

מתני' בראשונה, כל מי שרוצה לתרום את המזבח - תורם. ובזמן שהן מרובין - רצין ועולין בכבש, כל הקודם את חברו בארבע אמות - זכה. ואם היו שניהן שוין - הממונה אומר להן: הצביעו.

ומה הן מוציאים - אחת או שתים. ואין מוציאים אגודל במקדש.

מעשה שהיו שניהם שוין ורצין ועולין בכבש, ודחי אחד מהן את חברו ונפל ונשברה רגלו. וכיון שראו בית דין שבאים לידי סכנה - התקינו שלא יהו תורמין את המזבח אלא בפייס. ארבע פייסות היו שם, וזה הפייס הראשון.

גמ' והא מעיקרא מאי טעמא לא תקינו לה רבנן פייסא? - מעיקרא סבור: כיון דעבודת לילה היא - לא חשיבא להו. ולא אתו. כיון דהזו דקאתו ואתו לידי סכנה - תקינו לה פייסא.

והיו איברים ופדרים, דעבודת לילה היא, ותקינו לה רבנן פייסא! סוף עבודה דיממא היא.

האי נמי תחלת עבודה דיממא היא, דאמר רבי יוחנן: קידש ידיו לתרומת הדשן - למחר אין צריך לקדש. שכתב קידש מתחילת עבודה.

MISHNA Initially,^N the practice among the priests was that whoever wishes to remove the ashes from the altar^N removes them. And when there are many priests who wish to perform that task, the privilege to do so is determined by a race: The priests run and ascend^N on the ramp leading to the top of the altar. Any priest who precedes another and reaches within four cubits of the top of the altar first is privileged to remove the ashes. And if both of them were equal and neither preceded the other, the appointed priest says to all the priests: Extend your fingers, and a lottery was performed, as will be explained.^H

And what fingers do they extend for the lottery? They may extend one or two fingers, and the priests do not extend a thumb in the Temple. The reason is that the lottery was conducted by the appointee choosing a number and counting the extended fingers of the priests standing in a circle. As the count progressed, a priest could calculate and manipulate the result in his favor by surreptitiously extending his thumb and an additional finger. Since there is separation between the thumb and the forefinger it could appear as though they belonged to two different priests, skewing the results of the lottery.

Initially, that was the procedure; however, an incident occurred where both of them were equal as they were running and ascending on the ramp, and one of them shoved another and he fell and his leg was broken. And once the court saw that people were coming to potential danger, they instituted that priests would remove ashes from the altar only by means of a lottery. There were four lotteries^H there, in the Temple, on a daily basis to determine the priests privileged to perform the various services, and this, determining which priest would remove the ashes, was the first lottery.

GEMARA The Gemara questions the original practice of holding a race to determine which priest would remove the ashes: And what is the reason that the Sages did not initially institute a lottery for the removal of the ashes as they did for other parts of the service? The Gemara answers: Initially they thought: Since it is a service performed at night it would not be important to the priests, and not many of them would come to perform it, so a lottery would be unnecessary. Then, when they saw that many priests did indeed come and that they were coming to danger by racing up the altar's ramp, they instituted a lottery.

The Gemara poses a question against the assertion that nighttime Temple services did not normally require a lottery: But there is the burning of the limbs of burnt-offerings and the fats of other offerings, which is a service that is performed at night, and nevertheless the Sages instituted a lottery for that from the outset. The Gemara answers: The burning of those parts is not considered a nighttime service but the end of a daytime service, as the main part of the sacrificial service, the slaughtering and the sprinkling of blood, took place during the day.

The Gemara asks: If so, it could be argued that this service of removing the ashes is also not a nighttime service but the start of a daytime service, as Rabbi Yohanan said: If a priest has sanctified his hands at night by washing them for the removal of the ashes,^H the next day, i.e., after daybreak, if he remained in the confines of the Temple, he need not sanctify his hands again,^N because he already sanctified them at the start of the service. Apparently, the removal of the ashes, though performed at night, is considered the start of the next day's service.

NOTES

Initially – בראשונה: The earlier commentaries debate whether or not the High Priest performed all the Temple services on Yom Kippur. Some authorities say he did, and that no other priest participated in the day's responsibilities; others say that those tasks that were not particular to Yom Kippur were assigned to other priests. Many proofs are brought for both approaches. The Ramban argues that this chapter supports the position that other priests were involved in certain services. Were it not so, this entire chapter, as well as some subsequent material that discusses the selection of priests for various tasks, would be altogether unrelated to Yom Kippur and would therefore have no place in this tractate. However, a possible explanation is that since the previous chapter mentioned the daily removal of the ashes, this chapter continues to explore the regular services (*Tosefot Yom Tov*).

Removal of the ashes – תרומת הדשן: The priest who removed the ashes from the altar wore the priestly garments, but they were of lower quality than the vestments worn for the performance of other services. The service involved scooping up some ash in a shovel to fulfill the mitzva to remove ashes from the altar (see Leviticus 6:3). Since it was not a particularly prestigious service, there was concern that few priests would be interested in performing it (*Me'iri*).

The priests run and ascend – רצין ועולין: Various commentaries ask how the priests could run in the Temple courtyard, since running is not a respectful manner of conduct, and the priests were normally expected to walk with very small steps, placing the heel adjacent to the toe of the other foot at each step. Some explain that the race mentioned in the mishna did not involve actual running but walking quickly with these small steps (*Tosafot Yeshanim*).

The next day he need not sanctify his hands again – למחר אין צריך לקדש: The basis for this discussion is the fact that with regard to offerings, the night is connected to the previous day, unlike the usual Jewish practice, where the night is considered the beginning of the subsequent day. Therefore, there is some doubt as to whether an act performed before daybreak could be associated with the following day.

HALAKHA

The lottery – מעשה הפייס: The Temple appointee was also responsible for the lotteries. He instructed the priests to extend their fingers, and the priest on whom the count ended was granted the task being assigned (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:3).

Four lotteries – ארבע פייסות: Four lotteries were held every day for the privileges of performing the Temple services. The first determined who was to remove the ashes from the altar (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:5).

Sanctified his hands for the removal of the ashes – קידש ידיו לתרומת הדשן: A priest who has sanctified his hands for the removal of the ashes need not sanctify his hands again to perform a subsequent service. Although the ashes were removed while it was still night, that act was considered the start of the next day's service, and the hand washing sufficed for the entire day, as the Gemara states (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 5:9).

NOTES

ותקנתא להך גיסא: But was the ordinance due to that reason – תקנתא להך גיסא: Some commentaries write that the purpose of the lottery was to show that the service of removing the ashes was an important task, so that priests would be drawn to performing it (Rabbeinu Tam, Sefer HaYashar; Peirush Kadmon).

We learned that the priests run and ascend on the ramp and only afterward it says: Any priest who precedes another – רצין יעולין בכבש תנן והדר כל הקודם את חבירו: Some commentators claim that the Gemara's proof from this sentence is from the phrase: They ran, as it cannot be considered running in such a short space as less than four cubits (Tosefot Ri HaLavan).

HALAKHA

מי – Who was privileged to perform the removal of the ashes – מי שזכה בתרומת הדשן: The priest who won the right to remove the ashes was also given the privileges of arranging the wood pile and of placing the two logs on the altar (Rambam Sefer Avoda, Hilkhot Temidin UMusafin 4:5; see Lehem Mishneh).

BACKGROUND

The altar and the ramp – המזבוח והבשול: Numbers in this diagram, which is not to scale, indicate measurements in cubits. As the diagram illustrates, the vertical rise of the altar from the base to its top was not a straight line, but retreated two cubits inward. The ramp, seen on the right, inclined toward the altar but was not completely flush against it. The question at hand is whether the four cubits are measured from where the ramp meets the altar or from the dotted line perpendicular to the base.



Altar and ramp

אימא: שכבד קידש מתחילה לעבודה.

איכא דאמרי: מעיקרא סבור: בין דאיכא אונס שינה – לא אתו, בין דחזו דאתו, וקאתו נמי לידי סכנה – תקינו לה רבנן פייסא. והרי איברים ופדרים דאיכא אונס שינה, ותקינו לה רבנן פייסא! – שאני מיננא ממיקם.

ותקנתא להך גיסא הואי? תקנתא להאי גיסא הואי, דתנאי: מי שזכה בתרומת הדשן (זכה) בסידור מערכה ובשני גזירי עצים!

אמר רב אשי: שתי תקנות הו; מעיקרא סבור לא אתו, בין דחזו דקאתו, ואתו נמי לידי סכנה – תקינו לה פייסא. בין דתקינו לה פייסא – לא אתו. אמרי: מי יימר דמתרמי לן? הדר תקינו לה: מי שזכה בתרומת הדשן זכה בסידור מערכה, ובשני גזירי עצים, כי היכי דמתו ונפייסו.

”ובזמן שהן מרובין” וכו'. אמר רב פפא: פשיטא לי, ארבע אמות דארעא לא, רצין ועולין בכבש” תנן: קמייתא – נמי לא. רצין ועולין בכבש” תנן, והדר כל הקודם את חבירו.

The Gemara responds by emending Rabbi Yohanan’s statement: Say the following version of the end of Rabbi Yohanan’s statement: **Because he had already sanctified them at the outset for service.** According to this formulation, Rabbi Yohanan did not say that the removal of the ashes is considered the start of the following day’s service. Rather, he said that although the removal of the ashes is a nighttime service, since the priest sanctified his hands before performing that service, the sanctification remains in effect for the services performed after daybreak as well, since there is no interruption between the two activities.

Some say that the original practice should be explained as follows: **Initially**, the Sages **thought** that since there is a likelihood of being overcome by sleep at that time of night, **not** many priests would come. **When they saw that they did indeed come and that they were also coming to danger**, the Sages instituted a lottery for this task. The Gemara asks: **But there is** the burning of the limbs of burnt-offerings and the fats of other offerings, a service for which there is the same likelihood of being overcome by sleep, and nevertheless the Sages instituted a lottery for that from the outset. The Gemara answers: **Lying down** to go to sleep late is different from rising in the middle of the night. It is not as difficult to stay up late in order to burn limbs on the altar as it is to rise before dawn to remove the ashes from the altar.

The Gemara addresses the substance of the mishna’s claim: **But was the ordinance** to assign the removal of ashes by means of a lottery **due to that reason**ⁿ cited in the mishna, the matter of the dangerous incident? **The ordinance** was instituted **due to this reason**: There were other important tasks associated with the removal of the ashes that required a lottery in their own right, as it was taught in a *baraita*: The priest who was privileged to perform the removal of the ashes¹ was also privileged with laying out the arrangement of wood on the altar and with placing the two logs that were placed on the altar each morning. Since these were inherently important tasks, the only way to assign them was through a lottery, which would also determine who removed the ashes.

The Gemara answers: Rav Ashi said: **There were two separate ordinances** instituted. **Initially**, the Sages **thought** that priests **would not** come forward to perform the task of removing the ashes. **Once they saw that many priests did come and that they were also coming to danger**, the Sages **instituted** a lottery for this task. **Once they established a lottery** for removing the ashes, the priests **did not** come anymore. **They said: Who says the lottery will fall in our favor?** Therefore, they did not bother to come. **Then the Sages instituted** for the priests that **whoever was privileged with performing the removal of the ashes would also be privileged with laying out the arrangement of wood** on the altar and with placing the **two logs**, so that the importance of all these tasks combined would ensure that the priests **would come and participate in the lottery.**

§ It was taught in the mishna that before the lottery was instituted, **when there were many** priests who sought to perform the removal of the ashes, the first priest to reach within four cubits of the top of the altar was privileged with performing the removal of the ashes. **Rav Pappa said:** It is **obvious to me** that the **four cubits** the mishna is referring to are not the four cubits adjacent to the ramp **on the ground**, because we learned in the mishna that the priests **run and ascend on the ramp**, and not adjacent to the ramp.⁸ It is also **not** referring to the **first** four cubits from the foot of the ramp, because we learned that the priests **run and ascend on the ramp**, and **only afterward** it says: **Any priest who precedes another**ⁿ and reaches within four cubits of the altar first, indicating that the competition begins only once they have ascended the ramp to some extent.

