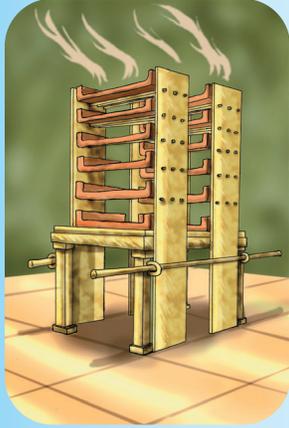




Seder Moed | Masechet Yoma 21–27 | Shabbat Parashat Behar-Bechukotai | 20–26 Iyyar (May 2–8)

**Daf 21: הנסים הגדולים בבית המקדש – THE GRAND MIRACLES IN THE BEIT HAMIKDASH**



One of the miracles that took place in the *Beit HaMikdash* occurred with the *Lechem HaPanim* (showbread). The *Lechem HaPanim* was placed on the golden table in the *Heichal* (sanctuary) of the *Beit HaMikdash*, and it remained on the table for seven days until the following Shabbat. The *Lechem HaPanim* did not spoil. It remained fresh the entire week. The loaves even remained warm as if the bread had just come out of the oven.

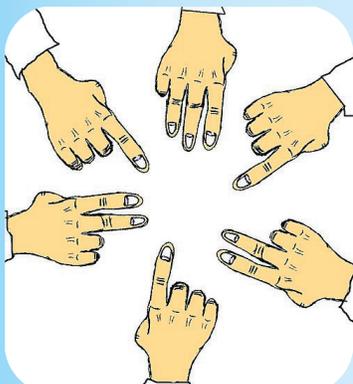
The *Amora* Reish Lakish said that on holidays, a time when many Jews arrived in Jerusalem in fulfillment of the mitzvah of *aliyah l'regel* (ascending on foot [to Jerusalem]), the *kohanim* would lift the *Lechem HaPanim*

loaves up high, so that all could see the hot steam rising from the loaves, even though it had come out of the oven a week before. When the *kohanim* lifted the *Lechem HaPanim*, they said to the *olei regel* (pilgrims): “See how much God loves us. He performs miracles like this to show us just how much he cares for us.”

**Daf 22: פיס בין הכוהנים – LOTTERY AMONG THE KOHANIM**

*Kohanim* assigned to the *Beit HaMikdash* were divided into shifts whose members each worked one week. Each shift was divided into *batei av* (clans), and each *beit av* was designated to serve one day of the week.

The Mishnah records that a lottery was conducted in the *Beit HaMikdash* to determine which services would be performed by each *kohen*. Any *kohen* who wanted to perform a particular service would stand in a circle with the other *kohanim* who wanted to conduct that same service. A *kohen* on the Temple’s administrative staff conducted the lottery drawing.



How did the lottery work? The *kohen* in charge of the lottery removed the headdress from one of the lottery participants, as to indicate that the counting would begin from that person. The administrator selected a random number and counted up to a particular number. The *kohanim* themselves were not counted because it is prohibited to count members of *B'nei Yisrael*. Rather, each *kohen* raised a finger or two, and the administrator would count their fingers until reaching the pre-selected number.

**FROM THE TALMUD**  
SEDER MOED  
MASECHET YOMA  
DAF 22

מן התלמוד:  
סדר מועד, מסכת יומא דף כ"ב:  
”והא מעיקרא מאי טעמא לא תקינו  
לה רבנן פייסא? מעיקרא סבור: כיוון  
דעבודת לילה היא לא חשיבא לה,  
ולא אתו. כיוון דחזו דקאתו ואתו  
לידי סכנה, תקינו לה פייסא.”

**Translation**

Me'ikara ... Initially, from the start  
Chashiva ... Important  
De'katu ... That came

**Explanation**

The *Gemara* questions why the *chachamim* did not initially institute a lottery to determine which *kohanim* would be responsible for removing the ashes and only decided to do so later. The *Gemara* notes that, at first, the *chachamim* thought this service would be unpopular since it took place at night and *kohanim* would not want to wake up to perform this rite. However, when they saw that several *kohanim* did indeed show up to serve, and that people were injured while racing up the altar’s ramp, they instituted a lottery to designate who would perform this service.

