

Seder Moed | Masechet Yoma 7-13 | Shabbat Achrei Mot-Kedoshim | 6-12 Iyyar (Apr. 18-24)

## Daf 7: צִיץ הַזָּהָב וְהַתְּפִלִּין – THE GOLDEN TIARA &amp; TEFILLIN

There are two ritual items worn by people on which God's name appears.

1. **Tzitz HaZahav** (golden diadem, tiara): worn by the *Kohen Gadol* on his forehead, and on it, God's name was inscribed.
2. **Tefillin**: inside of which there are four parchments on which God's name is written 21 times.

The case of the *Tzitz HaZahav* teaches us how we should behave when wearing *tefillin*. Just as the *Kohen Gadol* was cautious to preserve the sanctity of the *tzitz* while wearing it on his forehead, so too when wearing *tefillin*, we must behave with serious-mindedness and thereby honor God's name.



## Daf 8: מַתִּי דִּיבְרוּ בִשְׁפָה הֵינִיטָה? – WHEN WAS GREEK LANGUAGE SPOKEN?

Many of the Jews who lived in *Eretz Yisrael* during the time of the Second *Beit HaMikdash* spoke Greek. The Talmud relates there was a special room designated for use by *Kohanim Gedolim* known as the "*Lishkat Balvatai*." *Balvatei* is a Greek word, meaning "important ministers," as indeed the *Kohen Gadol* was very important – more so than other *kohanim*.

Later on, they began to call the *lishkah* (chamber) of the *Kohen Gadol* "*Lishkat Parhedrin*." *Parhedrin* is also a Greek word, which means chamber of the royal appointees (who collected tax money on behalf of the king).

What is the connection between tax collectors and the *Kohen Gadol* in the *Beit HaMikdash*?

Just as royal appointees were replaced annually, so too, there was a fairly rapid turnover in the High Priesthood. Since each new *Kohen Gadol* would destroy the high priestly chamber in the Temple and design a new one for himself, the *Lishkat Parhedrin* was constantly under renovation.



## FROM THE TALMUD

SEDER MOED  
MASECHET YOMA  
DAF 10מִן הַתְּלֻמוֹת:  
סדר מועד, מסכת יומא דף י':

”אמר רב: עתידה פרס שתיפול ביד רומי. אמרו ליה רב כהנא ורב אסי לרב: בנוי ביד סתורי?! אמר להו: אין, גזירת מלך היא. איכא דאמרי אמר להו: אינהו נמי הא קא סתרי בי כנישתא.”

## Translation

בנוי... Banu'yay ... Builders  
סתורי... Saturi ... Destroyers  
בי כנישתא... Bei K'nishtah ... Synagogues

## Explanation

Rav said that the Persian kingdom is destined to fall into the hands of the Romans. This statement surprised Rav Kahana and Rabbi Assi, who questioned: "Will the Persians, who built the *Beit HaMikdash*, truly fall into the hands of the Romans who destroyed it?" Rav replied that this outcome was a decree from God. According to another opinion, this punishment was justified because the Persians did indeed destroy synagogues.

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## Daf 9: רַבִּי יוֹחָנָן בֶּן תּוֹרְתָא – RABBI YOCHANAN BEN TORTA



The Talmud relates the words of *tanna* Rabbi Yochanan Ben Torta. The term “Torta” means cow in Aramaic. Why was this *tanna* given such a name? The *Midrash* speaks of a Jew who had a cow with which he plowed his field. Eventually, the cow was sold to a non-Jew who utilized it to plow his field daily. When Shabbat arrived, the cow adamantly refused to plow. The non-Jew beat the cow vigorously, but the cow still refused to work.

The non-Jew was enraged and said to the Jew: “What kind of lazy cow did you sell me? Take it back!” The Jew leaned over and whispered in the cow’s ear: “Cow, oh cow! When you belonged to me, you rested on the holy Shabbat. But now, I have sold you to a non-Jew, and he is not commanded to observe Shabbat. Please, do your work.” The cow heeded the message and began to plow.

The non-Jew saw what happened, was impressed, and said: “If even the cow recognizes God’s will, how can I not be privileged to do so, as well?” He decided to convert to Judaism and laboriously learned Torah until he became a holy *tanna*, whom they called Yochanan Ben Torta, son of a cow, after the cow incident that precipitated his conversion.