דְּבִינֵי בֵינֵי נִמְי לָא, דְּלֵא מְסִימָא
מִלְתָּא. פְּשִׁיטָא לִי דְגַבֵּי מִזְבַּח תִּנּוּ.

It is **also not** referring to four cubits somewhere in the **middle**, between the four on the bottom and the top of the altar, because **the matter is not defined** and there is no clear indication which four cubits on the ramp are the determining cubits. In light of all this, it is **obvious to me** that the four cubits **we learned** in the mishna are referring to the four cubits **that are adjacent to the altar** itself. The priest who reaches those four cubits first is the one privileged to remove the ashes.

בְּעֵי רַב פָּפָא: אַרְבַּע אַמּוֹת שְׁאָמְרוּ,
בְּהַדְרִיָּה אַמָּה יְסוּד וְאַמָּה סוֹבֵב.

Rav Pappa raised a dilemma based on the above clarification: Are the **four cubits that they stated**, which are the four cubits adjacent to the altar, calculated **including the cubit of the base** of the altar **and the cubit of its ledge**, as the ramp continues and overlaps these two cubits at the top of the altar,

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או דילמא בר מאמה יסוד ואמה
סובב? תיקו.

or are they perhaps calculated **excluding the cubit of the base** of the altar **and the cubit of its ledge**? The altar's edge can be considered to be at the end of the ramp, the point at which it meets the altar, or it can be considered the point on the ramp that is directly over the external base of the altar, which is two cubits away from the point where the ramp meets the altar. Which of these two calculations is the correct one? Rav Pappa's question remains unanswered, and the Gemara concludes: The dilemma **shall stand** unresolved.

"ואם היו שניהן שוין הממונה אומר
להם הצביעו" וכו'. תנא: הוציאו
אצבעותיכם למנין. ונימניהו
לדידהו! מסייע ליה לרבי יצחק,
דאמר רבי יצחק: אסור למנות את
ישראל אפילו לרבר מצוה, דכתוב:
"ויפקדם בבוק".

§ It was taught in the mishna that **if both of them were equal** and neither preceded the other, **the appointed priest says** to all the priests: **Extend your fingers [hatzbiu]**, and a lottery was performed. A *tanna* taught the meaning of the unusual term *hatzbiu*: **Put out your fingers for a count**. The Gemara asks: **Let him count** the priests **themselves** directly, rather than counting their fingers. The Gemara answers: This is a **support for a teaching of Rabbi Yitzhak**, as **Rabbi Yitzhak said: It is prohibited to count Jews^h directly, even for the purposes of a mitzva, as it is written concerning King Saul and his count of his soldiers: "And he numbered them with bezek"**^N (1 Samuel 11:8), meaning that he counted them through shards, one shard representing each man, rather than counting them directly.

מתקיף לה רב אשי: ממאי דהאי בוק
לישנא דמבוק הוא? ודילמא שמה
דמתא הוא. בדכתיב: "וימצאו אדוני
בוק?" אלא מהכא. "וישמע שאול
את העם ויפקדם בטלאים".

Rav Ashi strongly objects to this interpretation of the verse: **From where do you derive that this word bezek is a term** related to the verb meaning to **break apart**, so that it means shards? **Perhaps it is the name of a town**, and it means that Saul counted them in Bezek, as it is written: **"And they found Adoni-bezek in Bezek"** (Judges 1:5), which shows that Bezek is the name of a place. The Gemara answers: Indeed, the proof is not from that verse **but from here**, where it says: **"And Saul summoned the people and numbered them by sheep"** (1 Samuel 15:4), meaning that Saul tallied his soldiers by having each one take a sheep and put it aside to represent him in the count.

אמר רבי אלעזר: כל המונה את
ישראל עובר בלאו שנאמר: "והיה
מספר בני ישראל כחול הים אשר
לא ימד". רב נחמן בר יצחק אמר
עובר בשני לאוין שנאמר: "לא ימד
ולא יספר".

Rabbi Elazar said: Whoever counts a group of Jews violates a **negative mitzva**, as it is stated: **"And the number of the children of Israel will be like the sand of the sea, which cannot be measured"** (Hosea 2:1). Rabbi Elazar interprets the verse to be saying: Which may not be measured. Rav Nahman bar Yitzhak said: One who counts a group of Jews in fact **violates two negative mitzvot**, as it is stated in that verse: **"Which cannot be measured and cannot be counted"** (Hosea 2:1).^N

HALAKHA

Counting Jews – מנין ישראל: It is prohibited to count the Jewish people directly, but an indirect counting is permitted (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:4; *Magen Avraham; Shulhan Arukh, Orah Hayyim* 156:1).

NOTES

As it is written: He numbered them with bezek – דכתיב ויפקדם – בבוק: The early commentaries ask why the Gemara did not merely cite Exodus 30:11–16, where the Torah explicitly prohibits counting the Jewish people directly, without the use of atonement money through which a census was to be conducted. One answer to the question is that the Torah's prohibition applies only when the census is done for no particular reason. However, if it is necessary to count people in order to fulfill a mitzva, such as fighting a war required by the Torah, it is permitted to count them directly. Therefore, the Gemara cites Saul, who, although numbering the people in preparation for a religious war, still counted them indirectly (*Tosefot Ri HaLavan*). Others say that the atonement money required in that passage in the Torah atoned for the sin of the Golden Calf, so that episode cannot be used as a model for other situations (Maharsha and others).

לא ימד ולא יספר – Cannot be measured and cannot be counted: The question is raised that the Gemara could have quoted the following verse from the Torah: "I will make your seed as the sand of the sea, which cannot be numbered for multitude" (Genesis 32:13), with the same effect. See the Maharsha, who asks and answers this question. In fact, according to Rabbi Avraham, son of the Rambam, his father held that this verse from Genesis was indeed the source for the prohibition.

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, רַבִּי יוֹנָתָן רָמִי, כְּתִיב: "וְהָיָה מִסְפַּר בְּנֵי יִשְׂרָאֵל כְּחֹל הַיָּם" וְכְתִיב: "אֲשֶׁר לֹא יִמְדּוּ וְלֹא יִסְפְּרוּ!"

לֹא קִשְׂיָא: כָּאן - בְּזִמְנֵי שִׁישְׁרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוּם, כָּאן - בְּזִמְנֵי שְׂאִין עוֹשִׂין רְצוֹנוֹ שֶׁל מְקוּם. רַבִּי אָמַר מְשׁוּם אָבָא יוֹסִי בֶן דּוֹסְתָאִי: לֹא קִשְׂיָא: כָּאן - בִּידֵי אָדָם, כָּאן - בִּידֵי שְׂמַיִם.

אָמַר רַב נְהִילַי בַּר אִידִי אָמַר שְׁמוּאֵל: בִּין שְׁנַתְמַנְהָ אָדָם פְּרָנָס עַל הַצִּיבּוֹר - מִתְעַשֵּׂר. מִעֵיקְרָא כְּתִיב: "וַיִּפְקְדֵם בְּבֹקֶר" וְלְבִסוּף כְּתִיב "וַיִּפְקְדֵם בְּשֵׂלָאִים". וְדִילְמָא מְדִידְהוּ? אִם בְּנֵי מַאי רְבוּתָא דְמִילְתָא?

"וַיִּוֹרַב בְּנַחֲלֵי" אָמַר רַבִּי מַנִּי: עַל עֶסְקֵי נַחֲלֵי. בְּשַׁעָה שְׂאֵמַר לוֹ רֵאָה הַקְּדוֹשׁ בְּרוּךְ הוּא לְשֵׂאוּל: "לֶךְ וְהִבִּית אֶת עַמְלִק" אָמַר: וּמָה נִפְשׁ אֶתְתָּ אֲמָרָה תוֹרָה הִבָּא עֲגָלָה עֲרוּפָה, כָּל הַנִּפְשׁוֹת הִלְלוּ עַל אֶתְתָּ כְּמָה וְכְמָה!

וְאִם אָדָם חָטָא - בְּהֵמָה מַה חָטָא? וְאִם גְּדוֹלִים חָטָאוּ - קִטְנִים מַה חָטָאוּ? יָצָאָה בַּת קוֹל וְאָמְרָה לוֹ: "אֵל תְּהִי צְדִיק הַרְבֵּה". וּבְשַׁעָה שְׂאֵמַר לוֹ שְׂאוּל לְדוֹאֵג: "סוּב אֶתָּה וּפְגַע בְּכֹהֲנִים" יָצָאָה בַּת קוֹל וְאָמְרָה לוֹ: "אֵל תִּרְשַׁע הַרְבֵּה".

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan raised a contradiction: It is written in this verse: "And the number of the children of Israel will be like the sand of the sea," suggesting that they will have a specific number, though it will be very large. On the other hand, it continues and says: "Which cannot be measured and cannot be counted," which means they will not be countable at all. How can these two statements be reconciled?

It is not difficult: Here, in the second statement, it is referring to a time when the Jewish people fulfill the will of God; then they will be innumerable. There, in the first statement, it is referring to a time when the Jewish people do not fulfill the will of God; then they will be like the sand of the sea, having a specific number. Rabbi Yehuda HaNasi said a different resolution in the name of Abba Yosei ben Dostai: It is not difficult: Here, in the second statement, it is referring to counting by the hand of man; the Jewish people will be too numerous to count by man. There, in the first statement, it is referring to counting by the hand of God, and He will find that they are like the number of the grains of the sand of the sea.

Rav Nehilai bar Idi said that Shmuel said: Once a man is appointed as a leader of the community, he becomes wealthy.^N This is derived from the verses cited above. Initially, it is written with regard to Saul: "And he numbered them with bezek," meaning pottery shards, and in the end it is written: "And he numbered them with sheep," indicating that he was able to provide enough of his own sheep to use them in counting the people. The Gemara asks: But perhaps the people provided these sheep from their own flocks. The Gemara rejects this: If so, what is the novelty in the matter? Why would the text tell us that the people were counted with sheep if not to illustrate incidentally the great wealth of Saul?

§ Having mentioned the verse about Saul, the Gemara proceeds to interpret more of that passage: "And Saul came to the city of Amalek and he strove in the valley" (1 Samuel 15:5). Rabbi Mani said: This means that Saul strove with God, as it were, concerning the matter of the valley. At the time when the Holy One, Blessed be He, said to Saul: "Now go and attack Amalek and proscribe all that belongs to him; do not pity him, but kill men and women alike, infants and sucklings alike, oxen and sheep alike, camel and donkey alike" (1 Samuel 15:3), Saul countered and said: Now, if on account of one life that is taken, in a case where a slain person's body is found and the murderer is unknown, the Torah said to bring a heifer whose neck is broken to a barren valley, in the atonement ritual described in Deuteronomy 6:1-9, all the more so must I have pity and not take all these Amalekite lives.

