

## Daf 35: – העני והעשיר שלמדו תורה במסירות RICH AND POOR STUDY TORAH WITH DEVOTION



The commandment to study Torah applies both to poor and wealthy people. The Talmud tells of two *tannaim* – one very poor and the other remarkably rich, both of whom rigorously studied Torah. Hillel the Elder was very poor. Hillel worked every day to earn just one coin. After work, he went to the *Beit Midrash*, where he paid one half-dinar to the guard who stood

at the entrance, and with the change, he purchased food for his household. Even though Hillel was so poor and barely had enough money to buy bread, he nevertheless studied Torah and became the distinguished *tanna* “Hillel the Elder.”

Another *tanna* was named Elazar Ben Charsom. His father gave him a considerable inheritance, including numerous cities and sailing ships. Elazar Ben Charsom should have been busy managing his wealth, and yet, he chose to immerse himself in Torah study. He wandered from one *beit midrash* to the next, to hear and learn words of Torah – since, as stated in Tehillim (Psalms 119:72), “I prefer the Torah teachings proclaimed by You to thousands of gold and silver pieces.”

## Daf 36: – מִצְוַת סְמִיכָה – THE MITZVAH OF SEMICHAH ("LAYING OF THE HANDS")

The ritual “semichah” was performed in the Beit Hamikdash before some types of *korbanot* (sacrifices) were slaughtered. *Semichah* was done by placing one’s hands on the head of the *korban* and leaning on it with one’s full weight before *shechitah*. The word “semichah” comes from the word “somekh” (lean on, or rely upon). In the case of a *Korban “Chatat”* (Sin Offering), *Korban “Asham”* (Guilt offering), or *Korban “Olah”* (Burnt Offering), the person who brought the offering was to confess his transgressions while performing *semichah*.



On Yom Kippur, the *Kohen Gadol* would place his hands on the head of the *korban* and state: “I have sinned, I have done wrong, I have rebelled before You ... Please God! Grant atonement for these sins, and the wrongdoings, and rebellions.” This declaration constitutes his confession.

What is the distinction between “chet,” “avohn,” and “pe’shah”? “Chet” is an *aveirah* (transgression) committed in error; an “avohn” is an *aveirah* committed knowingly, due to a person’s inability to overcome their *yetzer harah* (evil inclination); and a “pe’shah” is an *aveirah* committed willfully and to disparage the Torah.



## FROM THE TALMUD SEDER MOED MASECHET YOMA DAF 35

מן התלמוד:

סדר מועד, מסכת יומא דף ל"ה:  
”בשחר היה לובש פלוסין של  
שמונה עשר וכו'. ותנא מניינא אתא  
לאשמועינן? הא קא משמע לן, דבציר  
מהני לא נעביד, הא אי בציר מהני  
וטפי אהני לית לן בה.”

## Translation

Minyana ... Numerical value  
Ba'tzir ... Less  
Tafay ... Add, increase

## Explanation

The Talmud questions why the *Mishnah* states that the garments worn by the *Kohen Gadol* on Yom Kippur were worth a total of 30 *maneh*, considering it says that the morning garments were 18 *maneh* and the afternoon garments were 12 *maneh*. The *Gemara* answers that the *Kohen Gadol's* clothing cost was cited to teach that the total price of the clothes should not be less than thirty *maneh*. Meaning, if the price of some of the garments decreases and the price of other increases, that is fine.

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## Daf 37: זֵכֶר צַדִּיק לְבִרְכָּה – MAY THE MEMORY OF THE RIGHTEOUS BE A BLESSING



In the *Mishnah*, we learn that when our sages mentioned certain people, it was customary to say “*Zecher tzadik livracha*” (May the memory of the righteous be a blessing [Proverbs 10:7]), in recognition of their *ma’asim tovim* (good deeds). One of these people was Yehoshua Ben Gamla, who served as *Kohen Gadol* in the Second *Beit HaMikdash*.