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**Daf 23: הנעלבים ואינם עוֹלְבִים – THOSE WHO ARE INSULTED, BUT DO NOT INSULT**

One can learn how well-behaved people should conduct themselves by examining the behavior of the sun. When God created the world, He made the sun and the moon the same size. The moon approached God and said — “It is not good for there to be two lights of the same size.” The moon wanted the size of the sun to be decreased, so it would remain the greatest light. The sun heard the words of the moon but remained silent.



God said to the moon: “Indeed, your words are correct. It is unbecoming for there to be two luminaries that are the same size; therefore, I will decrease your size. You will be smaller light, and the sun will remain large.” From this parable, we learn that the sun was insulted but stayed silent and gained in the end. Likewise, a person who is insulted and still remains silent will not lose out from their inaction – they will only benefit.

**Daf 24: הדלקת המנורה בבית המקדש – LIGHTING THE MENORAH IN THE BEIT HAMIKDASH**



In the Beit HaMikdash, fire was lit in the seven lamps of the *menorah* every day. The “lamps” were in *bazichim* (type of cup) placed at the top of the branches of the menorah.

On a daily basis, four separate services were conducted involving the *menorah*: a) Placing seven “lamps” on top of the seven branches of the *menorah*; b) Placing wicks inside the “lamps”; c) Pouring oil into the “lamps”; d) lighting of the wicks.

Only *kohanim* were allowed to perform the first three services. However, according to Rambam, the fourth service, which was the lighting of the lamps, could be performed by a *Yisrael*, as well [i.e., a Jew who is not a *kohen*].

**Daf 25: "מִצְנֶפֶת" ו"מִגְבַּעוֹת" – KOHANIC HEADGEAR**

The *kohanim* who worked in the *Beit HaMikdash* wore hats on their heads. But there was a difference between the Kohen Gadol's hat and those of the other *kohanim*. In *Sefer Shemot* (Exodus), the Torah refers to the Kohen Gadol's hat as “*mitznefet*” (priestly miter, or turban), while those of the other *kohanim* was called “*migba'ot*”.

Why didn't they call both types of priestly hats by the same name? *Ba'alei HaTosafot* explain that the different names were given because the two hats were different shapes. The *Kohen Gadol's* was narrow because he wore *tefillin* all the time and wore the golden *tzitz* (diadem, tiara) on his forehead. They crafted a narrow hat for him so that the hat would not slide down onto his forehead and would leave room for both *tefillin* and the *tzitz*. [Cont'd on p. 3]



**Dvar Torah BEHAR-BECHUKOTAI**

“ וְכִי־יִמּוֹד אָחִיךָ אֶל־תּוֹנֵי אִישׁ אֶת־אָחִיו ”

*Parashat Behar* deals with many *mitzvot* related to both *tzedakah* and the legislating of a good society. In its wisdom, the Torah teaches that the rationale for being kind and caring toward the ‘other.’ It stems from the fact that all the *B'nei Yisrael* are one big family. For this reason, the Torah reiterates the “familial relationship” that exists between all members of *B'nei Yisrael*. It states, “and should your brother become penniless,” “Brothers shall not wrong one another,” and more.

Just as it is natural and simple for a person to behave honestly and with consideration towards siblings, so too it is right and proper for us to behave the same way towards others. Rambam supported this approach in *Hilchot Matanot Aniyim* (laws regarding gifts to the poor), which deals with the *mitzvah* of *tzedakah*. Rambam writes: “All Israel and those who stand alongside them are like brothers and sisters. The Torah says: ‘You are children of *HaShem*, your God,’ and if a sibling does not have mercy for their brother or sister — who will have mercy on him/her?”



[Cont'd from p. 2] However, the hat of the other *kohanim* was wider and covered a larger portion of the head, for although they also wore *tefillin*, they did not wear the golden *tzitz*. Because of the difference in design, the broad hats of the common *kohanim* were known as "*migbaot*," while the narrow and unique hat of the *Kohen Gadol* was called a "*mitznefet*."

**Daf 26: הַקְטֹרֶת הַקְטוּרָה – BURNING THE INCENSE**



*Hak'ta'raht ketoret* (burning incense) was one of the ritual services performed in the *Beit HaMikdash*. What is the *ketoret* and how was it burned? The *ketoret* was composed of various grounded *besamim* (fragrant spices). *Ketoret* was burned in the *Beit HaMikdash* twice daily, once in the morning and once in the late afternoon. The *kohen* would take the *ketoret* and bring it into the *Heichal* (Sanctuary) and burn it on the golden *miz'be'ach* (altar).