And he further reasoned: If the men have sinned, in what way have the animals sinned? Why, then, should the Amalekites' livestock be destroyed? And if the adults have sinned, in what way have the children sinned? A Divine Voice then came forth and said to him: "Do not be overly righteous" (Ecclesiastes 7:16). That is to say: Do not be more merciful than the Creator Himself, Who has commanded you to do this, for to do so would not be an indication of righteousness but of weakness. At a later time, when Saul said to Doeg: "Turn around and strike down the priests, and Doeg the Edomite turned around and struck down the priests, and he killed on that day eighty-five men who wore the linen ephod, and he struck Nob the city of priests by the sword, man and woman alike, infants and sucklings alike, oxen and donkeys and sheep, by the sword" (1 Samuel 22:18-19), a Divine Voice came forth and said to him: "Do not be overly wicked" (Ecclesiastes 7:17).^N

NOTES

פְּרָנָס מְתַעֲשֵׂר - A leader of the community becomes wealthy - The reason for this is that a leader who is financially secure will not be intimidated by wealthy members of the community and will feel little compunction in rebuking them for their misdeeds (Ben Yehoyada).

צְדִיק הַרְבֵּה... תִּרְשַׁע הַרְבֵּה - Overly righteous... overly wicked - The principle here is that an individual who lacks proper control over his emotions will occasionally cause harm through misplaced

compassion. The same weakness of character leads to exaggerated cruelty in other situations. Thus, Saul's sin with Agag and his sin with the priests of Nob emanated from the same source of weak character (Me'iri). Some commentaries explain that Saul's actions against Nob disproved the claim that his earlier pity of Agag was due to the calculated reasoning attributed to him in the Gemara here, since the same sort of logic certainly would have led him to spare the accused city. The exhortation not to be overly wicked therefore fits both of Saul's actions (Ben Yehoyada).

אָמַר רַב הוּנָא: בְּמָה לֹא תָלִי וְלֹא מְרִיגִישׁ גְּבָרָא דְמַרְיָה סִייעִיה; שְׂאוּל בְּאַחַת – וְעֲלִתָהּ לוֹ, דְּדוֹד בְּשִׁתִּים – וְלֹא עֲלִתָהּ לוֹ. שְׂאוּל בְּאַחַת מֵאֵי הֵיא – מַעֲשֵׂה דְאַגַּג, וְהָא אִיכָא מַעֲשֵׂה דְנוֹב עִיר הַכְּהֻנִּים; אַמְעֵשָׁה דְאַגַּג כְּתִיב: "נִחְמַתִּי כִּי הִמְלַכְתִּי אֶת שְׂאוּל לְמֶלֶךְ".

Apropos Saul's contravention of God's command to obliterate Amalek, the Gemara observes that **Rav Huna said: How little does a person who has the support of his Lord have to worry or be concerned.**⁴ The proof for this assertion is a comparison between Saul and David. **Saul failed with one single sin and it was counted against him**, costing him the throne. **David, however, failed with two sins and they were not counted against him**, as he retained his position. The Gemara asks: **What was Saul's one sin? The incident with Agag**, king of Amalek, whom Saul spared in defiance of God's command (see I Samuel 15:9). **But was this his sole sin? There is also the incident of Nob, the city of priests**, in which Saul later slew many innocent people, as cited above. The Gemara answers: It was after **the incident with Agag**, and even before the incident at Nob, that God said: **"I regret that I have crowned Saul to be king"** (I Samuel 15:11).

דְּדוֹד בְּשִׁתִּים, מֵאֵי נִינְהוּ – דְּדַאֲוִיָּה וְדַהֲסָתָה.

Rav Huna stated above that **David failed with two sins. What were they?** One was the incident in which he had **Uriah** killed. The other was the matter of **the incitement** of David to conduct a census of the Jewish people (see II Samuel 24:1), which led to many deaths in a plague.

וְהָא אִיכָא נְמִי מַעֲשֵׂה דְבַת שְׁבַע! הָתָם אֶפְרָעוּ מִינְיָה, דְּכְתִיב: "וְאַתְּ הַכְּבִישָׁה יִשְׁלַם אַרְבַּעַתַּיִם" – יְלָד, אֲמִנּוֹן, תָּמָר, וְאַבְשָׁלוֹם.

The Gemara asks: **But** were these his only two sins? **There is also the incident of Bathsheba**, in which he took another man's wife as his own. The Gemara answers: **There**, in that case, **punishment was exacted from him** separately, so the matter is no longer listed among his sins, **as it is written** with regard to this incident: **"And he shall restore the lamb fourfold"** (II Samuel 12:6). The lamb was a metaphor for Bathsheba, and ultimately David was indeed given a fourfold punishment for taking Bathsheba: The first **child** born to Bathsheba and David died (see II Samuel 12:13–23); David's son **Amnon** was killed; **Tamar**, his daughter, was raped by Amnon (see II Samuel 13); and his son **Avshalom** rebelled against him and was ultimately killed (see II Samuel 15–18).

הָתָם נְמִי אֶפְרָעוּ מִינְיָה, דְּכְתִיב: "וַיִּתֵּן ה' דְּבַר (בְּעַם מִן הַבּוֹקֵר) וַיַּעַד יַעֲד מוֹעֵד!" – הָתָם לֹא אֶפְרָעוּ מִגּוֹפִיָּה.

The Gemara asks: If sins for which David was punished separately are not counted, one could ask: **There, too**, with regard to the sin of the census, **he was punished** separately, **as it is written**: **"And the Lord sent a plague against Israel from the morning until the appointed time"** (II Samuel 24:15). The Gemara responds: **There**, David was **not punished** personally, **in his own body**; rather, the punishment was inflicted on the Jewish people.

הָתָם נְמִי לֹא אֶפְרָעוּ מִגּוֹפִיָּה. לֹאִי, אֶפְרָעוּ מִגּוֹפִיָּה. דְּאָמַר רַב יְהוּדָה אָמַר רַב: שִׁשָּׁה חֳדָשִׁים נִצְטָרַע דְּדוֹד, וּפְרָשׁוּ הַיְמִנּוּ סְנֵהֲדָרִין, וְנִסְתַּלְקָה הַיְמִנּוּ שְׂכִינָה, דְּכְתִיב: "יָשׁוּבוּ לִי יִרְאֵיךָ וַיּוֹדִיעֵנִי עֲדוֹתֶיךָ" וְכְתִיב "הִשְׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ".

The Gemara challenges this: **There, too**, in the incident with Bathsheba, David was **not punished** personally, **in his own body**; rather, it was his children who suffered punishment. The Gemara answers: That is **not so**; **he was punished** personally, **in his own body**, for that sin, as Rav Yehuda said that Rav said: **David was stricken with leprosy** for six months after that incident, **and the Sanhedrin withdrew from him** in protest over his behavior, **and the Divine Presence also left him**. As it is written that David prayed: **"May those who fear You return to me, and they who know Your testimonies"** (Psalms 119:79). Since he prayed for the return of those who fear God and who know His testimonies, referring to the Sages of the Sanhedrin, it can be inferred that they had withdrawn from him. **And it is written** as well: **"Restore to me the joy of Your salvation, let a vigorous spirit support me"** (Psalms 51:14), where David asks for the return of the Divine Spirit, which had left him.

וְהָא אָמַר רַב: קִבֵּל דְּדוֹד לְשׁוֹן הָרַע! כְּשִׁמְאוּל, דְּאָמַר: לֹא קִבֵּל דְּדוֹד לְשׁוֹן הָרַע.

The Gemara asks: And didn't David commit other sins? **Didn't Rav say: David accepted a slanderous report** from Ziba about Mephibosheth, son of Jonathan, stating that the latter was pleased with David's downfall? There was, in that case, this additional sin. The Gemara responds: Consequently, it is necessary to follow the approach of **Shmuel, who said: David did not accept a slanderous report**, because Ziba's claim was true.

How little does a person who has the support of his Lord have to worry or be concerned – כְּמָה לֹא תָלִי וְלֹא מְרִיגִישׁ גְּבָרָא – דְּמַרְיָה סִייעִיה: The Gemara implies that David was given more leeway by God simply because God liked him better than Saul. The commentaries raise the objection that it seems unfair for God to be more patient with one person than another for no reason other than that He likes him more. Some explain that the difference between the two personalities is that Saul's sins were errors in leadership, whereas David's infractions were in his private life. Alternatively, David repented for his sins and was therefore forgiven (Maharsha). The *Me'iri* writes, however, that from the outset Saul's kingship was meant to be only temporary. By right the kingship belongs to the tribe of Judah, of which David was a member, whereas Saul was from Benjamin. Due to this, one small sin was enough to cost Saul the throne, which was not the case with David (see *Petaḥ Einayim*).

ולרב נמי דאמר קבל דוד לשון הרע הא
איפרעו מיניה. דאמר רב יהודה אמר
רב: בשעה שאמר לו דוד למפבושת:
”אמרתי אתה וציבא תחלקו את
השדה” יצאה בת קול ואמרה לו:
רחבעם וירבעם יחלקו את המלכות.

”בן שנה שאול במלכו”. אמר רב הונא:
בבן שנה, שלא טעם טעם חטא.

מתקיף לה רב נחמן בר יצחק: ואימא
בבן שנה שמלוכלך בטיט ובצואה?
אחויאו ליה לרב נחמן סיוטא בחלמיה.
אמר: נענתי לך עצמות שאול בן
קיש. הדר חזא סיוטא בחלמיה. אמר:
נענתי לך עצמות שאול בן קיש מלך
ישראל.

אמר רב יהודה אמר שמואל: מפני מה
לא נמשכה מלכות בית שאול – מפני
שלא היה בו שום דופי. דאמר רבי
יוחנן משום רבי שמעון בן יהוצדק: אין
מעמידין פרנס על הצבור אלא אם כן
קופה של שרצים תלויה לו מאחוריו,
שאם תזוח דעתו עליו – אומרין לו: חזור
לאחוריו.

אמר רב יהודה אמר רב: מפני מה
נענש שאול – מפני שמחל על כבודו,
שנאמר: ”ובני בליעל אמרו מה יושיענו
זה ויבזהו ולא הביאו לו מנחה ויהי
כמחריש” וכתוב: ”ויעל נחש העמוני
ויחן על יבש גלעד וגו’.”

ואמר רבי יוחנן משום רבי שמעון בן
יהוצדק: כל תלמיד חכם

The Gemara continues: **And even according to Rav, who said that David accepted a slanderous report**, one could answer that that sin is not counted, as was he not punished for it? As Rav Yehuda said that Rav said: **At the time when David said to Mephibosheth: “I say that you and Ziba should divide the field”** (11 Samuel 19:30), a Divine Voice came forth and said to him: **Rehoboam and Jeroboam will divide the kingship**. Because David believed Ziba’s slanderous report and awarded him half of Mephibosheth’s field, David was punished by having his kingdom divided into two. Following King Solomon’s death the Jewish people split into two kingdoms, Israel to the north and Judea to the south (see 1 Kings 12). Therefore, David was punished for that sin too.

§ The Gemara continues its discussion of Saul and David. It is written: **“Saul was one year old when he began to reign”** (1 Samuel 13:1), which cannot be understood literally, as Saul was appointed king when he was a young man. **Rav Huna said:** The verse means that when he began to reign he was **like a one-year-old, in that he had never tasted the taste of sin** but was wholly innocent and upright.

