

לֹא קָשִׁיָּא; הָא – דְּאִיבָא מִשְׁמֵר  
הַמְתַּעֲבָב, הָא דְּלִיבָא מִשְׁמֵר  
הַמְתַּעֲבָב.

The Gemara answers: This is **not difficult**. This *halakha* that the High Priest takes four loaves is in a case **where there is a watch that is detained**. When the start of a Festival occurs on a Sunday night and one of the priestly watches was forced to arrive before Shabbat to ensure that they would arrive in time for the Festival; or, alternatively, if the Festival ended on a Thursday and one of the priestly watches was detained until the conclusion of Shabbat and only then departed, that priestly watch takes two loaves. **That halakha** that the High Priest takes five loaves is in a case **where there is not a watch that is detained**, and the shewbread is divided only between the watch that concludes its service that Shabbat and the watch that begins its service that Shabbat.<sup>N</sup>

אִי אִיבָא מִשְׁמֵר הַמְתַּעֲבָב – מִשְׁמַנָּה  
בְּעֵי לְמַפְלֵג וְשִׁקּוּל אַרְבַּע. אִי לִיבָא  
מִשְׁמֵר הַמְתַּעֲבָב – מַעֲשֵׂר בְּעֵי לְמַפְלֵג  
וְשִׁקּוּל חֲמֹשׁ.

**If there is a watch that is detained**,<sup>N</sup> the detained watch takes two loaves, and the outgoing watch takes two loaves as payment for closing the doors. Therefore, it is **from eight** that the High Priest **must divide** the loaves, and he **takes four**. **If there is not a watch that is detained**, it is **from ten** that he **must divide** the loaves and the High Priest **takes five**.

אִי הֲכִי, מֵאִי רַבִּי אוֹמֵר לְעוֹלָם חֲמִשָּׁה?  
קָשִׁיָּא.

The Gemara asks: **If so**, that even the middle statement of the *baraita* is attributed to Rabbi Yehuda HaNasi and it is referring to a watch that is detained, **what is the meaning of the last clause in the baraita**: **Rabbi Yehuda HaNasi says**: The High Priest **always takes five** loaves? That statement indicates that Rabbi Yehuda HaNasi disagrees with the middle clause, while according to Rava's interpretation Rabbi Yehuda HaNasi concedes that in certain circumstances the High Priest takes only four loaves. The Gemara concludes: **Indeed, it is difficult** to reconcile Rava's interpretation with the language of the *baraita*.

מִתְנַי' מִסֻּרוֹ לֹא זְקִנִים מְזַקְנֵי בֵּית דִּין,  
זְקִינֵי לְפָנָיו בְּסֻדְרֵי הַיּוֹם, וְאוֹמְרִים לוֹ:  
אִישִׁי בְּהֵן גְּדוֹל! קְרָא אֶתְּהָ בְּפִיךָ, שְׂמָא  
שְׂכַחְתָּ אוֹ שְׂמָא לֹא לְמַדְתָּ. עָרַב יוֹם  
כַּפּוּרִים שְׁחִירֵי מַעֲמִידִין אוֹתוֹ בְּשַׁעַר  
מִזְרַח, וּמַעֲבִירִין לְפָנָיו פְּרִים וְאֵילִים  
וּכְבָּשִׂים כְּדֵי שִׁיְהֵא מְכִיר וְרִגְוִל  
בְּעִבּוּדָה. כָּל שְׂבִיעַת הַיָּמִים לֹא הָיוּ  
מוֹנְעִין מִמֶּנּוּ מֵאֲכָל וּמִשְׂתֵּה, עָרַב יוֹם  
הַכַּפּוּרִים עִם חֲשִׁיבָה לֹא הָיוּ מְנַחֲחִין  
אוֹתוֹ לְאֲכֹל הַרְבֵּה, מִפְּנֵי שֶׁהַמֵּאֲכָל  
מְבִיא אֶת הַשִּׁינָה.

**MISHNA** The Sages **provided the High Priest with Elders**<sup>H</sup> **selected from the Elders of the court, and they would read before him the order of the service of the day of Yom Kippur. And they would say to him: My Master, High Priest. Read the order of the service with your own mouth,** as perhaps you forgot this reading or perhaps you did not learn to read. **On Yom Kippur eve in the morning, the Elders stand him at the eastern gate of the courtyard and pass before him bulls and rams and sheep so that he will be familiar with the animals and grow accustomed to the service,** as these were the animals sacrificed on Yom Kippur. **Throughout all the seven days that the High Priest was in the Parhedrin chamber, they would not withhold from him any food or drink that he desired. However, on Yom Kippur eve at nightfall, they would not allow him to eat a great deal because food induces sleep and they did not allow him to sleep, as will be explained.**<sup>H</sup>

גַּמ' בְּשִׁלְמָא שְׂמָא שְׂכַח – לְחַיִּי אֵלָא  
שְׂמָא לֹא לְמַד – מִי מוֹקְמִינָן כִּי הָאִי  
גְּוֹנָא?

**GEMARA** The Gemara wonders about the depiction of the High Priest as to whether he forgot this reading or perhaps did not learn to read. **Granted, perhaps he forgot**, that is fine, as it is conceivable that he is not accustomed to reading the Torah and might have forgotten this portion. **However**, is it conceivable that **perhaps** the High Priest **did not learn** to read? **Do we appoint** a High Priest **of that sort** who never learned the Bible?

וְהַתְנַיָּא: "וְהִבְהֵן הַגְּדוֹל מֵאֲחָיו –  
שִׁיְהֵא גְדוֹל מֵאֲחָיו בְּכַח, בְּגוּי, בְּחֻכְמָה,  
וּבְעוֹשֵׂר. אַחֲרֵים אוֹמְרִים: מִנְּזֵן שְׂאָם  
אִין לוֹ שְׂאֲחָיו הַבְּהֵנִים מִגְּדֻלִין אוֹתוֹ –  
תְּלַמּוּד לִוְמֵר: "וְהִבְהֵן הַגְּדוֹל מֵאֲחָיו"  
גְּדֻלְהוֹ מִשְׁלֵל אֲחָיו.

**But wasn't it taught** in a *baraita* that it is stated: **"And the priest who is greater than his brethren"** (Leviticus 21:10);<sup>N</sup> this teaches that he **must be greater than his priestly brethren in strength, in beauty, in wisdom, and in wealth**. *Aherim* say: Wealth is not a prerequisite for selecting a High Priest, but **from where** is it derived that **if he does not have property of his own that his brethren the priests elevate him** and render him wealthy from their own property? The verse states: **"And the priest who is greater [haggadol] than his brethren"; elevate him [gaddelehu] from the property of his brethren**. In any event, there is a consensus that wisdom is a prerequisite for his selection.<sup>H</sup>

**מִשְׁמֵר יוֹצֵא, נִכְנֵס –** The outgoing and incoming watches – Priestly watches would rotate every week. Both the incoming and the outgoing watches were present in the Temple on Shabbat and divided the week's shewbread. However, all the watches served together during Festivals, and therefore, on a Shabbat that occurred during or just before or after the Festival, the shewbread was divided among all the watches. If the Festival ended on Thursday, some of the watches would not return home immediately but remained in Jerusalem for Shabbat. These detained watches received two shewbread loaves.

**אִי אִיבָא מִשְׁמֵר –** **הַמְתַּעֲבָב**: The early commentaries note that if the detained watches are taken into account, it is possible to explain the mishna according to Abaye's understanding of the opinion of the Rabbis, and it would be unnecessary to resort to the forced explanation that appears in the Gemara. However, since the situation of a detained watch was so rare, Abaye preferred to explain the matter differently (*Tosafot Yeshanim; Tosafot Ri HaLavan; Maharsha*).

**וְהַכֹּהֵן –** **הַגְּדוֹל מֵאֲחָיו**: Some explain this *halakha* by citing the entire verse: "And the priest who is greater than his brethren, on whose head the anointing oil has been poured" (Leviticus 21:10). Apparently, the priest's standing was greater than that of his fellow priests even before he was anointed (*Mishkenot Ya'akov*).

#### HALAKHA

**מִסֻּרוֹ לֹא זְקִנִים –** The Sages provide the High Priest with Elders who were members of the court, who read the order of the service of the day of Yom Kippur before him and teach him how to perform the service. They accustom him to read from the Torah, and on the eve of Yom Kippur they situate him in the courtyard and pass different animals before him to familiarize him with the service (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:5).

**אֲכִילָה בְּשִׂבְעַת הַיָּמִים –** During the seven days of sequestering the High Priest eats to his heart's desire; however, on Yom Kippur eve he limits his eating so that he will not fall asleep (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:6).

**מִי רָאוּ לְכַהֵנָה גְדוֹלָה –** The High Priest must be greater than his fellow priests in strength, beauty, wisdom, and wealth. If he has no property of his own, his fellow priests elevate him and render him wealthy from their own property (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:1).

**Goats – שעירים:** The author of the *Me'iri* explains that this Gemara is alluding to belief in theological dualism, which was widespread in the talmudic era. Since the scapegoat was not sacrificed in the Temple, passing the goats before the High Priest may have led thoughts of dualism to cross his mind, upsetting him. In the Jerusalem Talmud, the explanation of the fact that the goat did not pass before the High Priest is that since the service performed on the goat sacrificed to God was identical to that which was performed on the bull, there was no need to review the procedure with regard to the goat.

**To loosen his bowels – למסמסו:** Some commentaries explain the Gemara differently: He is given food that is mostly digested and creates little waste, so that he will not need to relieve himself often on Yom Kippur.

**A state of arousal – חמום:** In the Jerusalem Talmud the question is raised: Why are these efforts necessary? After all, one of the miracles in the Temple was that the High Priest never experienced a seminal emission on Yom Kippur. The answer there is that nevertheless, one may not rely on miracles, and all efforts must be expended to prevent the emission. Alternatively, these efforts are necessary because the miracles were performed in the First Temple. In the Second Temple, they were not worthy of miracles.

LANGUAGE

**Policeman [dayyala] – דיליאל:** Possibly from the Greek δούλος, *doulos*, meaning slave or servant, and is used with this meaning elsewhere in the Gemara. Here, this word is used to refer to an attendant of the court, or a policeman.

HALAKHA

**What a High Priest does not eat – מה אין הכהן הגדול אוכל:** On the eve of Yom Kippur the High Priest was not fed foods that might lead to a seminal emission, such as eggs and warm milk. The Rambam rules in accordance with the opinion of Rabbi Meir and Elazar ben Pinehas, which appears to be the conclusion of the Gemara, and in accordance with the Jerusalem Talmud, in which there is no distinction between a High Priest and a *zav* in the foods they avoided (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:6).

אמר רב יוסף: לא קשיא: כָּאן – במקדש ראשון. כָּאן – במקדש שני. דאמר רב אסי: תרקבא דדינורי עיילא ליה מרתא בת ביתוס לניאי מלכא על דאוקמיה ליהושע בן גמלא בכהני רבובי.

“ערב יום הכפורים שחרית וכו’.” תנא: אף השעירים. ותנא דידן, מאי טעמא לא תנא שעירים? כיון דעל חטא קא אתו – חלשא דעתיה.

אי הכי פר נמי על חטא הוא דאתו? פר, כיון דעליו ועל אחיו הבהנים הוא דאתי – באחיו הבהנים, אי איבא איניש דאית ביה מילתא – מידע ידע ליה, ומתדר ליה בתשובה. בבוליהו ישראל, לא ידע.

אמר רבינא: היינו דאמרי איניש: אי בר אחתיך דיליאל הוי, חזי, בשוקא קמיה לא תחליף.

“כל שבעת הימים לא היו מונעין וכו’.” תנא, רבי יהודה בן נקוסא אומר: מאכלין אותו סלתות וביצים כדי למסמסו. אמרו לו: כל שגן שאתה מביאו לידי חימום.

תנא, סומכוס אמר משום רבי מאיר: אין מאכלין אותו לא אבי, ואמרי לה: לא אבבי, ויש אומרים אף לא יין לבן. לא אבי – לא אתרוג ולא ביצים ולא יין ישן. ואמרי לה: לא אבבי – לא אתרוג ולא ביצים ולא בשר שמן ולא יין ישן. ויש אומרים: אף לא יין לבן מפני שהיין לבן מביא את האדם לידי טומאה.

**Rav Yosef said:** This is not difficult. There, the *baraita* that lists wisdom among the attributes of the High Priest is referring to the **First Temple**, where this *halakha* was observed and the High Priests possessed those attributes listed. Here, the mishna is referring to the **Second Temple**, where this *halakha* was not observed, so a situation where the High Priest was not well-versed in the Bible was conceivable. **As Rav Asi said:** The wealthy Marta, daughter of Baitos, brought a half-*se'a* of dinars in to King Yannai for the fact that he appointed Yehoshua ben Gamla as High Priest. This is an example of the appointment of High Priests by means of bribery and gifts. Since that was the practice, a totally ignorant High Priest could have been appointed.

§ It was taught in the mishna: **On Yom Kippur eve in the morning**, the elders pass different animals before the High Priest. A *tanna* taught in the *Tosefta*: **Even goats** were brought before him. The Gemara asks: **And the *tanna* of our mishna, what is the reason that he did not teach that goats<sup>n</sup> were among the animals that passed before the High Priest?** The Gemara answers: **Since goats come as atonement for sins**, passing them before the High Priest will evoke transgressions and he will become distraught.

The Gemara asks: **If so, a bull** should be not be passed before him, as it too comes to atone for sin. The Gemara answers that there is a difference in the case of a bull, since it is to atone for his sins and for the sins of his brethren the priests that it comes; among his brethren the priests, if there is a person who has a sinful matter, the High Priest would know about it and lead him back to the path of righteousness through repentance. Therefore, passing a bull before the High Priest will not render him distraught, as it will merely remind him of his responsibility toward his priestly brethren. On the other hand, with regard to the entire Jewish people, he does not know of their sinful matters and is unable to facilitate their repentance. Passing goats before the High Priest will evoke their sins as well as his inability to correct the situation, leaving him distraught.

Apropos the High Priest being privy to the sinful behavior of his fellow priests, **Ravina said** that this explains the folk saying that **people say: If the beloved son of your beloved sister becomes a policeman [dayyala],<sup>t</sup> see to it that in the marketplace you do not pass before him.** Be wary of him because he knows your sins.

§ We learned in the mishna: Throughout all the seven days that the High Priest was in the *Parhedrin* chamber, they would not withhold from him any food or drink that he desired. It was taught in a *baraita*: **Rabbi Yehuda ben Nekosa says:** On Yom Kippur eve they feed him fine flour and eggs in order to loosen his bowels,<sup>n</sup> so that he will not need to relieve himself on Yom Kippur. They said to Rabbi Yehuda ben Nekosa: In feeding him those foods, all the more so that you bring him to a state of arousal.<sup>n</sup> Feeding him those foods is antithetical to the efforts to prevent the High Priest from becoming impure, as they are liable to cause him to experience a seminal emission.

