

8 Iyar 5781
April 20, 2021



Yoma Daf 9

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Daf Notes is currently being dedicated to the neshamah of

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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. More than three hundred Kohanim Gedolim served in the second Bais HaMikdash.

Rabbah bar Bar Chanah said in the name of Rabbi Yochanan: It is said *the fear of HaShem will increase days; but the years of the wicked will be shortened. The fear of HaShem will increase days* refers to the first Bais HaMikdash which stood for four hundred and ten years, and only eighteen Kohanim Gedolim served in the first Bais HaMikdash. The words *but the years of the wicked will be shortened* refers to the second Bais HaMikdash, which stood for four hundred and twenty years but more than three hundred kohanim served in the second Bais HaMikdash. We subtract (from the four hundred and twenty years) the forty years that Shimon HaTzaddik served as Kohen Gadol, the eighty years that Yochanan Kohen Gadol served as Kohen Gadol, the ten years that Yishmael ben Pabi served as Kohen Gadol, and some say the eleven years that Rabbi Elazar Ben Charsom served as Kohen Gadol. By calculating the number of Kohanim Gedolim who served subsequently, one will find that none of these Kohanim Gedolim lived out their year in office. (9a2)

2. Shiloh was destroyed because of immorality and because they did not respect kodashim.

Rabbi Yochanan ben Torsa said: The Mishkan that was located in Shiloh was destroyed because of two sins that were committed there. These sins were immorality and disrespect for *kodashim*. We know

that there was immorality in Shiloh because it is said *Now, Eli was every old and he heard all that his sons did unto all Israel; and that they [his sons] were lying with the women who came as a host to the door of The Tent of Meeting.* The Gemara proves that when it is said that the sons of Eli were lying with the women, this cannot be understood literally.] And Although Rabbi Shmuel bar Nachmani said in the name of Rabbi Yochanan that whoever says that the sons of Eli the Kohen Gadol sinned by committing adultery is mistaken, nevertheless, because the sons of Eli delayed the bird offerings of women (after giving birth or after recovering from being a *zavah*), Scripture regards it as if they had lain with women.¹

We know that there was disrespect for *kodashim* because it is said [*the sons of Eli were lawless men; they did not recognize HaShem. This was the practice of the Kohanim with the people: When any person would slaughter a sacrifice the Kohen's attendant would come while the meat was cooking with a three-pronged fork in his hand. He would thrust it into the pot or the cauldron or the pan or the kettle, and everything the fork would bring up the Kohen would take with it. This is what they would do with all the Israelites who would come there, to Shiloh.*] Even before they would burn the fat [upon the Altar] the Kohen's attendant [the servant of the sons of Eli] would come and say to the man who was bringing the

¹ The sons of Eli were arrogant and they were not diligent in bringing the bird offerings of these women. Women from distant places were forced to wait overnight in Shiloh until they personally oversaw their

offerings being brought. This prevented the women from having relations with their husbands and engaging in procreation, so Scripture deemed it as if the sons of Eli had lain with the women.

offering, "Give some meat for roasting for the Kohen; he will not take cooked meat from you, but only raw meat. The man would say to him, "Let them first burn the fat [upon the Altar] and then take for yourself whatever your soul desires." But [the attendant] would say, "No, give it now, or else I will take it by force"! The sin of the attendants was very great before HaShem, for the man had disgraced HaShem's offering. (9a2 – 9b1)

