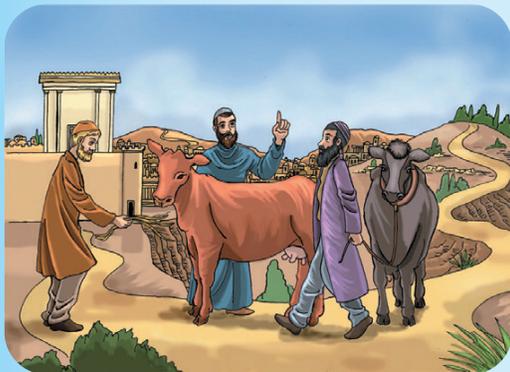




Seder Moed | Masechet Yoma 42-48 | Shabbat Parashat Beha'alotcha | 12-18 Sivan (May 22-29)

**Daf 42: פְּרָה אֲדוּמָה – THE RED HEIFER**



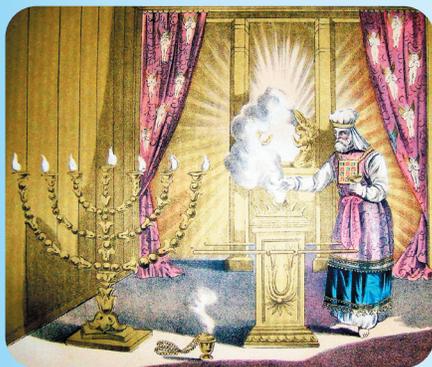
For a person to restore their ritual purity after having contracted impurity through contact with a corpse, they need to have water mixed with ashes of a *parah adumah* (red heifer) sprinkled upon them.

If a *parah adumah* was born in a particular barn, that calf must be raised with caution, lest the animal become wounded, blemished, or marred by a defect. *The parah adumah* must not

be used for any work, as that too would invalidate the calf's curative abilities.

Suppose the owner wanted to take the *parah adumah* to *Har HaZeitim* (Mount of Olives), where *shechitah* would be performed on it. What should be done if the cow is stubborn and unwilling to move under any circumstance? Theoretically, it was permissible to put another cow in front of the *parah adumah*, such as a black cow, for example, so that when the *parah adumah* sees the black cow walking, it would be encouraged to follow. However, the *chachamim* did not permit this practice. They feared that people would see the two cows together and mistakenly conclude that a black cow may also be used to fulfill the mitzvah of *parah adumah* and that a red cow was not really required.

**Daf 43: מִצְוַת הַקְטֹרֶת הַקְטוּרָה – THE MITZVAH OF BURNING THE INCENSE**



The *mitzvah* of *haktarat haketoret* (burning of incense) is taught in the *mishnah* on this *daf*. *Ketoret* is composed of various well-ground fragrant spices, which were burned on the *mizbe'ach* (altar). *Ketoret* was burned twice each day – in the morning and the evening – on the “Golden Mizbe'ach” in the *Heichal* (sanctuary) of the *Beit HaMikdash*. On *Yom Kippur*, *ketoret* was burned an additional time inside the *Kodesh haKodashim* (Holy of Holies).

The *Kohen Gadol* took a coal/firepan (similar to a dustpan) in one hand and scooped up burning coals. He held the utensil filled with incense in his other hand and entered into the *Kodesh haKodashim*. There was no *mizbe'ach* in the *Kodesh haKodashim*, so he placed the coal/firepan with the coals on the ground, then took the *ketoret* and placed it on the coals.

FROM THE TALMUD  
SEDER MOED  
MASECHET YOMA  
DAF 43

מן התלמוד:  
סדר מועד, מסכת יומא דף מ"ג:  
”אמר רבי אסי: כי הוו בה רבי יוחנן  
וריש לקיש בפרה, לא מסקי מינה  
אלא כמאי דמסיק תעלא מבי כרבא.”

**Translation**

מסקי/מסיק ... Maskeil/Meisik ... Bring up  
אלא ... Elah ... Rather  
תעלא ... Ta'alah ... Fox  
מבי כרבא ... Mi'bei che'rava ... A plowed field

**Explanation**

Rabbi Asi said: When Rabbi Yochanan and Reish Lakish analyzed the Torah passage regarding the *parah [adumah]* (red heifer), they could not fully interpret the matter. They were able to reach few conclusions, akin to the small portion of earth a fox picks up with its feet when walking crossing a plowed field.