It was taught in a *baraita* that **Sumakhos said in the name of Rabbi Meir: One does not feed him** foods represented by the acrostic: *Alef, beit, yod*; and some say that one does not feed him foods represented by the acrostic: *Alef, beit, beit, yod*; and some say neither does one feed him white wine. The Gemara elaborates: **Not alef, beit, yod means neither etrog, nor eggs [beitzim], nor old wine [yayin]. And some say: Not alef, beit, beit, yod means neither etrog, nor eggs [beitzim], nor fatty meat [basar], nor old wine [yayin]. And some say neither does one feed him white wine because white wine brings a man to the impurity of a seminal emission.<sup>h</sup>**

תנו רבנן: זב תולין לו במאכל, וכל מיני מאכל. אֶלְעוּר בֵּן פְּנֵהָם אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה בֶּן בֶּתְרַיָּא: אִין מֵאֲכִילִין אוֹתוֹ לֹא חֲגַבִּי וְלֹא גַבִּים, וְלֹא כָּל דְּבָרִים הַמְּבִיאִין לְיָדֵי טוּמְאָה. לֹא חֲגַבִּי – לֹא חֶלֶב וְלֹא גְבִינָה וְלֹא בִּיעָצָה וְלֹא יִין, וְלֹא גַבִּים – מִי גְרִיסִין שֶׁל פּוֹל, וּבִשְׂרָ שְׂמֹן, וּמְרִיסִים.

”וְלֹא כָּל דְּבָרִים הַמְּבִיאִין לְיָדֵי טוּמְאָה” לְאֵתוּי מֵאִי? לְאֵתוּי הָא דְתֵנוּ רַבְנָן: חֲמִשָּׁה דְּבָרִים מְבִיאִים אֶת הָאָדָם לְיָדֵי טוּמְאָה, וְאֵלוֹ הֵן: הַשּׁוּם

Similarly, the Sages taught: If a man experienced an emission that could render him a *zav*, one attributes the emission not to his being a *zav* but perhaps to a different cause, e.g., to food,<sup>4</sup> or to all kinds of food, i.e., he may have eaten too much food, which could have caused the emission. Elazar ben Pinehas says in the name of Rabbi Yehuda ben Beteira: During the days that a *zav* is examining himself to determine whether or not he is impure, one feeds him neither foods represented by the acrostic: *Het, gimmel, beit, yod*, nor foods represented by the acrostic: *Gimmel, beit, mem*,<sup>N</sup> nor any food items that might bring him to impurity caused by an emission. The Gemara explains: Not *het, gimmel, beit, yod* means neither milk [*halav*], nor cheese [*gevina*], nor egg [*beitza*], nor wine [*yayin*]. And not *gimmel, beit, mem* means neither soup of pounded beans [*mei gerisin*], nor fatty meat [*basar*], nor small fish pickled in brine [*muryas*].<sup>L</sup>

The Gemara asks about the phrase: Nor any food items that might bring him to impurity; what does it come to include? It comes to include that which the Sages taught: Five food items bring a man to a state of impurity due to emission. And these are: Garlic,

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וְהַשְּׁחֵלִים, וְחֻלְלִיגוֹת, וְהַבִּיעָצִים, וְהַגְרָגִיר. וְיֵצֵא אַחֵר אֶל הַשָּׂדֶה לְלַקֵּט אֹרוֹת, תֵּנָא מִשְׁמִיָּה דְרַבִּי מֵאִיר: זֶה גְרָגִיר. אָמַר רַבִּי יוֹחָנָן: לְמַדּוּ נִקְרָא שְׂמֹן אֹרוֹת – שְׂמֵאִירוֹת אֶת הָעֵינַיִם. אָמַר רַב הוּנָא: (הַמּוֹצִיא) גְרָגִיר, אִם יִכּוֹל לְאָכְלוֹ – אוֹכְלוֹ, וְאִם לֹא – מַעֲבִירוֹ עַל גְּבֵי עֵינָיו. אָמַר רַב פַּפָּא: בְּגִרְגֵרָא מִצְרָנָא.

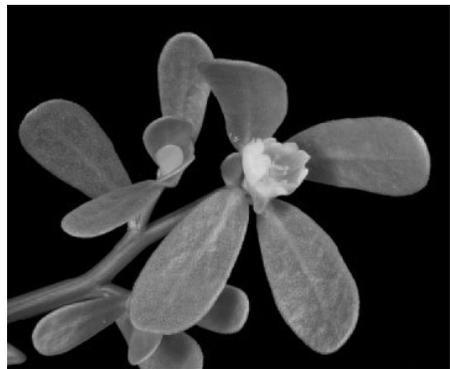
crass,<sup>B</sup> purslane,<sup>B</sup> eggs,<sup>N</sup> and arugula.<sup>B</sup> Apropos the arugula plant, the Gemara cites a verse: “And one of them went out into the fields to collect *orot*” (II Kings 4:39). It was taught in the name of Rabbi Meir with regard to *orot* in this verse: This is the plant called arugula. Rabbi Yohanan said: Why are these arugula plants called *orot*? It is because they enlighten [*me’irof*] the eyes. Rav Huna said: With regard to one who finds arugula, if he can eat it, he eats it, and if not, he passes it over his eyes, as that too is beneficial. Rav Pappa said: Arugula is most effective when it grows on the border of the field, where it is unadulterated by other plants.

Cress – שְׁחֵלִים: There are different types of edible cress. One common species is garden cress, *Lepidium sativum* L., which is a fast-growing herb similar to watercress and mustard, sharing their peppery, tangy flavor and aroma. This annual plant can reach a height of 60 cm with many branches on the upper part.



Garden cress

Purslane – חֻלְלִיגוֹת: The stems, leaves, and flower buds of purslane are all edible. It is an annual plant and can reach 40 cm in height.



Common purslane

HALAKHA

An emission that could render him a *zav*, one attributes the emission to food – זב תולין לו במאכל – One does not become a *zav* if he experiences an emission due to an external cause, as one’s impurity should not depend on a factor external to him. A potential *zav* is examined to determine if the emission can be linked to his conduct, e.g., eating particular foods. If he overate, drank excessively, or ate food that leads to emission, he does not assume the status of a *zav* (Rambam *Sefer Korbanot, Hilkhot Mehusei Kappara* 2:2).

NOTES

Neither *het, gimmel, beit, yod*, nor *gimmel, beit, mem* – לֹא חֲגַבִּי וְלֹא גַבִּים: In *Tosafot Yeshanim* the question is raised: Why is a *zav* not allowed to eat these foods during the week when he is trying to prevent an emission, but there is no such restriction imposed on a High Priest during his week of sequestering? The answer is that less precaution is necessary with regard to the High Priest, since he has not already displayed a tendency to experience emissions. In the Jerusalem Talmud, the ruling is that these restrictions apply equally to a *zav* and to a High Priest.

LANGUAGE

Small fish pickled in brine [*muryas*] – מְרִיסִים: From the Latin *muries* or *muria*, meaning brine of salty fish.

NOTES

A *zav* should not eat eggs – לֹא יֵאָכֵל בִּיעָצִים: Some commentaries explain that eggs are emphasized here more than the other foods because congealed raw egg white resembles semen, so that eating eggs might raise suspicions (Rav Shmuel Strashun).

A cluster of arugula leaves – אֲגֻדַּת עֵלֵי גְרָגִיר: Arugula, a type of native mustard, *Eruca sativa*, is an annual plant, which grows to a height of between 15 and 60 cm. The flowers of the arugula have a yellowish color with purple veins. During the Second Temple period, fruit of the arugula was used as a mustard substitute. The plant grew wild abundantly on roadsides throughout Eretz Yisrael, although not in the Negev. The plant is referred to in several places in the Gemara as beneficial for the eyes.



Arugula

Would happen to come to Darshish – כי מקלע לדרשיש – Some explain that the men in the locations mentioned would not take the obligation to marry seriously and would postpone getting married. Therefore, in order to serve as role models and impress upon them the significance of marriage, Rav and Rav Nahman were reluctant to remain there even briefly without a wife (*Ben Yehoyada*). Others explain that since the residents of that town were cynics, quick to disparage others, the Sages arranged to be married so that the residents would not spread rumors about them.

And the land became filled with lewdness [*zima*] – ומלאה: This verse is cited as support due to the interpretation of *zima* as *zu ma*, meaning: Who is this? Due to licentiousness, the identity and parentage of children was unclear (*Tosefot Ri HaLavan*).

אמר רב גידל אמר רב: אכסנאי לא יאכל ביצים, ולא יישן בטליתו של בעל הבית. רב כי מקלע לדרשיש מכריז: מאן הוויא ליומא. רב נתמן כד מקלע לשכנציב מכריז: מאן הוויא ליומא.

והתנאי, רבי אליעזר בן יעקב אומר: לא ישא אדם אשה במדינה זו, ויילך וישא אשה במדינה אחרת, שמא יודו ויגו זה אצל זה, ונמצא אח נושא אחרתו (ואב נושא בתו) וממלא כל העולם בולו ממזרות, ועל זה נאמר: "ומלאה הארץ זמה!" אמרי: רבנן קלא אית להו.

והאמר רבא: תבעיה להנשא ונתפייסה – צריכה לישב שבועה נקיים! רבנן אודועי הווי מודעו להו, מקדם הווי מקדמי ומשדרי שלוחא.

ואי בעית אימא: יחודי הווי מיחדי להו, לפי שאינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו.

Rav Giddel said that Rav said: A guest should neither eat eggs, because they lead to a seminal emission, nor sleep in a garment belonging to the homeowner,<sup>11</sup> his host, because if he experiences a seminal emission and it gets on the garment, he will be diminished in the estimation of his host. Appropos conduct of a guest, the Gemara relates: When Rav would happen to come to Darshish<sup>N</sup> he would declare: Who will be married to me for the day that I am here so that I will not be unwed in this place, after which I will divorce her? Similarly, when Rav Nahman would come to Shekhan-tziv he would declare: Who will be married to me for the day that I am here?

But wasn't it taught in a *baraita* that Rabbi Eliezer ben Ya'akov says: A man should not marry a woman in one state and go and marry another woman in a different state,<sup>11</sup> lest a match be arranged between the child of this wife with the child of that wife who are unaware of their relationship. This would lead to a brother marrying his sister or a father marrying his daughter, filling the whole world in its entirety with *mamzerim*. And concerning this it is stated: "And the land became filled with lewdness" (Leviticus 19:29).<sup>11</sup> The Sages say in response: The Sages generate publicity. Since they were well-known, the identity of their children was also undoubtedly known. Therefore, there was no concern that errors of this kind would befall their children.

The Gemara raises a different problem with the practice of Rav and Rav Nahman. But didn't Rava say: With regard to one who proposed marriage to a woman<sup>11</sup> and she agreed, she is required to sit seven clean days, as perhaps due to the anticipatory desire she might not notice that she experienced menstrual bleeding and she is therefore impure. How, then, could these *amora'im* marry a woman on the day that they proposed? The Gemara answers: The Sages would inform them by sending messengers before their arrival. The messenger would announce that the *amora* sought to marry a local woman. The woman who agreed would in fact wait seven clean days before marrying him.

And if you wish, say instead that these Sages were not actually proposing marriage; rather, they proposed so that they could be in seclusion with the women,<sup>11</sup> without consummating the relationship. Since the women knew that the marriage would not be consummated, they did not experience anticipatory desire. There is no similarity between one who has bread in his basket and one who does not have bread in his basket. One who does not have access to bread experiences hunger more acutely than one for whom bread is available and can eat whenever he chooses. Similarly, an unmarried man experiences a more acute desire. In order to mitigate that desire, these Sages made certain that women would be designated for them.

#### HALAKHA

A guest should not...sleep in a garment belonging to a homeowner – לא יישן בטליתו של בעל הבית: A guest should not sleep in his host's garment lest he stain it with a seminal emission (*Shulhan Arukh, Orach Hayyim 240:13*).

A man should not marry women in different states – לא ישא אשה במדינה אחרת, שמא יודו ויגו זה אצל זה, ונמצא אח נושא אחרתו (ואב נושא בתו) וממלא כל העולם בולו ממזרות, ועל זה נאמר: "ומלאה הארץ זמה!" אמרי: רבנן קלא אית להו. *Shulhan Arukh, Even HaEzer 2:11*.

One who proposed marriage to a woman – תבעיה להנשא – If

a woman, whether an adult or a minor, was proposed marriage and she agreed, she must wait seven days without menstruation before marrying, in accordance with the opinion of Rava (*Shulhan Arukh, Yoreh De'a 192:1*)

Be in seclusion with the women – יחודי הווי מיחדי להו – According to the Rambam, a Torah scholar may marry a woman immediately after proposing, although they may not engage in relations until waiting seven clean days after marriage. That is because the Torah scholar is aware of the prohibition and will wait until the seven days have elapsed. The Ra'avad disagrees, and the *Beit Yosef* added several restrictions to the leniency of the Rambam (*Rambam Sefer Kedusha, Hilkhot Issurei Bia 11:9*).

**Administering an oath to the High Priest – השבעת כהן גדול:** In the era of the Second Temple the High Priests were suspected of Sadducee tendencies. Therefore, they were forced to take an oath that they would not deviate from the accepted Yom Kippur procedure (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:7).

**He would teach and read – דורש וקורא:** The High Priest was not allowed to sleep the entire night of Yom Kippur. If he was a Torah scholar, he would teach, and if not, Torah scholars would teach him. If he was accustomed to read the Bible, he would read; otherwise, they would read to him from the Bible (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:8).

LANGUAGE

**Kevutal – קבוטל:** Possibly from the Latin Capitolium, a proper name from the root caput, meaning head.

NOTES

**To teach him the method of taking handfuls – ללמדו תמינה:** The House of Avtinas was where the incense was prepared, and the High Priest had no actual function there. However, since that was where the incense was stored, he was taken there to learn the method of taking handfuls. As will be seen, this was one of the most difficult tasks in the Temple (*Yad David*).

**MISHNA** The Elders of the court who read the order of the service of the day before the High Priest passed him to the Elders of the priesthood, and they took him up to the House of Avtinas. And they administered him an oath<sup>h</sup> and took leave of him and went on their way. When they administered this oath they said to him: My Master, High Priest. We are agents of the court, and you are our agent and the agent of the court. We administer an oath to you in the name of Him who housed His name in this House, that you will not change even one matter from all that we have said to you with regard to the burning of the incense or any other service that you will perform when alone. After this oath, he would leave them and cry, and they would leave him and cry in sorrow that the oath was necessary.

They kept him occupied throughout the night to prevent him from sleeping. If he was a scholar, he would teach Torah. If he was not a scholar, Torah scholars would teach Torah before him. And if he was accustomed to read the Bible, he would read;<sup>h</sup> and if he was not, they would read the Bible before him. And what books would they read before him to pique his interest so that he would not fall asleep? They would read from Job, and from Ezra, and from Chronicles. Zekharya, son of Kevutal,<sup>l</sup> says: Many times I read before him from the book of Daniel.

מתנני' מסרוהו זקני בית דין לזקני כהונה והעלוהו בית אבטינס והשביעוהו, ונפטרו והלכו להם. ואמרו לו: אישי כהן גדול, אנו שלוחי בית דין ואתה שלוחנו ושלוח בית דין, משביעין אנו עליך במי ששכן שמו בבית הזה שלא תשנה דבר מכל מה שאמרנו לך. הוא פורש ובוכה, והן פורשין ובוכין.

אם (הוא) היה חכם – דורש, ואם לאו – תלמידי חכמים דורשים לפניו. ואם רגיל לקרות – קורא, ואם לאו – קורין לפניו. ובמה קורין לפניו – באיוב ובצורא ובדברי הימים. וכריה בן קבוטל אומר: פעמים הרבה קריתי לפניו בדניאל.

Perek I  
Daf 19 Amud a

גמ' תנא: ללמדו תמינה. אמר רב פפא: שתי לשכות היו לו לכהן גדול, אחת לשבת פרהדרין ואחת לשבת בית אבטינס, אחת בצפון ואחת בדרום. אחת בצפון – דתגן שיש לשכות היו בעזרה, שלש בצפון ושלוש בדרום.

