

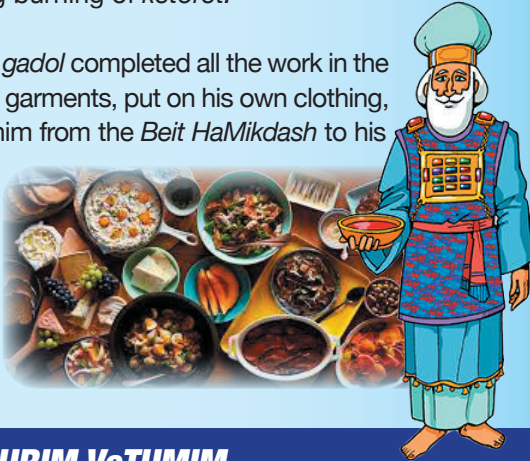


Seder Moed | Masechet Yoma 70-76 | Shabbat Parashat Balak | 10-16 Tammuz (June 20-26)

Daf 70: סְעוּדַת הַכּוֹהֵן הַגָּדוֹל – FEAST OF THE KOHEN GADOL

On *Yom Kippur*, the *kohen gadol* entered the *Kodesh haKodashim* (Holy of Holies) four times. The fourth time was to remove the *machtah* (firepan) that contained the coals and the spoon that had been filled with *ketoret* (incense), both of which had remained there since the morning burning of *ketoret*.

The *Mishnah* relates that after the *kohen gadol* completed all the work in the *Beit HaMikdash*, he removed his priestly garments, put on his own clothing, and much of *Am Yisrael* accompanied him from the *Beit HaMikdash* to his home. At the close of the holy day, the *kohen gadol* would host a tremendous feast for his friends and loved ones, in honor of having properly performed the *Yom Kippur* service, and in gratitude for his safe emergence from the *Kodesh HaKodashim*.



Daf 71: אֲדָמִים וְתוּמִים – URIM VeTUMIM

One of the eight high priestly garments was the “*choshen*” (chest plate), in which the “*urim ve’tumim*” (divining stones) were found. Whenever *Am Yisrael* raised a consequential question, the *kohen gadol* would put on all eight priestly garments, after which the king or the *Av Beit HaDin* (President of the Court) would pose the question to the *urim ve’tumim* and accept the answer.



What type of questions did *B’nei Yisrael* pose? For example, if *B’nei Yisrael* wanted to go to war against another nation, they would not initiate a war until they had consulted the *urim ve’tumim* and received permission. Whether they wanted to expand the area of Jerusalem, or add space to the courtyards of the *Beit HaMikdash*, they only did so after consultation with the *urim ve’tumim*. Likewise, if there were significant questions concerning the whole Jewish people, and they were unsure how to act, they would consult the *urim ve’tumim*.

Daf 72: כִּתּוּבֵי תוֹרָה – TORAH CROWN

In the *Beit HaMikdash* there was a variety of utensils, including a menorah, a table for the *lechem hapanim* (showbread), and more. Three of these sacred utensils – the golden *mizbe’ach* (altar), the *aron habrit* (ark of the covenant), and the *shulchan* (table) that held the *lechem hapanim* – were adorned with a golden garland trim that looked like a crown when viewed from above.

Rabbi Yochanan said these crowns allude to the three distinctive crowns that God gave to *Am Yisrael*. The crown of the *mizbe’ach* – to symbolize the crown of the priesthood, granted to Aharon and his sons when they were appointed to be *kohanim*. [Cont’d on p. 2]

FROM THE TALMUD
SEDER MOED
MASECHET YOMA
DAF 71

מִן הַתְּלִמוּד:
סדר מועד, מסכת יומא דף ע"א:
”אמר להן: ייתון בני עממין לשלם!
אמרו ליה: ייתון בני עממין לשלם —
דעבדין עובדא דאהרן, ולא ייתי בר אהרן
לשלם — דלא עביד עובדא דאהרן.”

Translation

ייתון ... *Yetohn* ... They will come
לשלם ... *L'shlam* ... For peace
עובדא ... *Uvda* ... Act, behavior

Explanation

The *kohen gadol* was jealous of the respect that Shemayah and Avtalyon received. So, he called them “*b’nei am’min*” (sons of the nations), to draw attention to the fact they were descendants of *gerim* (converts). Shemayah and Avtalyon responded that although they were indeed descendants of *gerim*, they conducted themselves like Aharon the *kohen*, who loved peace, while the *kohen gadol* in question did not act like Aharon.