Rav Nahman bar Yitzhak strongly objects to this interpretation of the verse, saying: You could just as well say that he was **like a one-year-old** in that he was always **filthy with mud and excrement**.^N Rav Nahman was shown a **frightful dream** that night, and he understood it as a punishment for having disparaged Saul. **He said: I humbly submit myself to you, O bones of Saul, son of Kish, and beg your forgiveness.** But once again he was shown a **frightful dream**, and he understood that he had not shown enough deference in his first apology. He therefore said this time: **I humbly submit myself to you, O bones of Saul, son of Kish, king of Israel, and beg your forgiveness.** Subsequently, the nightmares ceased.

Rav Yehuda said that Shmuel said: **Why did the kingship of the house of Saul not continue** on to succeeding generations? It is because there was **no flaw** in his ancestry; he was of impeccable lineage. As Rabbi Yohanan said in the name of Rabbi Shimon ben Yehotzadak: **One appoints a leader over the community only if he has a box full of creeping animals hanging behind him**,^N i.e., he has something inappropriate in his ancestry that preceded him. Why is that? It is **so that if he exhibits a haughty attitude toward the community, one can say to him: Turn and look behind you** and be reminded of your humble roots. This is why David’s kingdom lasted while Saul’s did not, as David descended from a family with problematic ancestry, namely Tamar (see Genesis, chapter 38) and Ruth the Moabite (see Ruth 4:18–22).

Rav Yehuda said that Rav said: **Why was Saul punished** in that he was ultimately led to commit the sins described above?^N Because at the very outset of his reign he inappropriately **forwent his royal honor, as it is stated with regard to Saul’s inauguration: “And some base fellows said: How can this man save us? So they disparaged him and brought him no present. But he made himself as if he did not hear”** (1 Samuel 10:27). And it is stated immediately afterward: **“And Nahash the Ammonite marched up and encamped against Jabesh-gilead”** (1 Samuel 11:1). The implication is that if Saul had forcefully assumed his throne, Nahash would not have dared to attack the people of Jabesh-gilead. In this way, his humility led to the crisis.

And Rabbi Yohanan said in the name of Rabbi Shimon ben Yehotzadak: **Any Torah scholar**

NOTES

בבן שנה – Like a one-year-old, filthy with mud and excrement – Rav Nahman’s comment is puzzling. Why should he suggest an interpretation that is so unflattering to Saul? Perhaps what he meant to say was that Saul, in his great humility, viewed himself as a soiled child, as expressed in the verse: “Like a weaned child with its mother; like a weaned child am I in my mind” (Psalms 131:2). Nevertheless, Rav Nahman was punished for stating this idea in a disrespectful manner (*Tosafot Yeshanim*).

קופה של – A box full of creeping animals hanging behind him – It is unwise to appoint an officer over the

community who assumes so much power that he comes to view his position as a right. Therefore, one who has a flawed past, if he has the requisite leadership qualities, is a preferable leader to one with no such past (*Me’iri*).

Why was Saul punished in that he was ultimately led to commit the sins described above – מפני מה נענש שאול – This explanation follows Rashi’s commentary. Other commentaries explain the question in a more straightforward manner: Why was Saul punished in that he was faced with a war immediately upon assuming the crown (*Iyyun Ya’akov*)?

HALAKHA

שאינו נוקם ונוטר כנחש – אינו תלמיד חכם. – והכתוב: "לא תקום ולא תשור" – ההוא בממון הוא דכתוב. דתנא: איזו היא נקימה ואיזו היא נטירה? נקימה, אמר לו: השאילני מגלך. – אמר לו: לאו. למחר אמר לו הוא: השאילני קרדומך! אמר לו: איני משאילך, כדרך שלא השאלתני – זו היא נקימה.

ואיזו היא נטירה? אמר לו: השאילני קרדומך! אמר ליה: לא. למחר אמר לו: השאילני חלוקך! אמר לו: הילך, איני כמותך, שלא השאלתני – זו היא נטירה.

ועצרא דגופא לא? והא תנא: הנעלבין ואינן עולבין, שומעין חרפתן ואינן משיבין, עושין מאהבה ושמיחין בייסורין – עליהן הכתוב אומר: "ואוהביו בצאת השמש בגבורתו!"

who does not avenge himself and bear a grudge like a snake^{HN} when insulted is not considered a Torah scholar at all, as it is important to uphold the honor of Torah and its students by reacting harshly to insults. The Gemara asks: **But isn't it written explicitly in the Torah: "You shall not take vengeance nor bear any grudge against the children of your people" (Leviticus 19:18)?** The Gemara responds: **That prohibition is written with regard to monetary matters and not personal insults, as it was taught in a baraita: What is revenge and what is bearing a grudge?** **Revenge^H** is illustrated by the following example: **One said to his fellow: Lend me your sickle, and he said: No. The next day he, the one who had refused to lend the sickle, said to the other person: Lend me your ax. If he said to him: I will not lend to you, just as you did not lend to me, that is revenge.**

And what is bearing a grudge?^H **If one said to his fellow: Lend me your ax, and he said: No, and the next day he, the one who had refused to lend the ax, said to the other man: Lend me your robe; if the first one said to him: Here it is, as I am not like you, who would not lend to me, that is bearing a grudge.** Although he does not respond to his friend's inconsiderate behavior in kind, he still makes it known to his friend that he resents his inconsiderate behavior. This *baraita* shows that the prohibition relates only to monetary matters, such as borrowing and lending.

The Gemara asks: **But does the prohibition against vengeance really not relate also to matters of personal anguish suffered by someone? Wasn't it taught in a baraita: Those who are insulted but do not insult others, who hear themselves being shamed^N but do not respond, who act out of love for God, and who remain happy in their suffering, about them the verse states: "They that love Him be as the sun when it goes forth in its might" (Judges 5:31).**^N This *baraita* shows that one should forgive personal insults as well as wrongs in monetary matters.

Who does not avenge himself and bear a grudge like a snake – שאינו נוקם ונוטר כנחש – It is befitting a Torah scholar to forgive one who insults him in private. However, if he was insulted publicly, he should avenge the insult and bear a grudge like a snake for the sake of the Torah's honor (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 7:13).

Revenge – נקימה: One who takes revenge against his fellow violates a negative mitzva. Revenge is defined as a case where one is wronged by another and he then retaliates in kind for the injustice; for example, if one person did not want to lend another an object, and the second person in return does not lend something to the first (Rambam *Sefer HaMadda, Hilkhot Deot* 7:7).

Bearing a grudge – נטירה: One who bears a grudge of hatred against one's fellow violates a negative mitzva. Bearing a grudge is defined as a case where one maintains hatred toward his fellow and reminds him that he had once acted inappropriately toward him; e.g., if one's fellow refused to lend him an object, and the second person then reminds the first of this when he lends something to him (Rambam *Sefer HaMadda, Hilkhot Deot* 7:8).

NOTES

Who does not avenge himself and bear a grudge like a snake – שאינו נוקם ונוטר כנחש: Some commentaries explain the comparison to a snake as follows: A snake does not attack its victim out in the open but waits for the appropriate time to do so. Similarly, the Torah scholar, while he is permitted to retain a grudge against one who has insulted him, should not act on his feelings but should wait until the perpetrator is punished by divine providence, when he will see his anguish avenged (*Me'iri*). Others explain that just as a snake does not benefit from biting his victim, a Torah scholar too should not derive personal pleasure from taking revenge (*lyyei HaYam*).



Rattlesnake preparing to attack, with drops of venom on its teeth

Those who are insulted...who hear themselves being shamed – הנעלבין...שומעין חרפתן: Some commentaries interpret the difference between these two terms as follows: Being insulted refers to hearing an insult directly from the offender, while hearing oneself being shamed refers to one overhearing something disparaging that was not addressed to him personally (Rabbi Yoshiya Pinto).

They that love Him be as the sun when it goes forth in its might – ואוהביו בצאת השמש בגבורתו: This choice of expression may be based on the story of the moon complaining at having to share the sky with sun (see *Hullin* 60b), whereupon the moon was diminished in brightness. In contrast, since the sun heard itself being insulted but did not react, it was rewarded by having its original brightness maintained. This accounts for the metaphor of the bright, rising sun in this context (*Me'iri*).

Whoever forgoes his reckonings with others for injustices done to him – על המעביר על מדותיו – It is a worthy attribute to forgive insults, and if one forgoes his reckonings with others for injustices done to him, the heavenly court in turn forgoes punishment for all his sins (Rambam *Sefer HaMadda, Hilkhot Deot* 7:7).

The priests may not extend the third finger or the thumb – אין מוציאין לא שלישי ולא גודל: At the time of a lottery each priest extends one or two fingers. If one of them extends three, all three are counted. However, one may not extend a thumb, due to concern for cheaters (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:3). The Rambam had a variant text of this Gemara, as is found in some manuscripts of the Talmud, which reads *shalosh*, three, instead of *shalish*, third finger (*Lehem Mishne*). With regard to counting the three fingers, the Rambam is apparently basing his opinion on this Gemara together with the Jerusalem Talmud, which has a different explanation of the extension of multiple fingers (*Lehem Mishne*).

לעולם דנקיט ליה בליביה. והאמר רבא: כל המעביר על מדותיו – מעבירין לו על כל פשעיו! דמפייסו ליה ומפייס.

”ומה הן מוציאין אחת או שתיים” וכו’. השתא שתיים מוציאין, אחת מבעיא?!

אמר רב חסדא: לא קשיא; כאן – בבריא, כאן בחולה. והתנא: אחת – מוציאין, שתיים – אין מוציאין, במה דברים אמורים – בבריא, אבל בחולה – אפילו שתיים מוציאין, והיחידין מוציאין שתיים, ואין מוגן להן אלא אחת.

ואין מוגן לו אלא אחת? והתנא: אין מוציאין לא שלישי ולא גודל מפני הרמאים, ואם הוציא שלישי – מוגן לו, גודל – אין מוגן לו, ולא עוד [אלא] שלוקה מן הממונה בפקיע!

מאי מוגן לו – נמי אחת.

The Gemara responds that the prohibition against taking vengeance and bearing a grudge indeed applies to cases of personal anguish; however, actually, the scholar may keep resentment in his heart,^N though he should not act on it or remind the other person of his insulting behavior. The Gemara asks: **But didn’t Rava say:** With regard to whoever forgoes his reckonings with others for injustices done to him,^H the heavenly court in turn forgoes punishment for all his sins? The Gemara answers: Indeed, even a scholar who is insulted must forgive insults, but that is only in cases where his antagonist has sought to appease him, in which case he should allow himself to be appeased toward him. However, if no apology has been offered, the scholar should not forgive him, in order to uphold the honor of the Torah.

§ The mishna describes that the lottery between competing priests is conducted by the priests extending their fingers for a count.^N And the mishna elaborated: **And what fingers do they extend for the lottery?** They may extend **one or two** fingers, and the priests do not extend a thumb in the Temple. The Gemara asks: **Now that the mishna states that the priest may extend two fingers, is it necessary to state that they may also extend one finger?**

Rav Hisda said: This is **not difficult**. Here, when the mishna speaks of extending one finger, it is referring to a **healthy person**, who has no difficulty extending just one finger without extending a second one. **There**, when the mishna mentions two fingers, it is referring to a **sick person**, for whom it is difficult to extend a single finger at a time.^N **And so it was taught in a baraita:** They may extend one finger, but they may not extend two. **In what case is this statement said?** It is said in reference to a **healthy person**; however, a **sick person** may extend even two fingers. **And the sick priests who sit or lie alone, separately from the other priests, extend two fingers, but their two fingers are counted only as one.**

The Gemara asks: **And** are the sick priest’s two fingers really counted as only one? **Wasn’t it taught in a baraita:** The priests may not extend the third finger, i.e., the middle finger, or the thumb,^{NH} together with the index finger, due to concern for cheaters. One who sees that the count is approaching him might intentionally extend or withdraw an extra finger so that the lottery will fall on him. **But if he does extend the third finger it is counted for him.** This is because the third finger cannot be stretched very far from the index finger, so that it is easily recognizable that both fingers are from the same person, and this is not taken as an attempt to cheat. If he extends his thumb, however, it is not counted for him, and moreover he is punished with lashes administered by the person in charge of the *pakia*.^N The implication of the *baraita* is that when the third finger is extended along with the index finger, both fingers are counted.