## Daf 10: מַלְכוּת פָּרֶס – THE KINGDOM OF PERSIA



Following the destruction of the First *Beit HaMikdash*, the Jews were exiled to *Bavel* (Babylonia). After 70 years, a segment of the Jews immigrated back to *Eretz Yisrael* to rebuild the *Beit HaMikdash*. Who permitted Jews to immigrate? Koresh, King of Persia, allowed them to immigrate and gave the Jews a significant sum of money to rebuild the *Beit HaMikdash*. The Talmud says that even though Koresh donated to the *Beit HaMikdash* from his own money, the Persian Kingdom would nevertheless be punished for its destruction of numerous synagogues.

## Daf 11: מִצְוַת מְזוּזָה – THE MITZVAH OF MEZUZAH



From what Torah source do we learn the requirement that a *mezuzah* is to be attached to a doorpost? The text of the *Shema* states: “*u’chtavtam ahl mezuzot beitecha u’vishe’arecha.*” Here, the Torah commands us to transcribe designated words of Torah and affix them on the entrance of the house and the gates. There is an obligation to affix a *mezuzah* on the gateway of a city wall where most residents are Jews. [Cont’d. on p. 3]

## Dvar Torah ACHREI MOT- KEDOSHIM

### אַחֲרֵי מוֹת - קְדוּשִׁים

*Parashat Achrei Mot* tells of the work of the Kohen Gadol on *Yom Kippur*. A highlight of the service is when the *Kohen Gadol* stands between two goats and casts lots to determine which goat will be designated for God and which goat will be assigned as the “scapegoat” for Azazel. What is involved in casting lots to choose the fate of these two goats? Why precisely are they selected this way?

Rabbi Solovitchik explains that casting lots symbolizes one of the pleas on which our *Yom Kippur* request for forgiveness rests. We appear before God and state that our actions did not always stem solely from factors within our control; that sometimes forces influenced us and distracted us from our true and independent will. Just as the outcome of lots cast is beyond person’s control or determination, likewise, we are sometimes distracted by forces that external to us and did not reflect our inner convictions. In this manner, we apologize and do not evade responsibility. We confess our sins, but apologize for not acting on what our souls really desired.





[Cont'd. from p. 2] However, the gate of the city of Mechoza did not have a *mezuzah* because of the danger involved. What danger? The Jews of Mechoza feared that the non-Jewish king might think, "Who knows what the Jews wrote on the parchments they affixed to the gate of the city? Perhaps they want to perform magic and to harm me?" Therefore, the *chachamim* ruled that a *mezuzah* should not be affixed in a location where danger exists. The *Gemara* also relates that a Jew once examined the *mezuzot* on the gates of the city of Tzipori. Suddenly, a Roman police officer noticed the Jew and said, "Surely you seek to cast a spell over the people who live in the city to harm them. You deserve to be punished." The officer then fined the Jew 1,000 *zuz*.

## Daf 12: בִּנְיָמִן בֶּן יַעֲקֹב הַצַּדִּיק – BINYAMIN BEN YA'AKOV, THE RIGHTEOUS



Before Ya'akov Avinu died, he granted Binyamin the blessing that the *mizbe'ach* in the *Beit HaMikdash* would be built in his inherited portion of *Eretz Yisrael*. However, Binyamin knew through *Ruach HaKodesh* (Divine Spirit) that a small section of the *mizbe'ach* (altar) would belong to *Shevet Yehudah*. Consequently, throughout his entire life, Binyamin regretted that he would not be privileged to receive the entire *mizbe'ach* in his share of the inheritance.

Binyamin understood the importance of sacrificing *korbanot* (offerings), and he wanted the privilege of having that sacred deed take place in his portion. Because Binyamin had such profound agony, God determined that the site of the *Kodesh Hakodashim* (Holy of Holies) would be located in Binyamin's portion. The *aron* (ark) in the *Kodesh Hakodashim* contained the *Luchot Habrit* (Tablets of the Covenant) and the *Sefer Torah* written by Moshe Rabbeinu. The Talmud refers to Binyamin with the designation "tzadik" — "Binyamin the tzadik." According to tradition, Binyamin was one of four people who did not commit even a single sin throughout their entire lives (based on *Masechet Shabbat*, daf 55).