שבדרום לשבת המלח, לשבת הפרוה, לשבת המדיחין. לשבת המלח – ששם היו נוהגין מלח לקרבן. לשבת הפרוה – ששם היו מולחין עורות קדשים, ועל גגה היתה בית טבילה לכהן גדול ביום הכפורים. לשבת המדיחין – שם היו מדיחין קרבי קדשים, ומשם מסיבה עולה לגג בית הפרוה.

**GEMARA** A *tanna* taught: The Sages took the High Priest to the House of Avtinas, where the incense was prepared, to teach him the method of taking handfuls<sup>n</sup> of incense, which is a difficult and complex skill. Rav Pappa said: The High Priest had two chambers. One was the *Parhedrin* chamber and one was the Chamber of the House of Avtinas. One of them was in the north of the courtyard, and one was in the south. The Gemara explains: One was in the north, as we learned in the mishna: There were six chambers in the Israelite courtyard,<sup>h</sup> three in the north and three in the south.

The chambers in the south were the Chamber of the Salt, the Chamber of the *Parva*, and the Chamber of the Rinsers. The Gemara explains the function performed in each chamber. The Chamber of the Salt was where the priests would place the salt for the offering in storage. The Chamber of the *Parva*, the hides, was where they salted the consecrated hides that belonged to the priests, to prevent them from spoiling. And on the roof of that chamber was the Hall of Immersion for the High Priest for Yom Kippur. The Chamber of the Rinsers was where they would rinse the innards of consecrated animals, which were not taken up to the altar while dirty or with undigested food remaining in them. From there a circular staircase ascended to the roof of the Chamber of the *Parva*.

HALAKHA

**הלשכות שבערות – הלשכות שבדרום:** There were six chambers in the Israelite courtyard. Three were in the south: The Chamber of the Salt, the Chamber of the *Parva*, and the Chamber of the Rinsers. Three were in the north: The Chamber of the Wood, which was the High Priest's chamber, the Chamber of the Exile,

and the Chamber of Hewn Stone. There were an additional two chambers adjacent to the eastern gate: The Chamber of Pinehas the Dresser and the Chamber of the Preparers of the Griddle-Cake Offering, which was offered daily by the High Priest (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 5:17).

**The Chamber of Hewn Stone [gazit] – לשבת הגזית:** Several suggestions were raised to explain the name of this chamber. Some commentaries explain that the chamber was constructed of hewn and dressed stones. Although no iron tools were permitted in the Temple, it was permitted to chisel stones outside the Temple and use them in the Temple. The only exception was stones for the altars (Ritva). Others explain that this chamber was unique in that it was closed, and its name *gazit* is from a Hebrew root meaning cut. The chamber was cut in that it was separated from its surroundings (*Arukh*). Alternatively, it may refer to the priests who were disqualified and cut from the roster of active priests by the Sanhedrin that convened there (Ritva, citing *ge'onim*).

**The High Priest's chamber was behind the two chambers – לשבת כהן גדול היתה אחורי שתיקה:** *Tosefot Ri HaLavan* writes that there are two ways to understand the statement of Abba Shaul. One opinion is that he is completing the statement of Rabbi Eliezer ben Ya'akov. The other opinion (Rambam) is that it disagrees with the statement of Rabbi Eliezer ben Ya'akov (*Sifah Yitzhak*).

**The Gate of Fire and the Gate of the Offering – שער הדלקה ושיער הקרבן:** Some explain that the Gate of Fire was so called because fire for the arrangement of wood was brought through it (*Tosafot Yeshanim*). Others claim that the name derives from the firewood that was carried via this gate to the altar (*Mefatesh Tamid*). The Gate of the Offering is referred to elsewhere as the Gate of the Firstborn because the firstborn animals were led through this gate for sacrifice.

**Immersion in the sacred area of the courtyard – טבילות בקדוש:** A detailed description of the High Priest's Yom Kippur immersions will follow. From the verse: "He will cleanse his flesh in water in a sacred place" (Leviticus 16:24), it is derived that the immersions took place in the sacred area. However, the first immersion was the usual one undertaken by all who entered the Temple, so it did not require special regulations as immersions in the Temple did.

#### HALAKHA

**The Chamber of Hewn Stone – לשבת הגזית:** The Chamber of Hewn Stone was the permanent seat of the Sanhedrin of seventy-one judges. One of the tasks of these judges was to examine the priests to determine that all those performing the Temple service were unblemished and fit for duty (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 6:11).

**The courtyard gates – שיער העזרה:** There were seven gates in the courtyard: Three in the north adjacent to the western side, three in the south adjacent to the western side, and one in the east opposite the Holy of Holies, in accordance with the *mishnayot* in tractate *Middot* (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 5:4).

**The Gate of the Spark – שיער ניצוץ:** The Gate of the Spark was one of the places where the priests and Levites stood guard in the Temple (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 8:8).

**Immersion of the High Priest on Yom Kippur – טבילות הַכֹּהֵן בַּיּוֹם הַכִּפּוּרִים:** The High Priest would immerse five times on Yom Kippur and sanctify his hands and feet ten times that day. These actions were performed when the High Priest changed from the gold garments to his white linen garments (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:2).

**Immersion in the sacred area of the courtyard – טבילות בקדוש:** All of the High Priest's immersions were performed in the sacred area of the Temple as instructed by the Torah, with the exception of the first immersion, which was the standard immersion of anyone entering the Temple courtyard and therefore did not have the special status of the immersions of Yom Kippur (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 2:3).

שלוש שבצפון: לשבת העזר, לשבת הגולה, לשבת הגזית. אמר רבי אליעזר בן יעקב: שבתותי מה היתה משמשת. אבא שאול אומר: לשבת כהן גדול היתה אחורי שתיקה, וגג שלשתיקה שיהיה.

לשבת הגולה – שם היה בור הגולה, והגלגל נתון עליו, ומשם מספיקין מים לכל העזרה. לשבת הגזית – שם היה סנהדרין של ישראל וישבת ורנה את הכהנים, ומי שנמצא בו פסול היה לובש שחורים ומתעטף שחורים ויצא והלך לו, ושלא נמצא בו פסול – היה לובש לבנים ומתעטף לבנים ונכנס ומשמש עם אחיו הכהנים.

אחת בדרום, דתנן: שבעה שערים היו בעזרה, שלש בצפון ושלש בדרום ואחד במזרח. שבדרום שער הדלקה, שני לו – שער הקרבן, שלישי לו שער המים. שבמזרח שער נקנור, ושתי לשכות היו שם. אחת במינו ואחת בשמאלו. אחת לשבת פנחס המלביש, ואחת לשבת עושי חביתין.

שבצפון שער ניצוץ, בגין אכסדרה היה ועליה בניה לו על גביו, ושם כהנים שומרים מלמעלה ולוים מלמטה. ושלפנים הימנו החיל. שני לו שער הקרבן, שלישי לו שער בית המוקד.

ותנאי: חמש טבילות ועשרה קדושים טובל כהן גדול ומקדש בו ביום, וכולן בקודש [על גג] בית הפרוה, חוץ מזו שהיתה בחול על גבי שער המים, וביצד לשבתו היתה.

ולא ידענא אי לשבת פרהדרין בצפון ולשבת בית אבטינס בדרום, או לשבת בית אבטינס בצפון ולשבת פרהדרין בדרום. ומסתברא דלשבת פרהדרין בדרום הואי.

The three chambers in the north of the courtyard were the Chamber of the Wood, the Chamber of the Exile, and the Chamber of Hewn Stone.<sup>NH</sup> With regard to the Chamber of the Wood, Rabbi Eliezer ben Ya'akov, who is the *tanna* of the *mishnayot* in tractate *Middot* in which this mishna appears, said: I forgot what purpose that chamber would serve. Abba Shaul says: The High Priest's chamber was behind the two chambers,<sup>N</sup> the Chamber of the Exile and the Chamber of Hewn Stone, and the roofs of all three of them were level. As the three were attached, they shared a roof.

In the Chamber of the Exile there was the well excavated by those returning from exile, for which the chamber was named, and the wheel with which water was drawn was positioned over it. And from there, they would supply water for use in the entire Temple courtyard for washing and rinsing. In the Chamber of Hewn Stone, there the great Sanhedrin of Israel convened and judged whether the priests were fit for service. A priest in whom a disqualification was detected due to a blemish or lineage would wear black and would wrap himself in black in a display of sorrow and mourning and would emerge from the Temple and go on his way, because he was not fit for service as a priest. And any priest in whom a disqualification was not found would wear white and wrap himself in white in a display of joy and would enter and serve with his fellow priests.

In any event, it was taught that there was a chamber of the High Priest in the north of the courtyard, and there is proof that he also had one chamber in the south of the courtyard, as we learned in a mishna: Seven gates were in the Temple courtyard,<sup>H</sup> three in the north and three in the south and one in the east. The gates in the south were the Gate of Fire; second to it was the Gate of the Offering;<sup>N</sup> third to it was the Gate of the Water. The gate that was in the east was called the Gate of Nicanor, and two chambers were there next to the Gate of Nicanor, one to its right and one to its left. One was the Chamber of Pinehas the Dresser, where the priestly vestments were stored, and one was the Chamber of the Preparers of the Griddle-Cake Offering, where the daily griddle-cake offering was prepared on behalf of the High Priest.

The gates that were in the north: The first was the Gate of the Spark,<sup>H</sup> which was a portico building, meaning it had a roof but was not completely closed on every side. And there was a second story built atop it, and there the honor guard of the Temple stood, with the priests guarding from above and the Levites from below. Inside of this gate was the rampart, and an opening led from the gate to the rampart. Second to this gate was the Gate of the Offering; third to it was the Gate of the Hall of the Hearth.

And it was taught in a *baraita*: The High Priest would perform five immersions<sup>H</sup> and ten sanctifications of his hands and feet on that day, Yom Kippur. And each of these was performed in the sacred area of the courtyard,<sup>NH</sup> on the roof of the Hall of the Parva, except for this first immersion, which was performed in the non-sacred area outside the courtyard. The first immersion was not unique to Yom Kippur but was performed every day by any priest entering the Temple. That immersion was performed on the roof of the Gate of the Water, and that gate was alongside his chamber. Apparently, the High Priest had a chamber next to the Gate of the Water, which was in the south of the courtyard.

The High Priest had use of two chambers, but we do not know whether the *Parhedrin* chamber was in the north and the Chamber of the House of Avtinas was in the south, or the Chamber of the House of Avtinas was in the north and the *Parhedrin* chamber was in the south. And, however, it is reasonable to say that the *Parhedrin* chamber was in the south and the High Priest slept there.

שְׁלוּחֵי דְרַחֲמָנָא – Agents of the Merciful One – A practical ramification of this opinion is in the case of one who vows not to derive benefit from a particular priest. Since the priest is an agent of God and not of the person bringing the offering, the priest may sacrifice his offering.

מאי טעמא? מקדים קאי ומיסך קאי וגליו, וטביל ואויל לצפון וגמר חפינה, ואתי לבית המקדש ועביד עבודה כוליה יומא, לבהדי פניא מדו עליה, והדר אויל לדרום וטביל ונמיית.

What is the reason for that assumption? Because if that is the case, the High Priest arises early every morning of the seven days of sequestering and he covers his legs, a euphemism for defecating, and immerses alongside his chamber, which was in the south. And then he walks to the north of the courtyard to the second chamber, which is the Chamber of the House of Avtinas, and learns there the method of taking handfuls. And then he comes to the Temple and performs the service for the entire day. Toward the evening they sprinkle purification water upon him, and he then walks back to the south and immerses again alongside his chamber and rests in his chamber.

דאי אמרת לשפת פרהדרין בצפון – מקדים קאי ומיסך קאי וגליו ואויל לדרום, וטביל וגמר חפינה, ואתי לבית המקדש ועביד עבודה כוליה יומא, להדי פניא מדו עליה והדר אויל לדרום וטביל, ובעי מהדר ומייל לצפון ומינת. ומי טרח מטרחינן ליה כוליה האי?

As, if you say that the Chamber of Parhedrin was in the north, this would mean that the High Priest would be forced to exert himself and walk significant distances. According to this understanding, he arises early, and he covers his legs. However, since it was taught in the *baraita* that the place of his immersion was in the south, he then walks to the south and immerses. And then he learns the method of taking handfuls. And then he comes to the Temple and performs the service for the entire day. Toward the evening they sprinkle purification water upon him, and he then walks back to the south and immerses, and then he needs to walk back to the north and rest. Do we impose upon him to that extent? Rather, it is reasonable to say that the Parhedrin chamber, the High Priest's private chamber, was in the south, which would limit the distance that he needed to walk.

אלמה לא? מטרחינן ליה טפי, דאי צדקי הוא – ליפרוש.

The Gemara rejects this reasoning: Why not impose upon him? On the contrary, we impose upon him even more, so that if he is a Sadducee, he will retire. As he is not a God-fearing person, he would prefer to walk away rather than subject himself to that added exertion. That is a desirable result, ridding the High Priesthood of a Sadducee.

אי נמי – שלא תזוח דעתו עליו. דאי לא תימא הכי – נעבדינהו לתרוניהו בהדי הדדי, אי נמי – תסגי ליה בחדא.

Or, alternatively, there is even value in imposing on a God-fearing Pharisee High Priest, as it so that he will not become haughty in his lofty position. Since he is occupied in performing his task, he does not have leisure to be impressed with his elevated status. As, if you do not say that it is an intentional attempt to impose upon him, let us establish both of the chambers of the High Priest next to one another; or, alternatively, one chamber would be sufficient for him. From the fact that neither of these alternatives is adopted, it is apparently an intentional attempt to impose upon him, and there is no proof as to the location of either of the chambers of the High Priest.

‘ואמרו לו אישי כהן גדול וכו’ לימא תקווי תיובתא דרב הונא בריה דרב יהושע. דאמר רב הונא בריה דרב יהושע: הני כהני – שלוחי דרחמנא מנהו. דאי אמרת שלוחי דידן מנהו –

§ It was taught in the mishna that the Elders said to him: My Master, High Priest. We are agents of the court, and you are our agent and the agent of the court. The Gemara suggests: Let us say that this is a conclusive refutation of the opinion of Rav Huna, son of Rav Yehoshua, as Rav Huna, son of Rav Yehoshua, said: These priests who sacrifice the offerings are the agents of the Merciful One.<sup>n</sup> They are not agents representing the Jewish people but are agents representing God, as He commanded them to perform the service. Proof is cited for this opinion: As, if you say they are our agents,

## Perek I

## Daf 19 Amud b

מי איכא מידי דאנן לא מעינן למעבד ושלוחי דידן מענו עבדי? הכי קאמר ליה: משביעינן אנו עליך על דעתנו ועל דעת בית דין.

is there any matter that we are unable to perform and our agents are able to perform? The role of the agent is to perform a task on behalf of the one who commissioned him. The agent cannot perform a task that the one who commissioned him is unable to perform. Since it is prohibited for Israelites to enter the priests' courtyard and to perform the sacrificial rites, clearly the priests are not agents representing the Israelites. The language of the mishna in which the court Elders address the High Priest as their agent apparently contradicts that understanding. The Gemara answers: This is what they say to him: We administer an oath to you according to our understanding and the understanding of the court, cautioning him that he cannot rationalize violating the oath by claiming that he took the oath based on his own interpretation. He is bound by the understanding of the court. The mishna does not address the nature of the High Priest's agency.

