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Yoma Daf 10

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

### **1. The Divine Presence only dwells in the tents of Shem.**

Rabbi Yochanan disagrees with Reish Lakish, who maintained that the reason the Divine Presence did not rest in the second Bais HaMikdash was because the Babylonian Jews failed to emigrate *en masse* to Eretz Yisroel.

Rather, Rabbi Yochanan maintains that it is said *May HaShem grant beauty to Yefes, and may He dwell in the tents of Shem*. This means that although HaShem granted beauty to Yefes by allowing his descendants, the Persians, to build the second Bais HaMikdash, the Divine Presence only dwelled in the tents of Shem, i.e. in the first Bais HaMikdash that was built by Shlomo HaMelech, who was a descendant of Shem. (9b6-10a1)

### **2. Nineveh is referred to as the great city.**

It is said *from that land Ashur went forth and built Nineveh, Rechovos-Ir and Calach. And Resen between Nineveh and Calach; that is the great city*.

Rav Yosef taught that *Ashur* is *Silak*, which is probably a city that is known as Seleucia, which

was located on the west bank of the Tigris River. *Nineveh* refers to the main city of Assyria. *Rechovos-Ir* is *Peras* of *Meishan*. *Calach* is *Peras* of *Bursif*. *Resen* is Acteisiphon, which is a city on the east bank of the Tigris River. When it is said *that is the great city*, the verse refers to Nineveh as the great city. (10a3)

### **3. There were three giants in Eretz Yisroel when Moshe sent the spies.**

When the spies sent by Moshe arrived in Eretz Yisroel, one of the spies, Calev, went to Chevron to pray at the tomb of the Patriarchs. It is said *they ascended to the south and he [Calev] arrived at Chevron, where there were Achiman, Sheshai and Talmai, the offspring of the giant*. One giant was called Achiman because he was the strongest of all the brothers. The second one was called Sheshai because he ravaged the ground upon which he walked. The third giant was called Talmai because he made many furrows in the ground when he walked. Achiman built Anas, Sheshai built Alush, and Talmai built Talbush. They were referred to as the offspring of the giant (*anak*) because it seemed as if their heads penetrated through the heavens and the sun was like a necklace around their necks. The word *anak* refers to a necklace. (10a4)

**4. Rome will fall into the hands of Persia in the future.**

Rome is destined to fall into the hands Persia as it is said *therefore, hear the counsel of HaShem that he has devised against Edom, and His thoughts that he conceived against the dwellers of Teiman. The youngest of the flock will indeed drag them off; he will indeed devastate their dwellings.* Edom is another name of Esav, and Rome and its empire is considered a descendant and the spiritual heir to Esav. Teiman was the grandson of Esav. (10a4)

**5. Persia is destined to fall into the hands of Rome.**

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The Gemara questions this, because it is not justified that the builders of the Bais HaMikdash, Persia, should not fall into the hands of the destroyers of the Bais HaMikdash, Rome.

The Gemara answers that the builders will ultimately fall into the hands of the destroyers because this is the decree of HaShem. Others say that the Persians also destroyed many synagogues, so it is not surprising that the Persians will fall into the hands of Rome.

A Baraisa states that Persia is destined to fall into the hands of Rome because they destroyed synagogues and also because it is the decree of Hashem that the builders shall fall into the hands of the destroyers. (10a5)

**6. There is a dispute regarding the reason the Parhedrin chamber had a mezuzah on its doorpost.**

The Tanna Kamma maintains that the only chamber in the Bais HaMikdash that had a mezuzah on its doorpost was the Parhedrin chamber because it functioned as a dwelling area for the Koehn Gadol during the week prior to Yom Kippur. Rabbi Yehudah objected to this because there were other chambers in the Bais HaMikdash that functioned as dwelling places, yet they did not have a mezuzah affixed to their doorposts. The Parhedrin chamber should also not require a mezuzah. Rather, it was a rabbinic decree that the Parhedrin chamber have a mezuzah. (10a5)

**7. There is a dispute whether there is an obligation to tithe produce that was brought into a Sukkah during Sukkos.**

Rabbi Yehudah maintains that produce that was brought into a Sukkah during Sukkos requires tithing and the Chachamim maintain that such produce is exempt from tithing.

