

Seder Moed | Masechet Yoma 77-83 | Shabbat Parashat Pinchas | 17-23 Tammuz (27 Jun. – 3 Jul.)

**Daf 77: נטילת ידים ביום הכיפורים – RITUAL HANDWASHING ON THE DAY OF ATONEMENT**

On *Yom Kippur* it is prohibited to wash even the smallest portion of the body, either with hot or cold water. What should a person do whose hand became dirty after falling in mud? In this case, a person is permitted to wash away dirt, because the *Yom Kippur* restriction only prohibits washing one's body for pleasure. Accordingly, a person who washes a body part merely for the purpose of cleaning off dirt does not thereby violate any prohibition. Therefore, upon waking on *Yom Kippur* morning, ritual handwashing to one's knuckles is permitted, for this washing is intended to cleanse and purify the hands and is not meant for enjoyment.



**Daf 78: נעלים ביום הכיפורים – SHOES ON THE DAY OF ATONEMENT**

On *Yom Kippur*, it is prohibited to wear certain shoes. What type of shoes are prohibited to wear? The *amora* Rabbi Yitzchak said: "I saw Rabbi Yehoshua ben Levi wearing sandals made of *sha'am* (a type of wood) on *Yom Kippur*." From this example, we know that it is only prohibited to wear leather shoes, but that footwear made of wood or cloth are permitted. The Talmud adds that it is appropriate to be extra strict and not allow even a young child – too young to be fasting – to wear leather shoes on *Yom Kippur*.



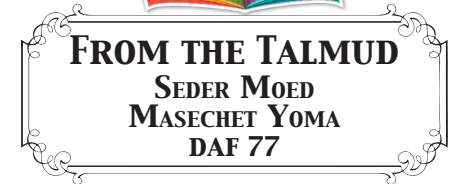
**Daf 79: מתי חיבים בברכת המזון? – WHEN IS IT OBLIGATORY TO RECITE BIRKAT HAMAZON?**



*Birkat HaMazon* (Grace after Meals) is recited after eating bread. What is the source for this practice? *Sefer Devarim* (8:10) – "V'achalta, v'sa'va'ta, u've'rachta" (And you ate, and you were satisfied, and you blessed) – i.e., after they ate, they blessed. From this *pasuk*, the *chachamim* also learn that only one who is satiated by their meal needs to recite a blessing, as the Torah states: "v'sa'va'ta, u've'rachta" – one who is satiated should bless.

Therefore, according to Torah law, if an individual ate a large quantity of bread, but remained hungry, that person need not recite *Birkat HaMazon*. Conversely, if on a different occasion that same individual ate a small quantity of bread, but was satisfied, then they would have to recite *Birkat HaMazon*. Rabbi Meir said: "Such is the Torah law". However, the *chachamim* decreed that one who eats more than a *kezayit* (olive's bulk measure) of bread should recite *Birkat HaMazon*.

And what is the law regarding an individual who ate less than a "kezayit" of bread? Indeed, that person is not required to recite *Birkat HaMazon*.



מן התלמוד:

סדר מועד, מסכת יומא דף ע"ז:  
"רב יוסף שרא להו לבני בי תרבו למיעבר במיא למיתי לפירקא, למיזל לא שרא להו. אמר ליה אביי: אם כן אתה מכשילן לעתיד לבוא."

**Translation**

שרא ... *Shara* ... He permitted  
פירקא ... *Pirka* ... Lecture, drasha  
למיזל ... *L'mayzal* ... To walk

**Explanation**

Rav Yosef permitted the residents of the village of Bei Tarbu to cross through water on *Yom Kippur* to hear the *drasha* (Torah lecture) he delivered that day, but did not permit them to return home through the water. Abaye told him [Rav Yosef]: If you do not allow them to return home, you create an obstacle for the next time, because [if they are unable to go home] they will not want to come to hear the *drasha* in the future.

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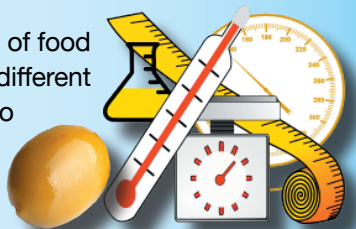
**Daf 80: – מהו שיעור "כַּזַּיִת"?**  
**WHAT QUANTITY CONSTITUTES A "KEZAYIT"?**

Many *mitzvot* involve eating. For example, the *Korban Pesach* (Paschal Offering) is to be eaten. There is an obligation to eat matzah. How much matzah is one required to eat? How is that quantity of matzah measured?

