



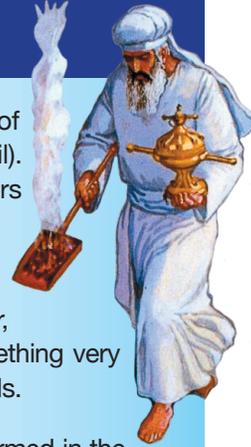
Seder Moed | Masechet Yoma 49-55 | Shabbat Parashat Shlach | 19-25 Sivan (May 30 - 5 June)

Daf 49: הכוהן הגדול והמחתה - THE HIGH PRIEST & THE COALPAN

On *Yom Kippur*, the *Kohen Gadol* (High Priest) would enter the Holy of Holies with a spoon and a *machtah* (coal-pan, a large spoon-like utensil). *Ketoret* (fragrant incense) was placed in the spoon, while coal embers were carried in the *machtah*.

The *Kohen Gadol* deposited the ember-filled *machtah* on the floor of the *Kodesh HaKodashim*, and then poured *ketoret* over the embers. However, he did not spill the *ketoret* directly from the spoon. He had to do something very complicated first: hold the spoon, while pouring *ketoret* into his two hands.

Taking the *ketoret* was one of the most difficult and complex rites performed in the *Beit HaMikdash*. How did the *Kohen Gadol* perform this rite successfully? Some contend that he placed the handle of the *machtah* in his mouth so he could manage to very slowly turn over the *machtah* and spill out the *ketoret* into the palms of his hands.



Daf 50: שלושה סוגים של קורבנות - THREE TYPES OF OFFERINGS

On this *daf* we learn about three types of *korbanot* (offerings):

"Korban Yachid" (Private, Individual Offering): A sacrifice brought by one person, alone. Certain individuals are obligated to offer a *korban* (e.g., a *metzora* (leper) who has become *tahor* (ritually pure). Alternatively, a person might voluntarily bring a *korban*. Both of these are called **"Korban Yachid"** because these offerings belong to one person.



"Korban HaShutafim" (Offering of Partners): When two people voluntarily offer a *Korban Yachid*, they can acquire an animal from money that belongs to both of them and dedicate it as a *Korban Olah* (Burnt Offering) or a *Korban Shlamim* (Peace Offering). When their joint *korban* was offered, it served as atonement for both of them because of the joint ownership.

"Korban Tzibur" (Communal Offering): A *Korban Tzibur* is a *korban* mandated by the Torah to be offered on behalf of the entire people of Israel, whether at specific times or in specific instances. For example, the *Korban Tamid* (Perpetual Offering) was sacrificed twice daily - in the morning and the evening. In addition, the *Korban Musaf*, offered on *Shabbatot* and *chagim*, are also *Korbanot Tzibur*. Communal offerings brought to atone for transgression provide expiation for the transgressions of all *B'nei Yisrael*.

Daf 51: פרוכת קודש הקודשים - THE CURTAIN IN THE HOLY OF HOLIES

There was a *Heichal* (sanctuary) in the *Beit HaMikdash* in which was a large room called the **"Kodesh"** (Holy), where the *Menorah*, the golden *Mizbe'ach* (altar), and golden table for the *Lechem HaPnim* (showbread) stood. The *Kodesh HaKodashim* (Holy of Holies) was located at the far western end of the *Heichal*. [Cont'd on p. 2]

**FROM THE TALMUD
SEDER MOED
MASECHET YOMA
DAF 51**

מן התלמוד:
סדר מועד, מסכת יומא דף נ"א:

"ורבנן אמרי לך: הני מילי במשכן, אבל במקדש שני, כיוון דלא הואי אמה טרקסין, ובמקדש ראשון הוא דהואי, ואיסתפקא להו לרבנן בקדושתיה אי כלפניסאי כלחוץ, ועבוד שתי פרוכות."

Translation

איסתפקא ... *Eestahpkah* ... **They were uncertain**
בקדושתיה ... *B'k'dushatay* ... **With regard to the sanctity of**

Explanation

According to the sages, there was indeed only one curtain separating the *Kodesh* (Holy) and the *Kodesh HaKodashim* (Holy of Holies) in the *mishkan* (tabernacle). In the Second *Beit HaMikdash*, however, being that there was no cubit-thick wall separating between those two sections and the sages were uncertain of the sanctity of that narrow space, they installed two curtains instead.

**TALMUD ISRAELI
Daf Yomi For Us
on your smartphone -
EACH DAY!**

Receive the daily *daf* in your inbox and/or your phone via **WhatsApp** and join the hundreds of thousands of Jews around the world who learn every day!

SIGN UP NOW

to receive our weekly publication, **Daf of the Day** via e-mail and/or **WhatsApp**
WWW.TALMUDISRAELI.ORG/SIGNUP



[Cont'd from p. 1] It states in the Torah that it was necessary to establish a *mechitzah* (partition) between the *Kodesh* and the *Kodesh HaKodashim* to differentiate between them. And indeed, in the First *Beit HaMikdash*, a wall was built in the thickness of one one-amah (cubit; approximately 1.5 ft. wide), between the *Kodesh* and the *Kodesh HaKodashim*.



