

sacrifice, which symbolizes its soul, “for the blood is the soul” (Deuteronomy 12:23), is sprinkled on the altar and the meat is eaten by the priests. There are other offerings, e.g., peace-offerings, where the person who brings the offering, the priests, and the altar unite in a type of celebratory feast of peace and unity. The sacrificial service is a completely symbolic form of worship, and very few of the symbols are clearly understood. However, each component and ritual in that service is a refined act of intimacy and participation.

Practically speaking, the structure of the Temple was most complex, to enable it to fulfill its numerous roles. However, its general blueprint was already found in the Tent of Meeting in the wilderness. The two Temples, the First Temple and the Second Temple, were greater than the Tent of Meeting only in terms of their size and complexity. The epicenter of the Temple was the Holy of Holies, in which the Ark of the Covenant was located. On it were the Ark cover and the cherubs, symbolizing God’s seat within mundane worldly existence. The Holy of Holies is the inner sanctum, the place where the Divine Presence resides. Outside of it is the Sanctuary, whose structure represents an interior room in a house, with a table on which is arranged the shewbread, the candelabrum for illumination, and the incense altar. Outside the Sanctuary is the Temple courtyard, where the outer altar is located. It serves as an entrance and reception area, and it is there that the Jewish people came to sacrifice their offerings and pray.

The Yom Kippur service is performed in all of these areas. However, its essence and its primary element is the entrance of the High Priest into the Holy of Holies to burn the incense and sprinkle the sacrificial blood, to atone for and purify the Jewish people once each year. The preparations for the entrance of the High Priest into the inner sanctum, his purification, his special garments, and the offerings he sacrifices on his behalf and on behalf of the congregation of Israel, all these are the components of the Yom Kippur service. The service culminates with the atonement for and purification from all sin, iniquity, and transgression.

The two aspects of purification and atonement are intertwined. On the one hand, the High Priest, who is the agent of the Jewish people, ascends to the highest level of sanctity and reaches the inner sanctum. On the other hand, sin and iniquity are removed and cast away from the Jewish people. The ritual that symbolizes these two aspects of atonement reaches its climax in the service of the two Yom Kippur goats. In this service, twin goats are brought to participate in a lottery. One of them expresses the sublime purifying sanctity, and its blood is brought into the Holy of Holies, while the other, which symbolizes all the sins and iniquities of the Jewish people, is sent away outside the Temple, outside the settled area to the wilderness, to Azazel. It is cast from one of the cliffs in the wilderness, symbolizing the casting away of all sins and iniquities to their source, “the waste and howling wilderness” (Deuteronomy 32:10).

The backdrop to all these rituals in the Temple, the participation of the entire Jewish people, their preparation for this day of purification and atonement, is the Sabbath of solemn rest [*Shabbat shabbaton*], a day of rest from all labor, a day without eating or drinking, a day of abstaining from all the pleasures of this world. It is a day when the entire people transcends the constraints of daily life and involves itself in preparation for the atonement provided by God.

Fundamentally, the tractate is arranged chronologically in describing the sacred Yom Kippur service, from the preparations for that service until its conclusion, with the final chapter addressing the *halakhot* of Yom Kippur that pertain to all of Israel. This is the order of its chapters:

Chapter One deals with the preparations of the High Priest for Yom Kippur, beginning seven days beforehand until the start of the service on the morning of Yom Kippur.

Chapter Two discusses the order of the morning Temple service.

Chapter Three describes the morning Temple service as it was performed on Yom Kippur and the remaining preparations for service, until the confession recited over the bull of the High Priest.

Chapter Four discusses the lottery of the goat to God and the scapegoat, the second confession and the slaughter of the bull of the High Priest, and the raking of coals from the altar.

Chapter Five deals with taking the handful of the incense and bringing it into the Holy of Holies, the slaughter of the goats, and the sprinkling of the blood in the Holy of Holies and the Sanctuary.

Chapter Six describes the great care invested in keeping the order of the sacrificial service and correcting errors in performance of that service, the confession, and the dispatch of the scapegoat.

Chapter Seven discusses the Torah reading, the performance of the remainder of the day's offerings, and the end of the service until the conclusion of Yom Kippur.

Chapter Eight deals with the laws of the fast and the prohibition against performing labor, as well as the repentance and atonement involved on Yom Kippur.

And you shall not go out from the opening of the Tent of Meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days. As has been done this day, so the Lord has commanded to do, to make atonement for you.

(Leviticus 8:33-34)

And the Lord said unto Moses: Speak unto Aaron your brother, that he come not at all times into the Sanctuary within the veil, before the Ark cover which is upon the Ark; that he die not; for I appear in the cloud above the Ark cover.

(Leviticus 16:2)

And the glory of the Lord abode upon Mount Sinai and the cloud covered him six days, and He called to Moses on the seventh day from the midst of the cloud

(Exodus 24:16)

The sacred Yom Kippur service is enormous in scope and places great responsibility on the shoulders of the High Priest. He performs the entire Temple service, including numerous rites that are typically performed by an entire patrilineal family of priests. Furthermore, on this day, the High Priest enters the inner sanctum, the Holy of Holies. He goes behind the curtain and performs the most sublime of services, unique to this day.

Clearly, it was necessary to prepare the High Priest for Yom Kippur. The Sages derived the nature of the preparations from the preparations for the dedication of the Tabernacle in the wilderness, when the original priests, Aaron and his sons, were trained for the priesthood. They were commanded to remain in the Tabernacle for all seven days of their inauguration and to perform all the services that they were going to perform in the future. The Sages also learned about the Yom Kippur preparations from other instances of preparing to enter into sanctity.

The need to prepare the High Priest for Yom Kippur became more crucial during the Second Temple period. Ideally, the High Priest should be a righteous Torah luminary. However, circumstances during that period led to a situation in which the High Priest did not always meet these expectations. Often the High Priest was not sufficiently expert in the Temple service. At times he was inclined to follow deviant sects that advocated altering the standard ritual procedures. This reality forced the Sages to institute several ordinances designed to familiarize the priest with the service and accustom him to its performance, in order to ensure that he perform the service appropriately, down to the most minute details.

The focus of this chapter is the preparations performed prior to Yom Kippur to train the High Priest for the service of the day. These preparations began seven days before Yom Kippur and continued until the start of the service on the day itself.

Introduction to **Perek I**

מתנה^ו שבעת ימים קודם ליום הכהנים מפורישין ביהן גדרול מביתו לשלכת פרהדרין ומחיקין לו כהן אדור תחתיו, שמוא נארע בו פסול.

רבי יהודה אומר: אף אשה אחרת מתקיינן לו, שמוא תמות אשתו, שאומר "וכפר בעדו בעדו בלילה ביתו זו אשתו. אמרו לו: אם כן אין לדבר סוף.

גמ' תמן התרם: שבעת ימים קודם שריפת הפרה ני' מפורישין ביהן לשורא את הפרה מביתו לשלכת של פין הביאה צפונה מorthה, לרשות בית האבן היה נקאות. ולמה נקרא שם? לשכת בית האבן – של משנית בבליל גלים. בבליל אבנים, ובכל אדמה.

מאי טעם? בין רטבול יום בשורה, דתנן: מטה מאין הוא הכהן לשורא את הפרה ונטבלו אוטו, להוציא מאלבון של צדוקין, שי אמרם במעורב המשמש היה נטעין

MISHNA Seven days^N prior to Yom Kippur the Sages would remove the High Priest,^H who performs the entire Yom Kippur service, from his house to the Chamber of *Parhedrin*,^L a room in the Temple designated specifically for the High Priest during that period. And they would designate another priest^N in his stead to replace him lest a disqualification due to impurity or another circumstance beyond his control prevent him from entering the Temple on Yom Kippur.

Rabbi Yehuda says: The Sages would even designate another wife for him lest his wife die, as it is stated in the Torah portion of the Yom Kippur service: "And it will atone for him and for his house" (Leviticus 16:6); the Sages interpreted the term: **His house, that is his wife.** The priest must be married in order to fulfill this commandment. Due to the concern lest his wife die, another wife was designated to address that possibility. **The Rabbis said** to Rabbi Yehuda: If so, that this is a concern, there is no end to the matter, as what if the designated replacement wife dies? This possibility need not be a source of concern.

GEMARA The halakha of sequestering the High Priest prior to his performance of the Temple service on Yom Kippur is comparable to the sequestering of the priest designated to burn the red heifer. Therefore, the Gemara cites that which we learned in a mishna there, in tractate *Para*: **Seven days prior to the burning of the red heifer, the Sages would remove the priest who burns the heifer from his house to the chamber that was before the bira at the northeast corner of the courtyard on the Temple Mount.**^H And that chamber was called the Chamber of the Stone House. The Gemara explains: **And why was it called the Chamber of the Stone House?**^N It is because all the actions associated with the red heifer were performed in dung vessels,^N stone vessels, and earth vessels,^B which are vessels that cannot become ritually impure.

The Gemara asks: **What is the reason** that they were so stringent with regard to the purity of the heifer? The Gemara explains: It is since a priest who immersed that day is fit for service and may perform the ritual of the heifer after immersion, even before sunset, as we learned in a mishna: **They would intentionally render the priest who burns the heifer ritually impure^{NH} and immerse him immediately, to remove a misconception from the hearts of the Sadducees^N** by means of a public display of disregard for their ruling. As the Sadducees would say: **Only by those for whom the sun set was the heifer ritual performed.** The Sadducees believed that it is prohibited for priests who began the purification process with immersion during that day to burn the red heifer until sunset, when the purification process is completed.

Seven days prior to Yom Kippur the Sages would remove the High Priest – **שביעת ימים קודם ליום הכהנים מפורישין ביהן גדרול**: Seven days before Yom Kippur the High Priest is removed from his house to a chamber in the Temple. This is a *halakha* transmitted to Moses from Sinai. A replacement priest is designated in his stead to perform the service in case the High Priest is disqualified due to ritual impurity (Rambam *Sefer Korbanot*, *Hilkhot Avodat Yom HaKippurim* 1:3).

הנפרשת ביהן גדרול: Seven days prior to burning the red heifer, the priest who burns it is sequestered. This is a *halakha* transmitted to Moses from Sinai. He is relocated to a chamber in the northeast corner of the Temple, to reinforce that the status of the heifer is like that of a sin-offering, which is slaughtered in the north. In the *Mishne LeMelekh* it is noted that the Rambam's

ruling is in accordance with the opinion of Reish Lakish cited in the Gemara, although the *halakha* is not typically ruled in accordance with his opinion (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 2:1-3).

They would intentionally render the priest...ritually impure – מטה מאין הוא הכהן: During the Second Temple period the practice was to render the priest who was to burn the red heifer ritually impure by contact with a primary source of impurity, e.g., a dead creeping animal. He would then immerse before engaging in the burning of the heifer. This was done to discredit the claim of the Sadducees, who, based on their rejection of the Oral Law, claimed that the priests may perform the ritual only in a state of absolute ritual purity (Rambam *Sefer Tahara*, *Hilkhot Para Aduma* 1:14).

NOTES

Order of the tractate – דרכו של המתקנת: The *mishnayot* in tractate *Yoma* are arranged in chronological order. The tractate begins seven days prior to Yom Kippur with the sequestering of the High Priest and his preparation for the service on Yom Kippur. It then moves on to Yom Kippur eve and the night and day of Yom Kippur. The tractate opens with the number of days prior to Yom Kippur that the preparations begin (see *Tosafot*) to underscore the order of the events (*Ohel Moshe*; Rabbi Yosef, son of Rabbi Raphael).

ומתקינו לו ביהן גדרול: Although the replacement priest was not removed from his home, as there was a separate concern that precluded keeping the High Priest and his replacement in the same place (Jerusalem Talmud), apparently the designation process did involve fitting him with the priestly vestments for Yom Kippur, so that they would be available if the need arose (*Tosafot Yeshanim*).

And why was it called the Chamber of the Stone House – לולמה נקרא שמה לשכת בית האבן: Given that many of the Temple chambers were built of stone, apparently it was not named for its building materials, but rather for its function (*Siah Yitzhak*).

Dung [gelalim] vessels – כל גללים: Rashi and most early commentaries explain that these are vessels made of dried cow dung. Some commentaries do not interpret *gelalim* as referring to dung; rather, they explain that it refers to a vessel made of great unshaped stones [*even galal*] (see Ezra 5:8; *Rabbeinu Hananel*; Rashi on *Shabbat* 16b, and others).

They would intentionally render the priest...ritually impure – מטה מאין הוא הכהן: See *Tosafot*, where it is explained that they would not render him ritually impure by Torah law, but would place their hands on his head, telling him: Descend and immerse. Due to their touch, he became ritually impure by rabbinic decree. Rashi in tractate *Hagiga* and the Rambam in his Commentary on the Mishna explain that they would render him ritually impure by means of contact with a creeping animal, which transmits impurity by Torah law.

To remove from the hearts of the Sadducees – להוציא מאלבון: Although the Sages hold that one for whom the sun has set on the evening following his immersion is permitted to perform the ritual, and indeed one could assert that waiting for sunset would facilitate a more profound fulfillment of the mitzva, doing so would reinforce the claim of the Sadducees. Therefore, there was a concerted effort to publicly demonstrate that the Sadducees' opinion did not prevail. The dispute centered on the interpretation of the verse in the Torah that discusses the red heifer: "And a man who is pure shall gather the ashes of the heifer" (Numbers 19:9). The Sadducees held that the man must be pure of all ritual impurity, while the Sages maintain that it is sufficient if he is pure with regard to a specific matter, e.g., eating second tithe (see the commentary of Rav Shimshon of Saens on tractate *Para* 3:7).