The Gemara answers: **What** does the *baraita* mean when it says that if the priest extended his middle finger along with his index finger, it is counted for him? It also means, as stated earlier, that the two fingers are counted as one.

NOTES

דנקיט ליה – על המעביר על מדותיו: The scholar keeps his hatred in his heart, hoping that God will avenge him (*Me’iri*; Ritva). Rashi explains that the scholar does not protest when someone else avenges the scholar’s honor. Rashi’s point clarifies the criticism voiced earlier by the Gemara against Saul for waiving his honor, because he stopped others from avenging his honor against those who had disparaged him, as described in I Samuel 11:12–13 (Rabbi Yoshiya Pinto).

The lottery in the Temple – מעשה הפייס במקדש: The *Tosefta* and the commentaries describe the lottery procedure. The priests stood in a circle and the appointee removed one priest’s

turban to show that the count started from him. He picked a large number, and some say a different person suggested the number, to prevent the appointee fixing the lottery for the benefit of a friend. The appointee then began counting fingers. The priest on whom the last number fell won the lottery.

A healthy and a sick person – בבריא בחולה: The Rambam reverses the two cases and states that a healthy person extends two fingers and a sick person extends only one.

The priests may not extend...the thumb – אין מוציאין...גודל: The reason they may not extend his thumb is that it is easy to

extend and withdraw, and a priest following the count can thereby put out or retract his thumb to manipulate the final result (Rambam).

הממונה בפקיע – הקמיונה בפקיע: According to the Jerusalem Talmud, this appointee was in charge of tearing strips off the worn-out priestly garments to make them into wicks, in accordance with the original understanding of Abaye recorded in this Gemara. Some commentaries write that this officer performed both tasks, producing the strips of garments to be used as both wicks and whips. This resolves the contradiction between the Gemara here and the Jerusalem Talmud (*ge’onim*; *Peirush Kadmon*).

Whip [matraka] – מטרקא: From the Arabic مِطْرَقَة, *miṭraqah*, meaning a staff or strap used to strike.

HALAKHA

Worn-out priestly garments – בָּלְאֵי בְגָדֵי כֹהֲנִים: The worn-out trousers and belts of the priests are made into wicks for the Celebration of Drawing Water, and their tunics were made into wicks for the candelabrum (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:6; see *Kesef Mishne*, who explains the distinction).

PERSONALITIES

Rabbi Tzadok – רַבִּי צְדוֹק: The reference is apparently to Rabbi Tzadok the priest, who, in his later years, was one of the greatest Sages of Israel at the time of the destruction of the Temple. It is said that he fasted frequently over the period of forty years prior to the destruction of the Temple as a plea that the Temple not be destroyed. The leader of that generation, Rabbi Yohanan ben Zakkai, held him in such high regard that he requested of the emperor Vespasian to procure a special doctor to care for him, since he had become so emaciated by his fasts. Several sources attest to his expertise in engineering and mathematics.

Rabbi Tzadok's son, Rabbi Elazar ben Rabbi Tzadok, was one of the great scholars of the subsequent generation, respected in the house of the *Nasi* of the Sanhedrin. Rabbi Elazar often cites customs of his father's house and of the house of the *Nasi*.

However, some say that the Rabbi Tzadok mentioned here lived much earlier than the Rabbi Tzadok known from the time of the Temple.

NOTES

Convulsing – מְפָרֵפֵר: The father meant that the knife should be removed from his son's heart to prevent it from becoming impure, even though that would hasten his death (Ritva).

מאי פקיע? אמר רב: מדרא. מאי מדרא? אמר רב פפא: מטרקא דטייעי דפסיק רישיה.

The *baraita* mentions lashes administered by the person in charge of the *pakia*. What is a *pakia*? Rav said: It is a *madra*. However, the meaning of that term also became unclear over time, so the Gemara asks: What is a *madra*? Rav Pappa said: It is a whip [matraka]¹ used by the Arabs, the end of which is split into several strands. That is the *pakia* mentioned above, which was used for punishing the priests.

אמר אביי: מריש הוה אמינא, הא דתנן: "בן ביבאי ממונה על הפקיע" – אמינא פתילתא. דתנן: מבלאי מכנסי הכהנים ומחמינין מהן היו מפקיעין, ובהו היו מדליקין. כיון דשמענא להא דתנא: ולא עוד אלא שלוקה מן הממונה בפקיע – אמינא: מאי פקיע – נגדא.

Apropos this discussion, Abaye said: At first I would say as follows: When we learned in a mishna that ben Beivai was in charge of the *pakia*, I would say that it means that he was in charge of producing wicks, as we learned in another mishna: They would tear [mafkia] strips from the priests' worn-out trousers and belts⁴ and make wicks out of them, with which they lit the lamps for the Celebration of Drawing Water. But once I heard that which is taught in the previously cited *baraita*: And moreover, he is punished with lashes administered by the person in charge of the *pakia*, I now say: What is a *pakia*? It is lashes. Ben Beivai was in charge of corporal punishment in the Temple.

"מעשה שהיו שניהן שוין ורצין ועולין בפקיע" – תנו רבנן: מעשה בשני כהנים שהיו שניהן שוין ורצין ועולין בפקיע, קדם אחד מהן לתוך ארבע אמות של חבירו – נטל סכין ותקע לו בלבו.

§ It was taught in the mishna: An incident occurred where both of the priests were equal as they were running and ascending on the ramp, and one of them shoved the other and he fell and his leg was broken. The Sages taught in the *Tosefta*: An incident occurred where there were two priests who were equal as they were running and ascending the ramp. One of them reached the four cubits before his colleague, who then, out of anger, took a knife and stabbed him in the heart.

עמד רבי צדוק על מעלות האולם, ואמר: אחינו בית ישראל, שמעו! הרי הוא אומר: "כי ימצא חלל באדמה ויצאו זקניו ושופטיה", אנו על מי להביא עגלה ערופה? על העיר או על הערות? געו כל העם בבכיה.

The *Tosefta* continues: Rabbi Tzadok⁵ then stood up on the steps of the Entrance Hall of the Sanctuary and said: Hear this, my brothers of the house of Israel. The verse states: "If one be found slain in the land... and it be not known who had smitten him; then your Elders and your judges shall come forth and they shall measure... and it shall be that the city which is nearest to the slain man... shall take a heifer" (Deuteronomy 21:1-3). And the Elders of that city took that heifer and broke its neck in a ritual of atonement. But what of us, in our situation? Upon whom is the obligation to bring the heifer whose neck is broken? Does the obligation fall on the city, Jerusalem, so that its Sages must bring the calf, or does the obligation fall upon the Temple courtyards, so that the priests must bring it? At that point the entire assembly of people burst into tears.

בא אביו של תינוק ומצאו כשהוא מפרפר. אמר: הרי הוא בפרתכם, ועדיין בני מפרפר, ולא נטמא סכין. ללמדך שקשה עליהם טהרת כלים יותר משפיות דמים. וכן הוא אומר: וגם דם נקי שפך מנשה [הרבה מאד] עד אשר מלא [את] ירושלים פה לפה.

The father of the boy, i.e., the young priest who was stabbed, came and found that he was still convulsing. He said: May my son's death be an atonement for you. But my son is still convulsing⁶ and has not yet died, and as such, the knife, which is in his body, has not become ritually impure through contact with a corpse. If you remove it promptly, it will still be pure for future use. The *Tosefta* comments: This incident comes to teach you that the ritual purity of utensils was of more concern to them than the shedding of blood. Even the boy's father voiced more concern over the purity of the knife than over the death of his child. And similarly, it says: "Furthermore, Manasseh spilled innocent blood very much, till he had filled Jerusalem from one end to another" (11 Kings 21:16), which shows that in his day as well people paid little attention to bloodshed.

הי מעשה קדים? אילימא דשפיות דמים – השתא אשפיות דמים לא תקינו פייסא, אנשברה רגלו תקינו? אלא דנשברה רגלו קדים.

The Gemara asks: Which incident came first, the one about the broken leg reported in the mishna or the one about the slain priest in the *Tosefta*? If we say that the incident of bloodshed came first, this raises a problem: Now, in response to a case of bloodshed they did not establish a lottery but continued with the running competition, can it be that in response to an incident of a priest's leg being broken they did establish a lottery? Rather, we must say that the case in which the priest's leg was broken in the course of the race came first, and as the mishna states, the establishment of the lottery was in response to that incident.

A random event – אָקראַי: The Sages believed that it was not merely losing the race that caused the attack, but that there was some previous enmity between the two priests that led to it (*Siah Yitzhak*).

זְכוּן דִּתְקִינוּ פֵּיִסָּא – אַרְבַּע אַמּוֹת
מֵאֵי עֵבִידְתֵּיהוּ? אֲלֵא, לְעוֹלָם
דְּשִׁפְיכוֹת דְּמִים קָדִים. וּמַעֲקָרָא
סְבוּר: אַקְרָאֵי בְּעֵלְמָא הוּא, בִּיּוֹן
דְּחַזֵּי אֶפְילוּ מִמִּילָא אֲתוּ לִיְדֵי סַכְנָה –
תְּקִינוּ רַבְנָן פֵּיִסָּא.

The Gemara asks: If the running competition was abolished immediately after the incident of the broken leg and a lottery was instituted to replace it, **once they established the lottery, what were they doing** still running to within the four cubits in the incident that led to the priest's murder? Rather, actually, it is necessary to return to the approach suggested earlier, **that the case involving bloodshed came first. Initially, the Sages thought that it was merely a random, i.e., isolated, event,**^N and because it was extremely unlikely for a murder to happen again they did not abolish the competition due to that incident. Then, **once they saw that in any event the priests were coming to danger**, as one of them was pushed and broke his leg, **the Sages established a lottery.**

עֲמַד רַבִּי צְדוּק עַל מַעְלוֹת הָאוֹלָם
וְאָמַר: אַחֲינוּ בֵּית יִשְׂרָאֵל שְׂמַעוּ הֲרֵי
הוּא אוֹמֵר "כִּי יִמָּצָא חֲלָל בְּאֶדְמָה"
אֲנִן עַל מִי לְהֵבִיא עַל הָעִיר אוּ עַל
הָעִירוֹת. וַיְרוּשָׁלַיִם בֵּת אֲתוּי עֲגָלָה
עֲרוּפָה הִיא? וְהִתְנַא: עֲשָׂרָה דְּבָרִים
נֶאֱמָרוּ בִּירוּשָׁלַיִם, וְזוֹ אַחַת מֵהֶן:

The Gemara returns to the incident of the slain priest and discusses several details of it. It was related that **Rabbi Tzadok stood up on the steps of the Entrance Hall of the Sanctuary and said: Hear this, my brothers of the house of Israel.** The verse states: **"If one be found slain in the land, etc."** But what of **us**, in our situation? **Upon whom** is the obligation to bring the heifer whose neck is broken? Does the obligation fall **upon the city**, Jerusalem, or does the obligation fall **upon the Temple courtyards**? The Gemara asks: **Is Jerusalem subject to bringing a heifer whose neck is broken? Wasn't it taught in a baraita: Ten things were said about Jerusalem to distinguish it from all other cities in Eretz Yisrael, and this is one of them:**

Perek II

Daf 23 Amud b

HALAKHA

Jerusalem does not bring a heifer whose neck is broken – אֵינָה מְבִיאָה עֲגָלָה עֲרוּפָה: If a corpse is found near Jerusalem and the assailant is unknown, the city of Jerusalem is not required to bring a heifer whose neck is broken. This is because the city was not apportioned to any of the tribes, as the Gemara teaches here and in tractate *Bava Kamma* (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 4:14; *Kesef Mishne*).

