

Seder Moed | Masechet Yoma 56–62 | Shabbat Parashat Korach | 26 Sivan – 2 Tammuz (Jun. 6–12)

Daf 56: "הַשּׁוֹכֵן אִתָּם בְּתוֹךְ טוּמְאוֹתָם" – GOD DWELLS WITH THEM AMIDST THEIR IMPURITY



The *kohen gadol* (high priest) would sprinkle some of the blood of the Yom Kippur *korbanot* (offerings) — bull and goat — in the *Kodesh HaKodashim* (Holy of Holies). After he finished sprinkling the blood, the *kohen gadol* would go out into the *Heichal* (Sanctuary), located in front of the *Kodesh HaKodashim*, and sprinkle some of the blood of the bull and goat once more; this time opposite the curtain that separated the *Heichal* and the *Kodesh HaKodashim*.

Once, a nasty man wanting to upset the *tanna* Rabbi Hanina taunted him, saying that after *Am Yisrael* sinned and the *Beit HaMikdash* was destroyed, God ceased to dwell amidst *Am Yisrael*. Rabbi Hanina replied: "You are making a big mistake. The Torah says, 'He dwelleth with them is their uncleanness,' meaning, that the Divine Presence dwells with *B'nei Yisrael*, even when they are impure."

Daf 57: הַפְּרוֹכֶת שֶׁל בֵּית הַמִּקְדָּשׁ שְׁנִלְקָחָה לְרֹמִי – THE BET HAMIKDASH CURTAIN THAT WAS TAKEN TO ROME

Once, the Romans decreed that Jews were prohibited from keeping Shabbat and observing the *mitzvah* of *Brit Milah*. Rabbi Shimon bar Yochai and Rabbi Eleazar ben Rabbi Yossi went to Rome to ask the Roman emperor to cancel the bitter decree.

God performed a miracle. The emperor's daughter suddenly went mad and cried out: "Bring Rabbi Shimon bar Yochai here!" When Rabbi Shimon bar Yochai arrived in Rome, the emperor immediately sent him to heal his daughter, and Rabbi Yochai indeed healed her. The emperor was delighted and told these *chachamim*, "I allow you to enter my palace and you may take whatever treasure you want." The two *tannaim* entered and found the scroll in which the harsh decrees against the Jews were written. They tore the scroll to shreds (according to *Masechet Meilah*).

While they were in the emperor's palace, Rabbi Eleazar ben Rabbi Yossi saw the *parochet* (curtain) of the *Kodesh HaKodashim* (Holy of Holies). How did the *parochet* get to the emperor's palace? When the wicked Titus destroyed the second *Beit HaMikdash* on *Tisha B'Av*, more than 1,900 years ago, he removed the vessels from the *Beit HaMikdash* and took them to Rome. The emperor hid the *parochet* in his palace.



FROM THE TALMUD SEDER MOED MASECHET YOMA DAF 59

מִן הַתְּלִמּוּד:

סדר מועד, מסכת יומא דף נ"ט:

"הזה ממנו על טהרו של מזבח. מאי טהרו? אמר רבה בר רב שילא: פלגיה דמזבח, כדאמרי אינשי: טהר טיהרא והוי פלגיה דיומא."

Translation

K'd'amrai ... As they say
Tihara ... Noontime
Palgai ... Half (of something)

Explanation

The Talmud questions the meaning of the *Mishnah's* term "*tohorah shel hamizbe'ach*," to which the *Gemara* replies that the reference is to the midpoint of the *mizbe'ach* (altar) wall — as people say "*Tihara*" when referring to noon which is the middle of day. However, later, the *Gemara* asserts that the term ["*tohorah*"] refers to the visible portion of the *mizbe'ach*.

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Daf 58: יָם שֶׁל שְׁלֹמֹה – SOLOMON'S SEA



One of the vessels crafted for the *mishkan* (tabernacle) in the wilderness of Sinai was a brass basin, in which the *kohanim* washed their hands and feet before serving in the *mishkan*. When King Solomon built the first *Beit HaMikdash*, he built a huge copper basin, which was filled with a large amount of water.