They would leave him and cry – יהוה פורשין ובוכין: After the elders administered the oath to the High Priest, he would cry because they suspected him, and they would cry due to the concern that they suspected a guiltless man (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 1:7).

NOTES

They would leave him and cry – יהוה פורשין ובוכין: In the Jerusalem Talmud, the explanation is that the Elders cried due to the fact that the situation of the Jewish people had deteriorated to the point that even the High Priests were not above suspicion (*Siah, Yitzhak*).

Prepare the incense and light it outside – יתקן מבחוץ: The author of the *Me'iri* writes that the problem with preparing incense outside is that it contains an element of idolatry, as the priest appeared to be serving one authority inside and another outside.

And worms were coming out of his nose – והיו תולעין יוצאין מחוטמו: See Rashi, who explains why the worms came specifically out of his nose. Some commentaries explain that he was punished through his nose, which derived pleasure from the smell of the incense that was offered improperly (*Tosafot Yeshanim; Ritva*).

Like the sole of a calf's foot – ככף רגל עגל: In the Jerusalem Talmud, the question is raised: How could the angel have struck the High Priest when angels may not enter the Holy of Holies? The answer is that angels are barred from the Holy of Holies only when the service is performed properly. Otherwise, they are permitted to enter and punish the transgressor. In the *Me'iri* it is explained that the High Priest's conduct in this case evoked the sin of the Golden Calf, which is why he was executed in that manner.

And Rav demonstrated with his hand – ומחוי ליה: Rav moved a tablet sitting on the table and pointed to the shape of the letter *beit*. Or, alternatively, he drew a *beit* in the air (Rabbi Elyakim). In the version of the incident related in the Jerusalem Talmud, the variations of the name were Keputar and Keputal.

And you did not call out to Me, O Jacob – ולא אותי קראת יעקב: Some commentaries explain this verse as referring to the midrash that Jacob did not fall on Joseph's neck and embrace him when he met him because he was reciting *Shema* (see Genesis 46:29 and Rashi there). One who gestures with his hands while reciting *Shema* acts contrary to the conduct of Jacob (Rabbi Elyakim; Maharsha).

”הוא פורש ובוכה והן פורשין ובוכין” וכו'. הוא פורש ובוכה – שחשדוהו צדוקי, והם פורשין ובוכין – דאמר רבי יהושע בן לוי: כל החושד בכשרים לוקה בגופו.

”וכך כן למה – שלא יתקן מבחוץ ויכנס, כדרך שהצדוקין עושין.”

תנו רבנן: מעשה בצדוקי אחד שהתקין מבחוץ והכניס. ביציאתו היה שמת שמחה גדולה. פגע בו אביו, אמר לו: בני, אף על פי שצדוקין אנו – מתיראין אנו מן הפרושים. אמר לו: כל ימי הייתי מצטייר על המקרא הזה: “כי בענן אראה על הפפורת.” אמרתי, מתי יבוא לידי ואקיימנו. עכשיו שבא לידי – לא אקיימנו!

אמר: לא היו ימים מועטין עד שמת והוטל באשפה, והיו תולעין יוצאין מחוטמו. ויש אומרים: ביציאתו ניגף. דתני רבי חייא: כמין קול נשמע בעזרה, שבא מלאך וחבטו על פניו. ונכנסו אחיו הכהנים ומצאו ככף רגל עגל בין כתפיו, שנאמר: “ורגליהם רגל ישרה וכף רגליהם ככף רגל עגל.”

”אמר רבי זכריה בן קבוטל וכו’.” מתני ליה רב חנן בר רבא לחייא בר רב קמייה דרב: אמר רבי זכריה בן קבוטל. ומחוי ליה רב בידיה: קבוטל. ונימא ליה מימר? קריאת שמע הוה קרי.

וכי האי גוונא מי שרי? והא אמר רבי יצחק בר שמואל בר מרתא: הקורא את שמע לא ירמוז בעיניו, ולא יקרוץ בשפתותיו, ולא יורה באצבעותיו. ותנא, רבי אלעזר חסמא אומר: הקורא את שמע ומרמוז בעיניו, ומקרוץ בשפתותיו, ומראה באצבעו – עליו הכתוב אומר: “ולא אותי קראת יעקב!”

§ The mishna continues: After this oath, he would leave them and cry and they would leave him and cry.<sup>HN</sup> The Gemara explains: He turned aside and cried due to the indignity that they suspected him of being a Sadducee; and they turned aside and cried, as Rabbi Yehoshua ben Levi said: One who suspects the innocent of indiscretion is afflicted in his body. The High Priest might in fact be beyond reproach and they may have suspected him falsely.

The Gemara asks: And why were the Elders so insistent that the High Priest take an oath? The Gemara explains: So that he would not prepare the incense and light it outside<sup>N</sup> in the Sanctuary, before entering the Holy of Holies, and bring the coal pan with the incense already burning on it into the Holy of Holies in the manner that the Sadducees did. Since the High Priest is alone inside the Sanctuary and there is no way to ascertain whether he is in fact performing the service in the proper manner, the Elders insisted that he take an oath to perform it according to their instructions.

The Sages taught in the *Tosefta*: There was an incident involving a certain Sadducee who was appointed as High Priest, who prepared the incense outside and then brought it into the Holy of Holies. Upon his emergence he was overjoyed that he had succeeded. The father of that Sadducee met him and said to him: My son, although we are Sadducees and you performed the service in accordance with our opinion, we fear the Pharisees and do not actually implement that procedure in practice. The son said to his father: All my days I have been troubled over this verse: “For I will appear in the cloud above the Ark cover” (Leviticus 16:2). The Sadducees interpreted this verse to mean that God will appear above the Ark cover, i.e., will enter the Holy of Holies, only after the incense cloud is already there. I said: When will the opportunity become available to me, and I will fulfill it according to the Sadducee interpretation? Now that the opportunity has become available to me, will I not fulfill it?

The Sages said: Not even a few days passed until he died and was laid out in the garbage dump, and worms were coming out of his nose<sup>N</sup> in punishment for his actions. And some say that he was struck as soon as he emerged from the Holy of Holies, as Rabbi Hiyya taught: A type of sound was heard in the Temple courtyard, as an angel came and struck him in the face. And his fellow priests came in to remove him from there and they found the likeness of a footprint of a calf between his shoulders. That is the mark left by an angel striking, as it is stated with regard to angels: “And their feet were straight feet, and the sole of their feet was like the sole of a calf’s foot” (Ezekiel 1:7).<sup>N</sup>

§ It was taught in the mishna that Rabbi Zekharya ben Kevutal says: Many times I read before the High Priest from the book of Daniel. Rav Hanan bar Rava taught this to Hiyya bar Rav before Rav in the following manner: Rabbi Zekharya bar Kefutal said, and Rav demonstrated with his hand<sup>N</sup> that the name should be pronounced Kevutal. The Gemara asks: Why did Rav demonstrate his point with a gesture? Let him simply say it. The Gemara answers: Rav was reciting *Shema* at that moment and could not interrupt *Shema* by speaking.

The Gemara asks: And is interrupting in a manner of that sort, by gesturing, permitted during *Shema*? Didn’t Rabbi Yitzhak bar Shmuel bar Marta say: One who is reciting *Shema* should neither make allusions with his eyes, nor open and close his mouth with his lips to convey a message, nor gesture with his fingers? And it was taught in a *baraita* that Rabbi Elazar Hisma says: Concerning one who recites *Shema* and makes allusions with his eyes, or opens and closes his mouth with his lips, or gestures with his fingers, the verse says: “And you did not call out to Me, O Jacob” (Isaiah 43:22).<sup>N</sup> By signaling while reciting *Shema* he behaves contemptuously toward God, and it is tantamount to not having recited *Shema* before Him. How, then, could Rav gesture while reading *Shema*?

לֹא קָשִׁיָא: הָא – בְּפֶרֶק רֵאשׁוֹן, הָא – בְּפֶרֶק שְׁנִי.

The Gemara answers: This is **not difficult**. This prohibition to interrupt one's recitation of *Shema* with a gesture applies in the course of reciting the **first paragraph** of *Shema*, which is more fundamental; that case where Rav gestured was in the course of reciting the **second paragraph** of *Shema*, where gesturing to convey a significant message is permitted.<sup>h</sup>

תִּנּוּ רַבְנֵי: 'וּדְבַרְתָּ בָם' – בָּם וְלֹא בְּתַפְלִיָּה, וּדְבַרְתָּ בָם – בָּם יֵשׁ לְךָ רֵשׁוּת לְדַבֵּר, וְלֹא בְּדַבְרִים אֲחֵרִים.

Apropos interruptions in the course of reciting *Shema*, the Gemara cites a *baraita* in which the **Sages taught**: "And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently unto your children, **and you shall talk of them** when you sit in your house, and when you walk by the way, and when you lie down, and when you arise" (Deuteronomy 6:6–7). This means that in the course of reciting **them**, the study of Torah and the recitation of *Shema*, it is permitted to interrupt to state a significant matter, **but not** in the course of reciting the *Amida* prayer, which may not be interrupted for any kind of speech. Another interpretation of the verse is: **And you shall talk of them** is to emphasize that it is **permitted** to interrupt *Shema* to **speak these matters** of Torah, but not to speak **other matters** that may lead to levity.

רַבִּי אֲחָא אָמַר: 'וּדְבַרְתָּ בָם' – עֵשֶׂה אוֹתוֹן קָבַע, וְאֵל תַּעֲשֶׂם עֲרָאֵי. אָמַר רַבָּא: הַשָּׁחַ שְׂיַחַת חוֹלִין – עוֹבֵר בַּעֲשֵׂה, שְׁנֹאמַר: 'וּדְבַרְתָּ בָם' – בָּם וְלֹא בְּדַבְרִים אֲחֵרִים, רַב אֲחָא בְּרַיְהִי יַעֲקֹב אָמַר: עוֹבֵר בְּלֹא, שְׁנֹאמַר: "כָּל הַדְּבָרִים יִגְעִים לֹא יוֹכֵל אִישׁ לְדַבֵּר".

Rabbi Aḥa says: **Talk of them** means one must **render them**, the words of Torah, a **permanent fixture**, and **not render them a temporary exercise**. Rava said: **One who engages in idle chatter<sup>h</sup>** without Torah or any particular purpose **violates a positive commandment**, as it is stated: **And you shall talk of them; talk of them and not of other matters**. Rav Aḥa bar Ya'akov said: Furthermore, **one even violates a negative commandment<sup>n</sup>**, as it is stated: "All these matters are wearisome; **no man can ever state them**" (Ecclesiastes 1:7). The phrase: No man can ever state them, is understood as a prohibition against engaging in idle chatter.

מִתְנַי' בְּקֶשׁ לְהַתְנַנֵּם – פְּרָחֵי כְּהוֹנֵה מִבֵּין לְפָנָיו בְּאֶצְבָּע צְרָדָא, וְאוֹמְרִים לוֹ: אִישִׁי בְּהֵן גְּדוּל! עֲמוּד וְהִפְג אַחַת עַל הָרֶצֶפָה. וּמַעֲסִיקִין אוֹתוֹ עַד שְׁנִינֵי זְמַן הַשְּׁחִיטָה.

**MISHNA** If the High Priest sought to sleep<sup>h</sup> at night, the young priests would snap the middle [*tzerada*] finger against the thumb before him, and they would say to him every so often: **My Master, High Priest. Stand from your bed and chill yourself once on the floor** and overcome your drowsiness. **And they would engage him** in various ways **until the time would arrive to slaughter** the daily offering.

גַּמ' מַאי צְרָדָא? אָמַר רַב יְהוּדָה: צְרָתָה דְדָא. מַאי הִיא – גְּדוּל. מִחַוֵּי רַב הוֹנָא, וְאֵזֶל קָלָא בְּכוּלֵי בֵּי רַב.

**GEMARA** The Gemara asks: **What is the tzerada finger** mentioned in the mishna? Rav Yehuda said: **It is the rival [tzara] of that [da] one<sup>n</sup>**. Which finger is it? *Tzerada* is the rival of **the thumb**; it is the middle finger. The middle finger would be strongly positioned against the thumb, and when one separates them, the finger hits the palm, creating a sound. **Rav Huna demonstrated** the loud noise that could be achieved by snapping with the middle finger, and **the sound traveled throughout Rav's study hall**. The sound created was loud enough to keep the High Priest awake.

"וְאוֹמְרִים לוֹ אִישִׁי בְּהֵן גְּדוּל הִפְג אַחַת עַל הָרֶצֶפָה וְכו'". אָמַר רַב יִצְחָק: עַל תְּדַת. מַאי הִיא? אָמַר רַב יְהוּדָה: אֲחִיו קִידָה.

It was taught in the mishna that **they said to him: My Master, High Priest. Stand from your bed and chill yourself<sup>n</sup> once on the floor** and overcome your drowsiness. Rav Yitzḥak said that they said to the High Priest: **Introduce something new<sup>n</sup>**. The Gemara asks: **What is it** that they asked him to introduce? **They say to him: Demonstrate** how to perform the ceremonial **bowing [kidda]**.<sup>n</sup> This was a form of bowing that was difficult to perform, in which the High Priest was expert. The thought was that the exercise would keep him awake.

**קְרִיאַת שְׁמַע – כִּבְיָנָה** Reciting *Shema* with the proper intent – **כִּבְיָנָה**: It is prohibited for one to interrupt his recitation of the first paragraph of *Shema*. One may neither gesture with one's hands or eyes, even for the purpose of a mitzva (*Mishna Berura*), because it consigns secondary status to *Shema*. Some prohibit interruption even when reciting the second paragraph, unless it is for a mitzva (*Shulḥan Arukh, Oraḥ Hayyim 63:7*).

**Idle chatter – שְׂיַחַת חוֹלִין**: It is inappropriate to engage in idle chatter; rather, it is preferable to converse in Torah matters. One should especially avoid idle chatter on Shabbat (*Shulḥan Arukh, Oraḥ Hayyim 16:17* in the comment of the Rema, and *Yoreh De'a 246:25*).

**If the High Priest sought to sleep – בְּקֶשׁ לְהַתְנַנֵּם**: If the High Priest sought to sleep at night, the young priests would snap their fingers before him and have him stand on the cold floor. They would occupy him until the time arrived to slaughter the daily offering (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim 1:8*).

NOTES

Idle chatter violates a positive commandment... a negative commandment – עוֹבֵר בַּעֲשֵׂה... בְּלֹא – The Gemara does not mean that one actually violates a positive and negative commandment by Torah law; it is merely seeking a biblical support for the severity of this behavior (*Havot Ya'ir*).

The rival of that one – צְרָתָה דְדָא – Most of the commentaries rely on the language of the *Tosefta* and on a practical understanding of finger snapping to explain that the Gemara refers

to the middle finger operating in conjunction with the thumb. The phrase: The rival of that one, is understood as referring to the middle finger being opposite the thumb. Furthermore, the index finger is attached to the thumb like a wife to a husband, and the third finger is a rival to the index finger (*Toseftot Yom Tov*).

Chill yourself – הִפְג: The Rambam and others interpret the term to mean that the High Priest should cool his feet on the floor.

Once [ahat]...introduce something new – אַחַת...עַל תְּדַת:

*Ahat* in this context, as explained by the Sages in several places, is understood to mean unique, and this form of bowing is unique (Rav Shmuel Strashun).