NOTES

And furthermore it is written that the heifer whose neck is broken is brought when it be not known who had smitten him – וְעוֹד לֹא נוֹדַע מִי הִכָּהוּ כְּתִיב – This is the main question of the Gemara: The ritual of the heifer whose neck is broken is not applicable at all here, where the identity of the murderer is known. The first question, on the other hand, is not a very compelling one, as the question of whether or not Jerusalem was apportioned among the tribes is a matter of dispute, as discussed previously (*daf* 12a; *Ritva*).

To increase weeping – לְהִרְבוֹת בְּבִכָּה: Rabbi Tzadok did not mean to imply that that *halakha* of the heifer whose neck is broken applied here but to point out a logical argument to the people: In the case of the heifer whose neck is broken, the culprit is unknown, and yet the residents of the nearest town must gain atonement for the killing; all the more so when a deliberate murder takes place right in the Temple, those in charge must take responsibility for what has happened (*Ritva*).

It was bloodshed that had become trivialized – שְׁפִיכוֹת דְּמִים: The description of Manasseh's violence took place during the First Temple, and the episode under discussion happened in the Second Temple. Nevertheless, through his callousness Manasseh desensitized the people of Jerusalem to murder and is therefore blamed for the lax attitudes toward killing in later times (*Ritva*).

אֵינָה מְבִיאָה עֲגָלָה עֲרוּפָה. וְעוֹד:
"לֹא נוֹדַע מִי הִכָּהוּ" כְּתִיב – וְהָא
נוֹדַע מִי הִכָּהוּ. אֲלֵא כְּדִי לְהִרְבוֹת
בְּבִכָּה.

Jerusalem does not bring a heifer whose neck is broken.^H The reason for this is that the *halakha* of the heifer whose neck is broken applies only to land that was apportioned to a specific tribe of the Jewish people. Jerusalem alone was not divided among the tribes, but was shared equally by the entire nation. **And furthermore, it is written** that the heifer whose neck is broken is brought when **"it be not known who had smitten him,"^N** and here, in the case of the slain priest, **it was well known who had smitten him.** **Rather,** one must conclude that Rabbi Tzadok invoked the *halakha* of the heifer whose neck is broken not because it actually applied in this case but only in order to arouse the people's grief and to increase weeping.^N

בָּא אָבִיו שֶׁל תִּינוּק וּמָצָאוּ בְּשׂוּאָה
מִפְּרָפֵר. אָמַר: הֲרֵי הוּא בְּפִרְתְּכֶם
וְעַדְיִין בְּנֵי קָיִים [כּו'] לְלַמְדֵּךְ שֶׁקִּשָּׁה
עֲלֵיהֶם טְהָרַת בָּלִים יוֹתֵר מִשְׁפִּיכוֹת
דְּמִים. אֵיבְעִנָּא לְהוּ: שְׁפִיכוֹת דְּמִים
הוּא דוֹל, אֲבָל טְהָרַת בָּלִים בְּדִקְוִימָא
קִיִּימָא. אוּ דִילְמָא שְׁפִיכוֹת דְּמִים
בְּדִקְוִימָא קִיִּימָא אֲבָל טְהָרַת בָּלִים
הִיא דְּחִמְיָא?

In relating the above incident the *Tosefta* said: **The father of the boy came and found that he was still convulsing. He said: May my son's death be an atonement for you. But my son is still alive, etc.** This incident comes to teach you that the ritual purity of utensils was of more concern to them than the shedding of blood. A dilemma was raised before the Sages: Should one conclude from this comment that **bloodshed had become trivialized** in their eyes but their concern for **purity of utensils remained** where it was originally, meaning that while they cared less than they should have about murder, they did not exaggerate the importance of purity of utensils; or **perhaps** their concern for **bloodshed remained** where it was originally, but their concern for **purity of vessels** had become too strict, to the extent that its importance was exaggerated beyond concern for human life?

תָּא שְׂמַע: מִדְּקָא נָסִיב לָהּ תְּלַמּוּדָא
וְגַם דָּם נָקִי שְׂפָךְ מִנְשָׂה – שְׂמַע
מִיָּנָה: שְׁפִיכוֹת דְּמִים הוּא דוֹל,
וְטְהָרַת בָּלִים בְּדִקְוִימָא קִיִּימָא.

The Gemara answers: **Come and hear an answer to the dilemma:** Since the *Tosefta* adduces a biblical teaching from the verse, **"Furthermore, Manasseh spilled innocent blood,"** conclude from this that it was bloodshed that had become trivialized,^N and the importance of **purity of utensils** remained where it had been.

תנו רבנן: "ופשט... ולבש בגדים אחרים והוציא את הדשן" – שומעני כדרך יום הכפורים, שפושט בגדי קודש ולבש בגדי חול.

תלמוד לומר: "ופשט את בגדיו ולבש בגדים אחרים" – מקיש בגדים שלובש לבגדים שפושט, מה להלן בגדי קודש – אף כאן בגדי קודש.

אם כן מה תלמוד לומר "אחרים" – פחותין מהן. רבי אליעזר אומר: "אחרים והוציא" – לימוד על הכהנים בעלי מומין שבשרין להוציא הדשן.

אמר ר' ירמיה: "אחרים" – פחותין מהן, כדתנא דבי רבי ישמעאל. דתנא דבי רבי ישמעאל: בגדים שבשיל בהן קדרה לרבן – לא ימוזג בהן כוס לרבן.

אמר ריש לקיש: כמתלוות בהוצאה – כך מתלוות בהרמה. ורבי יוחנן אומר: מתלוות בהוצאה, אבל בהרמה – דברי הכל עבודה היא.

מאי טעמא דריש לקיש? אמר לך: אי סלקא דעתך עבודה היא – יש לך עבודה שכתורה בשני בליים?

§ The Gemara returns to the mitzva of removing the ashes from the altar and associated issues. **The Sages taught** in a *baraita*: The Torah states, after describing the removal of the ashes: **"And he shall put off his garments, and put on other garments, and carry the ashes out of the camp to a clean place"** (Leviticus 6:4). I might understand from here that this change of garments is a mitzva to change into a different kind of garment, similar to the change of garments performed on **Yom Kippur**, when the High Priest changes back and forth from gold clothes to white clothes. Here, too, the Torah requires **that he remove his sacred garments and put on non-sacred garments.**ⁿ

The *baraita* continues: To teach us otherwise, **the verse states: "And he shall put off his garments, and put on other garments,"** thereby juxtaposing the garments he puts on to the garments he takes off. This indicates that **just as there**, the garments he removes, i.e., those in which he had performed the mitzva of removal of the ashes, are **sacred garments, so too here**, the clothes he puts on to take the ashes out of the camp are **sacred garments.**^h

If so, what is the meaning when **the verse states: Other garments**, which implies that the second set of garments is different from the first? It means they are **of lower quality than** the first set of garments. **Rabbi Eliezer says** a different interpretation of the words: Other garments. The verse states: "And put on **other** garments, and carry the ashes out of the camp," in which the Hebrew juxtaposes the words "other" and "carry out." This teaches that **priests with physical blemishes**, who are considered others in that they are not eligible to perform sacred tasks, are **eligible to carry out the ashes.**

The Gemara now explains the *baraita* in detail. **The Master said** in the *baraita*: The words: **Other garments**, teach that they are to be **of lower quality than** the garments worn during the removal of the ashes. This is **in accordance with what was taught in the school of Rabbi Yishmael**, as it was taught in the school of **Rabbi Yishmael: Clothes worn by a servant as he was cooking food for his master** that became soiled in the process **should not** be worn by him when **he pours a cup for his master**, which is a task that calls for the servant to present a dignified appearance. Similarly, one who performs the dirtying task of carrying out the ashes should not wear the same fine clothes worn to perform other services.

The *baraita* taught that Rabbi Eliezer derived from the word other that blemished priests are eligible for the task of carrying out the ashes, while the first *tanna* derived a different teaching from those words. The Gemara clarifies the scope of the dispute between the first *tanna* and Rabbi Eliezer. **Reish Lakish said: Just as** there is a **dispute** between Rabbi Eliezer and the first *tanna* **with regard to carrying the ashes out of the camp, so too, there is a dispute with regard to the removal of the ashes** from the altar.ⁿ Rabbi Eliezer maintains that the removal of the ashes may also be performed by blemished priests, while the first *tanna* disagrees. **But Rabbi Yohanan said:** The **dispute** is only with regard to carrying the ashes out of the camp, **but all agree that the removal of the ashes is a bona fide Temple service** that cannot be performed by blemished priests.

The Gemara explains: **What is the reason behind** the opinion of **Reish Lakish?** Reish Lakish could have said to you: **If it enters your mind** that the removal of the ashes is a bona fide Temple service, you are faced with the following difficulty: **Do you have any Temple service that may be performed with only two garments** rather than the full set of four vestments worn by the priests? In the Torah's description of the garments worn to remove the ashes it says: "And the priest shall put on his linen garment, and his linen trousers shall he put on his flesh" (Leviticus 6:3).

Similar to the change of garments performed on Yom Kippur, that he remove his sacred garments and put on non-sacred garments – שפושט בגדי קודש יום הכפורים, שפושט בגדי חול קודש ולבש בגדי חול. The comparison to Yom Kippur as explained here is not without flaws, as Rashi's lengthy explanation suggests. The wording implies that on Yom Kippur there is a change from sacred garments to non-sacred garments. Rabbeinu Hananel explains the Gemara's point differently: It is referring to the end of Yom Kippur, when the day's services are complete and the High Priest changes from his sacred garments to his personal clothes.

Removal of the ashes and carrying them out – הרמה והוצאה: There are several different opinions in the commentaries with regard to these two activities, both according to the view of Rabbi Eliezer and that of the first *tanna*, based on an analysis of the approaches of Rabbi Yohanan and Reish Lakish as well as on the Jerusalem Talmud's version of the debate. According to the Rambam, the conclusion is that garments of lesser quality are worn for both removal of the ashes from the altar and for carrying them out of the camp. Others maintain that the removal of the ashes is a bona fide service and calls for the regular priestly garments, while clothes of lesser quality are used when the ashes are carried out of the camp. There is yet another approach that holds that both acts are performed in garments of lesser quality, but that carrying out the ashes was performed in garments of even more inferior quality than those worn to remove the ashes from the altar (*Me'iri*; see *Siah Yitzhak*).

HALAKHA

Clothes worn by the priest during removal of the ashes – בגדים שלובש בשעת תרומת הדשן: The priest who removes the ashes from the altar does not wear his regular priestly garments but wears those of slightly lesser quality (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:10). Commentaries on the Rambam discuss this assertion, since the Gemara, when calling for garments of inferior quality, is dealing with carrying the ashes out of the camp, not removing them from the altar (see *Kesef Mishne, Leheme Mishne, and Mishne LaMelekh*).

Conform to his exact size – כְּמִדָּתוֹ: A priest's sacred garments must fit him precisely and should not be too short nor too long (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:4).