This basin was so huge that the *kohanim* would immerse in it as they are immersed in a *mikveh* (ritual bath). Because this basin was so enormous, it was nicknamed “Solomon’s Sea.”

“Solomon’s Sea” was 5 *amot* (cubits) high (approximately 8 feet, or about 1 story), and about 10 *amot* (16 feet or two stories) wide. Inside “the sea” was an engraving in the shape of a rose, and the basin sat on gigantic pieces of copper-shaped bulls. In *Divrei Hayamim* (II Chronicles, chapter 4), it says that King Solomon crafted 10 additional copper basins for the ritual washing of hands and feet, and placed them beside the basin fashioned by Moshe Rabbeinu.

Daf 59: דָּם הַקֹּרְבָּנוֹת – BLOOD OF THE OFFERING

In the *Beit HaMikdash*, they would perform *shechitah* on the *korbanot* (sacrifices), and the blood that emerged from the *korban* was poured onto the altar. On *Yom Kippur* there were *korbanot* whose blood was sprinkled in the *Kodesh HaKodashim* (Holy of Holies). The blood of the *korban* was received into a service vessel, but the *kohen* would not spill all of the blood in the vessel onto the *mizbe'ach* (altar). What did they do with the remaining blood? The *kohen* poured it out onto the “the base of the *mizbe'ach*,” i.e., the portion of the *mizbe'ach* located near the ground.



At the “base of the *mizbe'ach*” was a canal through which the blood flowed out of the *Beit HaMikdash* and mixed into the Kidron Valley. There were many fields near the Kidron Valley. The owners of the fields were pleased that there was blood in the valley, because blood was considered good for their soil — the earth produced good fruits when fertilized with blood. The field owners so greatly wanted the blood to flow through their fields that they paid money to the *Beit HaMikdash* treasurer to be given permission to use the blood to fertilize their fields.

Daf 60: עֵגְלָה עֲרוּפָה – THE BROKEN-NECKED HEIFER

On this *daf*, we learn about a few items from which it is prohibited to ever derive benefit. One of these items is an “*eglah arufah*” (a broken-necked heifer).

What is an “*eglah arufah*”? The Torah states that if a person is found dead between two cities, and it is unknown who killed the intercity traveler, the elders of the High Court would go out to the spot where the murder victim was found and measure distances to determine the city closest to the victim’s final location. [Cont’d on p. 3]



Dvar Torah KORACH

The story of Korach and his company raises a significant question regarding the place of *machloket* (dispute, controversy) within *Am Yisrael*. Is controversy a positive thing? Would it be better to live in a world where there are no differences of opinions? The famous *mishnah* in *Masechet Avot* comes out against the controversy of Korach and his company, saying that Korach and his crew are an example of a *machloket* that “will not ultimately endure.”

However, this is not the end of that *mishnah*. It presents another *machloket*, that of Beit Shammai and Beit Hillel regarding which the *mishnah* says that because its purpose was for Heaven’s sake it will “long endure.” The intention of the *mishnah* is to teach us that disagreements can be positive, and lead to good places, provided that the motives of those in disagreement are not merely to quarrel or further one’s glory, but rather to fix the world and help make it a better place.



כָּל מַחְלֹקֶת

שֶׁהִיא לְשֵׁם שָׁמַיִם, סוּפָה לְהִתְקַיֵּם.
וְשֶׁהִיא לְשֵׁם שָׁמַיִם, אֵין סוּפָה לְהִתְקַיֵּם.
אֵיזוֹ הִיא מַחְלֹקֶת שֶׁהִיא לְשֵׁם שָׁמַיִם,
זוֹ מַחְלֹקֶת הֵלֵל וְשַׁמַּאי.
וְשֶׁהִיא לְשֵׁם שָׁמַיִם,
זוֹ מַחְלֹקֶת קֶרַח וְכָל עֲדָתוֹ:
[אָבוֹת הִי"ד]

[Cont'd from p. 2] After that, they bring the *eglah* down alongside the nearest river, break the heifer's neck, and bury its carcass. It is prohibited to derive any benefit from an "*eglah arufah*," even after it is buried.