Bowing [*kidda*] – קִידָה: The Gemara in tractate *Sukka* explains that this type of bowing is performed with the individual's face on the floor, and the High Priest would stand by leaning on his thumbs. This is a feat that few people can do, and the exertion involved was enough to rouse him from his drowsiness.

“ומעסיקין אותו עד שיגיע זמן שחיטה” (וכו’). תנא: לא היו מעסיקין אותו לא בגבל ולא בכנור, אלא בפה. ומה היו אומרים – “אם ה’ לא יבנה בית שוא עמלו בוניו בו”.

The mishna continues: **And they would engage him** in different ways **until the time to slaughter the daily offering would arrive**. It was taught: **They would not occupy him with a harp<sup>b</sup> or a lyre,<sup>b</sup>** which may not be played on a Festival, **but would sing with their mouths. And what would they say?** They would say this verse: **“Unless the Lord builds the house, its builders labor in vain on it; unless the Lord watches over the city, the watchman keeps vigil in vain”** (Psalms 127:1). The message to the High Priest was that his service must be performed for the sake of Heaven for it to be accepted by God; otherwise his efforts would be in vain.

מיקרי ירושלים לא היו ישנים כל הלילה, כדי שישמע בהן גדול קול הברה, ולא תהא שינה חוטפתו. תניא. אבא שאול אמר: אף בגבולין היו עושין כן זכר למקדש, אלא שהיו חוטאין.

The Gemara relates that **the prominent men of Jerusalem would not sleep the entire night** but instead engaged in Torah study, so that the High Priest would hear the sound of noise in the city and sleep would not overcome him in the silence of the sleeping city. It was taught in a *baraita* that **Abba Shaul said: They would do so even in the outlying areas** and stay awake all night in acknowledgment of the Temple; however, the result was that they would sin, as the men and women would participate in games together to pass the time, leading to transgression.

אמר אביי ואיתנימא רב נחמן בר יצחק: תרגומא – נהרדעא. דאמר ליה אליהו לרב יהודה אחוה דרב סלא חסידא: אמריתו, אמאי לא אתי משיח, והא האידנא, יומא דכיפורי הוא, ואבעול כמה בתולתא בנהרדעא. אמר ליה: הקדוש ברוך הוא מאי אמר? אמר ליה:

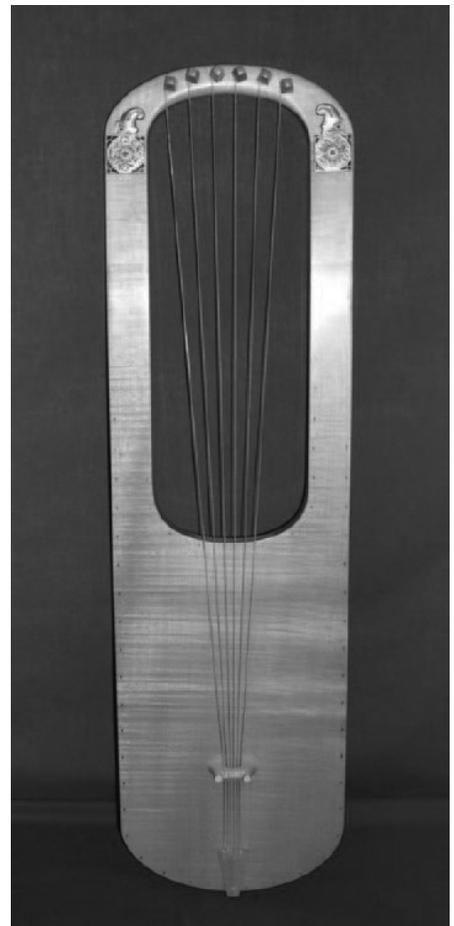
Abaye said, and some say it was Rav Nahman bar Yitzhak who said: **Interpret** that statement as referring to **Neharde’a**, as **Elijah the Prophet said to Rav Yehuda, brother of Rav Salla Ḥasida: You have said and wondered: Why has the Messiah not come? Why is that surprising? Isn’t today Yom Kippur, and relations were had with several virgins in Neharde’a**, as the men and women stayed awake all night and that led to promiscuity? **Rav Yehuda said to him: What did the Holy One, Blessed be He, say about those sins committed by the Jewish people? He said: This is what God said:**

**BACKGROUND**

**Harp – נבל:** Harps and lyres were very prominent in antiquity. The image shows a statue of a harp player from the Cyclades, Greece, dated 2800–2700 BCE.



Ancient depiction of harp player



Lyre

**Lyre – כנור:** The lyre is a stringed musical instrument closely related to the harp and known for its use in Greek classical antiquity.

לַפְתָּח חֲטָאת רוּבֵיץ. וְשָׁטָן מַאי אָמַר?  
אָמַר לֵיהּ: שָׁטָן בְּיוֹמָא דְכִיפּוּרֵי לֵית לֵיהּ  
רְשׁוּתָא לְאַסְטוּנֵי. מִמַּאי? אָמַר רַמִּי בְר  
חַמָּא: "הַשָּׁטָן" – בְּגִמְטְרִיא תִלְתּ מַאָה  
וְשִׁיתִין וְאַרְבַּעָה הֵיּוּ, תִלְתּ מַאָה וְשִׁיתִין  
וְאַרְבַּעָה יוֹמֵי – אֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי,  
בְּיוֹמָא דְכִיפּוּרֵי – לֵית לֵיהּ רְשׁוּתָא  
לְאַסְטוּנֵי.

"Sin lies in waiting at the door" (Genesis 4:7), and it is no wonder that men sin. He asked him: **And what did Satan the prosecutor say about their sinning? Elijah said to him: Satan, on Yom Kippur, has no license to prosecute.**<sup>N</sup> From where is that idea derived? **Rami bar Hama said: The numerical value of the letters that constitute the word HaSatan is three hundred and sixty four:** *Heh* has a value of five, *sin* has a value of three hundred, *tet* has a value of nine, and *nun* has a value of fifty. **Three hundred and sixty-four days of the solar year, which is three hundred and sixty-five days long, Satan has license to prosecute. On the remaining day, Yom Kippur, he has no license to prosecute.**<sup>N</sup> Since that day is exalted above all others, there is no room for the accusations of Satan.

מִתַּנִּי בְּכָל יוֹם תּוֹרְמִין אֶת הַמִּזְבֵּחַ  
בְּקִרְיַת הַגְּבֵר אוֹ סְמוּךְ לוֹ. בֵּין לַפְנֵי בֵּין  
לְאַחֲרָיו. וּבְיוֹם הַכִּפּוּרִים מִחֻצוֹת, וּבְרָגְלִים  
מֵאֲשֻׁמוֹרָה הָרְאשׁוֹנָה. וְלֹא הֵיחֵדָה קִרְיַת  
הַגְּבֵר מִנְעֻת עַד שֶׁהֵיחֵדָה עֲוֹנָה מִלְּאָה  
מִישָׂאֵל.

**MISHNA** Every day the priests would remove the ashes from the altar<sup>N</sup> and place them on the east side of the ramp at the crow of the rooster or adjacent to it, whether before it or after it, as there was no insistence on a precise time. **And on Yom Kippur** they would remove the ashes earlier, **from midnight onward. And on the Festivals**, the ashes were removed even earlier, at the end of the first watch. **And the call of the rooster would not arrive on Festivals until the Temple courtyard was full with the Jewish people who vowed to bring offerings and would fulfill their obligations on the Festivals.** Those offerings were sacrificed immediately following the daily offering.

גַּמְ' תַּנְן הֵתָם: אֲבָרִים שֶׁפָּקְעוּ מֵעַל גַּבֵּי  
הַמִּזְבֵּחַ, קוֹדֵם חֻצוֹת – יִחְזוּר וּמוֹעֲלִין בָּהֶן,  
לְאַחַר חֻצוֹת – לֹא יִחְזוּר, וְאֵין מוֹעֲלִין בָּהֶן.

**GEMARA** We learned in a mishna there, in tractate *Zevahim*: With regard to limbs from offerings that were forced off the altar<sup>N</sup> by the heat of the fire, if they fell before midnight, these limbs remain sacred; the priest should return them to the fire, and one is liable for misuse of consecrated property for deriving benefit from them. If they fell after midnight, the priest should not return them to the fire, and one is not liable for misuse of consecrated property for deriving benefit from them; they are considered like ashes.

מִנָּא הֵיךָ מִלֵּי? אָמַר רַב: כְּתוּב אֶחָד אוֹמַר  
"כָּל הַלֵּילָה וְהַקָּטִיר" וְכְתוּב אֶחָד אוֹמַר  
"כָּל הַלֵּילָה וְהָרִים" הָאֵי כִּיצַד? חֲלָקְהוּ,  
חֲצִי לְהַקְטִירָה וְחֲצִי לְהַרְמָה.

The Gemara asks: **From where are these matters derived** that midnight determines the end of the burning period for limbs, after which they assume the legal status of ashes? **Rav said: One verse says:** "It is the burnt-offering that goes up on its firewood upon the altar **all night** until morning" (Leviticus 6:2) **and he shall burn it,**<sup>N</sup> indicating that the sacrificial limbs may be burned throughout the night. **And one verse says:** "All night... and he shall remove the ashes" (Leviticus 6:2–3), meaning that the ashes may be removed throughout the night. **How can these texts be reconciled? Rather, divide the night into two sections: Half of it for burning the limbs, and half of it for removal of the ashes.**

מִתִּיב רַב כְּהֵנָּא: בְּכָל יוֹם תּוֹרְמִין אֶת  
הַמִּזְבֵּחַ בְּקִרְיַת הַגְּבֵר אוֹ סְמוּךְ לוֹ בֵּין  
מִלְּפָנָיו בֵּין מִלְּאַחֲרָיו, וּבְיוֹם הַכִּפּוּרִים  
מִחֻצוֹת, וּבְרָגְלִים מֵאֲשֻׁמוֹרָה הָרְאשׁוֹנָה.

**Rav Kahana raised an objection.** It was taught in the mishna: **Every day the priests would remove the ashes from the altar<sup>N</sup> at the crow of the rooster or adjacent to it, whether before it or after it, and on Yom Kippur from midnight, and on the Festivals from the end of the first watch.**

HALAKHA

The time of removing the ashes – מִן תְּרוּמַת הַדָּשָׁן: Every day at dawn, which is when the rooster crows according to Rambam, the ashes are removed from the altar. On the Festivals this is performed during the middle four-hour watch of the night, and on Yom Kippur it is performed at midnight (*Lehem Mishne*; Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:11).

Limbs from offerings that were forced off the altar – אֲבָרִים: Limbs that were forced off the altar are restored to the altar if flesh remains on them that was not entirely

burned. Otherwise, the limbs are not restored to the altar. In a case where the flesh is singed and dried, if it fell before midnight it is restored to the altar, but not if it fell after midnight. Bones that fell before midnight are subject to the prohibition of misuse of consecrated property; those that fell after midnight are not subject to that prohibition, and their legal status is as if they were burned, in accordance with the opinion of Rav Yosef (*Kesef Mishne*; Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 6:3 and *Hilkhot Me'ila* 2:12).

Satan on Yom Kippur has no license to prosecute – שָׁטָן: According to *Tanna DeVeil Eliyahu*, this Gemara is based on the verse: "Even the days that were fashioned, when as yet there was one of them" (Psalms 139:16). Yom Kippur is not counted together with the other days of the year because it is exalted above them all and transcends time. As a result, the standard principles of reward and punishment are not applicable on this day.

He has no license to prosecute – לֵית לֵיהּ רְשׁוּתָא לְאַסְטוּנֵי: Commentaries explain that Satan cannot prosecute the Jewish people for sins committed on the day of Yom Kippur, but can accuse the Jewish people on Yom Kippur for sins committed during the year.

All night and he shall burn it – כָּל הַלֵּילָה וְהַקָּטִיר: The question is raised: Why did the Gemara cite a phrase that does not appear in the Torah? Apparently, in order to underscore the disparity between the verses and the lack of clarity with regard to the end of the time when the limbs are burned and the beginning of the time for removing the ashes, the Gemara condenses the matter of the first verse into a single word (*Tosefot Ri HaLavan*).

Removal of the ashes from the altar – תְּרוּמַת הַמִּזְבֵּחַ: According to Rashi and the Gemara's discussion, apparently the issue at hand is the mitzva of removal of the ashes [*terumat hadeshen*]. This involved the daily removal of a small amount of ashes from the altar, an element of the Temple service. Others say that the reference here is to an additional removal of all the remaining ashes that collected there in the course of burning the offerings on the altar. These ashes were taken and deposited in a special location outside of Jerusalem. During the Festivals, due to the preponderance of people in the Temple courtyard, it was performed earlier (*Tosafot; Tosafot Yeshanim*).

PERSONALITIES

Rabbi Sheila – רבי שילא: Rabbi Sheila was among the Sages in Babylonia during the transitional generation between the *tanna'im* and *amora'im*. He was one of the earliest Sages in Babylonia who learned most of his Torah there, and was a central rabbinic figure in Neharde'a.

Rav spent a short time in Neharde'a, the city of Rabbi Sheila, but did not wish to establish a second yeshiva in the same location and therefore moved to Sura. Shmuel, who shared a relationship of mutual respect with Rabbi Sheila, succeeded the latter after his death. The yeshiva continued to function under different leadership but was still referred to as the school of Rabbi Sheila.

NOTES

Call of the man...call of the rooster – קרא גברא...קרא: Some commentaries understand this as a dispute strictly with regard to interpretation, with no legal ramifications. Others maintain that the rooster's crow is earlier in the morning than that of the Temple crier, rendering this a dispute with legal ramifications (*Me'in*). Although the matter is not settled here, proof is cited in the Jerusalem Talmud from the appellation of the appointee in the Temple: Son of *gever*. Clearly, that is not referring to the son of a rooster. Others cite proof from the mishna's statement elsewhere that roosters were not bred in Jerusalem. Therefore, the *gever* in question must be a man (Rabbi Yehuda Bakhrakh).

Disseminator – אַמורא: It was customary in mishnaic and talmudic times for the Sage to sit in a chair and lecture in a moderate voice, usually in Hebrew. The disseminator [*amora*] would repeat the lecture louder and translate it into Aramaic so it could be understood by all. That is why the Sages of the Gemara are called *amora'im*, as they considered themselves primarily as disseminators and interpreters of the true Sages, the *tanna'im*.

If you hired yourself to him, comb his wool – אי תגרת – ליה פוץ עמריה: The *ge'onim* say that this aphorism is based on the actual case of a prominent individual who was forced to become a laborer. At one point he was given the unpleasant task of combing wool, causing him to sigh. When his employer heard him sigh, he gave him permission to perform a different task, but the worker replied that once he was hired as a worker, he must be prepared to perform any task (Rabbeinu Hananel).



Wool combs

One elevates to a higher level in matters of sanctity and one does not downgrade – מעלין בקדש ולא – מורידין: Some commentaries explain Rav's statement as reluctance to change his opinion because it would involve a diminution from interpreting *gever* as man to interpreting it as rooster (Maharsha).

ואי סלקא דעתך מחצות דאורייתא היא, היכי מקדמינן (והיכי מאחרין)?

אָלאַ אָמר רבי יוחנן: ממשמע שגאמר "בֵּל הַלַּיְלָה" אֵינִי יוֹדֵעַ שֶׁהוּא עַד הַבֶּקֶר? וּמָה תִּלְמִיד לֹמֵר: "עַד הַבֶּקֶר" – תָּן בֶּקֶר לְבִקְרוֹ שֶׁל לַיְלָה.