LANGUAGE

Parhedrin – פראדרין: From the Greek *πάρεδροι*, *paredroi*, meaning appointees, primarily over taxation, military aides, and the like.

BACKGROUND

Earth vessels – חרס: It should be noted that earthenware vessels, which do become ritually impure by Torah law, are also technically earth vessels. Why, then, do earth vessels not become impure? The difference is based on the materials used in fashioning the vessel and the methods of processing it. Earthenware vessels and earth vessels are made of different kinds of earth; furthermore, earthenware vessels are fired in a furnace, whereas earth vessels are merely dried in the sun (see *Tosefot Ri HaLavan*).

NOTES

So that the ritual of the red heifer will have a distinctive indicator – **דָלְלוּ לְהַכְפִיאָה**: The priest must slaughter the red heifer and sprinkle its blood for its own sake. Although it is slaughtered on the Mount of Olives and not in the Temple, and therefore might not be considered an integral part of the Temple service, if it is not performed for its own sake, it is disqualified (*Tosafot Yeshanim*).

From where are these matters derived? – **מַנָא דֵי – מִילֵי**: This should have been the first question posed in the Gemara. Why does the Gemara instead begin by citing the mishna with regard to the red heifer? The halakha cited in the mishna could have been understood even without a Torah source, as it is reasonable that the High Priest, whose service atones for all of the Jewish people, would be sequestered from the people to sanctify himself for the Yom Kippur service. However, once the Gemara has established that the priest who burns the red heifer is also sequestered, where there is no such consideration, the Gemara seeks a Torah source (*Penei Yehoshua*).

תקניש לְהַרְבֵן כֹּל גָּלְלִים, כֹּל אֲבִים
וְכֹל אֶדְמָה; דְלָא לְקַבֵּל טוֹמָא, בַּהּ
הַכִּי דְלָא לִיְלֹו בַּהּ.

That mishna continues: Since they would intentionally render the priest who burned the heifer ritually impure, the Sages in turn instituted the stringencies of utilizing **dung vessels, stone vessels, and earth vessels**, which do not have the capacity to become ritually impure, lest people come to treat the ritual with contempt and perform it in ritual impurity after seeing that the red heifer ritual was performed by one who immersed that day.

מַאי שְׁנָא צְפֹנָה מַוְרָחָה? בַּיּוֹן
דְּחַטָּאת הַיָּא, וְחַטָּאת טֻעָנָה צְפֹנָה;
וּכְתִיב בָּה: **אֶלְכָה פִי אֶהָל מוֹעֵד** –
תַּקְנִינוּ לְהַרְבֵן לְשָׁבָה צְפֹנָה מַוְרָחָה,
כִּי הַכִּי דְלָלוּ לְהַהְכִירָה.

Apropos the mishna in tractate *Para*, the Gemara asks: What is different about the chamber located in the **northeast** corner of the Temple courtyard that led the Sages to house the priest performing the red heifer ritual specifically in that chamber? The Gemara answers: It is different since it is a **sin-offering**, as the red heifer is referred to as a sin-offering in the Torah, and the slaughter and sprinkling of the blood of a sin-offering must be performed **north** of the altar; and since it is written with regard to the red heifer: “And sprinkle it before the opening of the Tent of Meeting” (Numbers 19:4), and before the Tent of Meeting means on its eastern side. Therefore, the Sages established a chamber in the **northeast** so that the ritual of the red heifer will have a distinctive indicator;ⁿ this will cause the administering priest to be vigilant in its performance.

מַאי בִּירָה? אָמָר רַבָּה בֶּן חַנָּה
אָמָר רַבִּי יוֹחָנָן: נְקוּם הַיָּה בָּהּ
הַבַּיִת, וּבִרְהָה שָׁמָוֹן. וּוֹרֵש לְקִישׁ אָמָר:
כָל הַמִּקְדָּשׁ בָּלוּ קָרוּיוּ בִּירָה, שְׁנָא מַוְרָחָה:
הַבִּירָה אֲשֶׁר הַכְּנֻזָּה.

The Gemara asks with regard to the terminology of the mishna: What is the meaning of the term *bira* cited there? Rabba bar bar Hana said that Rabbi Yohanan said: There was a place on the Temple Mount and its name is *bira*, and the Chamber of the Stone House was adjacent to it. And Reish Lakish said: The entire Temple is called *bira*, as it is stated in the prayer of David: “To Solomon my son grant a wholesome heart, to observe your commandments, your admonitions, and your statutes, to fulfill them all, and to build the *bira* for which I have made provision” (1 Chronicles 29:19).

מַנָא דֵי מִילֵי? אָמָר רַב מִינּוּמִי בֶּר
חַלְקָה אָמָר וּבֶן מִתְפִיא בֶּר אַיִד
אָמָר רַבִּי יוֹחָנָן: אָמָר קָרָא: **כִּי אָשָׁר**
**שָׁה בַּיּוֹם הַזֶּה צְהָה הַלְעָשׂוֹת לְכִפּוּר
עֲלֵיכֶם.** **לְעָשׂוֹת – אֶלְוּ מַעֲשֵׂי פָּרָה,**
לְכִפּוּר – אֶלְוּ מַעֲשֵׂי יוֹם הַכְּפּוּרִים.

§ With regard to the *halakhot* of sequestering the High Priest prior to performance of the Yom Kippur service, and of sequestering the priest designated to burn the heifer prior to performance of the red heifer ritual, the Gemara asks: From where in the Torah are these matters derived?ⁿ Rav Minyomi bar Hilkiya said that Rabbi Mahseya bar Idi said that Rabbi Yohanan said they are derived from Aaron and his sons, who remained in the Tabernacle for seven days prior to performing the service in the Tabernacle on the eighth day of their inauguration, as the verse states: “As has been done this day, so the Lord has commanded to do, to make atonement for you” (Leviticus 8:34), meaning that this mitzva of sequestering was not limited to the days prior to the dedication of the Tabernacle; rather, it applies to future generations as well. The verse is interpreted homiletically: “To do”; these are the actions performed in the burning of the red heifer for which the priest performing the ritual is sequestered seven days in advance; “to make atonement”; these are the actions performed on Yom Kippur, before which the High Priest is sequestered seven days.

בְּשַׁלְמָא בְּלִיה קָרָא בְּפִרְאָה לְ
מַתְזּוּקָם – לְכִפּוּר בְּתִיב, וּפְרָה לְאוֹ
בְּתִכְפְּרָה הִיא. אֶלְאָא יְמָא: בְּלִיה
קָרָא בְּיּוֹם הַכְּפּוּרִים בְּתִיב!

The Gemara asks: Granted, the entire verse is not established as referring exclusively to the red heifer, as: “To atone,” is written, and the heifer is not capable of facilitating atonement; rather, it facilitates ritual purity. Rather, say that the entire verse is written with regard to Yom Kippur, as the rites performed to achieve atonement on Yom Kippur are similar to those performed during the days of the inauguration. What, then, is the source for sequestering the priest who is to perform the red heifer ritual?

אָמָרִי יָלִיף שְׁוֹה' צְהָה; בְּתִיב הַכְּבָא
צְהָה הַלְעָשׂוֹת וּכְתִיב הַתָּמֵם: **יָזָאת**
הַקְתָּה תֹּוֹהָא אֲשֶׁר צְהָה הַלְאָמָר, מַה
לְהַלְןָ פְּרָה – אֶפְ בָּאָן פְּרָה, וּמַה בָּאָן
פְּרִישָׁה – אֶפְ בָּאָן פְּרִישָׁה.

The Sages say in response: Derive it from a verbal analogy between the terms **commanded** and **commanded**. It is stated here, with regard to the days of the inauguration: “The Lord commanded to do,” and it is stated there, with regard to the red heifer: “This is the statute of the Torah that the Lord commanded, saying” (Numbers 19:2). Just as the term **commanded there** refers to the heifer, so too here, the phrase: “The Lord commanded to do” written in the context of the days of the inauguration refers to the heifer. And just as here, with regard to the inauguration, there is the principle of **sequestering** prior to performing the service, so too there, in the context of the *halakhot* of the heifer, **sequestering** is required prior to performance of the mitzva.

ואימא טהה [צוה] ביום הקפורים,
דכתב יוניש באשר צה ה' את
משה! רני צוה' דלפני עשה,
מ'זוה' דלפני עשה, ואין רני צוה'
دلאחו עשה מ'זוה' דלפני עשה,

The Gemara asks: **And say that there is indeed a verbal analogy; however, it is not between the red heifer and the inauguration of the priests, but between the term commanded in the context of the inauguration and the term commanded in the context of Yom Kippur, as it is written:** “**And this will be an everlasting statute for you, to atone for the children of Israel for all their sins once a year; and he did as the Lord commanded Moses**” (Leviticus 16:34). In that case, only the sequestering prior to Yom Kippur can be derived. The Gemara rejects this, as a verbal analogy is derived only between functionally similar phrases. **One derives commanded that is stated before performance, as in the portion of the heifer, from commanded that is stated before performance in the portion of the inauguration; and one does not derive commanded that is stated after performance in the portion of Yom Kippur from commanded that is stated before performance.**

ואימא צוה' דקרבנות, וככתוב
ב'יום צוות את בני ישראל רני
צוה' מ'זוה' ואין רני צוותה
מ'זוה'.

Again the Gemara asks: **And say that there is a verbal analogy between the term commanded in the context of the inauguration and the term commanded with regard to offerings, as it is written:** “**On the day that He commanded [tzavoto] the children of Israel to sacrifice their offerings**” (Leviticus 7:38). The result would be that any priest sacrificing a communal offering would require sequestering for seven days. The Gemara rejects this: **One derives the term commanded from the identical term commanded, and one does not derive the term that he commanded [tzavoto] from the term commanded [tziva].**ⁿ

ומאי נפקא מיניה? והתנा דברי
רבי ישמעאל: ישב הכהן ז' ובא
הכהן ז' וו היא שיבח זו היא באה!

The Gemara raises a difficulty: **What is the practical difference between the two terms? Didn't the school of Rabbi Yishmael teach a verbal analogy with regard to leprosy of houses between the verse: “And the priest shall return [veshav]” (Leviticus 14:39) and the verse: “And the priest shall come [uvva]” (Leviticus 14:44)?**ⁿ From that verbal analogy it is derived that this is the halakha with regard to returning, i.e., it is after seven days; and this is the same halakha with regard to coming, i.e., it is also after seven days. Obviously, the less pronounced difference in grammatical forms between tziva and tzavoto should not prevent the teaching of a verbal analogy.

המי מיל' – היכא דלי' בא דרמי ליה,
אבל היכא דאי' בא דרמי ליה –
מדרמי ליה ז' פון.

The Gemara rejects this argument: **This applies only where there are no terms that are identical to it; however, where there are terms that are identical to it, we derive the verbal analogy from terms that are identical to it, rather than from terms that are merely similar.**

לכפר – אלו מישחה יום הקפורים.
ואימא כפירה דקרבנות!

§ The Gemara analyzes the verbal analogy from which the sequestering of the High Priest is derived. The Gemara states with regard to the phrase “**to make atonement**,” written in the context of the inauguration: **These are the actions performed on Yom Kippur.** The Gemara suggests: **And say that it refers to the atonement of offerings in general, such that any priest engaged in sacrificing atonement offerings must be sequestered seven days beforehand.**

NOTES

And one does not derive the term that he commanded [tzavoto] from the term commanded [tziva] – אין רני צוותה מ'זוה': Many have asked: Doesn't the same verse that speaks of offerings begin with the words: “That the Lord commanded [tziva] Moses on Mount Sinai,” in which case the verbal analogy could be derived from two identical terms? One resolution explains that tziva in that verse refers to the offerings of an individual, while tzavoto refers to communal offerings. Since the Gemara here is dealing specifically with communal offerings (see Rashi and *Siah Vitzhak*) it is clear why the derivation was attempted from that section of the verse (*Derekh HaMelekh*; see Rashash; *Eshkol HaKofer*; and others).

And the priest shall return, and the priest shall come – ישב הכהן ז' ובא הכהן ז': These verses address the halakhot of leprosy of the house. The verses might lead one to the conclusion that if the priest comes in the second week after the initial discovery of the leprosy and finds that the leprosy has spread on the walls of the house, he would order the demolition of the house. However, based on the verbal analogy, it is derived that the priest conducts himself in the second week as he did in the first week; in other words, he orders the affected area cut and that area of the wall plastered. The house is then quarantined for another week (see *Meiri*).

BACKGROUND

בְּשִׁמְרָה וּבֵיתָה – From ancient times, dating back to the reign of King David, the priests were divided into twenty-four watches (see I Chronicles 24:1–18). This division was maintained in the Second Temple era, although it was necessary to redivide the four priestly watches that returned from Babylonia into twenty-four watches. Each watch was divided into six. Once every twenty-four weeks each watch would travel to Jerusalem and serve in the Temple. On the three pilgrim Festivals all of the watches would congregate in Jerusalem to serve in the Temple, due to the greater workload on the Festivals. Typically, each patrilineal family that constituted the watch would serve on a set day of the week, with another family assigned to assist if the workload became onerous. Accordingly, most patrilineal families served in the Temple two days a year in addition to the Festivals.

NOTES

מִדְבָּר – **הַנּוֹהָג פָּגָם אֶחָת בְּשָׁנָה**: This expression refers to the inauguration; however, it is imprecise, since the inauguration is not performed annually. A more precise formulation would be: When an inauguration is performed, e.g., the dedication of the Tabernacle, the First Temple, dedicated by Solomon, and the Second Temple, it is performed only once that year (Ritva).

