



Inside the Daf

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Ptolemy, a Greek King of Egypt once gathered seventy-two Jewish Sages and placed them in seventytwo different rooms without telling them why they were gathered.

Finally, the king visited each Sage and told them one by one that he wanted them to write a Greek translation of the Torah. Ptolemy was afraid that if the Sages all worked together, they would change important sections of the Torah to please him. To make sure the Torah's translation was accurate, he had the Sages write the translation separately.

Hashem, however, made a miracle happen. Each of the Sages wrote the exact same translation. Not only that, but each of them made the same decision to mistranslate some verses which, if translated literally, might anger Ptolemy or create false ideas about Jewish beliefs.

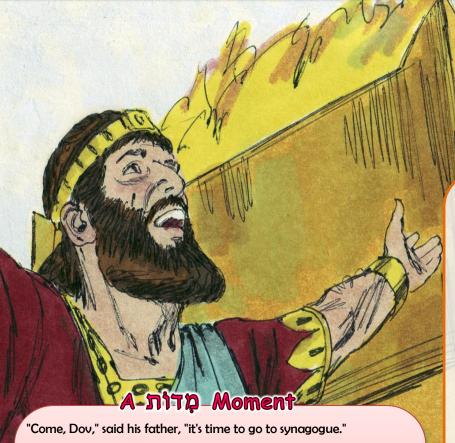
For example, when Hashem created Man, He consulted with His angels saying, " נַעָשֶׂה אָדָם בראשית א,כו) "Let us make Man in our image and form" (בּצַלְמֵנוּ כַּדְמוּתֵנוּ, "Gen. 1,26). But this can might sound to Ptolemy like there are many gods who are talking about creating Man. So the sages, all seventy-two of them, changed the translation to, "I shall make Man in image and form." That way, there is no mistaking that only one G-d created Man.



The Septuagint is a Greek

translation of the Torah





"Do I have to now?" asked Dov. "I'm in the middle of a really important game!" $\,$

"One of the changes the Sages made when they translated the Torah into Greek," said his father, "was that Moses had his family ride on 'the carrier of man,' rather than on a 'donkey.' Moses did this when he sent his family into exile before returning to Egypt. 'The carrier of man,' meaning the mind, which 'carries' man to do the right thing by obeying the word of its Creator, even when one does not want to (like when one is sending his family away). The Sages sought to teach Ptolemy a great lesson in Jewish thought: We obey Hashem even when we would rather not."

(based on: עקידת יצחק, שער כא

Games

WHICH TWO ARE THE SAME?

ΓΤΪΩέζδ ΓθΪΣΩέζ ΓθΪΣΩέζ ψωξπμκ δωξπΩκ δξπψΩκ θβΠΩζφ φθΤΠψΩ ωφθΤΠΩ δΣΦΔ ζφδΦΔ ζφδΦΔ θΤΪΩΔέδ ΓΤΪΩέζδ θΤΪΩΔψ βψωξπμ ψωξπμκ δβΠζωξ κΠΩζφδ θβΠΩζφ πμκΩβφ ΣΦζ δΣΦΔ δΣΦζ

High Places

The word, "בָּמָה" means "a high place," but in תַּנֵּייך (the Bible) it usually means an altar other than the Altar that was in the מִשְׁכֵּן (Holy Temple). For most of Jewish history, one was not allowed to offer sacrifices on a בָּמָה.

There was one period of time when one was allowed to sacrifice on a בָּמָה: When the cities of מָשְׁכַּן (Gilgal), נב (Nob) and גָּבְעוֹן (Gibeon).

During that period of history, one was allowed to offer almost any sacrifice on a private altar, known as a בְּמָה קְטַנָּה (small altar). For example, if someone volunteered to make a sacrifice, he was allowed to offer it on one of these altars. One exception was the (Passover sacrifice) which was only allowed to be offered on the Altar of the נְּלְנָּל (Gibeon). (Nob) and נְבְעוֹן (Gibeon).

Review Questions – 'מְגִילָה דַּף ט'

- 1. What did King Ptolemy ask 72 sages to do?
- 2. What is a בָּמָה?
- 3. According to רַבָּן שִׁמְעוֹן בֶּן גַּמְלֹיאַל, what language may the Torah be written in?