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Yoma Daf 10

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### 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

From where do we know that the Persians descend from Japheth? — Because it is written: The sons of Japheth: Gomer, Magog, Madai, Yavan, Tubal, and Meshech and Tiras. ‘Gomer’ is Germania; ‘Magog’ is Candia; ‘Madai’ is in its literal sense (i.e., Media); ‘Yavan’ is Macedonia; ‘Tubal’ is Beis-Unayki; ‘Meshech’ is Musia; ‘Tiras’ — its identification is a matter of dispute between Rabbi Simai and the Rabbis, or, according to another report, between Rabbi Simon and the Rabbis, one holding that it is to be identified with Beis Trayki, and the other [authorities] declaring it is Persia. Rav Yosef taught the following Baraisa: ‘Tiras’ is Persia. [The Torah lists the sons of Cush, the son of Cham:] Savtah, Ramah, and Savtecha. Rav Yosef taught the following Baraisa: i.e. the inner Sakistan and the outer Sakistan. Between the two there is [a distance] of one hundred parsah, and its circumference (of the outer one) one thousand parsah. And the beginning of his kingdom was Babel, Erech, Akkad, and Calneh. ‘Babel’ in its literal sense; ‘Erech’ is Orichus; ‘Akkad’ is Baskar; ‘Calneh’ is Nofer-Ninfi.

It is said *from that land Ashur went forth*. Rav Yosef taught a Baraisa: *Ashur is Silak.<sup>1</sup> And built Nineveh, Rechovos-Ir and Calach: Nineveh* is meant in its literal sense (it refers to the main city of Assyria); *Rechovos-Ir* is *Peras of Meishan*; *Calach* is *Peras of Bursif*. *And Resen between Nineveh and Calach; that is the great city*. *Resen* is *Acteisiphon*;<sup>2</sup> when it is said *that is the great city*, I do not know if Ninveh is the great city or if Resen is the great city — when Scripture states: *And Ninveh was an enormously great city, a three-day*

*journey*, I therefore say that Ninveh is the great city. (10a1 - 10a3)

[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*. It was taught in a baraisa: 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. Another interpretation: 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)

Rabbi Yehoshua ben Levi said in the name of Rebbe: 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,<sup>3</sup> 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*. Rabbah bar Ulla challenged this: What intimation is there that ‘the youngest of the flock’ refers to Persia? [Presumably] because Scripture reads: The horned ram which you saw, they are the kings of Media and Persia. But

<sup>1</sup> Which is probably a city that is known as Seleucia, which was located on the west bank of the Tigris River.

<sup>2</sup> Which is a city on the east bank of the Tigris River.

<sup>3</sup> 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.

say [perhaps] it is Greece, for it is written: And the he-goat is the king of Greece? — When Rav Chaviva bar Surmakei came up, he reported this interpretation before a certain scholar. The latter said: One who does not understand the meaning of the passage asks a question against Rebbe. What does, indeed, 'the youngest of the flock' mean? The youngest of the brothers (i.e., Tiras, the youngest of Japheth), for Rav Yosef taught a Baraisa that Tiras is Persia.

Rabbah bar Bar Chanah said in the name of Rabbi Yochanan, who said it in the name of Rabbi Yehudah ben Ilai: Rome is destined to fall into the hands of Persia, that may be concluded by a kal vachomer: If in the case of the first Bais HaMikdash, which the sons of Shem [Solomon] built and the Chaldeans destroyed, the Chaldeans fell into the hands of the Persians, then how much more should this be so with the second Bais HaMikdash, which the Persians built and the Romans destroyed, that the Romans should fall into the hands of the Persians.

Rav said: Persia is destined to fall into the hands of Rome. Rav Kahana and Rav Assi question 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. Rav answers that the builders will ultimately fall into the hands of the destroyers because this is the decree of HaShem. Others say that Rav said to them 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. (10a4 - 10a5)

And Rav Yehudah said in the name of Rav: The son of David (the Messiah) will not come until the wicked kingdom of Rome will have overrun the whole world for nine months, as it is said: Therefore will He give them up, until the time that one who gives birth has given birth; then the rest of his brethren shall return with the children of Israel. (10a5)

<sup>4</sup> Only a house requires a mezuzah; not a temporary residence.

### Mezuzos in the Temple

The Gemara cites a Baraisa: All of the chambers in the Bais HaMikdash had no mezuzah affixed to their doorposts except for Parhedrin chamber because it functioned as a dwelling area for the Kohen 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.

What is the reason of Rabbi Yehudah? Rabbah said: Rabbi Yehudah is of the opinion that any house which is not made to serve both as a summer-home and a winter-home, is not a house.<sup>4</sup> Abaye raised an objection: But it is written: And I will strike the winter-house with the summer-house! — He answered: They are called summer-house or winter-house, but not by the general name house.

Abaye raised the following objection: 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.] And if you should say he considers it a house on a Rabbinic level (and therefore one is liable to these duties only on rabbinic enactment), that could apply to eruv and mezuzah, but as regards ma'aser, can one say that it is but a rabbinic enactment, [should we not fear] that he may come to set aside ma'aser from where it is obligatory for where it is exempt and from where it is exempt for where it is

obligatory?<sup>5</sup> - Rather, said Abaye: No one disagrees that during the seven days that the Kohen Gadol stayed in the Parhedrin chamber it was Biblically required to have a mezuzah affixed to its doorpost. They disagree, however, regarding the remainder of the year. The Sages 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.<sup>6</sup> Rabbi Yehudah, however, maintains that such a decree is not necessary.<sup>7</sup>

Rava said to him: But the Mishnah stated "a sukkah during Sukkos" (and there the Rabbis explicitly stated that it is exempt from mezuzah)?! Rather, said Rava: No one disagrees that during the rest of the year the Parhedrin chamber is not required to have a mezuzah affixed to its doorpost. Rather, they disagree only regarding the seven days prior to Yom Kippur when the Kohen Gadol stays in the Parhedrin chamber, and there is a special reason in the case of the sukkah and there is a special reason in the case of the Parhedrin chamber. There is a special reason in the case of the sukkah: Rabbi Yehudah, holding in accordance with his own principle, that the sukkah must have the character of a permanent residence, hence considers [the sukkah] is liable to a mezuzah, while the Rabbis, following their own principle, hold that the sukkah must have the character of a temporary residence, and hence requires no mezuzah. There is also a special reason for the dispute in the case of the Parhedrin chamber; the Rabbis hold that a dwelling not freely chosen is called a dwelling while Rabbi Yehudah is of the opinion that such dwelling is not included in the term dwelling; only rabbinically it was arranged that a mezuzah be affixed there lest the people say the Kohen Gadol is being kept in prison. (10a5 - 10b2)

<sup>5</sup> He might take off the tithe from something that is liable to tithe only by rabbinic enactment for some other heap (of produce), which is liable by the law of the Torah, and vice versa, thus invalidating the former and the latter.

## 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.

<sup>6</sup> 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.

<sup>7</sup> 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.