

Seder Moed | Masechet Yoma 28-34 | Shabbat Parashat BeMidbar | 27 Iyyar-4 Sivan (May 9-15)



Daf 28: הישיבה הראשונה בעולם – THE FIRST YESHIVAH IN THE WORLD



The Talmud records that since the time of Avraham Avinu, our ancestors never stopped studying Torah in a yeshiva setting. Avraham established a yeshiva and taught Torah there. In *Hilchot Avodah Zarah* (laws regarding idol worship), Rambam wrote that many people approached Avraham to ask his advice about how to behave. Thousands, even tens of thousands,

learned about faith in God from him. Yitzchak Avinu behaved in the same manner, as did Ya'akov Avinu after him. Ya'akov delved so intently into his Torah studies that his eyes became weak in his old age.

Yaakov taught all his sons the *mitzvot* and appointed his son Levi to head the *yeshiva*. Even when *B'nei Yisrael* went down to Egypt, they still maintained a *yeshiva* in which they studied Torah during the terrible afflictions that befell them.

Daf 29: "אֱלֹהִי אֱלֹהִי לָמָּה עָזַבְתָּנִי?" – "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

When Queen Esther prepared to see King Achashverosh, she knew there was a possibility he might kill her because it was unacceptable to approach the king without being summoned in advance. Nevertheless, Queen Esther went to attempt to save the Jews from death. Esther prayed to God for a miracle. She felt God's presence with her, protecting her all the way.

Then, as she passed by the "Chamber of the Graven Images," the room where Achashverosh's statues were located, Esther suddenly felt as if she had no protection from God. Esther immediately prayed: "My God! My God! Why have you forsaken me?"

King David included Esther's prayer in *Tehillim* (Psalms) at the beginning of chapter 22, in which the verse "My God! My God! Why have you forsaken me?" appears.



FROM THE TALMUD SEDER MOED MASECHET YOMA DAF 28

מן התלמוד:
סדר מועד, מסכת יומא דף כ"ח:
"אמר רב ספרא: צלותיה דאברהם
מכי משחרי כותלי. אמר רב יוסף: אנן
מאברהם ניקום ונגמר? אמר רבא: תנא
גמר מאברהם, ואנן לא גמרין מיניה?"

Translation

צלותיה ... Tzalotei ... Our prayers
משחרי ... Meshachrai ... Blacken
גמרין ... Gamreenan ... We learn

Explanation

Rav Safra said that Avraham Avinu would pray *Minchah* when the sun moved slightly past the middle of the sky and cast a shadow on the walls. Rabbi Yosef questioned: Can we learn a *halachah* from our ancestor Abraham who lived before the Torah was given to the Jewish people? Rabbi Safra responded: The *tanna* in the *Mishnah* learned *halachah* from Avraham, should we not learn from him as well?

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Daf 30: נְטִילַת יָדַיִם – RITUAL HANDWASHING

Before eating bread, *halachah* calls for *netilat yadayim* (ritual handwashing). There is a possible case where eating one loaf of bread could require ritually washing one's hands twice. For instance, suppose a young person did *netilat yadayim* and began to eat. Then, in the middle of the meal, a good friend appeared. The youngster stood up to honor the guest and went outside the house, where the two started talking. After some time, the person who was eating remembered that he was in the middle of his meal and wanted to finish his food.

According to the Talmud, that youngster is obligated to do *netilat yadayim* again. Given that people do not pay constant attention to what their hands touch, it is possible that while the youngster visited with the friend, he unknowingly touched something unclean that necessitates a repeat *netilat yadayim*. However, *Mishnah Berurah* states that if the youngster holds a piece of bread in one hand throughout the entire chat with the guest, an additional *netilat yadayim* would be unnecessary. In that case, the youngster would remember being in the middle of a meal and would not likely touch anything that would necessitate further hand washing.

Daf 31: עֲבוֹדַת הַכֹּהֵן הַגָּדוֹל – SERVICE OF THE HIGH PRIEST

Before the *Kohen Gadol* began the day's service on Yom Kippur morning, he would immerse in the *mikveh* (ritual bath).

What happened if the *Kohen Gadol* was old or if he was “*istenis*” (of weak physical constitution, pampered) and had difficulty getting into cold water? The *Mishnah* states that they would boil iron rods on the eve of Yom Kippur, and on Yom Kippur morning, they would place the iron pieces in the *mikveh* water to warm it. This way, even an elderly or frail *Kohen Gadol* would not suffer and could immerse comfortably.