What did Yehoshua Ben Gamla do? On *Yom Kippur*, a lottery was conducted over two goats to determine which goat would become the *Korban Chatat* (Sin Offering) and which goat would be sent to Azazel. The lots were placed inside a box made of cypress wood. Yehoshua Ben Gamla wanted to honor the *Beit HaMikdash*, so he donated a special box fashioned from pure gold. The sages said — a man who cherishes the *Beit HaMikdash* so much deserves praise, and it is fitting to say “*Zecher tzadik livracha*,” when speaking of him.

A *Kohen Gadol* named “Ben Katin” installed twelve spigots in the laver from which the *kohanim* ritually washed their hands and feet. He did this so that many *kohanim* could wash at the same time. He, too, was remembered with favor.

## Daf 38: הַדְּלָתוֹת שֶׁל נִיקָנוֹר – THE DOORS OF NICANOR



The Temple administrators once decided to change all the *Beit HaMikdash* doors and install doors of gold in their place, as was proper and fitting. They replaced all the doors, except for the two made of cypress wood and covered with copper. Why weren't those two doors replaced?

The Talmud relates that the man who donated the two remaining doors had invested tremendous effort to bring his donation to the Temple. This man, named Nicanor, traveled abroad especially to bring back the glorious *Beit HaMikdash* doors. While returning on his ship, there was a big storm. The sailors had to throw one door overboard to lighten the load so that the ship would not sink. When the sailors wanted to throw the second door overboard, Nicanor was so filled with emotion that he embraced the door and said: “If you want, cast me into the sea with the door!” A miracle took place, and the sea immediately calmed.

When they arrived back in *Eretz Yisrael*, everyone saw that the first door, which had been thrown into the sea, miraculously appeared in *Eretz Yisrael*. Because miracles had been performed in connection with these doors, they were not replaced.

## Daf 39: הַחוּט הָאָדוּם שֶׁהָפֵךְ לָלָבָן – THE RED THREAD THAT TURNED WHITE

When the first *Beit HaMikdash* was destroyed, *B'nei Yisrael* were exiled to *Bavel* (Babylonia). Seventy years later, some of the Jews returned to *Eretz Yisrael*, under the leadership of Ezra the *Sofer*, and built the Second *Beit HaMikdash*. [Cont'd on p. 3]

## Dvar Torah NASO



*Parashat Naso* records the *korbanot* (sacrificial offerings) brought by the *nesi'im* (tribal heads) when they dedicated the *mishkan*. The *korbanot* of all the *nesi'im* were identical. Nevertheless, the Torah chooses to repeat the summary of the *korbanot* twelve times, once for each tribal head. This choice is puzzling, as the Torah is known to be concise.

As such, it is unclear why the Torah expends nearly 90 verses on repetitive material. We can posit an answer: The Torah emphasizes that the uniqueness and singularity of each human being are not dependent upon or even necessarily seen in that person's outward actions. Indeed, *all nesi'im* brought the same offering. However, their motivations and internal intentions differed. For that reason, each *nasi's* *korban* was listed separately. This demonstrated that the style and intention of each *nasi* was completely different.



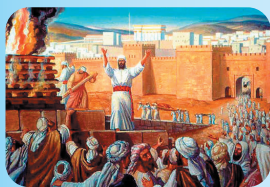


[Cont'd from p. 2] Who were the *Kohanim Gedolim* during the time of the Second *Beit HaMikdash*? The first *Kohen Gadol* was Ezra the *Sofer* himself, who was both a *kohen* and a *navi* (prophet). Shimon the *Tzadik* became *Kohen Gadol* after Ezra and served for forty years. When Shimon the *Tzadik* was a *Kohen Gadol*, amazing miracles occurred in the *Beit HaMikdash*. One of the miracles took place in connection with the goat sent to Azazel.



On *Yom Kippur*, the *kohanim* would send a goat to a place called Azazel. A designated man would push the goat from the mountaintop to atone on behalf of *B'nei Yisrael*. They tied a scarlet strip (red wool) on this goat's head. The Talmud recounts that in the time of Shimon the *Tzadik*, a miracle occurred: the scarlet strip became a white to show *B'nei Yisrael* that God has forgiven their transgressions.