3. The first Bais HaMikdash was destroyed because of idolatry, immorality and bloodshed.

The first Bais HaMikdash was destroyed because the Jewish People had engaged in idolatry, immorality and bloodshed. Regarding idolatry, it is said *for the couch is too short for stretching out, and the cover too narrow for curling up*. What is the meaning of *for the couch is too short for stretching out*? Rabbi Yonasan said: This means that the couch i.e. the Bais HaMikdash, was too short to have two friends dominating at the same time (i.e., the Bais HaMikdash could not host the Divine Presence and an idol at the same time). What is the meaning of *and the cover too narrow for curling up*? Rabbi Shmuel bar Nachmani said: When Rabbi Yonasan [in his reading] came to this passage, he would cry and say: To Him, concerning Whom it is written, He gathers the waters of the sea together like a mound, has an idol become a rival to him? Regarding immorality it is said *HaShem said: Because the daughters of Zion are haughty, walking with outstretched necks and with gazing eyes, floating as they walked, and with their feet they would spew venom*. The words *because the daughters of Zion are haughty* mean that a tall woman would intentionally walk next to a short woman to bring out her beauty. The words *walking with outstretched necks* mean that that they would walk upright. The words *and with gazing eyes* mean that the women would fill their eyes with makeup (and call the young men). The words *floating as they walked* mean that they would walk

with small steps and they would place the heel of one foot next to the big toe of the other foot (and it would appear as if they were floating, so the men would stare at them). The words *and with their feet they would spew venom* mean that they would take myrrh and balsam and place them inside their shoes and walk through the public thoroughfares of Jerusalem. When they reached the Jewish youths, they would stamp on the ground, spraying the perfume over the youths, and the Evil Inclination would enter the youths like the venom of a snake. Regarding bloodshed it is said *Moreover, Menasheh shed very much innocent blood, until he filled Jerusalem with blood from end to end*. (9b1 – 9b2)

4. The second Bais HaMikdash was destroyed because of the senseless hatred that existed there.

During the second Bais HaMikdash Era, the Jewish People were occupied with Torah study, observance of mitzvos and performance of acts of kindness. Why, then, was the Bais HaMikdash destroyed? Because there existed senseless hatred. This teaches us that senseless hatred is equivalent to the three cardinal sins of idolatry, immorality, and bloodshed. (9b2)

5. In the first Bais HaMikdash there was only senseless hatred amongst the princes of Israel.

And in the first Bais HaMikdash, there was not senseless hatred? But it is said [*Cry out and wail, Son of Man! For it was among My nation, it was among the princes of Israel.*] *Fearers of the sword were My people, therefore smite upon your thigh [in grief]*. And Rabbi Elozar said: This verse refers to people who eat and drink together (they are friendly to each other on the outside), but stab each other with daggers of their tongue (i.e., they speak evil about each other). The Gemara answers that although it appears from this verse that even during the first Bais HaMikdash Era there was senseless hatred, this was prevalent only by the princes of Israel who were the leaders, as it is

written: for it is written: *Cry out and wail, Son of Man! For it was among My nation.* And it was taught in a Baraisa: 'Cry out and wail, Son of Man! One might have assumed [it is upon] all [Israel], therefore Scripture teaches: Upon all the princes of Israel. (9b3)

6. The earlier generations were greater because they had the Bais HaMikdash restored to them.

Rabbi Yochanan and Rabbi Elozar both say: The earlier ones whose iniquity was revealed had their end revealed, the later ones whose iniquity was not revealed have their end still unrevealed.

Rabbi Yochanan said: The fingernail of the earlier generations is better than the whole body of the later generations. Said Rish Lakish to him: On the contrary, the later generations are better, although they are oppressed by the governments, they are occupying themselves with the Torah. He [Rabbi Yochanan] replied: The Temple will prove [my point] for it came back to the former generations, but not to the latter ones.²

The question was put to Rabbi Elozar: Were the earlier generations better, or the later ones? — He answered: Look upon the Temple! Some say he answered: The Temple is your witness [in this matter]. Rabbi Yochanan maintains that the earlier generations are greater than the later generations. Reish Lakish challenges this because the opposite should be true. The later ones are greater because although the Jewish People were subjugated to the harassment of the gentiles in the exiles, they still engaged in Torah study. (9b3 - 9b4)

² Rabbi Yochanan responded that the earlier generations are greater because they had the Bais HaMikdash restored to them, whereas the Bais HaMikdash has not yet been restored to the later generations.

