



Bowing in the Heichal

This week we started *masechet Midot*, that discusses the design and structure of the second *Beit HaMikash*. The third *Mishnah* teaches that *Har HaBayit* had five gates. In this article we shall focus on the Northern gate. The *Mishnah* explains that this gate was called *Shaar Tadi* and it had no use.

The *Rosh* explains that the name related to the structure of the gated and particularly its height – it was tall. Its lintel was made of two angled stones resting on one another, that came to a point. The *Tifferet Yisrael* explains that that is why some have a version of the *Mishnah* that reads that it was called *Tri* due to its triangular structure.

The *Tosfot Yom Tov* cites the *Radak* who explains that *Tadi* was a person and the gate was called so after him. The *Ezrat Kohanim* however is unsure why the gate would be called after a person. It is true that there was a gate called after *Nikanor* but that was due to the miracles that occurred to him as he endeavoured to bring the bronze doors to the *Beit HaMikdash* as we learn in *Yoma*. Perhaps there was a similar *misaret nefesh* was involved in this gate, yet the *Ezrat Kohanim* argues that one would expect the *Mishnah* or *Gemara* to have recorded that story.

The *Tosfot Yom Tov* also provides another explanation that the word *tadi* is a language of *piyut* (poem or hymn). It is not immediately clear however why the gate would be called that name. He suggests that perhaps that by that gate there was a chamber for the *paytanim* to instruct the *leviim* in song. He explains that it would have been important since each *mizmor* had its specific tune. The *Tifferet Yisrael* suggests the word *Tadi* might have similar origins to the term *Te Deum* which means a song of thanks.

The *Tosfot Yom Tov* however also cites the *Tosfot* who explain that the term means hidden.

The difficulty with the *Mishnah* is that we learn that according to *R' Eliezer ben Yaakov*, that gate did have a use. The *Mishnah* (1:9) later teaches that if a *kohen* that was sleeping in the *Beit HaMoked* became a *baal keri* and therefore *tameh*, he would descend to immerse in the *mikveh* under *Har HaBayit*. *R' Eliezer ben Yaakov* maintains that he would not return to the *Beit HaMoked* but rather proceed to *Shaar Tadi* to leave *Har HaBayit*. The gate therefore did have a use.

The *Ezrat Kohanim* explains the *Mishnah* nonetheless teaches that it was not used for several reasons. Firstly, the *Mishnah* was focused on dear or important uses and the exit for *baalei keri* does not qualify. Secondly, its use was only as an exit, but not as an entry. Furthermore, its use was discrete. The *kohen* would leave through that gate before dawn, so during the daytime it would appear to everyone that it really was not used. All these reasons combined is sufficient to answer the question. He however also adds that it is possible that while that was its intended use, the *Mishnah* is explaining that it was never used. In other words, the situation to use it for this purpose rarely occurred.

The *Gra* explains that the *Mishnah* is teaching that it had no other uses, because it was the exit for individuals that were *baalei keri*. That way they could exit, safe from any embarrassment. The *Tifferet Yisrael* explains it is for this reason that it was call *Tadi*. According to the above explanation that it means secret or concealed, it was to ensure that those that exited through that gate could do so secretly.

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Revision Questions

תמיד ז' גי-ד'

- Describe how the *kohen gadol* would place the parts of the *tamid* on the *mizbeach*. (ז: ג')
- Describe how he would then perform *nisuch ha'yayin*. (ז: ג')
- What would happen just prior and after *nisuch ha'yayin*? (ז: ג')
- What *shir* was recited by the *levi'im* on each day of the week? (ד: ז')

מידות א' א' – ב' ג'

- What were the three places the *kohanim* stood watch? (א: א')
- How many places did the *levi'im* stand watch? (א: א')
- What would happen if one was caught asleep while standing watch? (ב: א')
- How many gates were in the wall surrounding *Har Ha'Bait*? (ג: א')
- Which of the gates was not used for access? (ג: א')
- What was different about the eastern gate and what was it used for? (ג: א')
- How many gates were in the wall surrounding the *Azarah* and where were they located? (ד: א')
- What were the names of the three gates on the northern wall? (ה: א')
- At which of those gates did both a *kohen* and *levi* stand watch? (ה: א')
- What were the three chambers inside the *Beit Ha'Moked*? (ו: א')
- Was the *Beit Ha'Moked* located in *kodesh* or *chol*? (ו: א')
- How many gates did the *Beit Ha'Moked* have? (ז: א')
- Describe the roof of the *Beit Ha'Moked*? (ח: א')
- Describe how the *kohanim* slept there? (ח: א')
- Where were the keys to the *Azarah* hidden? (ט: א')
- What would happen if a *kohen* needed to perform *tevilah* during the night? (ט: א')
- What are the dimensions of *Har Ha'Bait*? (י: א')
- What part had the largest area of empty space? (י: א')
- Describe how people must enter *Har Ha'Bait*? (י: א')
- Who would enter in a different manner? (י: א')
- What was the name of the small fence that was just inside the fence of *Har Ha'Bait*? (י: א')
- How tall was that fence? (י: א')
- How many breaches did the *Yavanim* make in that fence and why is it important? (י: א')
- How many steps were there after this small fence and what was the space till those steps? (י: א')
- What were the dimensions of all the steps in the *Beit Ha'Mikdash* and which steps were the exceptions? (י: א')
- Which was the only entrance that did not have a door? (י: א')
- Which was the only gate that did not have a cross-beam? (י: א')
- Which was the only gate not made of gold? (י: א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 April ב' אייר	20 April ג' אייר	21 April ד' אייר	22 April ה' אייר	23 April ו' אייר	24 April ז' אייר	25 April ח' אייר
Middot 2:4-5	Middot 2:6-3:1	Middot 3:2-3	Middot 3:4-5	Middot 3:6-7	Middot 3:8-4:1	Middot 4:2-3

