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Yoma Daf 52

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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

Rabbi Nassan said: Concerning the ‘*amah*-thick partition,’ the Sages did not decide as to whether its sanctity was that of the Holy of Holies or of the Holy Place outside of it. [Was it regarded as part of the Holy of Holies or the Holy?]

Ravina asked: What was their reason? Shall we say because it is written: *And the Temple which King Solomon built for Hashem, its length (referring to the Holy of Holies and the Heichal combined) was sixty amos (cubits), and its width was twenty amos, and its height was thirty amos.* And it is also written: *And the Temple was forty amos long – that is the Heichal at the front.* And it is further written: *And behind the partition, there was a space (the Holy of Holies) twenty amos in length, and twenty amos in width, and twenty amos high.* And we do not know whether the ‘*amah*-thick partition’ was within the twenty (of the Holy of Holies) or the forty (of the *Heichal*); but perhaps it is not within neither the twenty nor the forty, for the account refers only to the open spaces, not to the walls?

Proof to the fact that whenever the walls are mentioned, it (the *amah*-thick partition) is mentioned separately, for we have learned in a *Mishnah*: The Temple building was a hundred *amos* square and a hundred *amos* in height. The wall of the Antechamber was five *amos* thick and the Antechamber itself was eleven *amos*. The wall of the *Heichal* was six *amos* thick and its interior was forty *amos* in length. The partition was one *amah* thick, and the Holy of Holies was twenty *amos*. The (western) wall of the *Heichal* was six *amos* thick, the cell (behind it) was six and the wall of the cell was five! [This totals one hundred

amos. Evidently, the one *amah* thick partition is counted separately!]

Rather, the question is whether the sanctity of the (*amah* of the) partition is as that of the inner part [the Holy of Holies], or the outer part. (52a1 – 52a2)

The *Gemora* notes: And this is as Rabbi Yochanan reported: Yosef of Hutzal inquired: It is written: *And a partition in the midst of the Temple, from within, he prepared to set there the Ark of the Covenant of Hashem.* He inquired: What does the verse mean to say? Does it mean ‘*a partition in the midst of the Temple*’ (meaning that it was divided into two sections), and ‘*from within*’ (past this partition) ‘*he prepared*’ (a section with the utmost sanctity) *to set there the Ark of the Covenant of Hashem* (and according to this explanation, the one-*amah* space did not possess the same level of sanctity as the Holy of Holies); or perhaps the verse meant the following: ‘*a partition in the midst of the Temple, from within*’ (that the partition was also invested with the sanctity of the Holy of Holies)?

The *Gemora* asks: But could they have any doubt? Surely it was taught in a *braisa*: Issi ben Yehudah said: There are five verses in the Torah where the grammatical construction of the verse is undecided (if a certain phrase in the verse should be connected to an earlier clause or a later clause), and they are: ‘*se’eis*’; ‘*like almond*’; ‘*tomorrow*’; ‘*cursed*’; and ‘*rise up*’. And it was also taught in a *braisa*: Yosef of Hutzal is the same as Yosef the Babylonian, and is identical with Issi ben Yehudah, also



with Issi ben Gur Aryeh, also with Issi ben Gamliel, also with Issi ben Mahalalel. What was his real name? Issi ben Akiva. [At any event, the verse discussed above is not one of the five 'undecided' verses mentioned in his list!?!]

The *Gemora* answers: In the Torah there is no other, but in the Prophets there is.

The *Gemora* asks: But is there in the Torah no other; surely there is, for Rav Chisda inquired: Does the verse mean: *And he sent the young men of the Children of Israel, who brought up burnt-offerings, which consisted of lambs; and they slaughtered feast shelamim offerings to Hashem, namely of bulls;* or does the word 'bulls' refer to both the olah and the shelamim offerings?