What is the measure of a *mikveh*? i.e., how much water is required to constitute a kosher *mikveh*? “Forty *se'ah*” (approximately 145 gallons). From what Torah source is it known that precisely “forty *se'ah*” of water is necessary to constitute a kosher *mikveh*? The Torah says that the ritually unclean person will wash “his flesh in water.” The *chachamim* determined that the quantity of water needed to fit an adult male's entire body in the *mikveh* amounts to “forty *se'ah*”.

Daf 32: בְּגֵדֵי הַלְבָּן שֶׁל הַכֹּהֵן הַגָּדוֹל – THE WHITE GARMENTS OF THE HIGH PRIEST

The *Kohen Gadol* serves in the *Beit HaMikdash* wearing eight priestly garments, referred to as “the golden garments.” This is because some of the garments were made of gold, e.g., the *choshen* (priestly chest-plate) and the *tzitz* (the priestly diadem, tiara). However, on Yom Kippur, the *Kohen Gadol* wore white garments to conduct the special services of this holy day, as the Torah teaches in *Parashat Achrei-Mot*. [Cont'd on p. 3]



Dvar Torah BEMIDBAR

במדבר

Sefer BeMidbar (Book of Numbers) is a book of “*the derekh*” (the path), which describes *B'nei Yisrael's* drawn-out journey towards their long-awaited arrival in the promised land. Walking in the desert is difficult, both physically and mentally. Moreover, it brings many controversies and transgression along with it. This is natural and characteristic of “walking a lengthy path,” in which the lurking dangers are significant and numerous. For that reason, the *chachamim* instituted a special prayer – “*tefillat haderekh*” (traveler's prayer.)

One would think that with all the challenges, perhaps it might have been better not to set off on the journey at all. If danger lurks at every corner, if the road amplifies difficulties and disputes, it may be better not to move at all. However, the journey of our ancestors in the desert serves as a lesson, showing that even when the road ahead is known to be difficult, it might be the only path that eventually leads to the crest of the mountain.

*The journey
can as important
as the destination*



[Cont'd from p. 2] Why precisely did the Torah command the *Kohen Gadol* to wear white clothes when serving in the *Kodesh HaKodashim* (Holy of Holies)? The Jerusalem Talmud, in *Masechet Yoma*, says that while working in the *Kodesh HaKodashim*, the *Kohen Gadol* resembles an angel, and therefore, he would dress in “white garments.”

In *Masechet Rosh HaShanah*, the Talmud adds another explanation: the *Kohen Gadol* did not wear “golden garments” when entering the *Kodesh HaKodashim* to atone for the transgressions of *B'nei Yisrael*, so as not to serve as a reminder of the sin of the Golden Calf.

Daf 33: “אֵין מַעְבִּירִים עַל הַמִּצְוֹת” – “ONE MAY NOT PASS OVER A MITZVAH”

The principle — “*Ayn ma'aveerin ahl haMitzvot*” stipulates that if a person is in a location where it is possible to fulfill a certain *mitzvah*, it is prohibited to leave that location to fulfill a different *mitzvah*.



For instance, the *kohanim* that enter the *Heichal* (sanctuary) of the *Beit HaMikdash* first approach the golden *mizbe'ach* (altar). That is why the *kohanim* fulfilled the *mitzvah* of “*Deeshun HaMiz'be'ach*” (removing the ashes and coals from the altar) as the first *mitzvah* performed in the sanctuary. Only afterward did they move on to fulfill the *mitzvah* of “*Ha'tavat HaMenorah*” (cleaning of the menorah's lamps kindled the previous night) because the menorah stood farther from the entrance than the *mizbe'ach*, and “*Ayn ma'aveerin ahl haMitzvot*.”

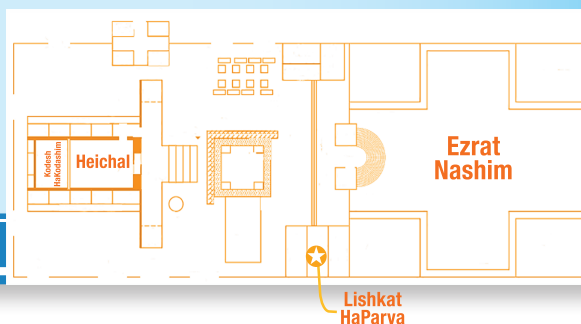
When putting on *Tefillin*, the principle of “*Ayn ma'aveerin ahl haMitzvot*” also applies. Given that *Tefillin Shel Yad* is put on first and *Tefillin Shel Rosh* is put on second, one should arrange the *Tefillin* so that the *Tefillin Shel Yad* is grasped first when reaching into the bag since it should be put on first.

Daf 34: “לְשֶׁכֶת בֵּית הַפְּרֻזָּה” – “BEIT HAPARVA”

On *Yom Kippur*, the *Kohen Gadol* immersed in a *mikveh* on the roof of a room called “*Lishkat Beit HaParva*” (Chamber of the Hall of Parva). Why was the chamber named “*Parva*”? To answer this question, the Talmud tells an intriguing story.