## Daf 40: סֵדֶר הָעֲבוּדָה בְּיוֹם הַכִּיפּוּרִים – THE ORDER OF TEMPLE SERVICE ON YOM KIPPUR



The following is a segment of the order of service on *Yom Kippur*: Immediately after the *Kohen Gadol* put on the four white garments, he would perform *semikhah* on the bull designated as his *Korban Chatat*. During *semikhah*, the *kohen* would confess his transgressions and the transgressions of the members of his household. Then, the *kohen* would conduct the lottery to determine which goat would become the *Korban Chatat* (Sin Offering) and which goat would go to Azazel. Then, the *kohen* places his hand on the bull's head again, and this time he confessed the transgressions of all the *kohanim*. *Shechitah* is then performed on the bull.

After the *kohen* completed *shechitah* of the bull, the *Kohen Gadol* entered into the *Kodesh HaKodashim* (Holy of Holies) and burned the *ketoret* (incense). Next, the *kohen* exited the *Kodesh HaKodashim*, took the blood of the bull which had recently slaughtered, returned to the *Kodesh HaKodashim*, and sprinkled the blood between the *badim* (staves) of the ark. Then, the *kohen* went out of the *Kodesh HaKodashim*, performed *shechitah* on the goat chosen by lottery to serve as the *Korban Chatat*, and reentered the *Kodesh HaKodashim*, to sprinkle its blood between the staves of the ark. After that, the *Kohen Gadol* sprinkled blood of the bull and the goat in additional locations.

## Daf 41: "סִפְרָא" - "תּוֹרַת כֹּהֲנִים" - "TORAT KOHANIM" — "SIFRA"

Most of the teachings in "*Torat Kohanim*" are attributed to Rabbi Yehudah, a student of Rabbi Akiva. What is "*Torat Kohanim*"? Rabbi Yehudah HaNasi compiled the *Mishnayot*. To do so, he, along with other *talmidei chachamim*, gathered numerous *halachot* taught by the *tannaim* and their teachers and assembled them into the *Mishnayot*. There were tannaitic teachings that were *not* included in *Mishnayot*, and they are called "*baraitot*." The word "*baraita*" means "external," i.e., these teachings were left outside of the *Mishnah*.

In "*Torat Kohanim*," there are *baraitot* by *Chazal* with *derashot* (interpretation and Torah commentary) on verses from *Sefer Vayikra*. It is for that reason the *Sifra* collection is called "*Torat Kohanim*," because the majority of *Sefer Vayikra* deals with laws concerning *korbanot* (offerings) and laws regarding *kohanim*. The *Gemara* also refers to *Torat Kohanim* by the name "*Sifra*," meaning the well-known book.



## QUESTIONS FOR THE WEEK

1. What is the term for the most serious type of *aveirah*?
2. Who was the second *Kohen Gadol* during the era of the Second *Beit HaMikdash*?
3. What did Ben Katin donate to the *Beit HaMikdash*?

### \*NOTE

ALL ANSWERS CAN BE FOUND IN THIS DAF YOMI PUBLICATION

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## תשובות לחידון - אלף בית לחג השבועות

א . אלימלך	ל . לחם
ב . בועז	מ . מחלון
ג . גר	נ . נעמי
ד . דוד	ס . סורה
ה . הגואל	ע . עובד
ו . שש,	פ . פרץ
ז . בגימטריה ו'	צ . צבתים
ח . זורה את הגורן	ק . קציר
ט . חצרון	ר . רות
י . טוב	ש . שפוט
יא . ישי	ת . תשובה
יב . כליון	ת . תקוה

## שבועות שמחה!



## חג שבועות שמח!



*Birkat HaKohanim* (the Priestly Blessing) that appears in *Parashat Nasso*, concludes with the word "*Shalom*." "Yivarechecha HaShem v'yishmerecha" (May God bless you and watch over you); "Ya'er HaShem pa'nav ay'lecha v'yechu'nekah" (May God's face shed light on you and be gracious toward you); "Yeese panav ay'lecha, v'ya'sem lecha shalom" (May God lift up His face to you and grant you peace.)