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The crown of the *mizbe'ach* — to symbolize the crown of the priesthood, granted to Aharon and his sons when they were appointed to be *kohanim*. The crown on the table where the *lechem hap'nim* was set — to symbolize the crown of the monarchy, granted to King David and his descendants. The crown of the *aron habrit* — to symbolize the crown of the Torah.



Who deserved the crown of Torah? Rabbi Yochanan said: “The Torah crown remains idle, waiting to be acquired. Anyone who wishes to be worthy of this crown may sacrifice, diligently study Torah, and be privileged to become like a king of Torah.”

Which crown is the superior of the three? The *Gemara* says the Torah crown is most important.

Daf 73: כוהן משוח מלחמה – PRIEST ANOINTED FOR WAR

The Torah states that a *kohen* should be appointed, in particular, for matters of war. Before *Am Yisrael* set out to war, the designated *kohen* would teach the soldiers the *halachot* related to war. This *kohen* would also speak to the soldiers to encourage them, inspire their hearts, and tell them to have trust in God and not be afraid.



Why did they name the designated priest a “*kohen mashuach milchamah*” (priest anointed for war)? Because they anointed him with the *shemen hamishchah* (anointing oil) made by Moshe Rabbeinu, just as they anointed the *kohen* chosen to serve as *kohen gadol*. He was called “*kohen mashuach*” because he was a *kohen* who was anointed with *shemen hamishchah*.

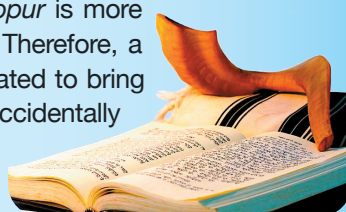
Daf 74: דיני לום הכיפורים – LAWS OF THE DAY OF ATONEMENT

In the eighth chapter of *Masechet Yoma*, we learn the laws of *Yom Kippur*, i.e., the *halachot* each person needs to abide by on the Day of Atonement: “*dinei ta’anit*” (laws of fasting); “*dinei teshuva u’vidui*” (laws of repentance and confession); and “*dinei tefillat Yom Kippur*” (laws of prayer).

On *Yom Kippur*, it is prohibited to do any of the *melachot* (39 archetypes of labor) forbidden on Shabbat. It is also a *mitzvah* on *Yom Kippur* to fast, and not to eat or drink anything.

In the *Mishnah*, we learn there are other activities prohibited on *Yom Kippur*. For example, it is prohibited to bathe in water even part of one’s body; it is forbidden to rub oil on one’s body; and it is prohibited to wear shoes made of leather.

The prohibition against eating and drinking on *Yom Kippur* is more significant than the rest of the prohibitions of the day. Therefore, a person who ate inadvertently on *Yom Kippur* was obligated to bring a *korban chatat* (sin offering). However, a person who accidentally bathed on *Yom Kippur* was not required to offer a *korban*.



Dvar Torah BALAK

פְּרַשְׁתַּת בַּלַּק

Balaam was extremely angry with his donkey, so he beat her. Immediately after, the angel who stood in front of the donkey appeared to Balaam and rebuked him for striking his devoted donkey. Balaam responded to the angel — “I sinned because I did not know you are standing before me.”

Regarding his statement, one can ask — if Balaam was not aware, and did not see the angel facing the donkey, for what is he at fault? Moreover, why does he call himself a “sinner” in this case? Rabbi Chaim of Sanz replies that sometimes there is fault in the mere fact that a person is unaware. For example, if your friend was not seen for several days, and you did not question how that friend was feeling, ignorance about his illness does not constitute a valid excuse. A person is obliged to pay attention and be sensitive to any change that occurs in their surroundings; to seek out and know what the people close to them are going through. If a person has not done so, that is indeed a character flaw, and also a transgression.



Daf 75: מן מהשמים – FROM THE HEAVENS

Miraculous and unique foodstuffs descended upon *B'nei Yisrael* from heaven while they wandered in the *midbar* (wilderness). According to tradition, one of the miracles was that for *tzadikim* (righteous), manna fell in the form of baked bread, immediately ready to eat. For average people, manna came down in the form of dough that required baking. However, for the wicked, manna descended in the form of unprocessed wheat that required grinding, in order to make dough and then bake.