Other items from which no benefit may be derived include the white vestments worn by the *kohen gadol* for parts of the Temple service on Yom Kippur. After *Yom Kippur*, the white garments were stored away and never used again — according to the *chachamim*.



Daf 61: נָזִיר שֶׁאֵין לוֹ שְׂעָרוֹת – A HAIRLESS ASCETIC

A person who wants to accept upon himself a nazirite lifestyle declares: "I am hereby a nazirite", and from that moment on, three things are prohibited to that person:

1. eating grapes or drinking wine,
2. becoming ritually impure as a result of contact with a corpse, and
3. shaving any hair.

Once the nazirite's vow runs out, the *nazir* needs to do two things: 1. bring *korbanot* (sacrifices) to the *Beit HaMikdash* and 2. shave the hairs of the head with a razor or sharp knife.



Daf 62: שְׁנֵי שְׂעִירֵי עִזִּים – TWO GOATS



Each *Yom Kippur*, two goats would be brought to the *Beit HaMikdash* and a lottery was conducted to determine which goat would be designated as a *Korban Chatat* (sin offering), and which goat would be the *se'ir l'azazel* (scapegoat, to be sent out into the wilderness). The *Mishnah* states that for this *Yom Kippur* rite the *kohanim* did not just bring two random goats. Rather, there were several regulations pertaining to how the two goats were chosen.

The two goats had to be identical in appearance, e.g., both must be the same color. They must be the same height — one may not be tall if the other one is short. Their monetary value was required to be identical. It was also a mitzvah for the two goats to be acquired at the same time, together — one goat should not be acquired one day if the other goat is acquired on a different day.

However, the *Mishnah* says that if one of the goats dies suddenly on *Yom Kippur*, and no identical new goat is found, it is permissible to take another random goat because the *halachot* that require the goats to be identical are only mandated "*l'chatchila*" (to begin with), meaning that this is the way it should be done. However, if the goats and their acquisition are not completely identical, the goats are not deemed *p'sulim* (invalid) after the fact.



QUESTIONS FOR THE WEEK

1. What was done when a corpse was discovered, and the killer's identity is unknown?
2. What did Rabbi Eleazar ben Rabbi Yossi see in the emperor's palace?
3. From what verse do we learn that God does not leave *Am Yisrael*, even when they sin?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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ארץ ישראל היפה

JERUSALEM

PART V • חלק ה'

ירושלים



We begin this week at Sacher Park and head towards the city center via Ramban Street — part of the Rechavia neighborhood of Jerusalem. Rechavia was established in 1921 on land bought

from the Greek Orthodox Church. The first houses were completed in 1924. The area was home to many of Israel's early leaders.



As we make our way down Ramban, it opens on French Square. To our right, we can see the entrance to Balfour street, which houses the official residence of the Prime Minister of Israel. When we reach King George Street, we'll turn left to see Heichal Shlomo. Completed in 1958, Heichal Shlomo was home to Israel's Chief Rabbis. Today, it houses the Jewish Heritage Center and the Museum of Jewish Art.



Next to Heichal Shlomo is the Great Synagogue of Jerusalem, which was built when Heichal Shlomo could no longer accommodate the large crowds who wished to daven there.



The Great Synagogue opened in 1982. It can hold 850 men and 550 women.



Next, we make our way past the quaint Yemin Moshe neighborhood. The land of Yemin Moshe was initially purchased by the British Banker Sir Moses Montefiore, who wished to find ways to help the Jews in Eretz Yisrael. Sir Moses Montefiore helped build the Mishkenot Sha'ananim housing project in 1860. People were reluctant to live there out of concern for their safety. Montefiore also constructed a windmill in Mishkenot Sha'ananim, with the hope it would provide a livelihood for some of the poor residents of Jerusalem.

After Montefiore's death in 1885, a new neighborhood called Yemin Moshe was built on the rest of the land surrounding Mishkenot Sha'ananim, in his honor. Overcrowding had become so bad in the walled (Old) city that people were finally willing to move out.



We'll head past the King David Hotel. Opened in 1931, the hotel was one of the most luxurious hotels in the country. British military headquarters during the Mandate was housed in the hotel's southern wing. The King David Hotel hosts visiting heads of states and dignitaries to this day.

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