Who was given the privilege of burning the *ketoret*? The *Gemara* relates that a *kohen* would be granted the privilege of burning *ketoret* once in his lifetime. Why so infrequently? According to tradition, the *ketoret* possessed a special *segulah* (curative power), and whoever burned the *ketoret* was materially enriched by having done so. Every *kohen* wanted the opportunity to burn the *ketoret*. Therefore, a lottery was held daily for the *kohanim* who had not yet burned the *ketoret*. The *kohen* who won the lottery would burn the *ketoret* that day.

**Daf 27: שְׁחִיטַת הַקֹּרְבָּן – PERFORMING SHECHITAH ON AN OFFERING**

The sacrificial service includes many processes that only *kohanim* may perform. However, *shechitah* may also be performed by a *Yisrael* (non-kohen).

From what source do we learn this law? The Torah states that a sacrifice should be slaughtered; it does not state that specifically a *kohen* must perform that *shechitah*. The verse reads: "And he shall perform *shechitah* on the young bull, and Aaron's descendants, the *kohanim*, shall bring the blood (*Vayikra* 1:5)". In other words, the Torah only emphasizes the need for *kohanim* to receive the blood in a service vessel (and sprinkle it on the altar). When the Torah says "and he performed *shechitah* on the young bull," it does not identify who does so. From that verse, the *chachamim* understood that a *Yisrael* was also permitted to perform *shechitah*.

Before the *Beit HaMikdash* was built, and the *mishkan* (tabernacle) was in Shiloh, there was an occasion when they needed a *kohen* to perform *shechitah* on a *korban* (offering) and no *kohen* was to be found. According to tradition, a three-year-old boy named Shmuel came and said, "You don't need a *kohen* to perform *shechitah*!" And he cited the above interpretation of the verse in *Vayikra* (1:5). This young boy labored tirelessly in his study of Torah, and when he grew up he became the *Shmuel HaNavi*, Samuel the prophet (based on *Masechet Berachot*).



**QUESTIONS FOR THE WEEK**

1. Why was the *Kohen Gadol's* hat different from that of the other *kohanim*?
2. Are *kohanim* alone able to light the menorah in the *Beit HaMikdash*?
3. What *halachah* did the Shmuel HaNavi teach when he was just three years old?

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

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# Beautiful Israel



# ארץ ישראל היפה

## JERUSALEM

PART 1 • חלק א'

### ירושלים

As we prepare for Yom Yerushalayim, which is next week, we travel to Israel's capital – Jerusalem.

Our first stop, the Biblical Zoo, was founded in 1940 by Aharon Shulov, a professor of zoology at the Hebrew University

of its current location, a state-of-the-art facility on 62 acres in the Malcha neighborhood. The zoo currently has thousands of animals, representing 250 different species.



After visiting the zoo, we travel to Machaneh Yehudah for some shopping and little lunch. Machaneh Yehudah, simply known as the “Shuk” (market in Hebrew), is the biggest marketplace in Israel.

Founded in the late 1800s, Machaneh Yehudah was originally called Shuk Beit Ya'akov. As the new neighborhoods outside the Old City grew, the Shuk continued to grow as well. Machaneh Yehudah expanded over the years and has always been known as the go-to market for locals to purchase fresh and delicious typical Israeli/Middle Eastern foods, especially when preparing for Shabbat and Chagim.



of Jerusalem. The mission of the zoo was to exhibit animals, birds, and reptiles mentioned in the Tanakh. This proved difficult since many of those animals are now extinct in Israel. Eventually, the zoo included endangered animals from around the world. In 1947, with 122 animals in residence, the zoo moved to a bigger plot of land on Mount Scopus.



After Israel's War of Independence, the zoo was relocated to Romema, where it remained until 1991. Jerusalem mayor Teddy Kollek was one of the Biblical Zoo's main supporters. Kollek wanted to move the zoo, which had grown tremendously in popularity and



number of animals, to a larger location. Kollek raised money, in conjunction with the city of Jerusalem, to move the zoo to

In the early 2000s, Machaneh Yehudah began a massive renovation. Streets were paved, and open areas were covered. Soon the Shuk began selling specialty products. Trendy shops and eateries began to open in the once solely traditional space. Today, Machaneh Yehudah combines the new and the old. There are approximately 250 vendors who sell everything from fruit and cheese to wine and shoes. In the evening, the Shuk transforms into



a popular nightlife scene with restaurants and live music.

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