הַלֶּכֶךְ, בְּכֹל יוֹם תּוֹרְמִין אֶת הַמִּזְבֵּחַ בְּקִרְיַת הַגֹּבֵר אוֹ סְמוּךְ לוֹ בֵּין מִלְפָּנָיו בֵּין מִלְאַחֲרָיו, סְגִיא. בְּיוֹם הַכַּפּוּרִים, דְּאֵיכָא חוּלְשָׁא דְכֹהֵן גְּדוּל – עֲבָדִין מִחֻצוֹת, וּבְרַגְלִים, דְּנִפְשֵׁי יִשְׂרָאֵל וְנִפְשֵׁי קְרִבְנוֹת – עֲבָדִין מֵאֲשֻׁמוֹרֹת הָרָאוּנוּהָ. בְּדִקְתָּנִי טַעְמָא: לֹא הֵיטָהּ קִרְיַת הַגֹּבֵר מְנַעַת עַד שֶׁהֵיטָה עוֹרָה מִלְּאָה מִיִּשְׂרָאֵל.

מאי קריאת הגבר? רב אמר: קרא גברא, רבי שילא אמר: קרא תרנגולא.

רב איקלע לאתריה דרבי שילא. לא הוה אמורא למיקם עליה דרבי שילא. קם רב עליה וקא מפרש: מאי קריאת הגבר – קרא גברא. אמר ליה רבי שילא: ולמאן מר קרא תרנגולא! אמר ליה: אבוב לחרי – זמר, לגרדאי לא מקבלוה מיניה.

כי הוה קאימנא עליה דרבי חיאי ומפרישנא מאי קריאת הגבר קרא גברא – ולא אמר לי ולא מיד, ואת אמרת לי: אימא קרא תרנגולא! אמר ליה: מר ניהו רב? גינח מר. אמר ליה, אמרי אנשי: אי תגרת ליה – פוץ עמריה. איכא דאמרי, הכי אמר ליה: מעלין בקדש ולא מורדין.

And if it enters your mind to say that the time for removal of the ashes is from midnight by Torah law, how do we perform it earlier and how do we perform it later than the time established by Torah law?

Rather, Rabbi Yohanan said: The fact that midnight is the deadline after which the limbs may not be burned is derived from a different source. From the fact that it is stated with regard to the burning of the limbs: All night, don't I know that it means until morning? And for what purpose, then, does the verse state: Until morning? It means: Add another morning to the morning of the night. Arise before dawn, and that is the time for removal of the ashes. Nevertheless, there is no specific hour fixed for performing this removal, and how much earlier than dawn it is performed depends on the need.

Therefore, every day the priests remove the ashes from the altar at the crow of the rooster or adjacent to it, whether before it or after it, as on a typical day removing the ashes just before dawn is sufficient. On Yom Kippur, when, due to the fact that he performs the entire day's service, there is an issue of the weakness of the High Priest, the ashes are removed earlier and we do so from midnight. And on the Festivals, when the Jewish people in Jerusalem are numerous and the offerings that they bring to sacrifice during the Festival are numerous, the ashes are removed even earlier, and we do so from the first watch, in accordance with the reason that is taught in the mishna: And the call of the rooster would not arrive on Festivals until the Temple courtyard was full with the Jewish people.

§ The term *keriat hagever*, translated above as the call of the rooster, is mentioned in the mishna as an indication of a certain time. The Gemara asks: What is the meaning of the phrase *keriat hagever*? Rav said: It is the call of the man; the priest appointed for this task claimed that it was time for the priests to report for service. Rabbi Sheila<sup>9</sup> said: It is the call of the rooster,<sup>10</sup> which is also called *gever*.

Rav happened to come to the place where Rabbi Sheila was the most prominent local Torah scholar and Rav was not yet known. There was no disseminator<sup>11</sup> to stand before Rabbi Sheila to disseminate his lecture to the public. Rav stood before him to disseminate the lecture, in the course of which Rabbi Sheila mentioned *keriat hagever*. Rav interpreted the concept for the audience and said: What is the meaning of *keriat hagever*? It means the call of the man. Rabbi Sheila said to him: And let the Master say it is the call of the rooster. Rav said to him: quoting a folk saying: A flute played for noblemen is music, but when played for weavers, they receive no pleasure from it, due to their lack of sophistication. Similarly, the interpretation that I disseminated was accepted by Torah scholars greater than you. You, who lack their sophistication, cannot appreciate it.

When I stood before Rabbi Hiyya and interpreted: What is the meaning of *keriat hagever*? It means the call of the man, he did not say anything to me in response, and you, Rabbi Sheila, say to me: Say it is the call of the rooster. As soon as Rabbi Sheila heard that, he knew at once who had been disseminating his lecture. He said to him: Is the Master Rav? Let the Master rest and cease disseminating my lecture, as it is beneath your dignity to serve as my assistant. Rav said to him: People say this aphorism: If you hired yourself to him, comb his wool.<sup>12</sup> Once one agrees to perform a task, he should bear its less pleasing aspects and complete the job. Some say, this is what Rav said to him: One elevates to a higher level in matters of sanctity and one does not downgrade.<sup>13</sup> Since the task of interpreting was undertaken by a man of my stature, it is not fitting that a lesser man will replace me. That would be a display of contempt for the Torah.

Gevini – גביני: From the Latin Gabinus; this was apparently the name of the crier.

The Temple crier – קרוז שבמקדש – One priest was given the job of ensuring that the Temple schedule was observed. At the appropriate hour, he or one of his people would shout: Arise, priests, to your service, and Levites to your platform, and Israel to your watch, at which point each person would rush to his respective task (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:2).

תַּנְיָא כּוֹתִיבָא דְרַב, תַּנְיָא כּוֹתִיבָא דְרַבִּי שִׁילָא. תַּנְיָא כּוֹתִיבָא דְרַב: גְּבִינִי כְרוֹז מִהוּ אָמַר – עֲמִדוּ כְּהֵנִים לְעִבּוֹדְתְכֶם, וְלוֹאִים לְדוֹכְנֵכֶם וְיִשְׂרָאֵל לְמַעַמְדְכֶם, וְהִיא קוֹלוֹ נִשְׁמָע בְּשָׁלֹשׁ פָּרְסָאוֹת.

The Gemara comments: *A baraita was taught in accordance with the opinion of Rav, and a baraita was taught in accordance with the opinion of Rabbi Sheila.* The Gemara elaborates: *A baraita was taught in accordance with the opinion of Rav: What did Gevini<sup>4</sup> the Crier, who was an appointee in the Temple,<sup>4</sup> say in his proclamation? Arise, priests, to your service, and Levites to your platform, and Israelites to your non-priestly watch.* And the Gemara relates: *His voice was so strong that it could be heard at a distance of three parasangs, slightly more than eight miles.*

מַעֲשֵׂה בְּאַגְרִיפּוֹס הַמֶּלֶךְ שֶׁהָיָה בָּא בְּדֶרֶךְ וְשָׁמַע קוֹלוֹ בְּשָׁלֹשׁ פָּרְסָאוֹת, וְכִשְׁבָּא לְבֵיתוֹ שָׁיָרוּ לוֹ מִתְנַתּוֹ, וְאָף עַל פִּי כֵן בְּהֵן גְּדוֹל מְשִׁיבָח מִמֶּנּוּ. דְּאָמַר מַר: וְכִבְרֵי אָמַר "אֵנָּה הַשֵּׁם" וְנִשְׁמָע קוֹלוֹ בְּרִיחוֹ. וְאָמַר רַבֵּה בַר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: מִירוּשָׁלַם לִירִיחוֹ עֶשֶׂר פָּרָס.

There was an incident involving King Agrippa, who was coming down the road and heard Gevini the Crier's voice at a distance of three parasangs. And when the king came to his house he sent gifts to him, since he was so impressed with the man's voice. The Gemara notes: *And even so, the voice of the High Priest was stronger and superior to his,<sup>5</sup> as the Master said: And there already was an incident where the High Priest recited, in his confession that accompanied the placing of hands on his bull on Yom Kippur: Please God, and his voice was heard in Jericho. And Rabba bar bar Hana said that Rabbi Yoḥanan said: The distance from Jerusalem to Jericho is ten parasangs.*

וְאָף עַל גַּב דְּהֵכָא אֵיבָא חוֹלְשָׁא וְהֵכָא לֵיבָא חוֹלְשָׁא, וְהֵכָא יִמְמָא וְהֵתָם לִילֵיא.

And not only was the distance greater in the case of the High Priest than in the case of Gevini the Crier, **here, there is the issue of the weakness of the High Priest due to the fast and his obligation to perform the entire service, while there, there is no issue of the weakness of Gevini.** And in addition, **here it was during the day, when sound does not travel as well, that the High Priest recited his confession; and there it was during the night when Gevini called the priests, Levites, and Israelites.**

דְּאָמַר רַבִּי לִוִּי: מַפְנֵי מָה אֵין קוֹלוֹ שֶׁל אָדָם נִשְׁמָע בַּיּוֹם כְּדֶרֶךְ שְׁנִשְׁמָע בַּלַּיְלָה – מַפְנֵי גְלִגְל חֲמָה שְׁמַנְסַר בְּרִיקָע בְּחַרְשׁ הַמְנַסַר בְּאַרְזִים, וְהֵיא חִירְגָא דְיוֹמָא לֹא שְׁמִיָּה, וְהֵינּוּ דְקָאֵמַר נְבוּכַדְנֶצַּר: "וְכָל הַיְרִי אֶרְעָא (כְּלָא) חֲשִׁיבִין."

As Rabbi Levi said: **Why is a person's voice not heard during the day in the manner that it is during the night?** It is due to the fact that the sound of the sphere of the sun traversing the sky generates noise like the noise generated by a carpenter sawing cedars, and that noise drowns out other sounds. **And that sawdust that is visible during the day in the rays of the sun, la is its name.** This is what Nebuchadnezzar said: "And all the inhabitants of the world are considered like la" (Daniel 4:32), i.e., all inhabitants of the earth are equivalent to specks of dust.

תַּנּוּ רַבְנֵי: אֵלְמָלְא גְלִגְל חֲמָה נִשְׁמָע קוֹל הַמוֹנָה שֶׁל רוֹמִי, וְאֵלְמָלְא קוֹל הַמוֹנָה שֶׁל רוֹמִי נִשְׁמָע קוֹל גְּלִגְל חֲמָה. תַּנּוּ רַבְנֵי: שְׁלֹשׁ קוֹלוֹת הוֹלְכִין מִסוּף הָעוֹלָם וְעַד סוּפוֹ, וְאֵלוֹ הֵן: קוֹל גְּלִגְל חֲמָה, וְקוֹל הַמוֹנָה שֶׁל רוֹמִי, וְקוֹל נְשִׁמָּה בְּשָׂעָה שְׂיוּצָאָה מִן הַגּוֹף. וַיֵּשׁ אֹמְרִים: אֵף לִידָה.

Apropos sounds, the Gemara cites that **the Sages taught: Were it not for the sound of the sphere of the sun, the sound of the bustle of the crowds of Rome<sup>6</sup> would be heard throughout the world; and were it not for the sound of the bustle of the crowds of Rome, the sound of the sun's sphere would be heard throughout the world.** And the Sages taught: **Three sounds travel<sup>7</sup> from the end of the world to its other end,<sup>8</sup> and these are: The sound of the sphere of the sun, and the sound of the bustle of the crowds of Rome, and the sound of the soul at the moment that it leaves the body, which should be audible throughout the world.** **And some say: Even the sound of a woman giving birth.**

## NOTES

The High Priest's voice was superior – בְּהֵן גְּדוֹל מְשִׁיבָח מִמֶּנּוּ – The commentaries ask: How is it possible that every High Priest had a voice powerful enough to reach Jericho, especially considering the fact that the High Priest was typically elderly? One explanation is that it was not the sound of the High Priest's confession that was heard in Jericho; rather, it was the sound of the assembly responding: May the name of His glorious kingdom be blessed forever (*Tosefot Yom Tov*). Others add the strength of the High Priest's voice to the list of miracles that occurred in the Temple (*Siah Yitzhak*, citing Rabbi Yitzhak Luria).

The sound of... the sun, the sound of... Rome – חֲמָה – קוֹל...רוֹמִי: Most commentaries explain that the reference is not literally to the sound; rather, it is meant in a spiritual sense. Some explain that the Gemara is likening the sound of Rome, i.e., the authority of its rule that encompasses the entire world and

creates the impression that it is eternal, to the fleeting power of the sun. Just as the sun, despite its power, disappears at night, Rome will also ultimately disappear (Maharsha).

Three sounds travel – שְׁלֹשׁ קוֹלוֹת הוֹלְכִין – The point is that these sounds represent three general forces that should be heard throughout the world; nature, kingdom, and death. The Maharsha explains that it is impossible to ignore these three matters.

From the end of the world to its other end – מִסוּף הָעוֹלָם וְעַד – סוּפוֹ: The phrase here is not: From the start of the world to its end, because Jerusalem is both the start of the world, as the world was created from Zion, and thought to be the middle of the world geographically. Therefore, a matter that reaches the entire world is said to extend from one end of the world to the other (*Yad HaMelekh*).

NOTES

**Ridya** – רִידְיָא: Tractate *Ta'anit* describes this angel as the one tasked with watering the earth. He appears in the image of a bull positioned between heaven and the earth. The sound mentioned in the Gemara is that of a powerful rain. The *ge'onim* say that the sound is produced by the water in channels and swamps during certain months of the year.

**And the Sages asked for mercy** – וַיְבַעַר רַבְנֵי רַחֲמֵי: The Maharsha explains that the Sages occasionally commute a death sentence, thereby preventing the sound of death from being pervasive. Others explain that the Rabbis asked that people not be preoccupied with thoughts of death so that they could proceed with their daily lives.

**Behind the Hall of the Ark Cover** – אַחֲרֵי בֵּית הַכַּפֹּרֶת: Although in general it is prohibited for Israelites to stand between the hall and the altar, they may have passed through the Chamber of the Knives to the area behind the Holy of Holies (Ritva). Rav Ya'akov Emden explains that the people who stood there were priests, who walked there directly.

**Miracles that were performed in the Temple** – נִסִּים שֶׁנַּעֲשׂוּ: Some commentaries explain these miracles as being less than supernatural. The people crowded together when bowing in awe of God, so there was sufficient room. The priests were careful to sacrifice the meat in a timely fashion to avoid attracting worms and flies, and to prevent spoilage. It was due to their precautions that there were no disqualifications. The High Priest never experienced a seminal emission due to his fear of God. Since Jerusalem was always populated, no snakes or scorpions could find a place to nest. And due to people's love for each other there was never a lack of space for anyone to sleep (Rav Shem Tov ibn Shaprut).

**The sacrificial meat never putrefied** – לֹא הִסְרִיחַ בֶּשֶׂר הַקֹּדֶשׁ – מֵעוֹלָם: Meat of the peace-offerings was eaten over a period of two days and one night and never spoiled during that time (*Me'iri*; Rabbeinu Yona). Similarly, limbs of the burnt-offering would sometimes remain on the altar for days until they were completely consumed (Ritva and Rashi on tractate *Avot*). Some commentaries explain this miracle to be that the hands of the priests handling the offerings never became disgusting (*Me'iri*).

וַיִּשְׂא אֹמְרִים: אֵף רִידְיָא. וּבַעַר רַבְנֵי רַחֲמֵי אֲנִשְׁמָה בְּשָׂעָה שְׁוִיָצָאָה מִן הַגּוֹף, וּבִטְלוּהָ.