וְכִי תִּקְרָא לְאַזְעָקָן – In some instances, when relating to a verse that could be referring to either of two cases, the conclusion drawn by the halakhic midrash is to derive both. Doing so here would lead to the conclusion that sequestering is performed twice a year, contrary to the point of the Gemara. Here, though, it could be understood that the Gemara merely raises both possibilities, and ultimately Sukkot was preferred since its greater number of offerings render it more similar than Passover to the inauguration ceremony (Siah Yitzhak).

מִידְעָמָן הִיא בְּנֵן מִתְרוּמָה, דְּבֻשׁ לְהַפְּרִישָׁה? אָמֵרִי אֲנָפָה לֹא? נִבְעָשׂ
לָהּ פְּרִישָׁה בְּכָלְיוֹתָה מִשְׁמְרָתָה בֵּית
אָבִן דָּינִין דָּבָר שְׁקָבוּשׁ לֹא זָמֵן מִדְבָּר
שְׁקָבוּשׁ לֹא זָמֵן, לְאַפְּוקִי קָרְבָּנוֹת
דְּכַל יוֹמָא אִתְּנָהּ.

וְאִימָּא רְגָלִים! – דָּינִין דָּבָר שְׁנוֹנוֹת
פָּעָם אֶחָת בְּשָׁנָה מִדְבָּר הַנוֹּהָג
פָּעָם אֶחָת בְּשָׁנָה, לְאַפְּוקִי רְגָלִים
לְאָאוּ פָּעָם אֶחָת בְּשָׁנָה נִנְהָג.

וְאִימָּא רְגָל אֶחָדָן וְכֵי תִּמְאָלָ –
קְדֻשָּׁן הִי מִינְיָהוּ, אֵי חָג הַמִּצְוֹת –
הַזָּאֵיל וְתַחַת בּוֹ הַכְּתָבָה תְּחִלָּה,
אֵי חָג הַסּוֹפּוֹת – הַזָּאֵיל וּמוֹרוֹבָה
מִצְחָתוֹן.

אָלָא: דָּינִין פְּרִישָׁת שְׁבָעָה לִיּוֹם
אַחֲד מִפְּרִישָׁת שְׁבָעָה לִיּוֹם אֶחָד,
אוֹין דָּינִין פְּרִישָׁת שְׁבָעָה לִשְׁבָעָה
מִפְּרִישָׁת שְׁבָעָה לִיּוֹם אֶחָד.

וְאִימָּא שְׁמִינִי, דְּפִרְישָׁת שְׁבָעָה
לִיּוֹם אֶחָד הוּא! בְּמַין דָּבָר שְׁמִינִי
קְדוּשָׁה לְפָנָיו מִדְבָּר שָׁאֵן קְדוּשָׁה
לְפָנָיו, וְאַיִן דָּינִין דָּבָר שִׁשָּׁ קְדוּשָׁה
לְפָנָיו מִדְבָּר שָׁאֵן קְדוּשָׁה לְפָנָיו.

לְאָלוּ קְלִחוּמָר הַוָּא? הַשְׁתָּא דָּבָר
שָׁאֵן קְדוּשָׁה לְפָנָיו – בַּעַי פְּרִישָׁה,
דָּבָר שִׁשָּׁ קְדוּשָׁה לְפָנָיו – לֹא כֶּל,
שְׁבָעָה?! אָמָר רְבָב מִשְׁרָשִׁיא: לֹא,
הַזָּהָר כְּתִיב, בָּעוֹ.

רְבָב אֲשִׁי אָמָר: מֵי אִיבָּא מִידָּי
דְּשַׁקְרָר וְגָל לֹא בַּעַי פְּרִישָׁה, טִיפָּה
דִּירָה בַּעַי פְּרִישָׁה? אַפְּגָלוּ לִמְאָן –
רְאַמְרָו שְׁמִינִי גָּל בְּפִנֵּי עַצְמָו הַוָּא –
הַט מִילִי לְעַנְנִין.

The Gemara seeks to reject this suggestion from a practical perspective. **Do we know in advance which priest will happen to sacrifice a given offering, and who would consequently require sequestering?** The Sages say: **Why not?** There are certainly ways to do so. Each of the twenty-four priestly watches has set weeks during which it serves in the Temple, and the patrilineal families that constitute that watch have set days during that week on which each serves in the Temple. **We could require sequestering for the entire patrilineal family of the priestly watch designated to serve on that day the following week.**⁸ The Gemara rejects the suggestion that all priests should be sequestered prior to sacrificing an atonement offering. **We derive a matter that has a fixed time** during the year, Yom Kippur, **from a matter that also has a fixed time**, the inauguration of the priests for service in the Tabernacle, **to the exclusion of offerings that are sacrificed every day.**

Again the Gemara asks: **And say that one derives from the phrase “to make atonement” the principle of sequestering prior to sacrificing atonement offerings on the Festivals, which have fixed times.** The Gemara rejects this: **We derive a matter that is performed once a year, the service of Yom Kippur, from a matter that is performed once a year,⁹ like the inauguration, which was a one-time event, to the exclusion of the service on the Festivals, which is not performed once a year;** rather, it is performed three times a year.

The Gemara asks: **And say that the service on one Festival of the three, which is performed once a year, should require sequestering. And if you say: We do not know¹⁰ which of them is the most significant and requires sequestering,** since one could suggest that it is **Passover, with which the verse opened**, as the Torah always lists it first among the Festivals; or one could suggest that it is **Sukkot, since its mitzva is to bring numerous offerings, many more than the number brought on the other Festivals.**

Rather, the Gemara rejects this possibility and explains: **One derives sequestering for seven days prior to performing a service for one day, Yom Kippur, from sequestering for seven days prior to performing a service for one day, the inauguration. And one does not derive sequestering for seven days prior to performing a service for seven days, a Festival, from sequestering for seven days prior to performing a service for one day, the inauguration.** Therefore, atonement offerings on Festivals are not derived from the inauguration.

The Gemara asks: **And say that the sequestering for seven days is prior to the festival of the Eighth Day of Assembly, as that would also be sequestering for seven days prior to performing a service for one day.** The Gemara rejects this: **One derives a matter before which there is not sanctity, Yom Kippur, which is preceded by weekdays, from a matter before which there is not sanctity, the day of the inauguration, which was also preceded by weekdays. And we do not derive a matter before which there is sanctity, the Eighth Day of Assembly, which is preceded by the seven days of Sukkot, from a matter before which there is not sanctity.**

The Gemara challenges this: **And is it not an *a fortiori* inference?** Now, if a matter before which there is not sanctity requires sequestering, due to its sanctity, then with regard to a matter before which there is sanctity, all the more so is it not clear that it should require sequestering? Rav Mesharshiyya said in rejection of this challenge: **No,** there is no *a fortiori* inference here, as the verse: “As has been done **this day**, so the Lord has commanded to do, to make atonement for you” (Leviticus 8:34), is written to emphasize specifically a day **like this day**; precisely as it was for the inauguration, and not in any other situation.

Rav Ashi said: There is another reason why it could not be that sequestering is required prior to the Eighth Day of Assembly. Is **there any matter where the primary Festival, the first day of Sukkot, does not require sequestering**, as was already proven, while that which is secondary to it **requires sequestering?** Since the Eighth Day of Assembly is an addendum to **Sukkot**, could its sanctity and stringency be greater than that which is associated with the primary Festival? And even according to the one who said: **The Eighth Day of Assembly is a Festival in and of itself and is not part of the festival of Sukkot, that applies only to the matter of**

פ"ד קש"ב

Peh, zayin, reish, kuf, shin, beit,ⁿ an acronym for: Lottery [payis], as a new lottery is performed on that day to determine which priests will sacrifice the offerings that day, and the order established on *Sukkot* does not continue; the blessing of time [zeman]: Who has given us life, sustained us, and brought us to this time, is recited just as it is recited at the start of each Festival; Festival [regel], as it is considered a Festival in and of itself^m and there is no mitzva to reside in the *sukka* (see *Tosafot*); offering [korban], as the number of offerings sacrificed on the Eighth Day is not a continuation of the number offered on *Sukkot* but is part of a new calculation; song [shira], as the Psalms recited by the Levites as the offerings were sacrificed on the Eighth Day are not a continuation of those recited on *Sukkot*; blessing [berakha], as the addition to the third blessing of Grace after Meals and in the *Amida* prayer (see *Tosafot*) is phrased differently than the addition recited on *Sukkot*.

אבל לנוינו המשלויין – משלוינו
ראשון הו. זהה תנן: מי שלא
ה' יום טוב הראשון של חג –
הגע והולך להרجل בלו, יום טוב
האחרון של חג.

However, despite all these differences, with regard to compensation for failure to sacrifice the Festival offerings at the earliest opportunity, everyone agrees that it is a day of compensation for obligations not met during the first Festival, as didn't we learn in the mishna: One who did not celebrate^h on the first Festival day of *Sukkot* by sacrificing the Festival offering may celebrate and sacrifice the Festival offering throughout the whole Festival in its entirety, including the last Festival day of the festival of *Sukkot*. Apparently, the Eighth Day of Assembly is considered the last Festival day of *Sukkot* and is appended to it with regard to its obligations.

ואינה עצרת, דפרישת שבעה ליום אחד הוא ואברהם רבי אבא: דין פר אחד ואילך אחד מפר אחד ואילך אחד, לאפוקי עצרת דשניהם אילם נינהו.

The Gemara challenges further: And say that the priest should be sequestered before the festival of *Shavuot*, which is a Festival preceded by weekdays, as there too it is a matter of sequestering of seven days for one day. Rabbi Abba said: There is a distinction between the inauguration and *Shavuot*, as one derives an instance where the obligatory offering is one bull and one ram, Yom Kippur, from an instance where the obligatory offering is one bull and one ram,ⁿ the inauguration, to the exclusion of *Shavuot*, when they are two rams that are offered.

הנicha לאמן דאמר יומם הקפורים אילך אחד הו. אלא לאמן דאמר שני אילם נינהו – מא依יבא למאיו? דתניא. רבי אומר: אילך אחד, והוא האמור כאן הו ואדרומו בחומש הפקודים. רבי אליעזר ברבי שמעון אומר: שני אילם הם, אחד האמור כאן, ואחד האמור בחומש הפקודים.

The Gemara challenges: This works out well according to the one who said that the obligatory offering on Yom Kippur is one ram; however, according to the one who said that they are two rams that are sacrificed on Yom Kippur, what is there to say? According to that opinion, Yom Kippur is not comparable to the inauguration. As it was taught in a baraita: Rabbi Yehuda HaNasi says: One ram is the one that is mentioned here; as it is written: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3), and it is the same one that is mentioned in the book of Numbers: "And on the tenth day of the seventh month you will have a sacred gathering when you will afflict your souls; you will not do any labor, and you will offer a burnt-offering to the Lord for a sweet aroma: One young bull, one ram..." (Numbers 29:7-8). Rabbi Eliezer, son of Rabbi Shimon, says: They are two rams offered on Yom Kippur, one mentioned here in the book of Leviticus and one mentioned in the book of Numbers.

אפיקו תימא רבי אליעזר ברבי שמעון, ה'תט – חד לחובות הימים וחד למיטפין לאפוקי עצרת דתרכיזו חובת ביום נינהו.

The Gemara rejects this solution: Even if you say that it is in accordance with the opinion of Rabbi Eliezer, son of Rabbi Shimon, and two rams are brought on Yom Kippur, a distinction remains between Yom Kippur and *Shavuot*. There, with regard to Yom Kippur, one ram, mentioned in the book of Leviticus, is for the obligation of the day, the atonement of Yom Kippur; and one ram, mentioned in the book of Numbers, is for the additional offerings. This is to the exclusion of the halakha with regard to *Shavuot*, where both rams are obligations of the day. Therefore, there is no basis for deriving the halakha with regard to *Shavuot* from the inauguration.

NOTES

Peh, zayin, reish, kuf, shin, beit – ב"ג קש"ב: See Rashi, *Tosafot*, and other early commentaries, who disagree about what is represented by the letters in this acronym. With regard to the Eighth Day of Assembly being a Festival in and of itself, Rashi explains that it is not called *Sukkot* but is called the Eighth Day of Assembly in blessings and prayers. In his commentary on tractate *Sukka*, Rashi explains that there is no obligation to reside in the *sukka* on the Eighth Day of Assembly (see *Tosafot*).

Festival in and of itself – ב"ג ליעצמו: The *ge'onim* and many of the early commentators connect this to the *halakhot* of mourning. If a relative dies on the eve of a Festival, the legal status of the Festival itself is like seven days of the required thirty days of mourning. If the death occurred prior to the festival of *Sukkot*, the first day of the Festival is considered like seven days, the intermediate days of the Festival when no mourning is allowed are considered an additional seven days, and the Eighth Day of Assembly is considered like seven days as well. Consequently, after the Festival, approximately one week would remain from the thirty-day period.

From one bull and one ram – ב"ג אחד ואילך אחד: There were many offerings brought at the inauguration, and the matter was complex. The commentaries disagree with regard to the nature of the bull and ram of the inauguration referred to in the Gemara. According to the Rashbam (*Tosafot Yeshanah*), the reference is to the verse: "A bull and a ram for peace-offerings to sacrifice before the Lord" (Leviticus 9:4). According to Rashi, the reference is to the verse: "Take you a young calf for a sin-offering and a ram for a burnt-offering" (Leviticus 9:2). Rabbeinu Tam writes that the verse in question is: "Take one young bull and two rams without blemish" (Exodus 29:1). As one of the rams was unrelated to that offering, one bull and one ram remain. See also the Ritva, who points out the difficulties with each of these explanations, arguing that none precisely corresponds to the text of the Gemara.