However, during the time of the Second *Beit HaMikdash*, they did not build a wall but instead, hung *parochot* (curtains) between the *Kodesh* and the *Kodesh HaKodashim*. While the First *Beit HaMikdash* was only twenty *amot* (cubits) high, the Second *Beit HaMikdash* was 100 *amot* high (similar to a 15-story building). It would have been necessary to have a foundation much wider than one-cubit to build such a tall wall. Unable to build such a wall, they hung *parochot* instead.

Daf 52: שְׁלֹשׁ הַפְּעֻמוֹנִים שֶׁל הַכֹּהֵן הַגָּדוֹל – THE BELLS OF THE HIGH PRIEST



The *Kohen Gadol* wore eight garments, one of which was a *me'il* (special robe), whose bottom edge was adorned with ringing bells sounding melodious chimes when the *kohen* walked. As recounted in *Sefer Shemot*: “And its sound shall be heard when he [the *Kohen Gadol*] enters the *Kodesh* (Holy) before God, and when he leaves.” — meaning, whenever the *kohen* walked, the sound of ringing bells was heard.

Why was it necessary for the sound of the bells to be heard as the *kohen* walked? When you go to see a king, it is not fitting to just enter his room. You must ask permission, owing to the king’s honored position. God should obviously be respected in the same manner. Thus, the Torah said to attach bells to the robe of the *Kohen Gadol* so that it is as if the *kohen* announces his imminent entry.

On *Yom Kippur*, a portion of the time, the *Kohen Gadol* wore only four special items of clothing (known as “white garments”) and would refrain from wearing either a robe or bells. Rabbeinu Hananel explained that *Am Yisrael* receives special love and affection from God on *Yom Kippur* — and that the king permits the *Kohen Gadol*, the *shaliach* of *Am Yisrael*, to enter even without any advance notification.

Daf 53: שְׁלֹשׁ פְּסִיעוֹת אַחֲרֵינִי – THREE STEPS BACKWARD

On *Yom Kippur*, when the *Kohen Gadol* finished burning *ketoret* (incense) in the *Kodesh HaKodashim* and wanted to exit, he would take a step back while facing forward. This is because facing him in the Holy of Holies was the *Aron Ha'Edut* (Ark of the Testimony) containing the *Luchot HaBrit* (Tablets of the Ten Commandments).

It would not be respectful to exit this sacred site ordinarily, turning your back on the *Aron Ha'Edut*. Therefore, the *Kohen Gadol* left the *Kodesh HaKodashim*, walking backward, facing the *aron*. [Cont'd on p. 3]

Dvar Torah SHLACH

שְׁלַח

The people selected as spies to scout out the land were important — “the heads of *B'nei Yisrael*.” In addition, they were members of a generation of *Am Yisrael* who had seen the great miracles God performed in Egypt. As such, one must ask — how is it possible that these people sinned, expressing their dislike of the precious land which they feared to enter?

Sfat Emet (Rabbi Yehudah Aryeh Leib Alter) explained that the spies’ fear did not stem from their doubting God’s ability to bring them into the land, but rather from the change that would take occur after entry to *Eretz Yisrael*. In the desert, Israel was guided by supernatural leadership and was free from all physical-material labor. There was no need to work for a living, and there was no need to engage in political-economic matters, which are the daily routine of running a country. This reality was comfortable for them, and they feared that entering *Eretz Yisrael* would oblige them to engage more in physical material endeavors. Therefore, the spies preferred to continue their sojourn in the desert, under supernatural leadership, rather than entering *Eretz Yisrael*.



[Cont'd from p. 2] The Talmud mentions a similar *halakhah* regarding the *Amidah* prayer. Once we have concluded recitation of the *Amidah* prayer, we take three steps back and bow with our heads, like a person saying goodbye. Why? Because, while in prayer, we spoke with Hashem, the King, and it is not proper to turn around suddenly and leave. Such behavior is not respectful. For that reason, we walk backward three steps and bow before reciting with the words of peace [i.e., *Oseh Shalom*].



Daf 54: אֶבֶן הַשְּׂתִיָּה – FOUNDATION STONE



There was a rock that protruded from the ground in the Holy of Holies. This rock was discovered during the days of the early prophets by *Shmuel HaNavi* and *David HaMelekh*. They called it “*Even haShtiyah*” (Foundation Stone). “*Shtiyah*” comes from the words “*tashtet*” (base, infrastructure) and “*yesod*” (foundation, or origin), because according to tradition, the world was created from this stone. It is considered the origin point of the world.

Where is the *Even haShtiyah* today? Rabbi David ben Shlomo Ibn Zimra, who lived about 450 years ago, wrote that the “Dome of the Rock” structure, built by the Muslims on *Har HaBayit* (the Temple Mount), was constructed precisely above the *Even haShtiyah*. [The Dome of the Rock mosque is in the center of Jerusalem’s skyline, with the round gold-plated roof.]