## Daf 13: שְׁנֵי כוֹהֲנִים גְּדוֹלִים – TWO HIGH PRIESTS



One *Kohen Gadol* (high priest) served in the *Beit HaMikdash*. However, there were some instances when two *Kohanim Gedolim* were present. For example, suppose a *Kohen Gadol* became *tameh* (ritually impure) during *Yom Kippur*. Because of his ritually impure status, he was prohibited from continuing to serve in the *Beit HaMikdash*. In that case, an alternate

*Kohen Gadol* must be appointed immediately, since it is absolutely necessary for someone with the official status of *Kohen Gadol* to sacrifice the *Yom Kippur* offerings and perform the rites of the *Yom Kippur* service.



## QUESTIONS FOR THE WEEK

1. How many times is God's name written on the parchment inside *tefillin*?
2. Which *tanna* was named after a cow?
3. Who among Yaakov's sons never sinned?

### \*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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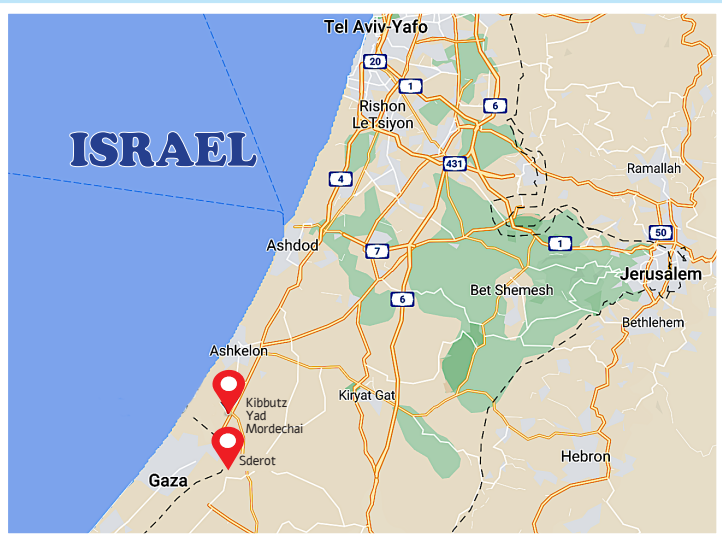
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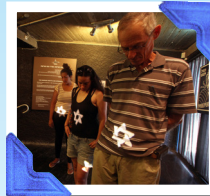
### SOUTHERN ISRAEL

מִיד מוֹרְדֵּכַי לְשֶׁדֶרֶת • FROM YAD MORDECHAI TO SDEROT



Our first stop of the day will be at Kibbutz Yad Mordechai, founded in 1936 by members of the Hashomer Hatzair Zionist youth movement from Poland. The kibbutz moved to its current site in 1943. The kibbutz was renamed to honor the memory of Mordechai Anielewicz, commander of the Warsaw Ghetto uprising.

During the 1948 War of Independence, Kibbutz Yad Mordechai was the first line of defense against the Egyptian attack. Kibbutz members successfully held off the Egyptians for five days, starting May 19, 1948. They were 130 defenders against 2,500 Egyptian troops, equipped with artillery and armor. Those five days were crucial in allowing the Jewish army to defend the rest of the country.



Kibbutz Yad Mordechai is also home to an excellent museum exhibit entitled: "From Holocaust to Revival," which tells the story of the Warsaw Ghetto uprising, followed by the story of the survivors' immigration, and finally the fight for Independence in 1948.

Yad Mordechai is one of 20 kibbutzim located along the border with the Gaza Strip. They have all received the brunt of attacks by Hamas over the past decade. From Kibbutz Zikim, west of Yad Mordechai along the coast, to Keren Shalom close the Egyptian border — these settlements have been on the front line.

Our next stop is Sderot, the closest Israeli town to the Gaza Strip, located less than one mile from the border. Sderot was founded as a transit camp in 1951, and turned into a permanent settlement in 1954. There are several factories located in Sderot. Osem, one of the largest food manufacturers and distributors in Israel, and the high-tech company Amdocs have facilities in Sderot.



From Sderot, we proceed toward Netivot, another Negev town, this one founded in 1956. Today, there almost 38,000 people live in this town.