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**Daf 44: המלאכים והכהן הגדול – THE ANGELS & THE HIGH PRIEST**

On *Yom Kippur*, the *Kohen Gadol* serves in the *Heichal* and the *Kodesh haKodashim* in the *Beit HaMikdash*. While the *Kohen Gadol* performed the service in the inner sanctum, no one else was even allowed to enter the outer parts of the sanctuary building. We learn this *Vayikra* 16:17: “And no person shall be in the *ohel mo’ed* (Tent of Meeting),” when the *kohen* enters on *Yom Kippur*.

It is interesting that according to tradition, not only were people prohibited to enter, but angels were as well. You might have thought that angels ought not to be excluded, given that the verse states: “And no **man** shall be in the *ohel mo’ed*.” Angels are not men! However, the Talmud states that the angels were also referred to as “human” because the prophet Ezekiel once saw angels in a prophetic vision, and they appeared to have human faces. Therefore, the Torah said: “**and every** human,” i.e., anyone who can be called a human, both human beings, and also angels who had been called “man” (according to *Talmud Yerushalmi*).

**Daf 45: שבעה סוגים של זהב – SEVEN TYPES OF GOLD**



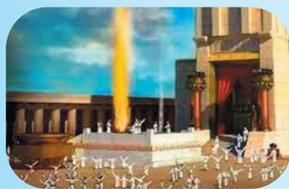
All year-round, the firepan, in which coals were removed daily from the *mizbe’ach*, was made of silver. However, the firepan utilized on *Yom Kippur* was made from gold. There are seven different types of gold.

There was regular, ordinary gold. There was better gold, called “good gold.” There was “gold of Ophir,” which came from Ophir, which was very important gold. *Sefer Melachim* (Book of Kings) relates that King Solomon sent ships to import gold from the land of Ophir.

Another very interesting type of gold is called “*zahav shachut*,” or malleable gold. This gold was very soft, and it was possible to spin it into golden thread, from which garments could be sewn. The most precious type of gold is “*zahav parva’im*,” whose red color resembled the blood of bulls (*parim*), and hence it was given the name “*parva’im*.” The firepan used by the *Kohen Gadol* on *Yom Kippur* was made of “*zahav parva’im*.” The *kohen* took the coal embers into the *Kodesh haKodashim*, placed it on the ground, and sprinkled *ketoret* (incense) on the coals.

**Daf 46: “אֵשׁ הַמְעֲרָכָה” – “ARRAY OF FIRE-WOOD ON THE ALTAR”**

“*Eish HaMa’arachah*” refers to the flame atop the *mizbe’ach* (altar). It is a mitzvah for that flame to be sustained perpetually. Moreover, there was a prohibition against extinguishing that fire. The *mizbe’ach* in the *mishkan* (Tabernacle) was made of copper. When King Solomon built the First *Beit HaMikdash*, he built a *mizbe’ach* of stones in its place. The *baraita* recounts that when Moshe Rabbeinu built the *mishkan*, a fire from heaven descended onto the *mizbe’ach*, and that fire remained continually lit. When they periodically disassembled the *mishkan* and moved it to another location, they placed a lid over the fire to protect it on the journey. According to tradition, the fire remained on the *mizbe’ach* for 486 years. When the new *mizbe’ach* was built in the First *Beit HaMikdash*, the fire was moved into it, where it remained, until the reign of the wicked King Manasseh.



**Dvar Torah  
BEHA’ALOTCHA**

**בְּהֵעֲלוֹתְךָ**

*Parashat Beha’alotcha* begins with a reference to the Menorah. The construction of the Menorah was one of the most complicated tasks of all the the *kaylim* (vessels) fashioned for the *mishkan*. This *Menorah* consisted of seven branches, with blossoms and flower-like cups, which all had to be made from one piece of gold. Even *Moshe Rabbeinu* found difficulty in crafting them.

What was this intricate design meant to express? The *Menorah* was a symbol of the two facets that exist within *Am Yisrael*. On the one hand, each of us has a private side that is different and distinct from our fellows, while on the other hand, we are all united and connected. The *Menorah* was crafted from one piece, symbolizing the connection, link, and responsibility of all of *Am Yisrael* to each other. At the same time, its beauty was in its small details — a bud, a flower, a branch, etc. That expresses the uniqueness and difference of each individual.



**Daf 47: רַבִּי יִשְׁמַעֵאל בֶּן קִמְחִית – RABBI YISHMAEL BEN KIMHIT**

There was a *Kohen Gadol* named Rabbi Yishmael ben Kimhit. On *Yom Kippur*, Rabbi Ishmael ben Kimhit had begun his service in the *Beit HaMikdash* when he was suddenly informed that the non-Jewish king urgently needed to speak with him. The *Kohen Gadol* quickly left the *Beit HaMikdash* and headed toward the king, as a non-Jew was prohibited from entering the *Beit HaMikdash*. The two men spoke, but as they talked, some spittle from the king’s mouth spattered onto the garments of Rabbi Yishmael ben Kimhit.

