



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Yuma Daf Tes

- **Rabbah bar bar Chana in the name of R' Yochanan** said, the first Beis Hamikdash stood for 410 years, and there were only 18 Kohanim Gedolim whose tenure spanned those years. The second Beis Hamikdash stood for 420 years, and there were over 300 Kohanim Gedolim during those years. Out of those 420 years, Shimon Hatzadik was Kohen Gadol for 40 years, Yochanan was Kohen Gadol for 80 years, Yishmael ben Pabi was Kohen Gadol for 10 years, and some say that R' Elazar ben Charsom was Kohen Gadol for 11 years. The remaining Kohanim Gedolim did not live out a year of being Kohen Gadol. **R' Yochanan ben Tursa** explains, this was so because these other Kohanim Gedolim were not righteous people, and bribed the king to receive the office of Kohen Gadol.
- **R' Yochanan ben Tursa** said, the Mishkan Shiloh was destroyed because there was giluy arayos (the sons of Eli Hakohen would delay bringing the birds of women who had given birth, causing the women to wait around to make sure the birds were offered, further causing them to be away from their husbands for more than necessary – the pasuk considered this, and referred to this, as giluy arayos) and lack of honor for korbanos (the sons of Eli would force people to give them meat from their korbanos even before the fats were offered on the Mizbe'ach).
  - He then explains (based on pesukim), the reason the first Beis Hamikdash was destroyed was because people did avodah zarah, giluy arayos, and shfichas damim (murder). Still, these people believed that Hashem was among them and would protect them from anything bad.
  - Although during the second Beis Hamikdash, Yidden were learning Torah, doing mitzvos and doing chessed, the Beis Hamikdash was destroyed because of "sinas chinam". This teaches that sinas chinam is equally as bad (maybe even more so) as avodah zarah, giluy arayos, and shfichas damim.
    - **Q:** We learn from a pasuk that there was sinas chinam during the first Beis Hamikdash as well!? **A:** The leaders had sinas chinam, but the general populace did not.
- **R' Yochanan and R' Elazar** say, the people of the first Beis Hamikdash, who did their aveiros openly, had the end of their galus known openly as well (they knew it would last for 70 years). The people of the second Beis Hamikdash, who did not reveal their aveiros (they made believe they liked people, but secretly hated them), did not have the end of their galus revealed.
- **R' Yochanan** said, the "fingernails" of the earlier generations are better than the "stomach" of the later generations (the regular people of the earlier generations were greater than the prominent people of the later generations). **Reish Lakish** said, the later generations are better because they learn Torah even while under foreign rule! **R' Yochanan** responded, the absence of the Beis Hamikdash is a proof to what I said, because the Beis Hamikdash was returned to the earlier generations, but not to the later generations.
- **Reish Lakish** was swimming in the Yarden, and **Rabbah bar bar Chanah** (who was from Bavel) offered to help him out of the water when he was done. **Reish Lakish** said to him, Hashem hates you, because if all you people from Bavel would have come up to Eretz Yisrael with Ezra, the second Beis Hamikdash would have had more kedusha and Shechina than it did. **R' Abba** explains, what was missing was "nevuah" (prophecy).
  - **Q:** How could it be that **Reish Lakish** spoke to **Rabbah bar bar Chanah** in the street? We find that he did not even speak to **R' Elazar** (who was greater than **Rabbah bar bar Chanah**) in the street! **A:** **R' Pappa** said, either it was **Ze'iri** that **Reish Lakish** was talking

to (who was known by all as a great man), or the conversation must have been between **R' Elazar and Rabbah bar Chanah**.

- **R' Yochanan** told **Reish Lakish** that he is not correct. Even if all Yidden would have gone to Eretz Yisrael with Ezra, the second Beis Hamikdash (which was built by the Persians) would not have had the same level of kedusha and Shechina as the first Beis Hamikdash (built by Shlomo), as the pasuk says “Yaft Elokim l'Yefes, v'yishkon b'ahalei Shem” (meaning, even though Hashem allowed the Beis Hamikdash to be built by the descendants of Yefes (i.e. the Persians), the full Shechina only rests with the Beis Hamikdash built by the descendants of Shem (i.e. Shlomo)). We find that **R' Yosef** and others say that the Persians were descendants of Yefes.