HALAKHA

One who did not celebrate – ב"ג שלא חג: One who did not bring the Festival offering on the first Festival day of *Sukkot* may sacrifice it on any of the intermediate days, as well as on the last Festival day, the Eighth Day of Assembly. This is because those days are eligible for compensation for failure to sacrifice it on the first Festival day, as explained here and elsewhere (Rambam *Sefer Korbanot, Hilkhos Haggiga* 1:7).

וְאִם אָמַר רֹאשׁ הַשָּׁנָה דְּפִרְיַת
שְׁבֻעָה לֵוִים אֶחָד הוּא! אָמַר רַבִּי
אַבְּהָה: דְּבִין פָּר וְאַיִל שְׁלֹשׁ מִפְרָז וְאַל
שְׁלֹשׁ, לְאַפּוֹקִי עֲצָרוֹת וְרֹאשׁ הַשָּׁנָה
דְּצִיבָּרוּ נִנְחָג. הַנִּיחָא לְמַאַן דְּאָמַר
"קְחַתְּנָה" - מִשְׁלָךְ.

The Gemara asks: And say that the requirement derived is to sequester the priest prior to Rosh HaShana, as there, too, it is sequestering of seven days for one day. The days before Rosh HaShana are weekdays, and as in the inauguration, a bull and a ram are sacrificed. Rabbi Abbahu said that this too is rejected: One derives a bull and a ram that the High Priest brings from his own property on Yom Kippur from a bull and a ram that Aaron brought from his own property at the inauguration. This is to the exclusion of Shavuot and Rosh HaShana, when the bull and the ram sacrificed are from community property and not owned by the priest. The Gemara asks: This works out well according to the one who said that every time the Torah utilizes the phrase: Take you, it means from your own property.

Perek I

Daf 3 Amud b

NOTES

As it were, I desire that it come from your property more than I desire it from theirs – *וְאִם אָמַר רֹאשׁ הַשָּׁנָה דְּפִרְיַת שְׁבֻעָה לֵוִים אֶחָד הוּא!*
כִּכְבוֹד מִשְׁלָךְ אֲנֵנָה וּצְהָרֵב שְׁלֹשָׁן: Since the entire world belongs to the Holy One, Blessed be He, it is inappropriate to suggest that He desires anything from that world. Rather, God says that He desires something from Moses in order to honor Moses (Maharsha).

A time when the Jewish people perform the will of God – *בָּתְנוֹן שִׁירְאָלָל עֲשָׂוָן עַל־צְבָאָן*: There is an opinion that when the Jewish people perform the will of God and He is happy with them, the building of the Ark is attributed to Moses, as he was directly commanded to fashion the vessels of the Tabernacle for the sake of God. However, when the people do not perform the will of God, the builder of the Ark is not mentioned, and its construction is described in non-specific plural (Maharsha).

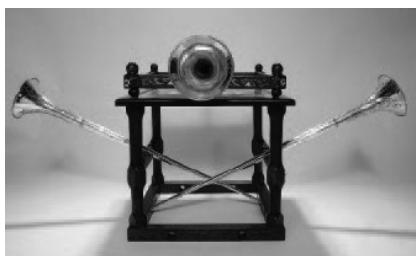
Take you spices – *קְחַתְּנָה*: Many of the commentaries have asked why the Gemara in this discussion does not cite an earlier, virtually identical verse in the context of the anointing oil. Various answers were suggested. One opinion is that the Gemara sought to teach that even though the incense is typically prepared from materials donated by the public, this incense was prepared by Moses (*Gevurat Ari*). A second opinion explains that since the anointing oil was prepared only once, it was probably prepared by Moses. However, with regard to incense, which would be prepared by future generations as well, it was necessary to state that the first incense was prepared by Moses (*Rashash*).

A third resolution explains that the anointing oil, which was associated with many miracles, was obviously prepared by Moses. However, with regard to the incense, with which no miracles were associated, it was necessary to point out that it too was prepared by Moses (*Iyyun Yaakov*).

These suggestions also explain the basic assumption of the Gemara that Moses prepared the incense, in light of the fact that the Torah states explicitly that the people donated the components for the incense. There are also suggestions that Moses donated some of the components and that the people donated the rest.

BACKGROUND

Silver trumpets – *בְּצִיצֹת בְּקָרְבָּן*:



Replica of the silver trumpets

"עֲשֵׂה לְךָ" - מִשְׁלָךְ. אֶלָּא לְמַאַן
דָּאָמַר מִשְׁלָךְ אָבָוָה - מַאַן אַיִּצָּה
לְמִימָר?

דָּתְמָא: "קְחַתְּנָה" - מִשְׁלָךְ, "וְעֲשֵׂה
לְךָ" - מִשְׁלָךְ, "וַיַּחֲזַק אֶל־קְרָבָן" - מִשְׁלָךְ
אָבָוָה, רַבִּי יְהוֹנָתָן אָשָׁר, רַבִּי יוֹנָתָן
אָוֹמֵר: בֵּין "קְחַתְּנָה" בֵּין "וְיִקְרַב
אֶל־קְרָבָן" - מִשְׁלָךְ אָבָוָה. וְמִה תַּלְמֹדוֹ
לוֹמֵר "קְחַתְּנָה" - כִּכְבוֹד מִשְׁלָךְ
אֲנֵנָה וּצְהָרֵב שְׁלֹשָׁן.

and similarly, when the Torah states: **Make you**, it means from your own property. However, according to the one who said that when the Torah states both phrases it means from communal property, what is there to say to distinguish between Yom Kippur and the other days?

As it was taught in a *baraita* that when the Torah states: **Take you**, it means from your own property, and when it states: **Make you**, it means from your own property; however, when the Torah states: **And they will bring to you**, it means from community property. This is the statement of Rabbi Yoshiya. Rabbi Yonatan says that both when the Torah states: **Take you**, and when the Torah states: **And they will bring to you**, it means from community property. And for what purpose, then, does the verse state: **Take you**, which seems to mean from your own property? It should be understood, as it were, that God said to Moses: I desire that it come from your property more than I desire it from theirs.^N Therefore, the taking was attributed to Moses even though it was actually from community property.

אָבָה חָנָן אָמַר מִשְׁׁוּם רַבִּי אֶלְעָזָר:
בְּתֻובָה אֶחָד אָוֹמֵר: "וְעֲשֵׂה לְךָ אַרוֹן
עַז" וְכַתְבָּה אֶחָד אָוֹמֵר: "וַיַּעֲשֵׂה אֶלְעָזָר
עַל־שְׁפָטִים", הָא בַּזְּדַקָּה? בָּאָן - בָּזְמָן,
שִׁירְאָל עֲשָׂוָן רָצְנוֹ שְׁלֹשָׁן
בָּאָן - בָּזְמָן שָׁאַיִן עֲשָׂוָן רָצְנוֹ שְׁלֹשָׁן
מָקוֹם.

Abba Hanan said in the name of Rabbi Elazar that one verse says: "And make you an ark of wood" (Deuteronomy 10:1), indicating that it should be from your own property; and one verse says on the same subject: "And they shall make an ark of acacia wood" (Exodus 25:10), meaning from the Jewish people. How can this contradiction be resolved? Here, the verse is referring to a time when the Jewish people perform the will of God^N and they are credited with building the Ark of the Covenant. There, it is referring to a time when the Jewish people do not perform the will of God, and construction of the Ark is attributed to Moses alone. According to that opinion, there is no difference between the offerings of Yom Kippur and other offerings.

שְׁדָבָר אָנָן לֹא פָלִיגִי אֶלָּא בְּקִיָּות
דְּעַלְמָא, וּעֲשָׂוֹת דְּעַלְמָא, קִיָּות
דְּעַלְמָא "קְחַתְּנָה" בְּשִׁתְיַחְזָקָה
דְּעַלְמָא "עֲשֵׂה לְךָ" בְּשִׁתְיַחְזָקָה
בְּסִיף. אֶבְלָה הַנְּקָה - פָּרוֹשִׁי קָא מִפְרָשׁ
דְּמִשְׁלָךְ הוּא. בְּמִלְאָים, מִכְדִּי
בְּתֻבָּה: "אֶל כָּל בְּנֵי יִשְׂרָאֵל תְּרַבֵּר
לְאָמֵר קָרְבָּן שְׁעִיר עַזְבָּת",
"וְיִאָמֶר אֶל אַהֲרֹן קְחַתְּנָה לְעַלְמָן
בְּקָר לְלִבְנָתָא" לְמַה לֹּא שָׁמַע מִינָּה:
"קְחַתְּנָה" - מִשְׁלָךְ הוּא.

The Gemara rejects this: They disagree only with regard to instances of taking in general and instances of making in general: Instances of taking in general are as in the verse: "Take you spices" (Exodus 30:34);^N and instances of making in general are as in the verse: "Make you two silver trumpets" (Numbers 10:2).^B However, in these cases of inauguration and of Yom Kippur the verses explicitly teach that the offerings must be from your own property. With regard to the inauguration, now, since it is written: "And to the children of Israel you will speak, saying: Take a goat kid for a sin-offering and an unblemished year-old calf and lamb for burnt-offerings" (Leviticus 9:3), with regard to the verse: "And he said to Aaron: Take you a young calf for a sin-offering" (Leviticus 9:2), why do I need this clear difference between the formulation of the command to the Jewish people and the formulation of the command to Aaron? Learn from it that in this context the phrase: **Take you**, means from your own property.

ל'אפקוי כליהו קושיינו: Tosafot ask why the same assertion was not stated with regard to the solution proposed by Rav Ashi, which also resolves the Gemara's earlier difficulties. Some explain that since sin-offerings were also brought in honor of Rosh HaShana and Shavuot, Rav Ashi's solution is not ironclad (Rabbi Elazar Moshe Horowitz).

ב' שְׁמַע מִנֶּה בְּנֵי אֹהֶן אֶל הַקָּרְבָּן בְּקָר לְחַטָּאת וְנִוְיָה, וּמְמֻמָּת עֲדַת בְּנֵי יִשְׂרָאֵל וְקָרְבָּן שְׁנִי שְׁעִיר עִזִּים לְחַטָּאת וְהַקָּרְבָּן אֶת פָּר הַחַטָּאת אֲשֶׁר לוֹ לְפָה לִי? שְׁמַע מִנֶּה הַי "לוֹ" – מִשְׁלָה הוּא.

רבashi אמרו: דינן פר לחתאות ואיל, לעולה מפר לחתאת ואיל לעולה, לאפקוי ראש השנה וצערת דתורייהו עלות נינהו.

רבינא אמר: דין עבודה בכהן גדול מעבודה בכהן גדול, לאפקוי כלווה קושייתין ולאו עבודה בכהן גדול נינהו.

ואיבא דאמרין, אמר רבינא: דין עבודה תחלה, מעבודה תחלה, לאפקוי הני שלא תחוללה נינהו. מאי תחוללה? אילמא תחוללה בכהן גדול – דיןינו קמיה! אילו: עבודה תחוללה במקומו מעבודה תחוללה בפקום.

כ' אתה רב דימי אמר: רבי יוחנן מתני חרא, [רבי יהושע בן לוי] מתני תרתי, רבי יוחנן מתני חרא: "לעשות לכהר" – אלו מעשה יום הקפורים, [יהושע בן לוי] מתני תרתי: "לעשות" – אילו מעשה פרה, "לכהר" – אלו מעשה יום הקפורים.

וב' יוחנן מתני תרתי? וזה אכן תנן: שבעת ימים קודם יום הקפורים, ושבעת ימים קודם שריפת הפרה! מעלה בעלה מא.

And with regard to Yom Kippur, now, since it is written: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3), with regard to the verse: "And from the congregation of the children of Israel he will take two goat kids for a sin-offering and one ram for a burnt-offering and Aaron will offer his young bull as a sin-offering" (Leviticus 16:5–6), why do I need the emphasis that the goats come from the property of the children of Israel? Learn from it that this term: His, written with regard to the calf, means it is from his own property.

Rav Ashi stated another reason that distinguishes Yom Kippur from Rosh HaShana and Shavuot. One derives the bull for a sin-offering and ram for a burnt-offering written with regard to Yom Kippur from the bull for a sin-offering and ram for a burnt-offering written with regard to the inauguration, to the exclusion of Rosh HaShana and Shavuot, on which both of them, the bull and the ram, are burnt-offerings.

Ravina stated another distinction: One derives a matter that is restricted to the service performed by the High Priest, Yom Kippur, from a matter that is restricted to the service performed by the High Priest, the inauguration, which was performed by Aaron, to the exclusion of all the difficulties^N raised from the beginning of the discussion, as on the other potential days raised, they are not restricted to service performed by the High Priest; rather, the service on those days may be performed by any priest.

And some say that Ravina said: One derives a matter that is an initial service from an initial service, to the exclusion of all these that are not initial services. That statement of Ravina is unclear, and the Gemara asks: What is the meaning of initial service? If we say that initial service means one performed by the High Priest; that is identical to the first version of Ravina's statement. Rather, it may be understood as follows: One derives the initial service performed in the place, the Holy of Holies, on Yom Kippur, from the initial service performed in the place, the Tabernacle, on the eighth day of the inauguration. Therefore, it is the service of Yom Kippur alone that is derived from the inauguration.

