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Yoma Daf 9

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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. Yochanan Kohen Gadol instituted the decree regarding demai.**

A Mishnah (Demai 2:4) states that the Chachamim required bakers to separate from the demai products that they sell only *Terumas Maaser* and *challah*. The bakers do not have to separate *Terumah Gedolah* from demai because Yochanan Kohen Gadol discovered that the *amei haaretz* were only separating *Terumah Gedolah*. The bakers also did not have to give *Maaser Rishon* and *Maaser Ani* because the rule is that one who seeks something from his friend must prove that it rightfully belongs to him. (8b2-9a1-9a2)

**2. Parhedrin means superintendents.**

The reason the bakers did not have to separate *Maaser Sheini* from demai is because the Parhedrin, who were superintendents appointed by the king to regulate weights, measures and prices in the marketplace, would beat the bakers every twelve months and tell them to sell cheaply. Since this caused the bakers to suffer a financial loss, the Chachamim exempted the bakers from separating *Maaser Sheini*, which was approximately nine percent of his wheat. This leniency was predicated on the fact that most *amei haaretz* separate tithes, including *Maaser Sheini*. (9a2)

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

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)

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

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*. 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 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)

##### **5. The sons of Eli delayed the women's bird offerings.**

The Gemara states that when it is said that the sons of Eli were lying with the women, this cannot be understood literally, because 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. The reason Scripture regards it as if they had lain with women is because the sons of Eli delayed the bird offerings of women after giving birth or after recovering from being a *zavah*. 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. (9a3-9b1)

##### **6. 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*. 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. 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)

**7. 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. Yet, the Bais HaMikdash was 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)

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

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].* This verse refers to people who 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 states 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. (9b3)

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

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. 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. (9b4)

**10. Once the last prophets died at the beginning of the Second Temple Era, the Divine Spirit did not rest in Israel.**

Reish Lakish was once swimming in the Jordan River and Rabbah bar bar Chanah, who was from Babylonia, saw Reish Lakish leaving the water and Rabbah bar bar Chanah offered Reish Lakish his hand. Reish 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. Reish Lakish interpreted a

verse that compares the Jewish People to have ascended to Eretz Yisroel like doors, and the Jewish People were akin to cedar which is subject to decay. They were similar to cedar that has been gnawed at by a burrowing worm called *sasmagor*. There is a parallel between the *sasmagor* and the dwelling of the Divine Presence in the second Bais HaMikdash. 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, and a Baraisa states that when the last of the Prophets - Chaggai, Zechariah 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. (9b5)

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.

## 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