Indeed, the Torah does not explicitly state how much matzah one needs to eat to fulfill the *mitzvah* of eating matzah. However, the Oral Tradition, dating back to Moshe on Har Sinai, instructed that the required measure of matzah is a "kezayit" (olive's bulk). What is the volume of a "kezayit"? Some say it is half the size of a chicken's egg; others say it is one-third the size of a chicken's egg.

In addition, the Torah states that an individual who ate pig's meat is sentenced by the *Beit Din* to receive lashes. However, the punishment of lashes is only imposed on an offender who ate more than a "kezayit" of pig's meat.

Is it also the case that an individual who ate a "kezayit" of food on *Yom Kippur* is punished? On this *daf* we learn that a different measure is applied to the *Yom Kippur* fast. Only one who eats more than the measure of a "ke'chotevet" (bulk of an extra-large date, which is slightly smaller than the volume of an egg) is liable for punishment.

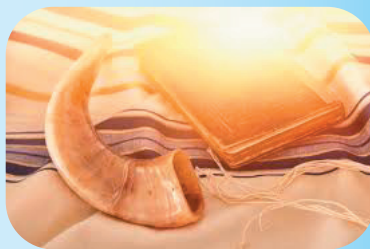


**Daf 81: – מִצְוֹת בְּעֶרֶב יוֹם הַכִּיפּוּרִים**  
**MITZVOT OF YOM KIPPUR EVE**



There are two special *mitzvot* that must be observed on *Yom Kippur* eve. The first *mitzvah* is to eat and drink on 9 *Tishrei*, before the start of *Yom Kippur*. This commandment is so important that our sages said that a person who eats and drinks on the eve of *Yom Kippur* is rewarded as if that person had fasted on both the 9<sup>th</sup> and 10<sup>th</sup> of *Tishrei*. According to *chazal*, the reason for mandating food consumption on Erev *Yom Kippur* is that God wants people to have the strength to fast on *Yom Kippur*.

Rabbi Yosef Caro, the "Beit Yosef," wrote that as we celebrate on holidays, we eat and drink in honor of the day. Likewise, *Yom Kippur* should also be honored by eating and drinking. However, since the central *mitzvah* of *Yom Kippur* is fasting, and it is not possible to eat, God commanded the making of a festive meal on the eve of *Yom Kippur*.



*Tosefet Yom Kippurim* (adding to the Day of Atonement): The second *mitzvah* of erev *Yom Kippur* is "*Tosefet Yom HaKippurim*," i.e., bringing in *Yom Kippur* a bit before sunset.

**Dvar Torah**  
**PINCHAS**

“אִישׁ  
 אֲשֶׁר רוּחַ בּוֹ”

In *Parashat Pinchas*, God commands Moshe to place his hands on Yehoshua to transfer leadership of the *Am Yisrael* to him. When the Torah describes Yehoshua's fine qualities, it says — "*ish asher ruach bo*" (an inspired man [filled with spirit]). It is necessary to understand the nature of this quality and how this quality connects to the leadership role Yehoshua was given. *Midrash* explains and clarifies that "*ish asher ruach bo*" refers to a person who knows how to speak to the individual spirit of each person. Meaning, a leader who knows how to adapt, in speech, leadership, and actions, to the needs of the members in his/her flock, wherever they are. Israelite leadership is leadership that is connected to the people on the ground, in the real world; it is leadership that sees into the heart of everyone and derives its justification from the ability of the leader to connect to the hearts and minds of the masses.





**Daf 82: – האם ילדים צמים ביום הכיפורים? –  
DO MINOR CHILDREN FAST ON YOM KIPPUR?**

Up to the age of nine, boys and girls do not fast at all on *Yom Kippur*. From age nine, if a child is hardy and has the stamina, the child may train to fast several hours. From age ten, all children are trained to fast for a few hours. For instance, if a child is accustomed to eating breakfast at 7:30 am, we tell the child, “It is *Yom Kippur* today, so you’ll need to wait an hour, and eat breakfast at 8:30 am.”