The trousers precede the other garments – מִכְּנָסִים: קודמים לשאר בגדים: When a priest dons his sacred vestments he begins by putting his trousers on, before the other garments (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 10:1).

ורבי יוחנן: גלי רחמנא בכתונת ומכנסים – והוא הדין למצנפת ואבנט.

ומאי שנא הני? – מדו בד" מדו – כמדתו, מכנסים בד" – לכדתניא: מנין שלא יהא דבר קודם למכנסים – שנאמר: "ומכנסים בד ילבש על בשרו".

וריש לקיש: מדו במדתו – מדאפקיה רחמנא בלשון מדו. שלא יהא דבר קודם למכנסים מ"על בשרו" נפקא.

נימא בתנאי: "על בשרו" מה תלמוד לומר "ילבש" – להביא מצנפת ואבנט להרמה, דברי רבי יהודה.

רבי דוסא אומר: לרבות בגדי כהן גדול ביום הכפורים, שששירין לכהן הדיוט.

אמר רבי: שתי תשובות בדבר; קדא: דאבנטו של כהן גדול לא זה הוא אבנטו של כהן הדיוט, ועוד: בגדים שגשתמשת בהן קדושה חמורה תשתמש בהן קדושה קלה? אלא, מה תלמוד לומר "ילבש" –

And what is the explanation for Rabbi Yohanan's opinion? In fact, the priest is required to wear all four priestly garments. **The Merciful One** reveals in the Torah that the priest must wear **the tunic and the trousers** like any other service so that one would not think that taking out the ashes may be performed in regular, non-sacred clothes. Once the Torah has made this point and mentioned these two specific garments, **the same is true** for the other two garments as well, i.e., **the mitre and the belt**.

The Gemara asks: If the Torah requires all four garments and mentions the tunic and trousers only as examples, **what is different about these two** that the Torah mentioned them in particular? The Gemara answers that these two particular garments were mentioned in order to teach certain *halakhot*. The Torah refers to the tunic as "his linen garment," with the words "his garment" [*middo*], indicating that the tunic must conform to his exact size^H [*middato*] and should fit the priest perfectly. As for the words "linen trousers," they come to teach that **which was taught in a baraita: From where is it derived that as the priest gets dressed no garment should precede the trousers? As it is stated: "And his linen trousers shall he put on his flesh,"** which implies that the trousers should be donned when the priest has nothing but his flesh, i.e., when he has no other garments on him yet.^H

The Gemara asks: **And with regard to Reish Lakish**, who maintains that these two garments are mentioned because they are the only two that the priest wears when removing the ashes, from where does he derive these two *halakhot*? The Gemara answers: The *halakha* that his linen garment, i.e., the tunic, must be according to his size is derived the fact that **the Merciful One uses the expression "his garment,"** i.e., his fitted garment, in the Torah, rather than calling it by its usual name, tunic. And the *halakha* that no garment should precede the trousers when the priest dresses is derived from the fact that the Torah added the phrase "on his flesh."

Let us say that the dispute between Rabbi Yohanan and Reish Lakish is **parallel** to a dispute between *tanna'im*. As it was taught in a *baraita* that the Torah states: "And the priest shall put on his linen garment, and his linen trousers shall he put on his flesh" (Leviticus 6:3). The words "shall he put on" seem superfluous, since these same words were already stated earlier in the verse. Therefore, the Torah could have sufficed with saying: "And linen trousers **on his flesh.**" **What is the meaning when the verse states: "Shall he put on"?** This extra expression comes to include the donning of the mitre and the belt, which are not mentioned here explicitly, for the removal of the ash; this is the statement of **Rabbi Yehuda**.

Rabbi Dosa says: The extra expression comes to include the permissibility of the **High Priest's clothes** that he wears on **Yom Kippur**, which are linen garments identical to those of the common priest, to teach that **they are acceptable** to be used afterward by **common priests** in their service. In other words, the expression teaches that the High Priest's garments need not be permanently retired from service after Yom Kippur, unlike the opinion of another Sage, as will be explained below.

Rabbi Yehuda HaNasi says: There are two refutations against Rabbi Dosa's interpretation: **One** is that **the belt of the High Priest** that he wears on Yom Kippur is made only of linen and is **not** identical to **the belt of the common priest**, which, in Rabbi Yehuda HaNasi's opinion, is made of wool and linen. Therefore, it is impossible for the High Priest's Yom Kippur garments to be used by a common priest. **And furthermore**, with regard to **garments that you used to perform the services of the most severe sanctity**, i.e., the services performed by the High Priest on Yom Kippur, can it be that **you will then use them to perform services of lesser sanctity** by a common priest? **Instead** of this, a different interpretation must be said. **What**, then, is the meaning when **the verse states** the superfluous words "shall he put on"?

לרבות את השחקים.

”והניחם שם” – מלמד שטעונו
גניזה. רבי דוסא אומר: ראוי הן
לכהן הדיוט. ומה תלמוד לוֹמַר:
”והניחם שם” – שלא ישתמש בהן
יום הכפורים אחר.

מאי לאו בהא קא מיפלגי דמר
סבר: עבודה היא, ומר סבר: לאו
עבודה היא!

לא, דכולי עלמא – עבודה היא.
והכא בהא קא מיפלגי מר סבר:
צריכא קרא לרבויי, ומר סבר: לא
צריכא קרא לרבויי.

בעי רבי אבין: תרומת הדשן
בכמה? מתרומת מעשר ילפינן לה
או מתרומת מדון ילפינן לה? תא
שמע, דתני רבי תיאי: נאמר כאן
”והרים” ונאמר להלן: ”והרים” מה
להלן בקומצו – אף כאן בקומצו.

The phrase comes to include worn out garments, teaching that as long as they have not become tattered they may be used for Temple services.

The Gemara continues with another *baraita* connected to this debate. With regard to the garments of the High Priest, the Torah states: “And Aaron shall go into the tent of meeting, and he shall take off the linen garments that he had put on when he went into the Sanctuary, and shall leave them there” (Leviticus 16:23). This verse teaches that the linen garments worn by the High Priest during the Yom Kippur service require storing away,¹ i.e., they may not be used again. **Rabbi Dosa says:** They do not have to be stored away, because although they may not be used again by the High Priest on a subsequent Yom Kippur, **they are acceptable for use for a common priest. And what, then, is the meaning when the verse states: “And shall leave them there,”** which implies that they are not to be used again? It means that the High Priest himself may not use them on a subsequent Yom Kippur for service in the Holy of Holies; it does not mean that they may not be used at all.

The Gemara returns to the question of whether or not the removal of the ashes is considered a bona fide Temple service, requiring all four priestly garments, and whether or not this is the subject of debate between *tanna'im*. **What, is it not with regard to this that Rabbi Yehuda and Rabbi Dosa disagree: One Sage, Rabbi Yehuda, who derives from the phrase “he shall wear” that all four garments are required, holds that the removal of the ashes is a bona fide service; and one Sage, Rabbi Dosa, who derives a different teaching from “he shall wear,” holds that it is not a bona fide service, and consequently only two of the four garments are required? Their dispute would therefore be identical to the dispute between Rabbi Yoḥanan and Reish Lakish.**

The Gemara rejects this suggestion: It is possible to say that this is not the subject of debate between these two *tanna'im*. Rather, everyone agrees that the removal of ashes is a bona fide Temple service requiring all four garments, and here they disagree about a different point, which is this: **One Sage, Rabbi Yehuda, holds that a derivation from the verse is necessary to include the mitre and belt, which are not mentioned explicitly in the verse. And one Sage, Rabbi Dosa, holds that since the removal of the ash is a bona fide Temple service it is obvious that all four garments are required, so a derivation from a verse to include the other two garments is not necessary.** Accordingly, both *tanna'im* are in agreement that the removal of ash is a bona fide service and requires all four priestly garments.

§ Rabbi Avin raised a dilemma: **How much ash must be removed in order to fulfill the mitzva of removal of the ashes?**^N **Do we derive it from the *teruma* of the tithe, the portion that the Levite sets aside for the priest, in which case one hundredth of the total is separated, or do we derive it from the donations that were set aside from the spoils of the war with Midian, where one five-hundredth was taken from the spoils of war (see Numbers 31:28)? Come and hear a teaching with regard to this dilemma. As Rabbi Hiyya taught in a *baraita* that it is stated here: “And he shall take up the ashes” (Leviticus 6:3), and it is said elsewhere, with regard to a meal-offering: “And he shall take up a handful of the choice flour of the meal-offering” (Leviticus 6:8). Just as there, the amount he removes is a handful of flour, so too, here, he removes a handful of ash.^N The amount of ashes removed from the altar is therefore not a fixed percentage of the total ash.**

HALAKHA

The linen garments worn by the High Priest during the Yom Kippur service require storing away – טעונו גניזה: The white clothes worn by the High Priest on Yom Kippur may not be used again the following year. They must be stored away, and it is prohibited to derive any benefit from them, in accordance with the view of the first *tanna* (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 8:5).

NOTES

How much ash must be removed in order to fulfill the mitzva of removal of the ashes – תרומת הדשן בכמה: Rabbi Avin's dilemma is that it is unclear how to choose between two possible amounts: One-hundredth and one five-hundredth. The Ritva notes that in a similar situation in *Kiddushin* the Gemara applies this principle: When the Torah does not specify any amount for something, and it is possible to draw a comparison to various other cases, it is the smallest amount that is intended. Therefore, Rabbi Avin should have concluded that the amount required for the removal of the ashes is one five-hundredth. One answer given is that here the Gemara's comparison to these other two cases is based on the verb: To take up, which appears in the context of removal of ash as well as in the other two cases under consideration, and Rabbi Avin therefore seeks to establish which verse is more similar to the removal of the ashes in its context (*Siah Yitzhak*).

So too here he removes a handful of ash – אף כאן בקומצו: In the *Tosafot Yeshanim* it is noted that the Gemara does not really resolve Rabbi Avin's dilemma, as in effect it rejects both of the possibilities he raised and brings up a third alternative. Another anomaly here is that in the Jerusalem Talmud as well a comparison is drawn between the removal of the ashes and the removal of a handful of the meal-offering; however, this comparison is used there only to teach that, like the removal of the handful of the meal-offering, the removal of the ashes must be done with the right hand. It makes no mention of comparing the two with regard to a minimum amount. Moreover, even here the Gemara does not ultimately provide a fixed amount for the removal of the ashes but says that any amount that is a handful or more fulfills the mitzva. Rashi explains that the removal was in fact not done with one's bare hands, since the ash is too hot to touch, but was performed with a shovel. For all these reasons it is understandable why the Rambam did not cite this ruling as *halakha*, because there is no definitive conclusion with regard to the amount of ash that must be removed (see *Heshek Shlomo*).

Temple services for which a non-priest is liable to receive the punishment of death – עבודות זו חייב עליהן מיתה – It is prohibited for non-priests to serve in the Temple, but one who does so incurs the death penalty only for participation in one of these services: Sprinkling the blood, burning offerings on the altar, pouring out the water libation on Sukkot, and pouring out the wine libation. This ruling is in accordance with the opinion of Rav (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:2).

A non-priest sprinkling blood – זר בהואה: A non-priest who performs one of the sprinkling services, whether outside on the altar or inside the Sanctuary, or any of the sprinklings of the leper, incurs the death penalty (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:3).

A service of gift indicates a service that involves giving – עבודת מתנה: Only a priest is permitted to remove the ashes from the altar. A non-priest who performed this service is punished with lashes, but does not incur the death penalty. The death penalty is incurred only for services involving giving, not for those involving removal, as stated by Rav (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:8).