7. Once the last prophets died at the beginning of the Second Tempe Era, the Divine Spirit did not rest in Israel.

Rish Lakish was once swimming in the Jordan River and Rabbah bar Bar Chanah, who was from Babylonia, saw Rish Lakish leaving the water and Rabbah bar Bar Chanah offered Rish Lakish his hand. Rish Lakish told Rabbah bar Bar Chanah that HaShem hates the Babylonians (because only a minority of the Jewish People returned to Eretz Yisroel in the days of Ezra, while the majority remained in Babylonia). For it is written: If she be a wall, let us build a silver crown on her; and if she be a door, let us enclose her with a cedar panel. Had you made yourself like a wall and had all ascended in the days of Ezra, you would have been compared to silver, which no decay can ever affect. Now that you have come up like doors, you are like cedar wood, which decay prevails over. What is meant by cedar? Ulla said: [They were similar to cedar that has been gnawed at by] a burrowing worm called *sasmagor*. What is the parallel between the *sasmagor* and the dwelling of the Divine Presence in the second Bais HaMikdash? Rabbi Abba said: It is a *bas kol* (the echo of the Heavenly voice).³ And a Baraisa states that when the last of the Prophets - Chaggai, Zecharyah and Malachi – died - at the beginning of the Second Bais HaMikdash Era, the Jewish People no longer had the Divine Spirit amongst them, but they still would use the echo of a Heavenly Voice.

But did Rish Lakish talk with Rabbah bar Bar Chanah? Even with Rabbi Elozar, who was the master of the Land of Israel, Rish Lakish did not converse, for anyone with whom Rish Lakish conversed in the market could get merchandise without witnesses, would he engage in conversation with Rabbah bar Bar Chanah? - Rav

³ Just like there is a veneer of the cedar wood that is left intact by the *sasmagor*, there was a form of the Divine Presence left intact in the second Bais HaMikdash. This vestige of the Divine Presence was a Heavenly voice.

Pappa said: 'Throw a man between them'.⁴ It was either Rish Lakish and Ze'iri or Rabbah bar Bar Chanah and Rabbi Elozar. When he [Rish Lakish] came before Rabbi Yochanan, he said to him: This is not the reason. Even if they had all come up in the time of Ezra, the Divine Presence would not have rested over the second Bais HaMikdash, for it is written: May God shall grant beauty to Japheth, and He shall dwell in the tents of Shem, [that means], although God has granted beauty to Japheth, the Divine Presence rests only in the tents of Shem. (9b4 – 10a1)

DAILY MASHAL

Senseless hatred

The Gemara states that the second Bais HaMikdash, despite the people being occupied with Torah, mitzvos and acts of kindness, was destroyed because there existed senseless hatred.

The term the Gemara uses is *sinas chinam*. This term has been used throughout history to bemoan our fate in the long and bitter exile. It is interesting to note that when the Jewish People complained to Moshe in the Wilderness, they said, "we remember the fish that we ate in Egypt for free." The word *chinam*, for free, is rendered by Rashi to mean "free from the mitzvos." This refers to the Jewish People's stay in Egypt where eating food was not predicated on observing the mitzvos.

Perhaps the Gemara here is teaching us that the hatred the people had for each other during the time of the second Bais HaMikdash was such that they hated those who performed mitzvos. Indeed, the Gemara in Pesachim states that even the great Rabbi Akiva, prior to his ascent to greatness, related that

when he was an ignoramus, if he would see a Torah scholar, he would desire to bite him like a donkey bites. Thus, the antidote to this grievous sin is to love those who study Torah and perform mitzvos. Once people love those who study Torah and perform mitzvos, they themselves will desire to study Torah and perform mitzvos, and they will not be engaged in idolatry, immorality and bloodshed.

⁴ Change the account by substituting one other man for one of the persons mentioned in the original account.