Daf 55: "אֶחָת. אֶחָת וְאֶחָת. אֶחָת וְשְׁתַּיִם" – ONE. ONE AND ONE. ONE AND TWO

The “*Seder HaAvodah*” (order of service) recited during the *Musaf* prayer on *Yom Kippur* recounts the order of the service which the *Kohen Gadol* performed in the *Beit HaMikdash* on that day. One of the *Kohen Gadol*’s responsibilities was to sprinkle the blood of the *korbanot* (offerings) over the *kaporet* (ark-cover) of the *Aron ha’Edut* (ark of the testimony). We recite a detailed account in our *Yom Kippur tefillah* (prayer service): “One. One and one. One and two. One and three. One and four. One and five. One and six. One and seven.”

What does this mean? The *Kohen Gadol* had to sprinkle [the blood of the offering] once upward and seven more times downward. So that he would not become confused, the *Kohen Gadol* counted each sprinkling. *He* would say: “One” — and sprinkled upward. After that, *he* would say “one and one” and sprinkle downward.



What is the meaning of “one and one”? It was a reminder to the *Kohen Gadol* — “I have already sprinkled one upward, and now I must sprinkle [the blood of the offering] downward.” Next, he would say, “One and two,” that is, “I already sprinkled one upward and one downward, and now I need to sprinkle blood downward a second time.” And so, he would count, until he reached “one and seven” — meaning, “I sprinkled once downward, and now I will sprinkle downward for the seventh time.”



QUESTIONS FOR THE WEEK

1. Why do we take three steps back at the end of the *Amidah*?
2. Why did they refrain from building a wall between the “*Kodesh*” and the “*Kodesh HaKodashim*” in the Second *Beit HaMikdash*?
3. Why was the “*Even haShtiyah*” so named?

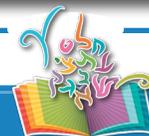
***NOTE**
ALL ANSWERS CAN BE FOUND
IN THIS DAF YOMI PUBLICATION

Please email answers
to questions to:
answers@talmudisraeli.co.il
for a chance to win a \$50
Amazon Gift Card!



Check out our TALMUD ISRAELI YouTube Channel

View Talmud Israeli’s
engaging YouTube videos
on a wide variety of *sugiyot* —
in Hebrew with English subtitles



Beautiful Israel

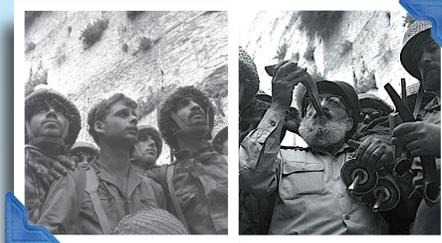
ארץ ישראל היפה

JERUSALEM חלק ד' • PART IV

ירושלים



From Givat Ram, we walk across the road to the Israeli Knesset. The Knesset's first home in Jerusalem was in "Beit Frumin" on King George Street in the city center. In 1955, the building of a new structure was approved. In 1957, Baron Rothschild told Prime Minister David Ben Gurion he wanted to build the Knesset a permanent home.



Government Floor, and a stunning exhibit of photographs by David Rubinger.



Our next stop is the Israel Supreme Court Building, which first opened in 1992. The construction costs of this building were paid for by Dorothy de Rothschild. The edifice itself is considered a major architectural success, combining old and new and construction styles. A tour of the facility includes the beautiful library and a few of the court chambers.



The cornerstone for the building was laid in 1958, and the new Knesset building opened in 1966. Some 5,000 guests attended the ceremony. The festive opening session included a speech delivered by the Speaker of the Icelandic Parliament, considered the oldest parliament in the world. Since then, there have been several extensions added to the Knesset structure.

The Israeli Supreme Court (made up of 15 judges) is Israel's final court of appeal. However, in contrast to the US Supreme Court, where almost all cases are appeals from lower courts, in Israel, individuals and organizations can petition directly to the Supreme Court on an extensive range of issues. In most cases, 3 or 5 judges decide a matter. In cases deemed of national interest, all of the members of the court hear the case together.



When visiting the Knesset, we can view tapestries and mosaics crafted by Marc Chagall hanging in the Chagall State Hall, works by Moshe Castel and Reuven Rubin on the

תלמוד ישראלי

דף יומי

Daf Yomi For Us

FOUNDER & EDITOR-IN-CHIEF: **MEIR JAKOBSON**
EDUCATIONAL DIRECTOR & EDITOR: **RABBI AVI RATH**
BOARD CHAIRMAN: **HAIM FREILICMAN, C.P.A.**
תלמוד ישראלי

TALMUD ISRAELI—DAF YOMI FOR US
112 W. 34TH ST., 18TH FL • NY, NY 10120
SPONSORED BY:
MEDISON

GAL NAOR: CHAIR, DAF YOMI FOR US
Yael SCHULMAN: DIR., DAF YOMI FOR US
www.talmudisraeli.org • yael@talmudisraeli.co.il
TEL. 914/413-3128