



Volume 11. Issue 39

## Shema in the Beit HaMikdash

Over the course of the week we have been following the order of the day in the *Beit HaMikdash*. After the blood of the *tamid* was offered and the parts placed on the ramp of the *mizbeach*, the *Mishnah* teaches that they briefly recited some prayers. One *bracha* (*ahava raba*) was said; they then read the *aseret ha'dibrot*, three chapters of *shema*, *emet ve'yatziv*, *avodah* and *birkat kohanim*.

The *Rosh* asks why they recited *shema* at that point in the day. The *Gemara* (*Yoma 37b*) teaches that if anyone else recited the *shema* at the same time as the serving *kohanim* they will not have fulfilled their obligation. Presumably it was too early, yet the *avodah* required of the *kohanim*, necessitated the early recital.

The *Ritva* explains that it was not really too early, rather the above cited *Gemara* means it was not the ideal time. Dawn had already broken some time earlier. The *Tifferet Yisrael* explains that due to the activities thus far, the earliest time *le'chatchila* (i.e. being able to recognize one's friend a distance away of four *amot*) certainly arrived by that point. However, to fulfill the *mitzvah* of *shema* optimally, it should be said close to sunrise so that *amidah* can be said at sunrise. Yet due to the *avodah* required of them they recited the *shema* at this earlier, less preferred time.

The *Tifferet Yisrael* however adds that in truth, the *kohanim* were exempt from reciting *Shema* at that time. They were involved in the *avodah* which is a *mitzvah* and we have a principle that one that is involved in one *mitzvah* is exempt from performing another, including *shema* and *tefillin*. Even though this exemption is not absolute, it applies when both *mitzvot* cannot be performed simply. Further, much like the exemption of a *chatan* on his wedding night, the *kohanim* would be mentally preoccupied with the job at hand and unable to have the requisite concentration.

That being the case, why then was *Shema* recited by the *kohanim*? The *Tifferet Yisrael* explains that at that point the *kohanim* wanted to recite the *tefilla* of *avodah*. They were soon to offer the limbs on the *mizbeach* and the *tefilla* was for the *avodah* to be accepted. Likewise the *tefillah* of *sim shalom* was necessary so that no quarrels arose in the course of their duty. However, as the *Gemara* (*Brachot 31a*) instructs, it is best to transition from *Torah* study to prayer. Consequently they began with the *bracha* of *ahava raba*, which qualifies as *birkat ha'torah*. They then recited *Shema* as part of *Torah* study. After that they transitioned to *Emet Ve'yatziv*, so that the *beracha* of *ge'ula* (redemption) preceded their prayers. Then they recited the necessary *tefillot* immediately pertinent to their *avodah*.

*Yisrael Bankier*

### Revision Questions

תמיד ג' ח- ו' ג'

- What were the eight/nine sounds in the *Beit Ha'Mikdash* that could be heard from *Yericho*? (ג:ח)
- What smells could be smelled all the way from *Yericho*? (י:ח)
- How was the *mizbeach* in the *heichal* cleaned? (י:ט)
- How was the *menorah* cleaned? (י:ט)
- How many steps were there before the *menorah*? (י:ט)
- Who would hold down the *tamid*? (י:א)
- How was the morning *tamid* slaughtered? (י:א)
- How would this differ to how the afternoon *tamid* was slaughtered? (י:א)
- Describe how the *tamid* was stripped after slaughter. (י:ב)
- Describe how the different parts of the *tamid* were removed. (י:ב)
- What part was washed? Where was it washed and how many times? (י:ב)
- What was left attached to the left flank? (י:ג)
- Where were all the parts placed? (י:ג)
- Where would the *kohanim* go next, and what would they do there? (י:ג)
- What extra *bracha* would they recite on *Shabbat* and why? (י:ה)
- Who were invited to take part in the lottery to decide who would offer the *ketoret*? (י:ב)
- What was decided in the fourth lottery? (י:ב)
- What happened to those *kohanim* who did not receive any specific role? (י:ג)
- What did the person who was elected to offer *ketoret* carry? (י:ד)
- What did the person that would accompany him carry? (י:ה)
- Described what this person would do and how it was different on *Shabbat*. (י:ה)
- What were the three uses of the *psachter*? (י:ה)
- What were the three activities that resulted from the sound of the *magreifah*? (י:ו)
- What would occur prior to the *ketoret*? (י:א)
- Describe how the *ketoret* was offered. (י:ב)
- What did everyone do when the *ketoret* was offered? (י:ג)

### Local Shiurim

#### Melbourne, Australia

**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

#### Efrat, Israel *Shiur in English*

**Sunday -Thursday**  
Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

#### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
In US dial: 718 906 6400  
Then select: 1 – 2 – 4

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 <sup>th</sup> October כ"ה תשרי	20 <sup>th</sup> October כ"ו תשרי	21 <sup>st</sup> October כ"ז תשרי	22 <sup>nd</sup> October כ"ח תשרי	23 <sup>rd</sup> October כ"ט תשרי	24 <sup>th</sup> October ל' תשרי	25 <sup>th</sup> October א' חשוון
Tamid 7:1-2	Tamid 7:3-4	Midot 1:1-2	Midot 1:3-4	Midot 1:5-6	Midot 1:7-8	Midot 1:9-2:1