The *Gemora* answers: Rav Chisda had indeed his doubts about it, but to Issi ben Yehudah it was obvious. (52a2 – 52b2)

MISHNAH: The *Mishnah* states: The outer curtain was held back by a clasp on the south side, and the inner curtain on the north side. He walked along between them until he reached the north side. When he reached the north side (and entered the Holy of Holies), he turned his face to the south, and went on along with the Curtain to his left, until he reached the (poles of the) Ark. When he reached the Ark, he put the shovel of burning coals between the two poles. He piled the incense upon the coals and the whole house became full with smoke. He goes out and leaves (*backwards*) in the same manner as he entered, and in the outer chamber, he uttered a short prayer. He did not make the prayer long, so as not to frighten the Jewish people. (52b2 – 52b3)

¹ The word 'there' occurs, justifying the inference that something must occur in both the Ark and the manna; in the passage referring to the latter, as well as in the passage referring to the oil for anointing the Kohanim the word 'generations' occurs, again indicating some justified inference of something in common; finally, in connection with the manna as well as in the

The *Gemora* asks: To what are we referring here? If it is referring to the first Temple, was there then a Curtain? And if it is referring to the second Temple, was there then an Ark? Surely it has been taught in a *braisa* that when the Ark was hidden away, the anointing oil, the jar of manna, Aaron's stick with its almonds and blossoms, and the box that the Philistines sent as a gift to Israel were all hidden away as well (and the *Gemora* cites the Scriptural verses which support this)!? As it is said: [Take the Ark of Hashem and place it onto the wagon] and put the jewels of gold which you return to Him for a guilt-offering in a box by its side and send it away that it may go. Who hid it? — Yoshiyahu hid it. What was his reason for hiding it? — He saw the Scriptural passage: Hashem will bring you and your King whom you shall set over you, therefore he hid it, as it is said: And he said to the Levites, that taught all Israel, that were holy to Hashem: Put the holy Ark into the Temple which Solomon, the son of David, King of Israel did build. There shall no more be a burden upon your shoulders now. Serve now Hashem your God and His people Israel. And Rabbi Elozar said: We derive by analogy between the words 'there', 'generations' and 'to be kept' occurring in these passages!¹

The *Gemora* answers: In truth we refer to the second Temple, and what does it mean that 'he came to the Ark'? It means that he came to the place of the Ark.

The *Gemora* asks: But the *Mishnah* stated that he put the shovel of burning coals between the two poles?

The *Gemora* answers: It means that it is as if it were between the two poles. (52b3 – 52b4)

passage about the staff of Aaron the word 'to be kept' occurs. From all these word analogies the inference is drawn that what manna, bottle, oil, staff of Aaron and Ark had in common is that having been placed in or near the Ark, they also were hidden together. Hence the reference in the *Mishnah* could not be to the second Sanctuary either.



He heaped the incense upon the coals. We learn here in accordance with the view that he heaped it [the incense] up. One [Baraisa] taught: He begins to heap it up on the inner side, which is to him the outer side, whereas another taught: he begins to heap it up on the outer side which is to him the inner side. Abaye said: It is a matter of dispute among Tannaim. Further said Abaye: The view of the one who holds he begins to heap it on the inner side, which is to him the outer side, seems logical, for we have learnt: One teaches him: Be careful not to start in front of yourself lest you get burned. (52b4 – 53a1)

INSIGHTS TO THE DAF

Gezeirah Shavah for Later Generations

The Gemora states that when the Ark was hidden away, the anointing oil, the jar of manna, Aaron's stick with its almonds and blossoms, and the box that the Philistines sent as a gift to Israel were all hidden away as well. The Gemora derives this thru a gezeirah shavah (*one of the thirteen principles of Biblical hermeneutics; it links two similar words from dissimilar verses in the Torah*).

The Gevuros Ari asks that it would seem odd that we are using a gezeirah shavah to teach us something that happened many years later?

He learns differently in the Gemora. The gezeirah shavah is teaching us that these items were adjacent to the aron in the Kodosh Kodoshim. Once we know that, we can assume that when the Ark was hidden away, these objects went along.

DAILY MASHAL

Almonds and Flowers?

Tosfos Yeshanim asks: Why does it mention the flowers by the staff of Aharon if they grew into almonds; there were no flowers? He answers that there were both. Some remained flowers and others grew into almonds. [Look at the Das Zkanim and decide if he says the same pshat.]

The Ritva explains that some of the flowers remained in order to magnify the miracle.

Rav Moshe says that the purpose of this miracle was to show that in spirituality, nothing gets lost. All efforts are rewarded - unlike by gashmiyos where you only get paid for results. This is the significance of the fact that the flowers remained afterwards.