*Lechem mishneh**: Rabbi Yossi bar Hanina learned from Torah verses that there was a layer of dew, both above and beneath the manna. That is why it is customary to cover the *challot* on Shabbat from both above and below as a reminder of the manna.

[*The mitzvah of *lechem mishneh* refers to the two bread loaves placed on the Shabbat table to commemorate the double portion of manna that descended on Friday mornings when the Jews were in the desert.]

Daf 76: המשל על בן המלך – THE ALLEGORY OF THE KING'S SON

Disciples of the *tanna* Rabbi Shimon bar Yochai asked him: “Why did Hashem bring down manna for *B'nei Yisrael* every day — when He could have provided manna for them just once each year? Why was it necessary to perform a miracle each day?”

Rabbi Shimon told them: I have three answers for you. We will learn the first of them through a parable. Once there was a king who said to his son, “Come to see me in my palace once a year, and I will give you money that will be sufficient to sustain you for an entire year.”



Eventually, the king noticed that he barely saw his son, and he missed him. So, what did the king do? He summoned his son and said to him, “From now on, I will give you money for one day, every day. Come to me each day to receive your allowance.” Since then, the king was happy that he was able to see his beloved son every day.

God, too, rejoices when *B'nei Yisrael* pray to Him. Therefore, he sent down manna every day, and so *B'nei Yisrael* would pray and direct their hearts to

Him each day — “Send us food from heaven tomorrow, as well.”



QUESTIONS FOR THE WEEK

1. Which *Beit HaMikdash* vessels were adorned with crowns?
2. Is a person who inadvertently wears leather shoes on *Yom Kippur* obligated to offer a *korban*?
3. What is done with challah breads on the Sabbath as a reminder of manna?

***NOTE**
ALL ANSWERS CAN BE FOUND
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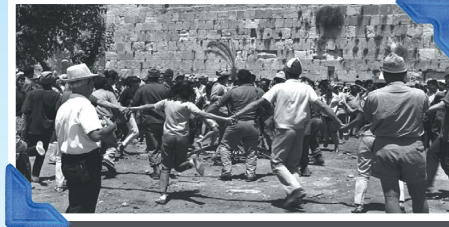
JERUSALEM

PART VII • חלק ז'

ירושלים

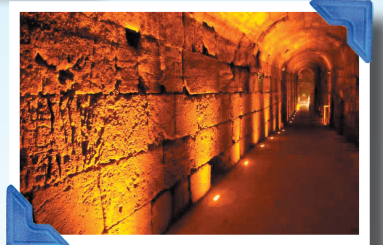


From the Hurva synagogue, we pass through the Jewish quarter and head down to the plaza by the Kotel, the Western Wall. Jews have prayed toward the Kotel, the holiest place in Judaism, for two thousand years.



the war, the Kotel was opened for thousands of Israelis to visit for the first time as part of the sovereign Jewish state.

The visible portion of the Kotel is 200 feet long. However, the entire Wall is 1,601 feet in length. A tunnel was built along the remaining portion of the Kotel. After stopping for a short prayer service at the Kotel, we will take a walking tour of this impressive tunnel.



The Wall itself is a retaining wall for the Temple Mount Plaza. The large stones that are visible and those directly underground date to the Second Temple period.

During the long years of exile, Jews were only allowed to pray



at a tiny portion of the Kotel. In 1929, when Jews tried to place a *mechitzah* at the Kotel, Arabs rioted. They claimed the Jews were trying to take over the Temple Mount. That rioting led to the Hebron Massacre.

In 1948, following the War of Independence, Jews were barred from going to the Kotel. It was not until June 1967, on the third day of the Six-Day War, that the IDF liberated the Kotel and the rest of the Old City. On Shavuot, a few days after the end of



were. There are also multiple remains from the Roman period at this archaeological site. Finally, we will exit the tunnel after a 30-minute walk in the Muslim Quarter of the city.

Our last stop of the day will be Hezekiah's Tunnel. The tunnel built by King Hezekiah was designed to bring water into the city in case of siege. Water still runs through the tunnel, so we'll need to put on water shoes before we descend into the tunnel — which is 1,750 feet long, built through solid rock.