Once there was a Persian sorcerer named ‘*Parva*,’ who was very curious to see what the *Kohen Gadol* did inside the *Kodesh HaKodashim* (Holy of Holies). *Parva* began to dig a tunnel next to the *Beit HaMikdash*. He planned to hollow out an underground trench to reach the *Kodesh HaKodashim*, where he could peek from below and see the *Kohen Gadol*.

But, while the sorcerer was excavating into the ground, the *kohanim* sensed someone was digging. They searched and found *Parva*, the sorcerer, inside his tunnel, continuously shoveling. They immediately took him out of there and called the place where they found him ‘*Parva*.’ Accordingly, the chamber built in that same location was called the “*Beit Parva*.”



QUESTIONS FOR THE WEEK

1. In what circumstance should *netilat yadayim* be done again in the middle of a meal?
2. Of which transgression do the garments of the *Kohen Gadol* serve as a reminder?
3. Which *lishkah* was named after a sorcerer?

*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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ירושלים
של זהב

Jerusalem
of Gold

JERUSALEM

חלק ב' • PART II

This week, we celebrate the 54th anniversary of *Yom Yerushalayim*, the commemoration of the unification of Jerusalem. During the Six Day War, Israel had hoped that Jordan would stay out of the war. The Jordanians decided otherwise and began heavily shelling the outskirts of Tel Aviv and West Jerusalem. Six thousand shells landed. Over 1,000 civilians were wounded, and 20 died.



On the second day of the war, Israel made one last plea to Jordan's King Hussein to stop shelling, which he ignored. An order then went out to capture the West Bank city of Jenin and surround the Old City. Overnight, a paratrooper

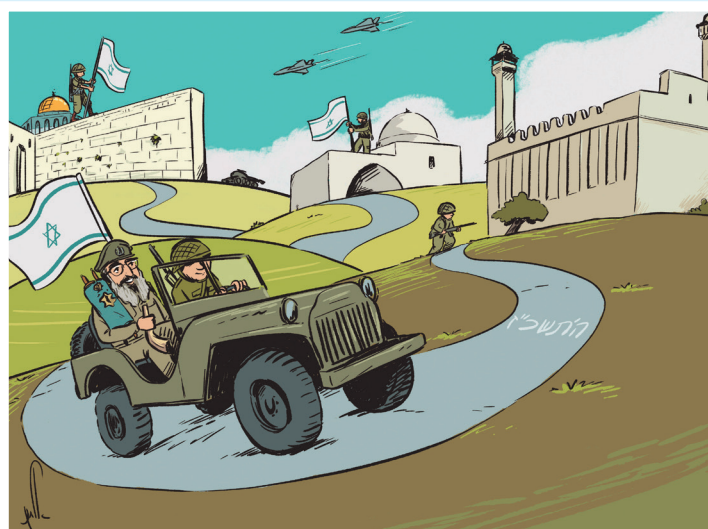
brigade slated to join the fight against the Egyptians, moved to Jerusalem.

The assault began at 2AM with the Israeli goal of reaching Mt. Scopus. A battle took place, first to capture the Police Academy, and then Ammunition Hill. The battle for Ammunition Hill was the deadliest battle of the war: 71 Jordanians and 35 Israelis died. By the end of the day, the Old City was almost surrounded.

In the early hours of the morning of June 7, the Israeli government debated whether to capture the Old City. The Army surrounded the Old City by capturing the Mount of Olives. When the Jordanians could not guarantee a complete ceasefire, the order was given to capture the Old City. At 9:45, Israeli tanks fired at the Lions Gate, opening the way for troops to move in. They quickly fanned out and captured the Temple Mount. The commander of the Israeli Paratroopers, Motta Gur radioed the commander of the Central Front, General Uzi Narkiss — "*Har Habayit Beya'day'nu*" — The Temple Mount



is in our hands. Shortly after, the first Israeli troops reached the Western Wall, led by Chief Rabbi Shlomo Goren, who promptly sounded the shofar. Judaism's holiest site, where Jews had not been able to access for 19 years, was finally in Israeli control!



The near-miraculous success of the Six Day War transformed the geography of Israel and the mindset of Jewish people around the world. On Sunday, June 11, 1967, the world woke up to a new reality. Israel was no longer viewed as a weak and vulnerable country but rather as the strongest country in the Middle East. When the Six Day War ended, for the first time in almost 2000 years, all of Jerusalem was in Jewish hands. On *Yom Yerushalayim*, we celebrate Jerusalem, the city of our past, present, and future.



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