In *Masechet Berachot* 56, the Talmud deals with matters of interpreting dreams. "One who sees a cauldron in their dream — should expect peace." *Chazal* asked: What is the connection between a cauldron and peace? Why exactly should someone who sees a cauldron in his/her dream expect peace? Answer: a cauldron has a unique characteristic — it is capable of bringing two opposites to the closest possible positions, and even derive a benefit from it.

How can this be possible? The cauldron manages to connect the fire beneath it and the water inside it, causing it to heat. Similarly, the way to make peace is to connect those who dispute — opposites — to bring them as close as possible to each other, and from this connection to benefit and bless everyone, as the cauldron does in connecting water and fire.



ונזהגין לשטוח עשבים בשבועות בב"ה והבתים, וזכר לשמחת מתן תורה. ונוהגין בכל מקום לאכול מאכלי חלב ביום ראשון של שבועות; וג"ל הטעם שהוא כמו השני תבשילין שלוקחים בליל פסח, וזכר לפסח וזכר לחגיגה, כן אוכלים מאכל חלב ואח"כ מאכל בשר וצריכים להביא עמהם ב' לחם על השלחן שהוא במקום המזבח, ויש בזה זכרון לב' הלחם שהיו מקריבין ביום הבכורים.

[שולחן ערוך אורח חיים סימן תצד סעיף ג]

On Shavuot, it is customary to decorate one's home and synagogue with grasses and flowers as a remembrance of the vegetation that miraculously grew on Mount Sinai during the giving of the Torah. It is also customary to eat dairy foods on the first day of Shavuot. In this regard Shavuot corresponds to Passover. Just as on Passover there are two ceremonial foods (the shankbone in remembrance of the Paschal Lamb and the egg in remembrance of the Chagigah sacrifice), so too on Shavuot there are two foods — first dairy and then meat. Moreover, to accommodate the dairy and meat meals, it becomes necessary to bring two different loaves of bread to the table (with the holiday dinner table functioning in lieu of the Temple's altar). Those two loaves serve as a reminder of the *Sh'tei Ha-Lechem* (Two Loaves) made of new wheat and offered in the Temple on Shavuot. [Shulchan Aruch Orach Chaim 494:3]

## אלף בית לחג השבועות

### Megillat Ruth Challenge

Test your knowledge • Answers on page 3

- א Name of Naomi's husband \_\_\_\_\_
- ב A mighty, brave, hero \_\_\_\_\_
- ג Someone who is not Jewish, and chooses to join the Jewish people \_\_\_\_\_
- ד Ovdad's grandson \_\_\_\_\_
- ה Name of the man Boaz approaches (Ruth ch. 4:1) \_\_\_\_\_
- ו How many lesssons (in gematria) did Boaz give Ruth? (Ruth ch. 3:15) \_\_\_\_\_
- ז What is the name of the action Boaz performed on the threshing floor? (Ruth ch. 3:2) \_\_\_\_\_
- ח The son of Peretz \_\_\_\_\_
- ט Then in the morning, if he redeems you, \_\_\_\_\_ let him redeem you!
- י King David's father \_\_\_\_\_
- יא Name of Machlon's brother \_\_\_\_\_
- יב King David's birthplace: Beit \_\_\_\_\_
- יג Name of Chilion's brother \_\_\_\_\_
- יד Wife of Elimelech; Mother-in-law of Ruth \_\_\_\_\_
- טו What Boaz asks of the redeemer (Ruth ch. 4:1) \_\_\_\_\_
- טז King David's grandfather \_\_\_\_\_
- יז Father of Chatzron; Grandfather of Ram \_\_\_\_\_
- יח "You must also pull some [stalks] out of the \_\_\_\_\_" (Ruth 2:15)
- יט Shavuot is also called "Chag Ha \_\_\_\_\_"
- כ Naomi's Daughter-in-law; Heroine of the Megillah \_\_\_\_\_
- כא Vayehi b'yemai [In the days when] \_\_\_\_\_
- כב "Ki amarti yesh li" [I said I have] \_\_\_\_\_ (Ruth 1:12)