A Baraisa states that Rabbi Yehudah maintains that a Sukkah is deemed to be a house and therefore a Sukkah is obligated in an eruv, it requires a mezuzah and any produce that enters it must be tithed. This indicates that Rabbi Yehudah will maintain that even a house that does not function as a dwelling throughout the year is still deemed to be a house. (10a6)

**8. Abaye maintains that the dispute regarding the mezuzah on the doorpost of the Parhedrin chamber is only regarding the rest of the year.**

Abaye maintains that the Tanna Kamma and Rabbi Yehudah agree that during the seven days that the Kohen Gadol stayed in the Parhedrin chamber it was biblically required to have a mezuzah on the doorpost. They disagree, however, regarding the remainder of the year. The Tanna Kamma maintains that we decree that the Parhedrin chamber is required to have a mezuzah the rest of the year, even when no one is dwelling there, on account of the seven days when the Kohen Gadol stayed there. This was done to ensure that we do not forget to affix a mezuzah on the doorpost of the Parhedrin chamber while the Kohen Gadol is staying there. Rabbi Yehudah, however, maintains that such a decree is not necessary. Rabbi Yehudah maintains that the reason the Parhedrin chamber required a mezuzah on its doorpost is because people should not say that the Kohen Gadol was locked up in jail. (10b1)

**9. Rava maintains that the dispute regarding the mezuzah on the doorpost of the Parhedrin chamber is only regarding the seven days of the Kohen Gadol's stay.**

Rava maintains that the Tanna Kamma and Rabbi Yehudah agree that during the rest of the year the Parhedrin chamber is not required to have a mezuzah affixed to its doorpost. Rather, they only

disagree regarding the seven days prior to Yom Kippur when the Kohen Gadol stays in the Parhedrin chamber. The Tanna Kamma maintains that the Kohen Gadol was forced to stay in the Parhedrin chamber for seven days, and an enforced residence is considered a residence and requires a mezuzah. Rabbi Yehudah, however, maintains that an enforced residence is not considered a residence and therefore the Parhedrin chamber was not biblically required to have a mezuzah affixed to its doorpost. (10b1-10b2)

**10. There is a dispute whether a Sukkah must be a permanent residence or a temporary residence.**

Rabbi Yehudah maintains that a Sukkah requires a mezuzah because Rabbi Yehudah says elsewhere that a Sukkah is allowed to be more than twenty amos tall and such a Sukkah can be constructed as a permanent structure. This is because Rabbi Yehudah maintains that a Sukkah should be a permanent residence, and for this reason, a Sukkah is a true house and requires a mezuzah. The Chachamim, however, maintain that a Sukkah must be a temporary residence, and since a Sukkah is not a true house, therefore it is not required to have a mezuzah. (10b1-10b2)

## DAILY MASHAL

### ***Make room for the Divine Presence***

The Gemara states that although HaShem granted beauty to Yefes by allowing his descendants, the Persians, to build the second Bais HaMikdash, nonetheless, the Divine Presence only dwelled in the tents of Shem, i.e. only in the first Bais HaMikdash that was built Shlomo HaMelech, a descendant of Shem. It is said that after Noach exited the Ark, he became intoxicated and was lying naked in his tent. Noach's wicked son, Cham, exposed his father's shame, and Shem and Yefes, Noach's others sons, covered Noach to hide his shame.

One must wonder what the association is between the blessing Noach gave Shem and Yefes and the construction of the Bais HaMikdash. The Netziv in Heemek Davar (Breishis 27:28; see also Maharal in Gur Aryeh Breishis 9:27) writes that the Torah used the word *Elokim*, the Name of Judgment, regarding Yefes, whereas regarding Shem the Torah uses the *Shem Havayah*, the Name of Mercy. This is similar to the idea that Yitzchak blessed Yaakov with the word *Elokim*, which denotes judgment. If a gentile comes to the Bais HaMikdash and prays to HaShem, he will be answered so the gentile should not say, "I prayed to the One G-d and I was not answered." A Jew, however, prays to HaShem and is not angry if he does not receive an answer to his prayers. The Bais HaMikdash is referred to in Scripture as a House of Prayer. The first Bais HaMikdash, built by Shlomo HaMelech, contained the Divine Presence, as a Jew views the Bais HaMikdash as a house of prayer, regardless of whether his prayers are answered or

not. The second Bais HaMikdash was built by the Persians, and the Divine Presence did not rest there, because a gentile is not concerned about prayer. Rather, the gentile merely seeks to have his desires fulfilled, and with such motives there is no place for the Divine Presence.