* was made from both wool and linen, which when mixed together in one garment is *sha'at'nez* (a halachically prohibited combination). Nevertheless, God instructed the *kohanim* to wear all of the priestly garments, including the *avnet*, and voided the prohibition against wearing *sha'at'nez* during the time of their service in the *Beit HaMikdash*. However, at night, when they were not actually performing a Temple service, *kohanim* are prohibited to place *sha'at'nez* fabric under their heads as pillows.



**Daf 28: אֶהְבֵּת הַתּוֹכַחֹת – Love of Rebuke**

The sages of the Talmud praise and ascribe great virtue to any individual who decides to mend their bad behavior. Rabbi Yehudah HaNasi said: “What is the upright path that a person should for him or herself? One should welcome [constructive] admonition.” Rabbi Yehudah HaNasi taught that a person ought to be receptive to well-intentioned criticism. Moreover, the offering and acceptance of thoughtful rebuke causes a sense of calm to enter the world, along with goodness and blessing, while evil disappears from the world.

Rabbi Shmuel Bar Nachmani said in the name of Rabbi Yochanan: Anyone who rebukes another for the sake of Heaven is privileged to dwell in God’s portion in *olam haba* (World to Come) and the heavenly court extends to that person a bond of Divine kindness and grace.

**Daf 29: בְּאֵלוֹ עֵצִים אֲפֹשֶׁר לְהִשְׁתַּמֵּשׁ לְמוֹזְבַּח? – Which Types of Woods Are Suitable For Use on the Altar?**



Two pyres were kindled on the outer *miz’be’ach* (altar): a large arranged stack of wood on which the *Korban Tamid* (daily offering) and sacrificial portions of other offerings were burned, and a second arrangement of wood, from which coal was taken for burning incense on the golden altar in the Sanctuary. There was also an arrangement of wood designated to maintain a permanent fire on the *miz’be’ach*, and another arrangement of wood on which portions of the previous day’s insufficiently burned sacrificial parts were burned. On Yom Kippur, an additional wood arrangement was added from which coal was taken for burning of incense in the *Kodesh Kodashim* (Holy of Holies).

Which types of wood were permissible to use for a wood stack arrangement on the altar? All types of wood were permitted, except for wood from olive trees and grapevines. Why? The Talmud relates two reasons: 1) These two types of trees absorb water and never fully dry out; therefore, they do not burn well, which would not have been respectful to the sanctity of the *miz’be’ach*. 2) Alternatively, since so many trees were used in service of the *Beit HaMikdash*, use of wood from olive trees and grapevines was prohibited so as not to cause a shortage of oil or wine.

**Daf 30: הַקּוֹל שֶׁהִגִּיעַ עַד יְרִיחוֹ – The Sound That Reached All The Way To Jericho**

The third *perek* (chapter), titled: “*Amar la’hen ha’me’mu’neh*” (The appointed [kohen] said to them), describes the daily order of the Temple service, starting from the morning onward. The *kohen* appointed to oversee the lottery [to determine which *kohanim* would participate in the daily service] told the other *kohanim* to ascend to a high place in the *Beit HaMikdash* in order to determine whether dawn had arrived – at which point it would be permissible to sacrifice the *Korban Tamid shel Shachar* (the morning daily offering). After that, they would open the *Heichal* (Sanctuary). [Cont. on p.3]

**WHO’S WHO?**

**CHAYIM NACHMAN BIALIK**  
(1873-1934)

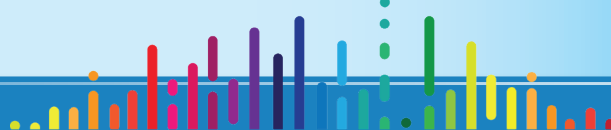
Chayim Nachman Bialik was born in 1873, in what is now part of the Ukraine. Bialik received a standard religious education. He studied at the Yeshiva in Volozhin, where he founded the *Hovevei Zion* Group/ *Netzach Yisrael*. In 1891, Bialik traveled to Odessa, the center of Hebrew literature at that time. It was then that he began to write poetry. The period before World War I is considered as his most fruitful years. Bialik was a pioneer of modern Hebrew verse.

Bialik collaborated with Yehoshua Ravnitzky to publish *Sefer HaAggadah* (*The Book of Legends*), a compilation of Talmudic folk tales and proverbs, organized thematically. *The Book of Legends* was immediately recognized as a classic work and has been reprinted numerous times.

After the Kishinev pogrom, Bialik wrote the poem, “*B’Ir Ha’hareyga*” (In the City of Slaughter). The poem depicts the horror of the pogrom, and the tragedy that residents could not fight back. Bialik founded Moriah, a Hebrew publishing house, in Odessa. He was soon one of the most beloved Hebrew poets. In 1924, Bialik moved to Eretz Yisrael, where he became head of the Hebrew Language Council and became recognized as Israel’s national poet, though he died more than a decade before the establishment of the state.



CHAIM NACHMAN BIALIK. (1923)  
Photo Source: Wikipedia







The *Mishnah* describes how the opening of the gate of the *Heichal* was unique. According to legend, the sound of the opening of the *Heichal's* gate could be heard as far away as the city of Jericho. Given that Jericho is located quite a distance from Jerusalem, how is it possible the sound of the gate reached so far? The commentators suggested a few possible answers:

- 1) The sound traveled in the direction of Jericho through the tunnel King Tzidkiyahu used to escape from Jerusalem to the plains of Jericho.
- 2) There are no mountains between Jerusalem and Jericho to interfere with the path of the sound.
- 3) The sound was heard in Jericho because of a special miracle, intended to teach about the special status of the city, as it was the first city in *Eretz Yisrael* captured by Yehoshua Bin Nun and *B'nai Yisrael*.