§ When Rav Dimi came from Eretz Yisrael to Babylonia he said: Rabbi Yohanan taught one case derived from the inauguration, while Rabbi Yehoshua ben Levi taught two. The Gemara elaborates. Rabbi Yohanan taught one: To do, to make atonement; these are the actions performed on Yom Kippur that require sequestering beforehand, like the inauguration. And Rabbi Yehoshua ben Levi taught two: To do, these are the actions performed in the burning of the red heifer; to atone, these are the actions performed on Yom Kippur. Both require sequestering.

The Gemara asks: And did Rabbi Yohanan teach only one case derived from the inauguration, i.e., Yom Kippur? Didn't we learn explicitly in the mishna: Seven days prior to Yom Kippur, and in another mishna: Seven days prior to the burning of the heifer, the Sages would remove the priest from his home? Apparently, there are two cases in which the priest is sequestered. The Gemara answers: With regard to sequestering the priest prior to the burning of the heifer, the Sages merely established a higher standard. They issued a decree to underscore the sanctity of the ritual after they permitted its performance by a priest who immersed that day. There is no Torah source for the sequestering of the priest in that case.

זה אמר רבי מינומי בר חילקי
אמר רבי מחייב בר אידי
אמר רבי יוחנן: "בְּאֵשׁ עֲשָׂה
בַּיּוֹם הַזֶּה צָהָה ה' לְעַשׂוֹת לִפְנֵי
עַלְيָם", "לְעַשׂוֹת" – אַלְוֹ מְעֻשָּׂה
פָּרָה. "לִפְנֵי" – אַלְוֹ מְעֻשָּׂה יוֹם
הכפוריים! – הַהוּא דָרְבָּה. דְּכִי
אָתָא רְבִינָן אָמָר רַבִּי יְחִינָן מִשּׁוּם
רַבִּי יְשִׁמְעָאֵל: "לְעַשׂוֹת" – אַלְוֹ
מְעֻשָּׂה פָּרָה, "לִפְנֵי" – אַלְוֹ מְעֻשָּׂה
יוֹם הַכְּפּוּרִים.

אמור ליה ריש לקיים לרבי יוחנן:
מהיכא קא ליפת לה – ממלואים,
אי מה בלואים – כל הכתוב בהן
מעכב בהן, אף הכא נמי – כל
הכתוב בהן מעכב בהן.

וכי תימא: הַכִּי נָמֵי, וְהַתְּנוּ:
ומתקין לו ביהן אחר, ולא
קתרני מפְרִישֵׁין וּכְיַתְּנוּ: מַאי
מתקין – מפְרִישֵׁין, ליתני או
אִידִי אִידִי מתקין, או אִידִי
וְאִידִי מפְרִישֵׁין!

אמר ליה: אַלְאָ מַר מַה יְכָא לִירְךָ
לְה? אָמָר: מִסְעִי, דְּכַתֵּב: "וַיִּשְׁבֹּן
כָּבֹוד דַּעַל הָר סִינְיָו וַיַּכְבֹּהוּ הַשְׁמַן
שְׁשָׁת יָמִים וַיָּקֹרְא אֶל מֹשֶׁה בַּיּוֹם
הַשְׁבִּיעִי". מִכְּדִי כְּתִיב זו: קֹרְא אֶל
מֹשֶׁה בַּיּוֹם הַשְׁבִּיעִי, מַאי שְׁשָׁת
יָמִים? זו בְּנָה אָב, שֶׁבַל הַגְּנָכָס
בְּמַחְנָה שְׁנִיה – טָעוֹן פְּרִישָׁת
שְׁשָׁה.

זה אָמַן שְׁבָעָה תְּנִינָה מִתְּנִינָה רַבִּי
יְהוּדָה בֶּן בְּתֵירָה הִיא, דְּחִישָׁ

The Gemara asks: But didn't Rabbi Minyomi bar Hilkia say that Rabbi Mahseya bar Idi said that Rabbi Yohanan said that the verse states: "As has been done this day, so the Lord has commanded to do, to make atonement for you" (Leviticus 8:34), from which it is derived: To do, these are the actions performed in the burning of the red heifer; to make atonement, these are the actions performed on Yom Kippur? Apparently, even Rabbi Yohanan taught two cases derived from inauguration. The Gemara resolves the difficulty: That is the opinion of his teacher; however, he himself disagrees. As when Ravin came from Eretz Yisrael, he said that Rabbi Yohanan said in the name of Rabbi Yishmael: To do, these are the actions performed in the burning of the red heifer; to atone, these are the actions performed on Yom Kippur. That which Rabbi Manyumei cited in the name of Rabbi Yohanan was the opinion of his teacher, Rabbi Yishmael.

§ With regard to the sequestering of the priest, Reish Lakish said to Rabbi Yohanan: From where did you derive this principle of sequestering? You derived it from the inauguration. If so, just as with regard to the inauguration, failure to perform all the details that are written in its regard invalidates it, so too here, with regard to Yom Kippur, failure to perform all the details that are written in its regard invalidates the Yom Kippur service. All the halakhot of sequestering must be precisely observed.

And if you say: Indeed, that is so; didn't we learn in the mishna: And they would designate another priest in his stead, and it is not taught with regard to the designated priest: Seven days before Yom Kippur they remove him from his house, although ultimately he may perform the Yom Kippur service. Apparently, failure to sequester the priest does not invalidate the service. And if you say in response: What is the meaning of: They would designate? It means: They would remove; that is implausible. Were that so, let the mishna teach either with regard to both this High Priest and that designated replacement: They would designate; or with regard to both this High Priest and that designated replacement: They would remove.

Rabbi Yohanan said to Reish Lakish: Rather, from where do you, Master, derive the halakha of sequestering before Yom Kippur? Reish Lakish said to him: I derive it from Sinai, as it is written: "And the glory of the Lord abode upon Mount Sinai and the cloud covered him [vaykhasehu] six days, and He called to Moses on the seventh day from the midst of the cloud" (Exodus 24:16). The masculine suffix *hu* in *vaykhasehu* can be interpreted either as him, referring to Moses, or as it, referring to the mountain. Now, since it states: "And He called to Moses on the seventh day," what is derived from the previous explicit mention of six days? These six days are mentioned as a paradigm,^N from which a general principle is derived that anyone who enters the camp of the Divine Presence, the site of the revelation at Mount Sinai, or the place where the Divine Presence rests, the Holy of Holies, requires prior sequestering for six days^N of sanctification.

The Gemara asks: Wasn't it seven, not six, days of sequestering that we learned in the mishna? Reish Lakish answered: The mishna that requires sequestering for seven days is the opinion of Rabbi Yehuda ben Beteira, who is concerned

NOTES

These are a paradigm – **זה בנה אָב** – See Tosafot, who might have had an alternate version of the Gemara text. In any event, apparently there are two derivations here: One based on an analogy and one based on the Torah's addition of apparently superfluous words in this context.

פרישת שisha – One could say that this sequestering is parallel to the six weekdays preceding Shabbat: People devote six days to prepare for the arrival of the sacred seventh day (Maharsha).

לטומאת ביתו.

אמר ליה רבי יוחנן לריש לkipush:
בשלוא לדיין דילפניא במלואים –
הינו דתניא: זה וזה מין עלי כב'
שבעה מכל חטאות שהיה שם,
ודרוראי נמי הואה במלואים. אלא
ליידך, דילפת מסקי – הואה בספי
מי הוא?

אמר ליה: ולטعمיך מי ניחא?
במלואים – דם, הכא – מים. הא
לא קשא, רגע רבי יוסי: בנוסי מים
תחת דם. אלא לדיין, הואה בספי
מי הוא? אמר ליה: נשלחה בעלמא.

תניא כוותיה ורבי יוחנן, תניא
כובוהה וריש לkipush. תניא כוותיה
רבי יוחנן: בזאת יבא אחרון אל
הקדש" – במה שאמור בעניין. מאוי
היא – בעניין מלואים. ובזה אמרו
בנוני דמלואים – אחרון פירש שבעה
ושמש יו"מ אחד, ומשה מסר לו כל
שבעה בה רקי רחגנו בעבורה.

ואף לדורות, בהן גוזל פרוש שבעה
וקשפש יום אחד, ושני תלמידי
תיכים מטלמידיו של משה לאפיקו
צדוקין, מוסקין לו כל שבעה כדי
רחגנו בעובודה.

מماן אמרו: שבעת ימים קודם יום
הכפורים מפרישו בהן גוזל מביתו
לleshifat Parhodion, ובשם שמפרישין
בזה גוזל נק' מפרישין בהן השור
את הפה לשלבה של פט היבירה
אַפְ�וֹנָה מארחה, ואחד זה ואחד זה
מיין עלי כב' שבעה מכל חטאות
שהיה שם.

about the ritual impurity of the priest's home,ⁿ i.e., his wife. This is done lest he become impure through relations with a menstruating woman, which is ritual impurity lasting seven days. Therefore, he is removed from his home for seven days.

Rabbi Yoḥanan said to Reish Lakish: Granted, according to my opinion, that I derive the halakha of sequestering from the inauguration, that explains that which is taught in the baraita: With regard to both this priest engaged in the burning of the red heifer and that High Priest prior to Yom Kippur, one sprinkles upon him for all seven days^b the purification water mixed with ashes from samples from all the previous red heifer sin-offeringsⁿ that were safeguarded there in the Temple. The reason for this practice is that there was also sprinkling during the inauguration. However, according to your opinion, that you derive it from Sinai, was there in fact sprinkling at Sinai?ⁿ According to your opinion, why are the priests sprinkled?

Reish Lakish said to him: And according to your reasoning, does it work out well? At the inauguration, the sprinkling was with blood; here, the sprinkling was with water. Rabbi Yoḥanan answered: That is not difficult, as Rabbi Hiyya taught: Water replaced blood, but both have the status of sprinkling. However, according to your reasoning, at Sinai, was there sprinkling at all? Reish Lakish said to him: The Sages merely established a higher standard, and this sprinkling is not a requirement.

§ The Gemara comments: A baraita was taught in accordance with the opinion of Rabbi Yoḥanan that the sequestering is derived from the inauguration; and a baraita was taught in accordance with the opinion of Reish Lakish that it is derived from Sinai. The Gemara elaborates: A baraita was taught in accordance with the opinion of Rabbi Yoḥanan: It was stated with regard to the inauguration: "With this Aaron will come into the Sanctuary, with a young bull for a sin-offering and a ram for a burnt-offering" (Leviticus 16:3). To what is the term: With this, referring? It is referring to that which is stated in the matter. What is the matter? It is the matter of the inauguration.ⁿ In the manner that the priest was prepared for the inauguration, so too is he prepared for Yom Kippur. And what is stated in the matter of the inauguration? It is that Aaron the priest withdrew for seven days and served one day, and Moses transmitted the Torah guidelines to him all seven days in order to train him in the Sanctuary service.

And throughout the generations as well, the High Priest withdraws seven days prior to Yom Kippur and serves one day. And two Torah scholars from among the students of Moses,ⁿ to the exclusion of Sadducees, who are not students of Moses, transmit the Torah guidelines to him all seven days in order to train him in the Sanctuary service.

From there the Sages said in the mishna: Seven days prior to Yom Kippur the Sages would remove the High Priest, who performs the entire Yom Kippur service, from his house to the Chamber of Parhedrin; and just as the Sages would remove the High Priest, so do they remove the priest who burns the heifer, from his house to the chamber that was before the *bira* at the northeast corner of the courtyard on the Temple Mount. And with regard to both this priest whom the Sages sequester prior to Yom Kippur and that priest whom the Sages sequester prior to engaging in the burning of the heifer, one sprinkles upon him, for all seven days of sequestering, the purification water with ashes from all the previous red heifer sin-offerings that were safeguarded there in the Temple.

NOTES

טומאת ביתו – The priest must have become impure by engaging in relations with a menstruating woman, because mere contact with a menstruating woman does not cause ritual impurity lasting seven days. The Gemara explains (see Rashi) that it is conceivable that he did so unwittingly, as there is no suspicion that he would engage in relations with a menstruating woman intentionally. In the Jerusalem Talmud, both Rabbi Yoḥanan and Reish Lakish accept impurity of the home as a rationale for the sequestering of the priest. Both rationales, sequestering and potential impurity, are necessary. If sequestering were the only issue, it would have been necessary for the priest to leave his home only during the day. And if the impurity of his home were the sole concern, he could separate from his wife without relocating to the *Parhedrin* chamber. In addition, impurity of the home is uncommon and would not have been a sufficient reason to remove him from his home if it were not for the mitzva of sequestering (Ritva).

מקל טומאות – There was an effort made to keep residue from the ashes of every red heifer ever burned for the purpose of this purification. The Rambam writes in his Commentary on the Mishna that each day the priests would sprinkle purification waters made from the ashes of a different heifer.

Sprinkling at Sinai – *הזה בא Spiyyah*: Tosafot raise the difficulty that the Torah states explicitly that at Sinai: "Moses took the blood and sprinkled it on the people" (Exodus 24:8). One resolution is based on Onkelos's Aramaic translation, in which he explains that the blood there was not sprinkled on the people but on the altar on the people's behalf. Therefore, the verse in question does not indicate that there was sprinkling at Sinai (Rabbi Tzvi Hirsch Chajes; *Mitzpe Eitan*; see also Rabbi Eliyahu Mizrahi's commentary on the Torah and *Mikhtav LeHizkiyahu*).

בבבון דמלואים – In the Jerusalem Talmud, proof that the verse refers to the inauguration is cited from the fact that the Torah portion detailing the Yom Kippur service begins: "And God spoke... after the deaths of Aaron's two sons" (Leviticus 16:1), referring to the death of Aaron's sons who died during the inauguration, which indicates a connection between Yom Kippur and the inauguration.