תִּנְיָא בְּוִתְיָה דְרַבִּי שִׁילָא: הֵיזָא לְדַרְךְ קוּדָם קְרִיאַת הַגָּבֵר – דָּמוּ בְרָאשׁוּ. רַבִּי יֵאֵשִׁיָה אָמַר: עַד שְׁוִיָּנָה, וַיִּשְׂא אֹמְרִים: עַד שְׁוִיָּשֶׁלֶשׁ. וּבְאִיזָה תִּרְנַגּוּל אָמְרוּ – בְּתִרְנַגּוּל בִּינוּנִי.

אָמַר רַב יְהוּדָה אָמַר רַב: בְּשָׂעָה שִׁיִּשְׂרָאֵל עוֹלִין לְרַגְלֵי עוֹמְדֵין צְפוּפִין, וּמְשַׁתְּחִיּוּם רוּחִים. וְנִמְשָׁכִין אַחַת עֶשְׂרֵה אַמָּה אַחֲרֵי בֵּית הַכַּפֹּרֶת. מַאי קָאָמְרוּ? הֲכִי קָאָמְרוּ: אֵף עַל פִּי שְׁנַמְשָׁכִין אַחַת עֶשְׂרֵה אַמָּה אַחֲרֵי בֵּית הַכַּפֹּרֶת, וְעוֹמְדִים צְפוּפִין, כְּשֶׁהֵן מְשַׁתְּחִיּוּן – מְשַׁתְּחִיּוּן רוּחִים. וְזֶה אֶחָד מֵעֶשְׂרֵה נִסִּים שֶׁנַּעֲשׂוּ בְּמִקְדָּשׁ.

דְּתַנֵּן: עֶשְׂרֵה נִסִּים נַעֲשׂוּ בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מִרִיחַ בֶּשֶׂר הַקֹּדֶשׁ, וְלֹא הִסְרִיחַ בֶּשֶׂר הַקֹּדֶשׁ מֵעוֹלָם, וְלֹא נִרְאָה וְבוּבַ בְּבֵית הַמִּטְבָּחִים, וְלֹא אִירַע קְרִי לְכַהֵן גְּדוֹל בַּיּוֹם הַכַּפּוּרִים, וְלֹא נִמְצָא פְּסוּל בְּעוֹמֵר, וּבִשְׂתֵי הַלֶּחֶם, וּבְלֶחֶם הַפָּנִים, עוֹמְדִים צְפוּפִים וּמְשַׁתְּחִיּוּם רוּחִים. וְלֹא הִזִּיק נֶחֱשׁ וְעֶקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לְחֵבְרוּ "צֵר לִי הַמָּקוֹם שֶׁאֵלִין בִּירוּשָׁלַיִם".

**And some say:** The sound of *Ridya*<sup>N</sup> as well. *Ridya* is the angel tasked with irrigating the earth, who calls to the heavens and to the aquifers to provide their water. The Gemara comments: **And the Sages asked for mercy**<sup>N</sup> so that the sound of the soul at the moment that it leaves the body would no longer be heard to that extent, and God eliminated it. In any event, clearly this *baraita* understands *keriat hagever* as the proclamation of the Temple crier, in support of the opinion of Rav.

A *baraita* was taught in accordance with the opinion of Rabbi Sheila: With regard to one who sets out on the path at night before *keriat hagever*<sup>B</sup> and is killed by demons, his blood is on his own head, i.e., he is at fault. Rabbi Yoshiya says: The prohibition of traveling at night is in effect until the rooster crows twice. **And some say: Until he crows three times. And with regard to what rooster did these Sages state this advisory?** It is with regard to a rooster of medium size. Clearly, this *baraita* understands *keriat hagever* as the crow of the rooster.

§ Rav Yehuda said that Rav said: When the Jewish people ascend to Jerusalem for the pilgrimage Festivals they stand crowded, but when they bow during confession they are spaced so that no one hears the confession of another. And due to the large crowd they extend eleven cubits behind the Hall of the Ark Cover,<sup>N</sup> the Holy of Holies. The Gemara asks: What is he saying in the reference to eleven cubits behind the Holy of Holies? The Gemara explains that this is what he is saying: Even though the crowd is so large that the people extend eleven cubits behind the Hall of the Ark Cover and people stand crowded, still, when they bow, they bow spaced. And that is one of the ten miracles that were performed in the Temple.<sup>N</sup>

As we learned in a mishna: Ten miracles were performed in the Temple. No woman miscarried from the aroma of the sacrificial meat, as a pregnant woman craves various foods and occasionally that craving leads to miscarriage. And the sacrificial meat never putrefied.<sup>N</sup> And no fly was seen in the slaughterhouse, although flies are generally attracted to a place where there is flesh and blood. And a seminal emission did not befall the High Priest on Yom Kippur. And no disqualification was found in the *omer* or the two loaves, which are communal offerings, or in the shewbread. And the Jewish people stand crowded but bow spaced. And neither a snake nor a scorpion<sup>B</sup> ever harmed anyone in Jerusalem. And a person never said to another: There is no room for me to stay overnight in Jerusalem.

BACKGROUND

**Times of the crow of the rooster** – זְמַנֵּי קְרִיאַת הַתִּרְנַגּוּל: Although roosters generally crow at set periods during the night, the precise time of the crow is affected by various physiological and hereditary factors.

**Scorpion** – עֶקְרָב: Scorpions are widely distributed over all continents, except Antarctica, in a variety of terrestrial habitats. The scorpion numbers over 1,700 described species, with thirteen extant families recognized to date. Although scorpion venom has a fearsome reputation, only about twenty-five species are known to have venom capable of killing a human being.

One species native to the Middle East is *Buthus occitanus*, the common yellow scorpion. This scorpion is venomous, but its toxicity varies markedly across its range.



Common yellow scorpion

עשן המערכה – Smoke of the arrangement



Smoke of the arrangement

כְּרוּבִים בָּנִים – Through a miracle the cherubs would stand in the Holy of Holies in the First Temple. These cherubs were in addition to those that stood on top of the Ark.



Cherubs in the First Temple

## NOTES

The disqualifications were three; consider them as one – פסולי תלְתָא הוּוּ, חֲשִׁבֵיהוּ בְחֵד. These are combined because the fact that these offerings were never disqualified is not an obvious miracle, but was merely a problem that was avoided. The swallowing of the shards and ashes, on the other hand, were obvious miracles. Therefore, they should be listed separately (*Ben Yehoyada*).

The pure table – הַשְּׁלֵחַן הַטָּהוֹר: The table and the candelabrum are called pure by the Torah because they were always clean, in contrast to the altar, which was full of ashes. Lighting the candelabrum and placing the bread on the table did not cause a mess (*Tosefot Ri HaLavan*).

פָּתַח בְּמִקְדָּשׁ וְסָיַם בִּירוּשָׁלַיִם! אִיכָא תְרֵי אַהֲרָנִייתָא בְּמִקְדָּשׁ, דְּתַנְיָא: מַעוּלָם לֹא כְבוּ גִשְׁמִים אִשׁ שֶׁל עֵצֵי הַמַּעֲרָכָה, וְעִשָׁן הַמַּעֲרָכָה אֶפְלוּ כָּל הַרוּחוֹת שֶׁבְּעוֹלָם בְּאוֹת וּבְנִשְׁבּוֹת בּוֹ אֵין מְזִיזוֹת אוֹתוֹ מִמְּקוֹמוֹ.

The Gemara notes: This list opened with miracles that occurred in the Temple, and closed with miracles that occurred in Jerusalem. Apparently there were not actually ten miracles performed in the Temple. The Gemara answers: There are two other miracles in the Temple, as it was taught in a *baraita*: Rain never extinguished the fire of the arrangement of wood on the altar, despite the fact that the altar stood in the courtyard, exposed to the elements. And with regard to the smoke of the arrangement,<sup>8</sup> even if all the winds in the world come and blow it, they do not move it from its place and it rises directly heavenward.

וְתוֹ לִיכָא? וְהִתְנַיָּא רַב שְׁמַעְיָה בְּקַלְנֵבוּ: שְׁבָרֵי כְּלֵי הָרֶס נִבְלָעִין בְּמִקְוָמָן. וְאָמַר אַבְיִי: מוֹרָאָה וְנוֹצָה וְדִישוּן מְזַבְּחַת הַפְּנִימִי וְדִישוּן הַמְּזוֹרָה נִבְלָעִין בְּמִקְוָמָן.

The Gemara asks: And are there no more miracles in the Temple? But didn't Rav Shemaya teach in a *baraita* in the city of Kalnevo: Shards of earthenware vessels were swallowed in the earth in their places, and there was no need to dispose of them. The vessels used for cooking the meat of the offerings of the most sacred order absorbed some of the meat. The meat that was absorbed became *notar* when the period during which the offering may be eaten concludes. One was required to break those vessels in which the meat was absorbed. The shards of those vessels were miraculously swallowed in the earth where they were smashed. And similarly, Abaye said: The crop and feathers of sacrificial birds, and the ashes of the inner altar, and the ashes of the candelabrum, which were not removed to the place of ashes outside the Temple like the ashes of the outer altar, were also swallowed in the earth in their places. Apparently, there were more than ten miracles in the Temple.

פְּסוּלֵי תְלָתָא הוּוּ, חֲשִׁבֵיהוּ בְחֵד, אֶפְיָק תְּרֵי וְעֵייל תְּרֵי אִי הָכִי בְּלוּעִין נְמֵי תְּרֵי הוּוּ, חֲשִׁבֵיהוּ בְחֵד – חֲסָרוּ לְהוּוּ אִיכָא נְמֵי אַחֲרֵיתֵי, דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לׁוֹי: גַּם גְּדוֹל הִיא נַעֲשָׂה בְּלַחַם הַפְּנִימִים, סְלוּקוּ כְּסָדוֹרוּ, שְׁנֵאמַר: "לְשׁוֹם לַחֵם חוּם בְּיוֹם הַלְקָחוֹ".

The Gemara answers: The disqualifications mentioned that never occurred in the Temple, in the *omer*, the two loaves, or the shewbread, were three; consider them as one<sup>n</sup> miracle. Eliminate two from the total and introduce these two to complete the list of ten miracles. The Gemara asks: If similar miracles are combined and considered as one, the swallowing of the earthenware, crops, feathers, and ashes are also two similar miracles that should be considered as one, the result being that they are lacking one miracle to complete the total of ten. The Gemara responds: There is also another miracle, as Rabbi Yehoshua ben Levi said: A great miracle was performed with regard to the shewbread in the Temple, that the bread was as hot at its removal on Shabbat, after a week on the table, as it was at its arrangement, as it is stated: "To put out hot bread on the day it was taken away" (1 Samuel 21:7).

וְתוֹ לִיכָא? וְהָאָמַר רַבִּי לׁוֹי: דְּבָרֵי זֶה מְסוּרַת בְּיַדֵּינוּ מֵאַבוֹתֵינוּ, מְקוּם אָרוֹן אֵינוּ מִן הַמִּדְבָּה, וְאָמַר רַבִּינָא אָמַר שְׁמַאֲל: כְּרוּבִים בָּנִים הֵי עוֹמְדִין!

The Gemara asks: And were there no more miracles in the Temple? But didn't Rabbi Levi say that this matter is a tradition that we received from our ancestors: The place of the Ark of the Covenant is not included in the measurement of the Holy of Holies. Based on that measurement, the Ark should not have fit inside the hall. The Holy of Holies measured twenty cubits by twenty cubits (see 1 Kings 6), and a *baraita* states that there were ten cubits of space on either side of the Ark. Therefore, it was only through a miracle that the Ark fit in the Holy of Holies. And Rabbenai said that Shmuel said: It was through a miracle that the cherubs that Solomon placed in the Holy of Holies would stand.<sup>9</sup> Their wingspan was twenty cubits, and since the length of the chamber was the same, there was no room for the bodies of the cherubs. There were additional miracles performed in the Temple.

נִסֵּי דְבְרָאִי – קָא חֲשִׁיב, נִסֵּי דְנִוְאִי – לֹא קָא חֲשִׁיב. – אִי הָכִי לַחֵם הַפְּנִימִים נְמֵי נִסֵּי דְנִוְאִי הוּא! לַחֵם הַפְּנִימִים נִסֵּי דְבְרָאִי הוּא, דְּאָמַר רִישׁ לְקִישׁ, מֵאִי דְכַתְּבִיב: "עַל הַשְּׁלֵחַן הַטָּהוֹר" טָהוֹר – מִכָּלֵל שְׁהוּא טָמֵא,

The Gemara responds: The *tanna* counts miracles that were performed outside the Sanctuary and were visible to all, but he does not count miracles that were performed inside the Sanctuary and were not visible to all. The Gemara asks: If so, the shewbread is also a miracle performed on the table inside the Sanctuary and is not visible to all, yet the miracle that the bread's heat did not dissipate was listed among the miracles. The Gemara answers: The shewbread was a miracle performed outside, as Reish Lakish said: What is the meaning of that which is written: "Place them on the pure table<sup>n</sup> before the Lord in two rows, six to a row" (Leviticus 24:6)? From the emphasis that the Torah places on the fact that the table was ritually pure, it can be learned by inference that it indicates that it could become impure as well.

HALAKHA

**A wooden vessel designated to rest** – כְּלֵי עֵץ הָעֵשׂוּי לְנַחַת – Although fire descended from heaven, there was a mitzva and never moved is not susceptible to impurity, even if it is small (Ra'avad; Kesef Mishneh; Rambam Sefer Tahara, Hilkhot Kelim 3:1).

**A mitzva to bring fire by a person** – מִצְוָה לְהֵבִיא מִן הַהַדְיוֹט – Although fire descended from heaven, there was a mitzva for the priests to kindle the wood on the altar daily with ordinary fire (Rambam Sefer Avoda, Hilkhot Temidin UMusafin 2:1).

NOTES

**They lift it** – מְגַבְיָהִין אוֹתוֹ – The priests would show everyone that the heat was emanating from the bread despite the fact that it had been sitting on the table for a week (Ritva).

**Precious golden fruits** – מְגִדִים שֶׁל זָהָב – Some commentaries see this passage as a metaphor meaning that Solomon composed significant books of wisdom that continued to be studied for generations until they were lost during the destruction of the Temple. On the other hand, the Gemara could be alluding to the great wealth that Solomon accumulated. Gold was so plentiful that people said it grew on trees (Rav Shem Tov ibn Shaprut).

**Crouched like a lion** – רְבִיצָה כְּאֵרִי – Rashi writes that a coal or flame shaped like a lion descended from heaven. Others explain that the term: Like a lion, does not refer to its shape but to its power. The fire that descended from heaven was that much more powerful than ordinary fire (Me'iri).

כְּלֵי עֵץ הָעֵשׂוּי לְנַחַת הוּא, וְכָל כְּלֵי [עֵץ] הָעֵשׂוּי לְנַחַת אֵינוּ מִקְבָּל טוּמְאָה, וְחוּצָץ בְּפָנָי טוּמְאָה. אֲלָא: מְלִמְד שְׂמַגְבִּיהִין אוֹתוֹ לְעוֹלֵי רְגְלִים, וְאוֹמְרִים לָהֶם: רְאוּ חֵיבַתְכֶם לִפְנֵי הַמָּקוֹם, שֶׁסְּפִילִיקוּ בְּסִדְרוֹ, שֶׁנֶּאֱמַר: "לְשׁוֹם לַחֵם חוּם בְּיוֹם הַלֶּקְחוֹ".