The Talmud teaches that from age 11, a child should fast for the entirety of *Yom Kippur*. However, “*Mishnah Berurah*” asserted that, long ago, people were stronger. As such, back then, children age 11 were able to fast an entire day. From that time, and still today, people have become weaker. Therefore, it is customary for children up to the age of Bar and Bat Mitzvah to only fast for a few hours, and not for the entire day (according to the *Shulchan Arukh Orach Chaim* 616:2 and *Mishnah Berurah*).

**Daf 83: – מי גנב את הכסף לתנאים? –  
WHO STOLE THE MONEY OF THE TANNAIM?**

Once, *tannaim* — Rabbi Meir, Rabbi Yehudah, and Rabbi Yosei — walked along a road. When Friday arrived, they entered a lodge in which they spent the holy Shabbat. The *tannaim* asked the innkeeper: “What is your name?” The man replied: “My name is Kidor.”

Rabbi Meir had a sense from a person’s name whether that individual was good or bad. When he heard the name of the innkeeper, Rabbi Meir sensed Kidor was not a good person. Therefore, Rabbi Meir did not deposit his money with the innkeeper. Rather, he hid his wallet in the cemetery. However, Rabbi Yehudah and Rabbi Yosei entrusted their wallets to the innkeeper.



Indeed, later, when the *tannaim* wanted their money back, Kidor brazenly lied to them: “What are you talking about? You did not give me any money!” The *tannaim* soon noticed lentils stuck to Kidor’s mustache.

Apparently, he had eaten lentils earlier that day and neglected to wipe off his mustache. The *tannaim* rushed and went to see the innkeeper’s wife. They said to her: “Your husband said you should return our money to us, and so that you believe us, he gave us a sign, and told us that you ate lentils today.” Kidor’s wife believed them and brought them the money.



**QUESTIONS FOR THE WEEK**

1. Are children permitted to wear leather shoes on *Yom Kippur*?
2. Is a person who ate bread, but was not satiated, obligated to recite *Birkat HaMazon*?
3. At what age do children begin to fast on *Yom Kippur*?

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

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# Beautiful Israel

## ארץ ישראל היפה

### JERUSALEM

#### PART VII • חלק ז'

### ירושלים



After leaving Hezekiah's tunnel, we continue to explore the City of David's excavations. Located north of the Kotel, the City of David is the location of the biblical city of Jerusalem captured by King David over 3,000 years ago. The main building in this complex is called the House of Ahiel (after a clay shard with the name Ahiel found in the building).

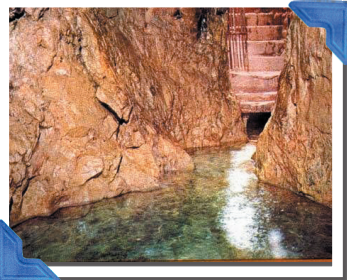
enormous rocks served as protection against enemy forces. The Gihon spring fortifications have been dated to the Canaanite period (18th century BCE).



We now travel from the distant past and to a more recent and tragic chapter in Jewish history. Yad Vashem is Israel's official memorial to the Shoah, the Holocaust. Yad Vashem is dedicated to those who perished, those who fought back against the Nazis, and non-Jews who endangered their own lives to save Jews. In



1953, the Knesset passed the Yad Vashem Law, establishing the Martyrs' and Heroes' Remembrance Authority. Yad Vashem's first building was constructed on the Western side of Mount Herzl. The museum first opened its doors to the public in 1957.



We can also go and explore the Gihon spring, one of the largest and most abundant springs in Israel's central mountain ridge. Thanks to this spring, human settlement has existed here for a very long time. King Solomon was anointed by the waters of Gihon, as it says in I Kings 1:38-

39: "So they went down and had Solomon ride on King David's mule and brought him to Gihon. There Zadok the kohen took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, 'Long live King Solomon!'"

Next we'll head to the Gihon spring fortifications. During archaeological excavations carried out in recent years, a vast system of fortifications was uncovered, encompassing the Gihon spring. This vast tower built of



Yad Vashem's primary missions include education, research and documentation, and, of course, the commemoration of the Holocaust. A completely reimagined Yad Vashem museum, designed by Moshe Safdie, opened in 2005. Leaders from 40 countries were present at the museum's dedication. Beyond the main history section of the museum, we will visit the special memorial to the 1 million children killed in the Holocaust and the memorial to towns whose Jewish populations are no more.