בבבון דמלואים – If these were students of Moses, why wasn't one Torah scholar sufficient? Perhaps it is merely a matter of: "Two are better than one" (Ecclesiastes 4:9; *Tosafot Yeshanim*). Others explain that two Torah scholars were needed in case the High Priest subsequently deviated from the proper performance of the service. In that case, the two would be eligible to testify that he had been taught properly, and he could not claim that he never learned the proper procedure (*Tosefot HaRosh*).

BACKGROUND

Sprinkles upon him all seven days – *בזין עלי כב' שבעה*: People and vessels that became impure by contact with a corpse must undergo a purification process that includes sprinkling of water mixed with the ashes of the red heifer.



Priest sprinkling on family with vessels

NOTES

Water replaced blood – בְּנֵנוֹ מִים תָּחַת דָּם: The author of the *Me'iri* suggests that perhaps before the first mixture of red heifer ashes had been prepared on the first Yom Kippur, the priests actually sprinkled blood on him, similar to the sprinkling during the inauguration, and the ashes of the heifer were used only later.

What is the meaning of the term and it says – פָּאֵי – אֲמָרָה: If proof may be cited from the verse: "As has been done this day, so the Lord has commanded to do, to make atonement for you," why is the first proof necessary? In fact, without the first proof, the proof from this verse would have been insufficient because according to its plain meaning, it refers to the inauguration alone (Ritva; see *Gevurat Ari*).

וְאִם תֹּאמֶר בְּמַלְאָכִים דָם הַכָּא מִים,
אֲמָרָתִי: נְכַנְּסֹו מִים תָּחַת דָם. אֲמָרָה:
בְּאֵשׁ שְׂבִירָה בַּיּוֹם הַזֶּה צִוָּה הָלְעָשׂוֹת
לְכַפֵּר עַלְיכֶם, "לְעַשׂוֹת" – אַל
מַשְׁחָה פָּרָה, "לְכַפֵּר" – אַלְוֹ מַשְׁחָה
יֹם הַכְּפָרוֹת.

וְהִיא "בְּזֹאת" מִבְשָׁלֵה לְנוּפִיהָ, בְּפִרְבָּר
בֶן בָּקָר לְחַטָּאת וְאַיִל לְעַלְולָה אֲמָרָה:
אַיִל קָרְבָּן לְחַדְרָה – לִימָא קָרְבָּה
או 'בָּאָלה', מַאי "בְּזֹאת" – שְׁמֻעָת
מִינְהָ תְּרִתִּי.

וְמַאי יָאָמֵר? וְכִי תַּקְאָה יֹם הַכְּפָרוֹת
קָמָא הוּא דְבָעֵר פְּרִישָׁה, בְּזֹאת
בְּמַלְאָכִים, אַכְלֵל בַּיּוֹם הַכְּפָרוֹת
דְּעַלְמָא לָא; אַנְמִי, כְּהֵן גָּדוֹל קָמָא
הָוּא דְבָעֵר פְּרִישָׁה, אַכְלֵל כְּהֵן גָּדוֹל
בְּעַלְמָא לָא – תְּאַשְׁר שָׁמַע: "בְּאֵשׁ
שְׂדָה" וּכְוּ.

תָּנָא בְּוֹתִיהָ דָרִישׁ לְקִישׁ: מַשְׁהָ עַלְהָ
בְּעֵנָן וְנִתְכְּפָה בְּעֵנָן וְנִתְקְדַּשׁ בְּעֵנָן
כִּרְיָה לְקַבֵּל תּוֹרָה לִשְׂרָאֵל בְּקָדוֹשָׁה,
שְׁנָאָמָה: "וַיַּשְׁבַּן כְּבוֹד הָעֶלְיוֹן סִינִי".
וְהַהָּה מַשְׁחָה אַחֲרֵ שְׁעָרֵת הַדְּבָרוֹת,
שְׁחוּיו תְּחִלָּה לְאַרְבָּעִים יָמִים, דְבָרִי רַבִּי
יּוֹסֵי הַגְּלִילִי,

רַבִּי עֲקִיבָא אָמָר: "וַיַּשְׁבַּן בְּבּוֹד הָעֶלְיוֹן"
מִרְאֵשׁ חֽוֹדֵשׁ.

And if you say that at the inauguration the sprinkling was with blood, and here the sprinkling was with water, you said: Water replaced blood.²⁸ And it says in the verse: "As has been done this day, so the Lord has commanded to do, to make atonement for you" (Leviticus 8:34). To do, these are the actions performed in the burning of the red heifer; to make atonement, these are the actions performed on Yom Kippur. This *baraita*, then, is proof for the opinion of Rabbi Yoḥanan.

The Gemara analyzes the *baraita*. But the term: **With this [bezot]**, is required for the meaning of the verse itself; the priest is required to bring a young bull for a sin-offering and a ram for a burnt-offering. The Sages say in response: If the term comes to teach only with regard to the offerings, let the verse say: **With this [bezech]**, in the masculine, referring to the bull, or: **With these [be'elleh]**, referring to the bull and the ram. What, then, may be derived from the use of the feminine term **bezot**, which refers to neither the bull nor the ram? Learn from it two conclusions; one with regard to the offerings and one with regard to sequestering.

The Gemara continues its analysis of the *baraita*. What is the meaning of the term: **And it says**?²⁹ Why does the *baraita* cite an additional proof from another verse? Why wasn't the first proof sufficient? **And if you say** that it is on the first Yom Kippur when Aaron performed the service that the High Priest requires sequestering, as we find in the inauguration when the priests were sequestered before being consecrated as priests, but on Yom Kippur in general, no, subsequent High Priests do not require sequestering; or alternatively, if you say: **It is the first High Priest who requires sequestering**, as did all the priests during the inauguration, but subsequent High Priests in general, no, they do not require sequestering before Yom Kippur; then come and hear that which it says in the verse: "As has been done this day, so the Lord has commanded to do," meaning that this is a mitzva for all generations.

§ And a *baraita* was taught in accordance with the opinion of Reish Lakish that sequestering is derived from Sinai: Moses ascended in the cloud, and was covered in the cloud, and was sanctified in the cloud, in order to receive the Torah for the Jewish people in sanctity, as it is stated: "And the glory of the Lord abode upon Mount Sinai and the cloud covered him six days, and He called to Moses on the seventh day from the midst of the cloud" (Exodus 24:16). This was an incident that occurred after the revelation of the Ten Commandments to the Jewish people, and these six days were the beginning of the forty days that Moses was on the mountain (see Exodus 24:18); this is the statement of Rabbi Yosei HaGelili. The opinion of Rabbi Yosei HaGelili corresponds to that of Reish Lakish; Moses withdrew for six days before receiving permission to stand in the presence of God.

Rabbi Akiva says: This incident occurred before the revelation of the Ten Commandments to the Jewish people, and when the Torah says: "And the glory of the Lord abode upon Mount Sinai," it is referring to the revelation of the Divine Presence that began on the New Moon of Sivan, which was six days before the revelation of the Ten Commandments.

Perek I

Daf 4 Amud b

"וַיַּכְסֹהוּ דָעֵן" – לְהָרָה, "וַיָּקָרָא אֶל
מַשְׁהָ" – [מַשְׁהָ] וְכָל יִשְׂרָאֵל עַמּוֹדִין
וְלֹא בָא הַצְּבָא אַלְאָ לְלִלְקָ בְּבּוֹד
לְמַשְׁהָ. וַיַּבְנֵת אָמָר: לֹא בָא הַצְּבָא
אַלְאָ לְמַרְקָ אֲכִילָה וְשִׁתָּה שְׁבָמְעָיו,
לְשׁוֹמוֹ בְּמַלְאָכִי הַשְּׁרָתָה.

And that which is written: "And the cloud covered him," means the cloud covered it, the mountain, and not him, Moses. "And He called to Moses"; Moses and all of the Jewish people were standing at the foot of the mountain and listening, and if God did not mean that Moses was to climb the mountain, why did He call him? The verse comes only to accord deference to Moses, as the entire nation heard God address him. Rabbi Natan says: Moses was in fact called to enter the cloud; however, his entrance was not for the purpose of sequestering and purifying him, rather, the verse comes only to cleanse the food and drink that was in his intestines, to render him like the ministering angels who require neither food nor drink.

רבי מתיא בן חרש אומר: לא בא הכתוב אלא לאיים, עלי בדי שתחטא תורה נירנית באתמה, ברורת בינוין, שנאמר: "עבדו את ה' ביראה ויגלו ברעדה". מאין גיגלו ברעדה? אמר ר' אדרא בר מटנה אמר ר' רב: במקום גילה שם תהא רעה.

במאי קא מיפלוי רבי יוסי הגלילי ורבי עקיבא? במלואתא דגמי תנא: בששה בחודש נתנה תורה לישראל, רבי יוסי אמר: בשביעי. בשבעה בו. מאן דאמר בששה - בששה ניתנה, ובשבעה עללה (דכתיב "ויקרא אל משה ביום השביעי"). מאן דאמר בשבעה - בשבעה ניתנה, גושעה עללה, [דכתיב: "ויקרא אל משה ביום השביעי"].

רבי יוסי הגלילי סבר לה כתנא קמא, דאמר בששה בחודש נתנה תורה לילך, זה היה מעשה אחר עשרת הרברות, "וישכון בבוד ה' על הר סיני ויבחו העם ששת ימים" - למשה, ויקרא אל משה ביום השביעי - לקובoli שאר תורה. זאי סקלא דעתך "וישכון בבוד ה" מלראש החודש, "ויכפהו השם" - להר, ויקרא אל משה ביום השביעי - לקובoli עשרה הרברות, הא קבילו להו משזה, והא אסתלק ענן מששה!

ורבי עקיבא סבר לה כרבו יוסי, דאמר בששביעת בחודש נתנה תורה לישראל. בשולמא לרב עקיבא - הינו דמשבחת לה: בשבעה עשר בתממו ושתבשו לולאות; עשרין וארכעה דסינן, ושחדר רתמו - מלו להו ארבעין יומין ורונה בפרק, ובשבסר בתממו נחית, ואתא תהרינהו לlolothot.

Rabbi Matya ben Harash says: The verse calling Moses into the cloud comes only to intimidate Moses, to instill in him a sense of awe of the Creator, so that the Torah would be delivered with reverence, with quaking and with trembling, as it is stated: "Serve the Lord with awe, and rejoice with trembling" (Psalms 2:11). Apropos the end of the verse, the Gemara asks: What is the meaning of "and rejoice with trembling"?^N Joy and trembling seem contradictory. Rav Adda bar Mattana said that Rav said: Where there is the joy of fulfilling a mitzva, there will be the trembling of the awe of Heaven there.

§ Apropos the interpretation of the verse with regard to revelation, the Gemara asks: With regard to what do Rabbi Yosei HaGelili and Rabbi Akiva disagree?^N The Gemara explains that their dispute is parallel to the dispute between these other *tanna'im*, as it was taught in a *baraita*: On the sixth day of the month of Sivan, the Torah, the Ten Commandments, was given to the Jewish people. Rabbi Yosei says: It was on the seventh day of the month. According to the one who said that it was on the sixth, the Torah was given on the sixth, which is the day of the revelation of the Ten Commandments, and on the seventh day of the month Moses ascended the mountain, as it is written: "And He called to Moses on the seventh day" (Exodus 24:16). According to the one who said that the Torah was given on the seventh of the month, it was given on the seventh and Moses ascended on the seventh, as it is written: "And he called to Moses on the seventh day."

The Gemara proceeds to link the two disputes. Rabbi Yosei HaGelili holds in accordance with the opinion of the first *tanna* in the *baraita*, who said that it was on the sixth of the month that the Torah was given; therefore, this incident occurred after the revelation of the Ten Commandments. That is why he explains the verse "And the glory of the Lord abode on Mount Sinai and the cloud covered him for six days" to mean that the cloud covered Moses, and He called to Moses on the seventh day to receive the rest of the Torah. As, should it enter your mind to interpret the verse as follows: "And the glory of the Lord abode from the New Moon of Sivan; And the cloud covered it," the mountain; "And He called to Moses on the seventh day," to receive only the Ten Commandments; didn't they already receive the Ten Commandments on the sixth of the month, and the cloud that was on the mountain already departed^N on the sixth of the month?

And Rabbi Akiva holds in accordance with the opinion of Rabbi Yosei, who said that on the seventh of the month the Torah was given to the Jewish people. That is why Moses was summoned on the seventh of the month immediately after the revelation of the Ten Commandments. The Gemara asks: Granted, according to the opinion of Rabbi Akiva that the Torah was given on the seventh of Sivan and Moses then proceeded to climb the mountain and remain there for forty days, that explains the calculation that you find: On the seventeenth of Tammuz the tablets were shattered, according to the standard tradition. How so? Calculate twenty-four days until the end of Sivan and sixteen days of Tammuz; they total the forty days that he was on the mountain. On the seventeenth of Tammuz he descended from the mountain and came and shattered the tablets.

NOTES

And rejoice with trembling – **גיגלו ברעדה** – Rashi and *Tosafot* explain that this sensation is limited to the experience of revelation. Others explain that during Torah study, which causes the heart to rejoice, one should also be in awe of the Creator (*Tosefot Ri Halavan*). In tractate *Berakhot*, however, the implication is that this is a more general principle, and that all occasions of happiness should be accompanied by trembling (*Ritva*).