וְתוֹ לִיכָא? וְהָאֵמַר רַב אוֹשְׁיָא: בְּשַׁעֲרֵי שְׂבָנָה שְׁלֵמָה בֵּית הַמִּקְדָּשׁ נָטַע בּוֹ כָּל מִינֵי מְגִדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פִּירוֹתֵיהֶן בְּזִמְנָן, וְכִשְׁהוֹרַח מִנְשׁוּבַת בְּהֵן נוֹשְׂרִין, שֶׁנֶּאֱמַר "יִרְעַשׁ כְּלָבָנוֹן פְּרִיֹו". וְכִשְׁנִכְנְסוּ גוֹיִם לְהֵיכָל – יָבֵשׁ, שֶׁנֶּאֱמַר: "וַפָּרַח לְבָנוֹן אוֹמֶלֶל". וְעַתִּיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַחְיוֹרֵן, שֶׁנֶּאֱמַר: "פָּרוּחַ תִּפְרַח וְתִגַּל אֶף גִּילַת וְרִנָּן כְּבוֹד הַלְבָנוֹן נִתַּן לָהּ!"

נִסִּי דְקַבִּיעֵי לֹא קָא חֲשִׁיב. הַשְׁתָּא דְאֲתִית לְהַכֵּי – אָרוֹן וְכַרְבּוּבִים נִמְי נִסִּי דְקַבִּיעֵי מִנְהוּ.

אָמַר מַר: וְעֵשֶׂן הַמַּעֲרָכָה. וְמִי הוּא עֵשֶׂן בְּמַעֲרָכָה? וְהַתְנִיא: חֲמִשָּׁה דְבָרִים נֶאֱמָרוּ בְּאֵשׁ שֶׁל מַעֲרָכָה: רְבִיצָה כְּאֵרִי, וּבְרָה כַחֲמָה, וְיֵשׁ בָּהּ מִמָּשׁ, וְאוֹכֵלֶת לַחִין כִּיבִישִׁין, וְאֵינָה מַעֲלָה עֵשֶׂן!

כִּי קָא אָמְרִין – בְּדִהַדְיוֹט, דְתַנִּיא: "וְנִתְּנוּ בְנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ" – אֶף עַל פִּי שְׂאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם מִצְוָה לְהֵבִיא מִן הַהַדְיוֹט.

רְבִיצָה כְּאֵרִי? וְהַתְנִיא, אָמַר רַבִּי חֲנִינָא סָגֵן הַכֹּהֲנִים: אֲנִי רְאִיתִיהּ, וְרְבִיצָה כְּכֹלְבִי לֹא קָשִׁיא; כָּאֵן בְּמִקְדָּשׁ רֵאשׁוֹן, כָּאֵן – בְּמִקְדָּשׁ שֵׁנִי.

The Gemara asks: How is that possible? **It is a wooden vessel designated to rest<sup>h</sup>** in a fixed place and not to be moved. And it was taught: **Any wooden vessel designated to rest in a fixed place is not susceptible to ritual impurity, and it serves as a barrier before impurity**, preventing its transmission. **Rather**, the fact that the table is described as pure teaches that the priests lift it<sup>n</sup> in order to display the shewbread to the Festival pilgrims, and they say to them: **See how beloved you are before the Omnipresent**, as the bread is as hot at its removal on Shabbat, after a week on the table, as it was at its arrangement, as it is stated: **"To put out hot bread on the day it was taken away"** (1 Samuel 21:7). Since the table was moved on occasion, it was not considered a wooden vessel designated to rest and was therefore susceptible to impurity. At the same time, it is clear that the miracle of the shewbread was a miracle performed outside the Sanctuary, as it was visible to all.

The Gemara asks: **And are there no more miracles performed in the Temple? But didn't Rav Oshaya say: When Solomon built the Temple he planted all sorts of precious golden fruits<sup>n</sup> there, and these brought forth their fruit in their appointed season** like other trees, and when the wind blew them the fruit would fall, as it is stated: **"May his fruits rustle like Lebanon"** (Psalms 72:16). This indicates that fruits grew in Lebanon, which the Sages interpreted as a reference to the Temple, which was built with cedar trees from Lebanon. **And when the gentiles entered the Sanctuary the golden tree withered**, as it stated: **"And the blossoms of Lebanon wither"** (Nahum 1:4). **And the Holy One, Blessed be He, will restore the miraculous trees to Israel in the future**, as it is stated: **"It shall blossom abundantly, it shall also rejoice and shout, the glory of Lebanon will be given to it"** (Isaiah 35:2). Apparently, there were additional miracles in the Temple.

The Gemara responds: The *tanna* does not count perpetual miracles on the list. The Gemara comments: **Now that you have arrived at this solution**, it can resolve an earlier difficulty as well: **The Ark and the cherubs are also not counted**, since they too were perpetual miracles.

§ The Master said in listing the miracles that even strong winds were unable to displace the smoke of the arrangement of wood. The Gemara asks: **And did smoke rise from the arrangement of wood on the altar? But wasn't it taught in a baraita:** There were five matters stated with regard to the fire of the arrangement of wood: **It crouched above the wood like a lion<sup>n</sup>; and it was as clear as the light of the sun; and it had substance to the extent that it could be felt; it was powerful enough to consume wet wood like dry wood; and it did not raise smoke.**

The Gemara answers: **When we said that the smoke was not displaced**, indicating that the wood produced smoke, that was in reference to the fire brought by a person, as it was taught in a baraita: **"And the sons of Aaron the priest shall put fire upon the altar"** (Leviticus 1:7), indicating that **even though fire descends from the heavens**, still there is a special mitzva to bring fire by a person.<sup>h</sup> The fire that the priests brought produced smoke, and the miracle related to that smoke.

The Gemara asks: **And was the altar's fire crouched like a lion? But wasn't it taught in a baraita: Rabbi Hanina, the deputy High Priest, said: I saw the fire in the Temple and it was crouched like a dog and not a lion?** The Gemara answers: **This is not difficult. Here**, where the baraita stated that the fire resembled a lion, it refers to the fire in the **First Temple**; **there**, where Rabbi Hanina, the deputy High Priest, said that the fire resembled a dog, it refers to the fire in the **Second Temple**.

ובמקדש שני מי הוא? והאמר רב שמואל בר אינאי, מאי דכתיב: "וארצה בו ואכבדו" וקרינו "ואכבדה" מאי שנא דמחוסר ה"א? אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני, ואלו הן: ארון וכפורת וכרובים, אש, ושכינה, ורוח הקודש, ואורים ותומים. אמר: אין, מיהוה הוה, סויעי לא מסייעא.

תנו רבנן: שש אשות הן, יש אוכלת ואינה שותה, ויש שותה ואינה אוכלת, ויש אוכלת ושותה, ויש אוכלת לחין כיבשין, ויש אש דוחה אש, ויש אש אוכלת אש.

יש אש אוכלת ואינה שותה - הא דידן. שותה ואינה אוכלת - דחולין. אוכלת ושותה - דאליהו, דכתיב: "ואת המים אשר בתעלה לחכה". אוכלת לחין כיבשין - דמערכה, יש אש דוחה אש - דגבריאל, ויש אש אוכלת אש - דשכינה, דאמר מר: הושיט אצבעו ביניהם ושרפן.

ועשן המערכה, אפילו כל הרוחות שבעולם אין מזיזות אותו ממקומו? והאמר רבי יצחק בר אבדימי: במוצאי יום טוב האחרון של חג הכל צופין לעשן המערכה, נוטה כלפי צפון - עניים שמחין ובעלי בתים עצבין, מפני שגשמי שנה מרובין ופירותיהן מרקיבין. נוטה כלפי דרום - עניים עצבין ובעלי בתים שמחין, מפני שגשמי שנה מועטין ופירותיהן משתמרין.

The Gemara asks: **And was there** fire that descended from the heavens in the Second Temple? Didn't Rav Shmuel bar Inya say: **What is the meaning of that which is written** with regard to the Second Temple: "Go up to the hills and get wood and build the house; **and I will look on it favorably and I will be glorified** [*ve'ekkaved*], said the Lord" (Haggai 1:8)? Even though it is written *ve'ekkaved*, we read it *ve'ikkavda*, with an added letter *heh*. The Gemara explains: **What is different** that the word is missing the letter *heh*? **This represents five**, the numerological value of *heh*, **phenomena** that constituted the difference between the First Temple and the Second Temple, in that they were not in the Second Temple.<sup>N</sup> **And these are: The Ark of the Covenant, and the Ark cover upon it, and the cherubs that were on the Ark cover; fire; and the Divine Presence; and the Divine Spirit; and the Urim VeTummim.** Apparently, there was no fire from heaven in the Second Temple. The Sages say in response: **Yes, there was** fire from heaven in the Second Temple; however, **it did not assist** in burning the offerings but was merely visible above the wood.

Apropos the fire on the altar, the Gemara cites a related *baraita*. **The Sages taught that there are six kinds of fire: There is** fire that consumes solids and does not consume liquids; **and there is** fire that consumes liquids and does not consume solids; **and there is** fire that consumes solids and consumes liquids; **and there is** fire that consumes wet objects like dry objects; **and there is** fire that repels other fire; **and there is** fire that consumes other fire.

The Gemara elaborates: **There is fire that consumes solids and does not consume liquids; that is our** standard fire that consumes dry items but does not dry liquids.

**Fire that consumes liquids and does not consume solids** is the fever of the sick that dehydrates the body but does not consume the flesh.

**Fire that consumes solids and consumes liquids** is the fire of Elijah the Prophet, as it is written: "And fire fell from the sky and consumed the offering and the wood and the stones and the earth, **and it licked up the water that was in the trench**" (1 Kings 18:38).

**Fire that consumes wet objects like dry objects<sup>N</sup>** is the fire of the arrangement of wood.

**There is fire that repels other fire;** that is the fire of the angel Gabriel. The book of Daniel relates that Gabriel was an angel of fire who descended to the fiery furnace, repelled the fire, and rescued Hananiah, Mishael, and Azariah, who had been cast inside.

**And there is fire that consumes other fire;** that is the fire of the Divine Presence, as the Master said in another context: The Holy One, Blessed be He, **extended His finger** between the angels, who are also made of fire, **and burned them**. The fire of the Divine Presence consumed the fire of the angels.

§ The Gemara asks: **And with regard to the smoke of the arrangement**, is it so that **even if all the winds in the world come and blow it, they do not move it from its place** and it rises directly heavenward? Didn't Rabbi Yitzhak bar Avdimi say: **At the conclusion of the final day of the festival of Sukkot, everyone looks to the smoke of the arrangement of wood; if the wind blew from the south and the smoke tends toward the north, the poor were glad and the homeowners were sad.** This is because it was a sign that the year's rains would be plentiful, producing an abundant crop on the one hand, **but on the other hand, the fruit would rot** due to the humidity, rendering it impossible to store the abundant harvest. This forced the landowners to sell quickly at a lower price. And if a northern wind caused the smoke to **tend toward the south, the poor were sad and the homeowners were glad**, because it was an indication that the year's rains would be sparse. The yield would be low, and it would be easy to **store the fruit** and sell it at a higher price.

Five features that were absent in the Second Temple – חמשה דברים חסרים במקדש שני: There are several texts that contrast the two eras and list the differences between the Temples. The general approach is that certain items, e.g., the anointing oil, were sequestered as early as King Josiah's reign in the First Temple period (Rosh; Ritva). The Gemara lists features through which the Divine Presence was manifest in the Temple; miracles performed during the First Temple era that were not integral to the functioning of the Temple are not included in the list (*Tosafot Yeshanim*).

אובלת – אובלת – אובלת – אובלת – אובלת – אובלת: Although the altar's fire was capable of consuming wet wood, the priests insisted on using only dry wood rather than rely on miracles (*Tosefot Ri HaLavan*).

נְטָה כְּלָפִי מִזְרָח – הַכֵּל שֶׁמַּחִין, כְּלָפִי  
מִמְּעַרְב – הַכֵּל עֲצָבִין. דְּאֵיִל וְאֵתִי כְּדִיקְלִי,  
וְאֲבִדוּרִי לֹא הָיָה מִיבְּדֵר.

אָמַר מַר: כְּלָפִי מִזְרָח הַכֵּל שֶׁמַּחִין, כְּלָפִי  
מִמְּעַרְב – הַכֵּל עֲצָבִין. וְרַמְיָנָהּ: מִזְרָחִית –  
לְעוֹלָם יָפָה, מִמְּעַרְבִית – לְעוֹלָם קָשָׁה, רוּחַ  
צְפוֹנִית – יָפָה לְחֹטֵין בְּשַׁעַה שֶׁהֵבִיאוּ  
שְׁלִישׁ, וְקָשָׁה לְיִתְיִם בְּזֶמֶן שֶׁהֵן חוֹנְטִין.  
רוּחַ דְּרוֹמִית קָשָׁה לְחֹטֵין בְּשַׁעַה שֶׁהֵבִיאוּ  
שְׁלִישׁ, וְיָפָה לְיִתְיִם בְּזֶמֶן שֶׁהֵן חוֹנְטִין.

וְאָמַר רַב יוֹסֵף, וְאֵיתִימָא מַר זוּטְרָא:  
וְסִימְנִיךְ: שְׁלַחַן בְּצַפּוֹן וּמִנּוֹרָה בְּדָרוֹם,  
הֵאֵי מִרְבֵּה דִידִיהָ וְהֵאֵי מִרְבֵּה דִידִיהָ!

לֹא קָשִׁיא: הָא – לָךְ, וְהָא – לְהוּ.

הדרן עלך שבעת ימים

If a western wind caused the smoke to tend **to the east**, that was an indication that there would be sufficient rainfall to ensure a substantial crop, and at the same time, it would be possible to store the fruit, and **everyone was glad**. If an eastern wind caused the smoke to tend **to the west** that was an indication that there would be a drought because eastern winds do not bring rain, **and everyone was sad**. Apparently, wind causes the smoke rising from the arrangement of wood to move. The Gemara responds: The smoke **comes and goes like a palm tree**, swaying in the wind, **but it did not disperse**.

**The Master said:** If a western wind caused the pillar of smoke to tend **to the east everyone is glad**; if an eastern wind caused the smoke to tend **to the west everyone was sad**. And the Gemara raised a contradiction, as the Sages said: **An eastern wind is always good**; a western wind is always bad; a northern wind is good for wheat when it has reached one-third of its potential growth, and bad for olives when they are ripening; a southern wind is bad for wheat when it has reached one-third of its potential growth, and good for olives when they are ripening.

And Rav Yosef said, and some say it was Mar Zutra who said it: **And your mnemonic** for which is good for wheat and which for olives is that in the Temple the **table was in the north and the candelabrum was in the south** of the Sanctuary. Bread made out of wheat was placed on the table, and oil made out of olives was burned in the candelabrum. The wind coming from **this side**, the north, **increased its own** component, wheat; and the wind coming from **this side**, the south, **increased its own** component, olives. In any event, there are contradictory opinions with regard to the effect of western and eastern winds.

The Gemara responds: This is **not difficult**: **This opinion** that a wind from the east is good **is for us**, in Babylonia. Babylonia is a land whose water is plentiful, and a dry east wind will not harm the crop at all. **This opinion** that a wind from the east is harmful **is for them**, in Eretz Yisrael. That is a land where water is sparse, and the dry east wind will dry the land and ruin the crops.