Rabbi Yishmael ben Kimhit had deep regret because the *chachamim* ruled the spittle of non-Jews imparts *tum’ah* (ritual impurity). Now he was no longer fit to work in the *Beit HaMikdash*, because he became *tameh*. There was no choice. His brother was appointed to serve as *Kohen Gadol* in his place.

Kimhit, Rabbi Yishmael’s mother, had seven sons, all of whom served as *Kohanim Gedolim*. She merited this privilege because she was careful about practicing modesty.



**Daf 48: תֵּיּקוֹ – TEYKO**



“*Teyku*” is an Aramaic word, meaning “It [the matter] will stand.” Sometimes the *Gemara* raises a question, or a matter of doubt, to which the answer is not known, and the *Gemara* responds — “*Teyku*” — the question still stands, i.e., there is no answer. The *chachamim* of the Talmud employed this term when they encountered a question to which they had no answer. We wait until *Eliyahu HaNavi zachur latov* (remembered for good) arrives and instructs whether the item is permitted or prohibited.”

On this *daf*, the *Gemara* deals with the following halachic question and acknowledges that the matter is left unresolved: When a person brings a *minchah* offering of grain to the *Beit HaMikdash*, a portion of the grain is sacrificed on the *mizbe’ach* — “*kometz haminchah*” (a handful of the offering). Before sacrificing the “*kometz haminchah*” it needed to be placed inside a “*kli sharet*” (service vessel).

The Amora Mar Bar Rav Ashi raised a dilemma — What is the law if the *kohen* turned over the *kli sharet*, and then he placed the “*kometz haminchah*” on top (but not in the airspace of) the service vessel? Would the *kometz* remains *kasher* (fit), or perhaps we require the *kometz* to be properly placed in the *kli sharet*? The answer is “*Teyku*,” or unresolved. The amoraim did not know the answer.

.....  
In modern Hebrew, the word “*Teyko*” refers to a tie score. The term “*Teyku*” is also an acronym for *Tishbi Yiftor Kushiyyot U’be’ah’iyot*, meaning the argument will have to wait until Elijah the prophet (nicknamed ‘*Tishbi*’) arrives to solve difficulties and problems (that is, in the messianic era).



**QUESTIONS FOR THE WEEK**

1. Who is referred to as “*adam*,” although they are not human?
2. What was done with the fire on the copper *mizbe’ach* during *Am Yisrael’s* journey?
3. From which land did King Solomon import gold?

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

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# Beautiful Israel

## ארץ ישראל היפה

### JERUSALEM

#### PART III • חלק ג'

### ירושלים



Our next stop in Jerusalem is the Israel Museum. Founded in 1965, the Israel Museum is Israel's largest cultural institution, with nearly 500,000 objects. Its most famous building is called "Shrine of the Book," an exhibit showcasing the Dead Sea Scrolls. Next to the Shrine is a

model of Jerusalem, before its destruction by the Romans. Other well-known wings include the Billy Rose Art Garden; the Fine Arts wing, which houses European, Modern, and Israeli art; the Archeological wing, and the Jewish Arts and Life wings.

An extensive renovation of the Israel Museum was completed in 2010. The Israel Museum also operates the Rockefeller Archaeological Museum, which opened in 1938, and contains an extensive archeological collection, and the Anna Ticho House, dedicated to spotlighting younger artists. More than 100,000 Israeli students receive

art education in the museum, and over 1 million people visit the Israel Museum annually.

From the Israel Museum, we'll head to the Bloomfield Science Museum. Established in 1992, the science museum is located opposite the Hebrew University of Jerusalem, in the Givat Ram neighborhood. The museum is named for its principal donor, Neri Bloomfield. It features indoor and outdoor hands-on exhibits, including a bubble-making corner where huge bubbles are produced using chains and sticks. This museum is a terrific place to learn about science in a fun way.



Next, we'll take a short walk over to Hebrew University's Givat Ram Campus. Hebrew University opened in 1925 on Mt. Scopus. During the 1948 War of Independence, the

Mt. Scopus campus was cut off from the rest of Jerusalem. A new campus was built on Givat Ram that opened in 1958. After 1967, the Mt. Scopus campus was reopened. Today, the Givat Ram is dedicated to the sciences, while the campus in Mt. Scopus is dedicated to social sciences. The Givat Ram campus is home to Israel's National Library, which retains 5 million books, and includes the world's most extensive collection of Hebraica and Judaica.