With regard to what do Rabbi Yosei HaGelili and Rabbi Akiva

disagree – **במאי קא מיפלוי רבי יוסי הגלילי ורבי עקיבא**: This is not the standard usage of this phrase, as Rashi explains. Usually this question seeks to clarify the basis of the dispute. Here the basis for the dispute is clear. The Gemara here seeks support for each of their opinions in the interpretation of other verses.

The cloud had departed – **נסקלק ענן**: The cloud did not depart completely. It was only the thick cloud that enveloped the mountain during revelation that departed (Rosh).

NOTES

Moses and all of the Jewish people were standing and listening – **משה ו כל יישראל עמדוין**: *Tosefot Rid* suggests a proof that the people did not in fact hear God calling to Moses. Although they did not understand what was said, the people heard a sound that they understood to be God calling Moses.

The voice speaking to him, the voice speaking unto him – קול לו – קול אליו: The Ran claims that the term: Unto him, is more emphatic than the term: To him, as the former indicates exclusively to him and not to others. The Ritva, citing the Ri, explains that the source of the emphasis in the verse is the repetition at the end of the verse: "And he spoke unto him," indicating the exclusivity of God's speech to Moses.

שהוא – קול לו – קול אליו: The author of the *Meiri* adds support from the verse: "And he that is of a faithful spirit conceals a matter" (Proverbs 11:13). Even if the matter being conveyed is not secret, one should not disseminate it without receiving permission to do so.

HALAKHA

From where is it derived with regard to one who tells another some matter, that it is incumbent upon the latter not say it – **מפני לא אמר דבר לרבינו שהוא בבל אמרו**: If one tells something to another, the latter should not repeat the information to others unless the former explicitly instructs him: Go and tell others (*Sefer Mitzvot Gadol*, negative mitzvot 9; *Magen Avraham*; *Shulhan Arukh*, *Orah Hayyim* 156).

אלא לוב' יוסי הגלילי, דאמר רש"ה
דרביהה וארכשין דהה, עד עשרון
ותלת בתמו לא אתרבו להחונה
אמור לך רב' יוסי הגלילי: ארבעין
דרכו בפנוי ששה דפירותה.

אמר ר' מ: "יוקרא אל משה" – משה
וכל ישראל עמדוין. מסיע לה לרבי
אלעוז. דאמר ר' אלעוז: "יוקרא
אל משה" – משה וככל שראל
עוֹמְדִים ולו בא הכתוב אלא להילך
לו בבוד למשה.

מייתבי: "קול לו" – קול אליו, משה
שמע וככל ישראל לא שמעו! לא
קשה: ר' נ – בסיני, ר' נ – באהל
מועד. ואין בשית אמא: לא קשה.
ה' נ – בקראייה, ה' נ – בדבורה.

ר' זריקה רמי קראי קפיה דרבי
אלעוז, ואמרי לה: אמר ר' זריקה,
ר' אלעוז ר' נמי, בטיב' לא ניכל
משה לבא אל האהל מועד כי שבנו
עליל דענן, וכתיב' ייבא משה בתווך
הענן! מלבד שתפסו הקדוש ברוך
היא למשה והביאו בענן.

דרבי ר' ישםיאל הנן: נאמר כאן
בתווך ונאמר למלול' בתווך, יזובאו
בני ישראל בתווך הים. מה להלול
שביל, דכתיב: "והמים לחם חומחה" –
אף כאן שביל.

יוקרא אל משה וידבר" למה הקדים
זריקה לדיבור? לימודה תורה דרך
ארץ. שליא יאמר אדם דבר לרבינו
אליא אס בן קורחו. מסיע לה לרבי
חנינא, דאמר ר' חנינא: לא יאמר
אדם דבר לרבינו אלא אס בן קורחו.
ילאמו! אמר ר' מוסיא בר ביה
דרבי מוסיא משמיה דרבי מוסיא)
רביה: מפני לא אומר דבר לרבינו שהוא
בל אמר. עד שאמר לו לך אמרו –
שנאמר: "יזכרו ה' אלהי מאנל מועעד
לאמר."

However, according to Rabbi Yosei HaGelili, who said: There were six days of sequestering after the Torah was given and an additional forty days that Moses was on the mountain, the tablets were not shattered until the twenty-third of Tammuz, contrary to the standard tradition. Rabbi Yosei HaGelili could have said to you: The forty days that Moses was on the mountain include the six days of sequestering.

§ The Master said in that *baraita* cited above that when the Torah says: "And He called to Moses," it means that Moses and all of the Jewish people were standing and listening. The Gemara suggests that this supports the opinion of Rabbi Elazar, as Rabbi Elazar said that when the Torah says: "And He called to Moses," it means that Moses and all of the Jewish people were standing and listening^N and the verse comes only to accord deference to Moses. From Rabbi Elazar's statement it is clear that all of Israel heard the voice of God.

The Gemara raises an objection: The Torah states: "And when Moses went into the Tent of Meeting that He might speak with him, then he heard the voice speaking unto him from above the Ark cover that was upon the Ark of the Testimony, from between the two cherubs; and He spoke unto him" (Numbers 7:89). The Torah could have said: He heard the voice speaking to him; however, instead the verse said: He heard the voice speaking unto him^N indicating that the voice reached him alone. Moses alone heard God's voice and all of the Jewish people did not hear it. The Gemara answers: This is not difficult. This case, where everyone heard God's voice, was at Sinai. That case, where Moses alone heard God's voice, was at the Tent of Meeting. Or if you wish, say instead an alternative resolution. This is not difficult; when God addressed Moses by calling to him, everyone heard; that which God subsequently communicated by speaking, Moses alone heard.

Rabbi Zerika raised a contradiction between verses before Rabbi Elazar, and some say that Rabbi Zerika said that Rabbi Elazar raised a contradiction: It is written in one place: "And Moses was not able to enter into the Tent of Meeting because the cloud dwelt on it" (Exodus 40:35), as Moses was unable to enter the cloud. And it is written elsewhere: "And Moses came into the cloud" (Exodus 24:18). This teaches that the Holy One, Blessed be He, grabbed Moses and brought him into the cloud since he could not enter on his own.

The school of Rabbi Yishmael taught: There is a verbal analogy that resolves this contradiction. It is stated here: "And Moses came into the cloud," and it is stated below, in another verse: "And the children of Israel went into the sea on dry land" (Exodus 14:22); Just as below, there was a path within the sea, as it is written: "And the water was a wall for them" (Exodus 14:22), here too, there was a path through the cloud, but Moses did not actually enter the cloud.

The verse says: "And He called unto Moses, and the Lord spoke unto him from within the Tent of Meeting, saying" (Leviticus 1:1). Why does the verse mention calling before speaking, and God did not speak to him at the outset? The Torah is teaching etiquette: A person should not say anything to another unless he calls him first. This supports the opinion of Rabbi Hanina, as Rabbi Hanina said: A person should not say anything to another unless he calls him first. With regard to the term concluding the verse: "Saying," Rabbi Musya, grandson of Rabbi Masya, said in the name of Rabbi Musya the Great: From where is it derived with regard to one who tells another some matter, that it is incumbent upon the latter not to say it^{NH} to others until the former explicitly says to him: Go and tell others? As it is stated: "And the Lord spoke to him from within the Tent of Meeting, saying [lemon]." *Lemor* is a contraction of *lo emor*, meaning: Do not say. One must be given permission before transmitting information.

מִפְלָלַת דָּתְרוֹןִיָּה סְכִינָה לְהֵנָּה:
מְלֹאָים, כֹּל הַכְּתֻוב בְּהֵן מַעֲבֵב
בְּהֵן דְּאוֹתָמוֹ: מְלֹאָים, רַבִּי יוֹחָנָן
וְרַבִּי חָנִינָא, חֶד אָמָר: כֹּל הַכְּתֻוב
בְּהֵן מַעֲבֵב בְּהֵן, וַיַּד אָמָר: דְּבָר
הַמַּעֲבֵב לְדוֹרוֹת - מַעֲבֵב בְּהֵן,
שָׁאַן מַעֲבֵב לְדוֹרוֹת - אַין מַעֲבֵב
בְּהֵן.

הַסְּתִים בְּרַבִּי יוֹחָנָן הָוֹא דָאָמָר: כֹּל
הַכְּתֻוב בְּהֵן מַעֲבֵב בְּהֵן, מְדֻקָּא מְרוּ
לִיהְיָה וּבְשִׁבְעָוָן בְּן לְקִישׁ לְבִי
יוֹחָנָן: אֵין מְלֹאָים - כֹּל הַכְּתֻוב
בְּהֵן מַעֲבֵב בְּהֵן, וְלֹא קָא מְהֹדר
לִיהְיָה וְלֹא מִידִי - תְּסִתְיִים.

מַאי בְּנִיחָה?

After digressing to interpret the verses with regard to Mount Sinai, the Gemara resumes its discussion of the statements of Rabbi Yoḥanan and Reish Lakish. Based on the question Reish Lakish addressed to Rabbi Yoḥanan and the fact that Rabbi Yoḥanan accepted the premise of that question, we learn by inference that both maintain that with regard to the inauguration, failure to perform all the details that are written in its regard invalidates the inauguration. As it is stated: Rabbi Yoḥanan and Rabbi Ḥanina disagree.ⁿ One said: Failure to perform all the details that are written in its regard invalidates the inauguration. And one said: A matter that invalidates offerings throughout the generations invalidates the inauguration; a matter that does not invalidate offerings throughout the generations does not invalidate the inauguration.

Conclude that Rabbi Yoḥanan is the one who said: Failure to perform all the details that are written in its regard invalidates the inauguration. This may be concluded from the fact that Rabbi Shimon ben Lakish says to Rabbi Yoḥanan: Just as with regard to the inauguration, failure to perform all the details that are written in its regard invalidates the inauguration, so too is the halakha with regard to Yom Kippur, and Rabbi Yoḥanan did not respond and did not say anything, indicating that he agreed. The Gemara states: Conclude that this indeed is the opinion of Rabbi Yoḥanan.

The Gemara asks: What is the practical halakhic difference between the opinions of Rabbi Yoḥanan and Reish Lakish?

Perek I

Daf 5 Amud a

אָמָר רַב יוֹסֵף: סְמִיכָה אַיִּכָּא
בְּנִיחָה, לְמַאְן דָאָמָר כֹּל הַכְּתֻוב
בְּהֵן מַעֲבֵב בְּהֵן - סְמִיכָה מַעֲבֵבָא,
לְמַאְן דָאָמָר דְּבָר שָׁאַן מַעֲבֵב
לְדוֹרוֹת אַין מַעֲבֵב בְּהֵן - סְמִיכָה
לְאַנְעַמְבָּא.

וְלֹדוֹרוֹת מְנָא לֹן דְּלָא מַעֲבֵבָא?
וְתַּגְנִיא: "סְמִיכָה וּרְצָחָה" וְכֵי סְמִיכָה
מַכְפְּתָה? וְהָלָא אַין בְּרָהָא אַלְא
בְּדַם. שְׁנָאָמָר: "כִּי הַדָּם הוּא בְּנֵשָׁ
כְּפָרָר".

Rav Yosef said: The practical difference between them relates to the question of placing handsⁿ on the head of an animal brought as an offering. According to the one who said: Failure to perform all the details that are written in its regard, including details that do not invalidate offerings throughout the generations, invalidates the inauguration, failure to perform the placing of hands on the head of the animal also invalidates the inauguration. According to the one who said: A matter that does not invalidate offerings throughout the generations does not invalidate the inauguration, failure to perform the placing of hands on the head of the animal does not invalidate the inauguration.

And with regard to the halakhot of offerings that apply throughout the generations the Gemara asks: From where do we derive that failure to place hands on the head of the animal does not invalidate the offering?^h The Gemara answers: As it was taught in a baraita that the verse states: “And he shall place his hand on the head of the burnt-offering, and it shall be accepted for him to atone on his behalf” (Leviticus 1:4). Does the placing of hands atone for one’s sins? Isn’t atonement accomplished only by the sprinkling of the blood, as it is stated: “For it is the blood that makes atonement by reason of the life” (Leviticus 17:11)?

Failure to place hands on the head of the animal does not invalidate the offering – **סְמִיכָה אַיִּה מַעֲבֵבָת:** Although the one bringing an offering is obligated to place his hands on the offering, if he fails to do so, the offering

is still valid and effects atonement. Nevertheless, it is considered as though the individual did not achieve optimal atonement (Rambam Sefer Avoda, Hilkhot Ma’aseh HaKorbanot 3:12).

NOTES

רַבִּי יוֹחָנָן וְרַבִּי חָנִינָא – In the Jerusalem Talmud, the opinions are reversed: Rabbi Yoḥanan holds that that failure to fulfill every detail of the inauguration invalidates the inauguration, and Rabbi Ḥanina holds that it does not invalidate the inauguration. According to this approach, the fact that Rabbi Yoḥanan did not respond to Reish Lakish and claim that in his opinion, failure to fulfill each detail does not invalidate the inauguration, is not a proof that he reconsidered his opinion. It could be that he was merely waiting to hear Reish Lakish’s reasoning (*Yefet Einayim*).

NOTES

Rav Yosef said the difference between them relates to the question of placing hands – **אַיִּיכָּא בְּנִיחָה אַיִּיכָּא בְּנִיחָה:** A mnemonic based on letters in common was suggested to associate each opinion cited in the Gemara with the amora who stated it: Rav YoSeF: *Semikha*, placing hands; Rav Nahman: *TeNufa*, waving; Rav Pappa: *Perisha*, sequestering; Ravina: *Ribbui*, multiple garments (Rav Shlomo Cohen).