**Daf 31: שאלותיו של אלכסנדר מוקדון – Questions Posed By Alexander The Great** 

The Talmud teaches that Alexander the Great of Macedonia posed ten questions to the “Sages of the Negev”. Among his questions, Alexander the Great asked: “Who is considered mighty?” They responded, as we learn from *Masechet Avot* (Ethics of the Fathers) — “Who is mighty? One who conquers his or her desire.” Alexander asked: “Who is considered wealthy?” The sages replied: “Who is wealthy? One who is pleased with what they have.” Alexander continued to inquire: “Where is it preferable to live — on the ocean or on land? Those who sail on the ocean from place to place have greater opportunity to purchase goods and sell them.” The sages responded: Living on land is preferable, because the minds of all those who sail on the ocean remain unsettled until they return to dry land.

**Daf 32: חבל מעבר להרי החושך – A Rope Across the Mountains of Darkness**



The Talmud recounts a further story involving Alexander the Great. After Alexander decided that he was pleased with the Sages of the Negev, he clothed them in purple garments and placed golden chains around their necks. Then, he consulted with them about the following matter: “It is my wish to conquer the country of *Afriki* (Africa). What advice can you give me?” The Elders responded: “You will be unable to go there, as the Mountains of Darkness block all of the passes.” Alexander replied: “Nevertheless, I must go, as I made a commitment to myself to do so. How do you advise me to proceed? What might I do to successfully cross the Mountains of Darkness?”

They said to him: “Take Libyan donkeys. They are strong and are able to walk even in the darkness. Also, bring many coils of rope. Before you set out on your journey, tie one end of your rope to something, a boulder, for example, and continuously roll out the rope along your entire path. That way, when you choose to return, you will not lose your way. You can just tug on the rope you set down on your initial march toward the mountain, and you will know exactly how to return home.”

**MADE IN ISRAEL**

**SayVU TECHNOLOGIES**

Founded by: Amotz Koskas, Alex Rivkin & Dror Matalon (2014)

In June 2014, Israeli teenagers Gilad Shaar, Naftali Frenkel, and Eyal Yifrah, were kidnapped while trying to hitch a ride home near *Alon Shvut*. Unknowingly, they got into a vehicle with members of a terrorist cell. Israel's emergency and rescue response services did not handle the situation well after a call was made from the boys seeking help because they were not understood by the police officers on duty. The horrific kidnapping and subsequent murder of the teenagers made a deep impression on Amotz Koskas, who at the time was an MBA student at Ben-Gurion University.

Koskas, Rivlin, and Matalon quickly realized that it was necessary to develop a technological solution that could save people in the future. So they developed a platform that allows people to send out a distress message and location quickly, without alerting any kidnapers, and enable authorities to get a real-time situation report. SayVU partners with companies around the world to create safer environments. The company also introduced a new version of its platform for SmartWatches that can operate without cellular networks or GPS signals.

**Thank you, Israeli developers for keeping us safe while keeping the memory of Gilad, Naftali, and Eyal z"l, at the forefront of your important work!**



(Left-to-right) EYAL, GILAD, NAFTALI  
יהי זכרם ברוך





Look closely at the illustration and answer the following questions:

1. Who is the man depicted in the center of the illustration?
2. What is the connection between the sign in the window for Volozhin and the man in the illustration?
3. What was this man's nickname?
4. Which book connected to the Talmud did he edit?



1) Chaim Nachman Bialik; 2) Bialik studied at the yeshiva in Volozhin; 3) The National Poet; 4) Sefer HaAgadah (The Book of Legends).

## Dvar Torah SUKKOT

The *sukkah* huts in which we sit during the holiday are a reminder of the clouds of glory that God provided for *B'nai Yisrael* when they left Egypt. The purpose of these clouds was to protect and lead them on their way to *Eretz Yisrael*, as it says in the *Sefer Shemot*: "And God went before them in a pillar of cloud by day, to guide them along the way."

Therefore, Sukkot symbolizes entrance into *Eretz Yisrael*. The *Ushpizim* guests that are hosted in the *sukkah* throughout the holiday are connected to the holiness of *Eretz Yisrael*.

The first is guest is **Avraham Avinu**, whom God instructed to go to *Eretz Yisrael*, thus revealing to Avraham that one land is more sacred than all other lands. Later, God promised Avraham that He would give him and his offspring this good land. God also promised the land to **Yitzchak** and **Ya'akov**, and because of that promise to the patriarchs, *B'nai Yisrael* went out of Egypt and to the promised land. **Moshe** and **Aharon** were the ones who shepherded the nation out of Egypt and led them to the border of *Eretz Yisrael*. **Yosef** loved the land and made his sons take an oath to bring his bones with them back to *Eretz Yisrael* upon their departure from Egypt. Much of the physical conquest of the land was completed by **King David**, who fought God's wars and conquered the land from Israel's enemies.

All seven of these righteous individuals are connected to *Eretz Yisrael*, and through them the holiness of the land was revealed. Appropriately, they are invited into our *Sukkah* so that through them, and in recognition of their virtues, we will also be worthy to inherit the land.



## QUESTIONS OF THE WEEK

All answers can be found in this Daf Yomi publication

1. The wood of which types of trees is suitable for use on the *miz'be'ach*?
2. Where did the *kohanim* place their clothes at night?
3. What topics are addressed in *Masechet Tamid*?

Please email answers to questions to [answers@talmudisraeli.co.il](mailto:answers@talmudisraeli.co.il) for a chance to win a \$50 Amazon Gift Card!

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