Placing of hands on the offering

NOTES

As though he did not achieve optimal atonement – **כִּי אֵלֹהֶיךָ פִּירְבָּר**: Some commentaries explain that not only did the individual fail to fulfill the positive mitzva of placing hands, it is as though he did not achieve atonement. Nevertheless, his offering was not entirely in vain, as he fulfilled that obligation, and he is not required to bring another offering (*Tosafot Yeshanim*). Others explain that since the Gemara is discussing a burnt-offering brought to atone for failure to fulfill a positive mitzva, the question is whether the offering can atone for the failure to fulfill the mitzva of placing of hands as well. Their conclusion is that it does not atone for that failure, since the mitzva of placing hands is in effect until after the animal is slaughtered (*Tosafot Yeshanim*; see Rabbi Akiva Eiger).

Multiple [ribbu] garments and anointment [meshicha]

רַבְבוּי מִשְׁחָה: Each of these two Hebrew terms has two meanings. *Ribbu* means multiple and also means greatness and authority; *meshicha* means anointment and also means greatness and appointment (see Rashi on Numbers 16:3; Exodus 29:29).

ונמה תָּלִמּוֹד לֹמֵד: "זָסְמָךְ וּנְצָחָה" –
שָׁאֵם עֲשָׂה לְקִמְכָה שְׂרֵי מְאוֹת –
מְעַלָּה עַלְיוֹ הַפְּטוּב בְּאַיּוֹלָא כְּפָר –
כְּפָר.

And for what purpose, then, does the verse state: “And he shall place... and it shall be accepted”? It teaches that if one deemed the ritual of placing hands to be a peripheral aspect of the mitzva and consequently failed to perform it, the verse ascribes to him status as though he did not achieve optimal atonement;ⁿ and nevertheless, the offering **atoned** for his sins. Apparently, failure to lay hands on the head of the offering does not invalidate the offering throughout the generations, as atonement can be achieved without it. Nevertheless, according to the opinion of Rabbi Yohanan, failure to lay hands on the offering invalidates the offerings brought during the inauguration.

רָב נַחְמָן בֶּן יִצְחָק אָמָר: תְּנוּפָה
אִיכָּא בֵּין הַיּוֹם. לְמַאֵן דָּאָמָר כֵּל
הַכְּתוּב בְּהַזְּמָנָה מַעֲכָב בְּהַזְּמָנָה – מַעֲכָבָא,
לְמַאֵן דָּאָמָר דָּבָר שָׁאֵין מַעֲכָב
לְדוֹרוֹת אַיִן מַעֲכָב בְּהַזְּמָנָה – לֹא
מַעֲכָבָא.

Rav Nahman bar Yitzhak said: The issue of **waving** the offering is the practical difference between the opinions of Rabbi Yohanan and Rabbi Hanina. According to the one who said: Failure to perform all the details that are written in its regard invalidates the inauguration, failure to wave the offering also invalidates the inauguration. And according to the one who said: A matter that does not invalidate offerings throughout the generations does not invalidate the inauguration, failure to wave the offering does not invalidate the inauguration.

לְדוֹרוֹת מַנָּא לֹן דָּלָא מַעֲכָבָא?
וְתַנִּיא: "לְתְנוּפָה לְכָפָר", וְכִי תְנוּפָה
מַכְפָּרָת? וְהִלְאָ אַיִן כְּפָרָה אֶלָּא
בְּרוּם, שְׁנָאָמָר: 'כִּי הַדָּם הוּא בְּנִפְשָׁ
כְּפָר' וְמוֹה תָּלִמּוֹד לֹמֵד: "לְתְנוּפָה
לְכָפָר" – שָׁאֵם עֲשָׂה לְתְנוּפָה שְׂרֵי
מְאוֹת מְעַלָּה עַלְיוֹ הַפְּטוּב בְּאַיּוֹלָא
כְּפָר, כְּפָר.

And with regard to the **halakhot** of offerings **throughout the generations**, the Gemara asks: From where do we derive that failure to wave the offering **does not invalidate** the offering? The Gemara answers: As it was taught in a *baraita* that the verse says: “He shall take one male lamb as a guilt-offering to be waved to make atonement for him” (Leviticus 14:21). Does waving the offering atone for one’s sins? Isn’t atonement accomplished only by the sprinkling of the blood, as it is stated: “For it is the blood that makes atonement by reason of the life” (Leviticus 17:11)? And for what purpose, then, does the verse state: To be waved to make atonement? It teaches that if one deemed the ritual of waving to be a peripheral aspect of the mitzva and therefore failed to perform it, the verse ascribes to him status as though he did not achieve optimal atonement; and nevertheless, the offering **atoned** for his sins on his behalf.

רָב פָּפָא אָמָר: פָּרִישָׁת שְׁבֻעוֹת אִיכָּא
בֵּין הַיּוֹם, לְמַאֵן דָּאָמָר כֵּל הַכְּתוּב
בְּהַזְּמָנָה מַעֲכָב בְּהַזְּמָנָה – מַעֲכָבָא, לְמַאֵן
דָּאָמָר דָּבָר שָׁאֵין מַעֲכָב לְדוֹרוֹת
אַיִן מַעֲכָב בְּהַזְּמָנָה – לֹא מַעֲכָבָא.

Rav Pappa said: The issue of **sequestering** the priest for **seven days** is the practical difference between the opinions of Rabbi Yohanan and Rabbi Hanina. According to the one who said: Failure to perform all the details that are written in its regard invalidates the inauguration, failure to sequester the priest for seven days also invalidates the inauguration. And according to the one who said: A matter that does not invalidate offerings **throughout the generations** does not invalidate the inauguration, failure to sequester the priest for seven days **does not invalidate** the inauguration.

לְדוֹרוֹת מַנָּא לֹן דָּלָא מַעֲכָבָא?
מְדִקָּא תְּנִי מַתְקִינִין, וְלֹא קָתְנִין
מִפְּרִישִׁין.

And with regard to the **halakhot** of offerings **throughout the generations**, the Gemara asks: From where do we derive that failure to sequester the priest for seven days **does not invalidate** the offering? The Gemara answers: It is derived from the fact that it is taught in the mishna: And they would designate another priest in his stead, and it is not taught: The Sages remove the designated priest from his house, despite the possibility that ultimately he might replace the High Priest and perform the Yom Kippur service. Apparently, sequestering is not essential.

רַבִּינָא אָמָר: רַבְבוּי שְׁבֻעוֹת וּמִשְׁחָה
שְׁבֻעוֹת אִיכָּא בֵּין הַיּוֹם. לְמַאֵן דָּאָמָר
כֵּל הַפְּטוּב בְּהַזְּמָנָה מַעֲכָב בְּהַזְּמָנָה –
מַעֲכָבָא, לְמַאֵן דָּאָמָר דָּבָר שָׁאֵין
מַעֲכָב לְדוֹרוֹת אַיִן מַעֲכָב בְּהַזְּמָנָה – לֹא
מַעֲכָבָא.

Ravina said: The issue of the priest performing the service with the **multiple garments** of the High Priest for **seven days** and serving with **anointment**ⁿ for **seven days** is the practical difference between the opinions of Rabbi Yohanan and Rabbi Hanina. According to the one who said: Failure to perform all the details that are written in its regard invalidates the inauguration, failure to serve with multiple garments and anointment for seven days also invalidates the inauguration. And according to the one who said: A matter that does not invalidate offerings **throughout the generations** does not invalidate the inauguration, failure to serve with multiple garments and anointment for seven days **does not invalidate** the inauguration.

הקדשת בון גורל: After a High Priest is appointed, he is anointed with anointing oil and dressed in the eight priestly vestments. In the absence of anointing oil, the priestly vestments suffice to consecrate him (Rambam Sefer Avoda, Hilkhot Kelei HaMikdash 1:8, 4:12).

ריבוי טבורה: A High Priest is consecrated by donning and then removing the eight garments on each of the seven days. When there is anointing oil in the Temple, he is also anointed on each of the seven days (Rambam Sefer Avoda, Hilkhot Kelei HaMikdash 4:13).

ולזרות מנא לא דלא מעכברא? דתניא:
"זכפר הבן אשר ימשח אותו ואשר
ימלא את ידו לbben פחת אבוי" מה
תלמוד לומר?

לפי שנאמר "שבעת ימים ילבש חלון
תחתיו מכבוי" אין לי אלא נטרבה
שבעה ונמשח שבעה, נטרבה שבעה
ונמשח יום אחד, נטרבה יום אחד
ונמשח שבעה מניין? תלמוד לומר:
"אשר ימשח אותן ואשר ימלא את
ידיו" – מכל מקום.

אשכחן ריבוי שבעה לבתולה, משicha
שבעה לבתולה מנא לא?

איבעית אמא: מודיצטראיך קרא
למעיטה, ואגשעת אקיא: דאמר קרא:
"ובגדי הכהן אשר לאחרון ידיו לבניו
אחריו למשחה בהם ולמלאם אם אות
יום" – אתיักษ משicha לרבוי, מה
רובי – שבעה, אף משicha – שבעה.

מאי טעמא דמאן דאמר: כל הכתוב
בזה מעכבר? אמר רבי יצחק בר ביסנא:
אמר קרא: "וועשית לאהרן ולבניו
ככה" – "ככה" עיפנאה הוא. תני כל

And with regard to the *halakhot* of offerings throughout the generations, the Gemara asks: From where do we derive that failure to serve with multiple garments and anointment for seven days does not invalidate the offering? The Gemara answers: As it was taught in a *baraita*: For what purpose does the verse state: "And the priest who shall be anointed and who shall be consecrated to serve in his father's stead shall make the atonement" (Leviticus 16:32)? If it comes to teach that all service must be performed by the High Priest, it is already written with regard to the Yom Kippur service that it must be performed by Aaron, the High Priest.

Since it is stated: "Seven days shall the son that is priest in his stead don them" (Exodus 29:30), I derive only that one who donned the multiple garments of the High Priest for seven days and was anointed seven days assumes the position of High Priest and may perform the service on Yom Kippur. However, with regard to whether one who donned the multiple garments for seven days and was anointed for one day, or one who donned the multiple garments for one day and was anointed for seven days is thereby inaugurated as High Priest, from where are those cases derived?^h Therefore, the verse states: "Who shall be anointed and who shall be consecrated"; in any case he is appointed High Priest, even if either anointment or donning the garments did not continue for seven days.

The Gemara asks: We found a source for the fact that when the High Priest is appointed, there is a requirement of donning multiple garments for seven days^h *ab initio*; however, from where do we derive the requirement of anointment for seven days *ab initio*? According to Ravina, there is a requirement to anoint the priest on each of the seven days *ab initio*, even though failure to do so does not invalidate the offering throughout the generations. From where is that requirement derived?

If you wish, say: It is derived from the fact that the verse: "And the priest who shall be anointed and who shall be consecrated to serve in his father's stead shall make the atonement," is necessary to excludeⁿ requirements derived from other sources, i.e., that both donning multiple garments and anointment must be for seven days. Apparently, anointment for seven days is required *ab initio*. And if you wish, say instead that it is derived from that which the verse states: "And the sacred garments of Aaron shall be for his sons after him, to be anointed in themⁿ and to be consecrated in them" (Exodus 29:29). Anointment is juxtaposed in this verse to donning multiple garments: Just as donning multiple garments is required for seven days *ab initio*, so too, anointment is required for seven days *ab initio*.

§ After ascertaining the halakhic distinctions between the opinions of Rabbi Yohanan and Rabbi Hanina with regard to the inauguration, the Gemara proceeds to analyze the rationales for those opinions. What is the reason for the opinion of the one who said: Failure to perform all the details that are written in its regard invalidates the inauguration? Rabbi Yitzḥak bar Bisna said that the verse states: "And so shall you do to Aaron and to his sons according to all that I have commanded you, seven days shall you consecrate them" (Exodus 29:35). The term: So, teaches that failure to perform the ritual precisely in this manner invalidates the inauguration. The Gemara asks: That works out well as a source that all

From the fact that the verse is necessary to exclude – מנא לא בלבנטראיך קרא: Perforce, since anointing lasts longer than one day *ab initio*, the number of days established is the number of days stated explicitly in the text, i.e., seven days. In this case, the principle: If you grasped the lesser amount, you have grasped it, applies. In order to derive a greater amount from the Torah one must cite absolute proof that this is the intention of the Torah. Otherwise, one can derive only the lesser amount. In addition,

the conclusion that anointing is seven days may rely partially on the second solution cited in the Gemara (see *Tosefot HaRosh*).

To be anointed in them – למשחה בהם: In fact, in this context the meaning of the term is greatness, not anointment. Apparently, the Gemara relies on additional sources that link anointment to the obligation of donning the multiple garments of the high priesthood (Rav Shmuel Strashun).

The Torah on Yom Kippur:

The LORD spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the LORD.

The LORD said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.

Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.—

He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.—

And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering.

Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

Aaron shall take the two he-goats and let them stand before the LORD at the entrance of the Tent of Meeting;

and he shall place lots upon the two goats, one marked for the LORD and the other marked for Azazel.

Aaron shall bring forward the goat designated by lot for the LORD, which he is to offer as a sin offering;

while the goat designated by lot for Azazel shall be left standing alive before the LORD, to make expiation with it and to send it off to the wilderness for Azazel.

Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering,

and he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain.

He shall put the incense on the fire before the LORD, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die.

He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times.

He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness.

When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel,

he shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar;

and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it.

When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward.

Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man.

Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there.

He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

The fat of the sin offering he shall turn into smoke on the altar.

He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may reenter the camp.

The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire.

He who burned them shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you.

For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the LORD.

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time.

The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments.

He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year. And Moses did as the LORD had commanded him.