PERSONALITIES

Levi – לוי: This individual is Levi, son of Sisi, a student of Rabbi Yehuda HaNasi, who lived in the transitional generation between the *tanna'im* and *amora'im*. Levi was one of the most distinguished disciples of Rabbi Yehuda HaNasi and was a colleague of his son Rabbi Shimon. Rabbi Yehuda HaNasi was quite close to Levi and once declared him to be: A man like me, i.e., on my level.

Levi visited Babylonia several times, where he conferred with its scholars, especially Abba, son of Abba, the father of Shmuel. The Sages of Babylonia often cite his statements, and in the Babylonian Talmud a physical description of him is provided: A scholar of tall stature with a limp.

After the death of Rabbi Yehuda HaNasi he was one of the chief scholars in Eretz Yisrael, but was not appointed to a position in the Sanhedrin (see *Ketubot* 103b). He subsequently moved to Babylonia, where he spent the rest of his life. The Talmud quotes many statements of *halakha* and *aggada* in his name. Levi compiled a volume of *baraitot* called Teachings of the School of Levi, similar to Rabbi Hiyya's collections of *baraitot*.

NOTES

And you shall serve [va'avadtem] is a service that is complete [avoda tamma] on its own – עבודתם, עבודה תמה: This form of interpretation, interpreting the second-person plural suffix *tem* as if it were *tam*, complete, appears several times in the Talmud, such as the changing of *ushmartem*, you shall guard, to *ushmar tam*, complete guarding, and the like. The idea behind this approach appears to be that the Torah's commands are generally written in the singular form, so that any deviation from that is subject to analysis.

To include the seven sprinklings that are performed inside the Sanctuary – ליתוויי שבע הזאות שבפנים: The commentaries ask: It is prohibited, on pain of death, for anyone even to enter the Sanctuary except for the purpose of performing one of the rituals that must be performed there. What is gained by establishing that a non-priest would be liable to receive a punishment for sprinkling blood there, since his mere entry to that place is enough for him to incur the death penalty? One answer given is that the Gemara could be referring to someone who entered the Holy of Holies unintentionally, and would therefore not be liable for that act, and then went on to sprinkle blood there intentionally (*Tosafot Yeshanim*).

אמר רב: ארבע עבודות זר חייב עליהן מיתה: זריקה, והקטרה, וניסוך המים, וניסוך היין. ולוי אמר: אף תרומת הדשן. וכן תני לוי במתניתיה: אף תרומת הדשן.

מאי טעמא דרב – דכתיב: "ואתה ובניך אתך תשמרו את כהונתכם לכל דבר המזבח ולמבית לפרכת ועבדתם עבודת מתנה אתן את כהונתכם והזר הקרב יומת." "עבודת מתנה" – ולא עבודת סילוק, "ועבדתם" – עבודה תמה, ולא עבודה שיש אחריה עבודה.

ולוי: רבי רחמנא "לכל דבר המזבח". רב: ההוא לאתוויי שבע הזאות שבפנים, ושבת מצורע.

ולוי: נפקא ליה מ"דבר" "וכל דבר". ורב: "דבר" "וכל דבר" לא דריש.

ואימא: "לכל דבר המזבח" – כלל, "עבודת מתנה" – פרט, כלל ופרט – אין בכלל אלא מה שבפרט, עבודת מתנה – אין, עבודת סילוק – לא! אמר קרא

§ Rav said: Although a non-priest may not perform any Temple service, there are only four Temple services for which a non-priest is liable to receive the punishment of death^h by God's hand for doing so. They are: **Sprinkling** sacrificial blood on the altar,^h **and burning** incense or parts of sacrificial animals on the altar, **and pouring out the water libation** on the altar on the festival of *Sukkot*, **and pouring out the wine libation** on the altar. **And Levi^p said:** This is true also for the removal of the ashes. **And similarly, Levi taught in his collection of baraitot:** The removal of ashes is also included among those services for which a non-priest incurs the death penalty if he performs them.

The Gemara explains: **What is the reason for Rav's opinion? As it is written:** "And you and your sons with you shall keep your priesthood in everything pertaining to the altar and to that within the veil; and you shall serve; I give you the priesthood as a service of gift; and the common man that draws near shall be put to death" (Numbers 18:7). Rav interprets this verse as follows: "A service of gift" indicates a service that involves giving,^h i.e., placing something on the altar, **and not a service that involves removal** from the altar, to the exclusion of removing the ashes. "And you shall serve [*va'avadtem*]" is interpreted as referring to a service that is complete [*avoda tamma*] on its own,ⁿ such as sprinkling the blood, **and not a service that is not complete, i.e., a service that is only a preparatory step and has another service after it** that completes its purpose, such as slaughtering the animal or collecting its blood, which are only preparatory steps leading up to the sprinkling of the blood on the altar.

And what is the reason for the opinion of Levi? Why does he include the removal of ashes? According to him, the Merciful One includes this service by adding "in everything pertaining to the altar," which teaches that all actions performed on the altar, including the removal of ashes, are significant and are prohibited to a non-priest on pain of death. The Gemara asks: **And what does Rav learn from the phrase "in everything pertaining to the altar"?** The Gemara answers: According to him, the word "everything" in that phrase comes to include the seven sprinklings that are performed inside the Sanctuary,ⁿ when the blood of certain offerings is sprinkled on the veil of the Holy of Holies, **and the seven sprinklings of oil of the leper, which are also performed inside the Sanctuary.** Rav learns from the word "everything" that if a non-priest were to perform any of these actions he would be liable to receive the death penalty, despite the fact that they are not performed on the altar.

The Gemara asks: **And from where does Levi derive these cases?** The Gemara answers: **He derives them from the superfluous wording of the text.** As the entire phrase "pertaining to the altar" is superfluous, he derives from this the inclusion of the removal of the ashes. Additionally, the expression "everything pertaining" implies a further inclusion, from which he derives the internal sprinklings mentioned above. **And what does Rav learn from this superfluous wording? Rav does not derive anything particular from the distinction between the expressions "pertaining to the altar" and "everything pertaining to the altar."**

The Gemara asks about Levi's position: **But say that the verse should be interpreted as follows:** "In everything pertaining" is a generalization, and "a service of gift" is a specification, indicating a case of a generalization followed by a specification. One of the principles of hermeneutics states that in such cases, **the generalization includes only what is mentioned explicitly in the specification.** Following that rule, one would conclude: A service of giving, i.e., placing on the altar, yes, this is included, but a service of removal is not included. This presents a difficulty for Levi. The Gemara responds that **the verse states:**

“וְלַמְבִּית לְפָרוֹכֶת וְעִבְדָתָם” – אֵל מְבִית לְפָרוֹכֶת הוּא דְעִבְדוֹת מִתְּנָה וְלֹא עִבְדוֹת סִילּוֹק, הָא בַחוּץ – אֶפְלוּ עִבְדוֹת סִילּוֹק.

“To that within the veil; and you shall serve; I give you the priesthood as a service of gift” (Numbers 18:7), indicating that it is only with regard to services that are performed **within the veil**, i.e., in the Holy of Holies, **that there is a distinction** between services, and a non-priest who performs **services of giving** there, such as sprinkling the blood inside the Holy of Holies on Yom Kippur, is subject to the death penalty, **but not one who performs services of removing** there, such as the removal of the censer from the Holy of Holies on Yom Kippur. **This** leads to the conclusion that when it comes to services performed **outside** of the Holy of Holies, a non-priest would be liable if he performed any service, **even a service of removal**, such as the removal of ashes from the altar.

אִי הָכִי “וְעִבְדָתָם” נִמְי: אֵל מְבִית לְפָרוֹכֶת הוּא דְעִבְדוֹת תְּמַה וְלֹא עִבְדוֹת שְׁיֵשׁ אַחֲרֶיהָ עִבְדוֹת, הָא בַחוּץ – אֶפְלוּ עִבְדוֹת שְׁיֵשׁ אַחֲרֶיהָ עִבְדוֹת!

The Gemara asks: If it is so that the limitations of the verse apply only to those services performed in the Holy of Holies, one should say that the phrase: “**And you shall serve** [*va'avadtem*],” from which it is derived that one is liable only for a service that is complete [*avoda tamma*] on its own and not incomplete, should **also** be similarly limited to services performed to **what is within the veil**. In that case, the liability of the non-priest, which is limited to cases where he performs a **complete service and does not** apply if he performs a **service that** is only preparatory and **has another service after it** that completes its purpose, should apply only to services performed in the Holy of Holies. **But** for services performed **outside** the Holy of Holies, a non-priest should be liable **even** if it is a **service that** is incomplete and **has a service after it**.

“וְעִבְדָתָם” הָדָר עֲרִיבָה קָרָא.

The Gemara answers: The phrase: “**And you shall serve** [*va'avadtem*],” which begins with the conjunction *vav*, meaning: And, indicates that **the verse goes back and combines** the service performed within the veil to services performed outside of it. This teaches that with regard to this *halakha* there is no difference between a service performed outside and a service performed inside.

בְּעֵי רְבֵא: עִבְדוֹת סִילּוֹק בְּהִיכָל מֵהוּ? לְפָנִים מְדַמֵּינָן לֵיהּ, אוֹ לַחוּץ מְדַמֵּינָן לֵיהּ?

According to Levi, if a non-priest performs a service involving removal within the veil, i.e., in the Holy of Holies, he does not incur the death penalty, but if he performs a service involving removal outside, such as the removal of the ashes from the external altar, he is liable to the death penalty. **Rava raised a dilemma** relating to Levi’s approach: **What** would be the *halakha* with regard to a **service of removal** performed **in the Sanctuary** chamber that is before the Holy of Holies, such as removing the burnt incense from the inner altar, or removing burnt wicks and leftover oil from the candelabrum? Do **we compare** such an act to a service performed **inside** the Holy of Holies, so that he would be exempt from the death penalty, **or do we compare it to the outer service?**

הָדָר פְּשָטָא: “מְבִית” “וְלַמְבִּית”.

Rava himself **went back and resolved** the dilemma: Had the Torah said only: **Within** the veil, it would have been understood that it is referring only to actions performed in the Holy of Holies. But since the Torah says: **And to what is within** the veil, the added conjunction: And, teaches that it is referring to something else besides the Holy of Holies, i.e., the Sanctuary.

אֵלָא מֵעַתָּה, זֶר שְׁסִידָר אֶת הַשְּׁלֶחָן לִיתִיב! אֵיבָא סִידוֹר בְּזִיכִין, סִידָר בְּזִיכִין לִיתִיב! אֵיבָא סִילּוֹק וְהַקְטָרָה.

The Gemara asks: **However, if it is so** that a non-priest is liable for performing a service that is complete on its own that takes place in the Sanctuary, one should say that a **non-priest who arrangesⁿ the loaves** on the shewbread table **should be liable**. The Gemara answers: After arranging the bread **there is still the arranging of the vessels** of frankincense on the table that remains to be done, so the arrangement of the bread is not a service that is complete on its own. The Gemara asks: If so, a **non-priest who arranges the vessels** of frankincense on the table **should be liable**. The Gemara rejects this: After arranging the vessels, **there is still the removal** of these vessels **and the burning** of their frankincense on the altar that remain to be done; therefore, arranging the vessels is not considered a service that is complete on its own.

NOTES

However if it is so, a non-priest who arranges, etc. – אֵלָא מֵעַתָּה, זֶר שְׁסִידָר וכו': The implication of the words: If that is so, is that the questions that follow are somehow prompted by what the Gemara has just said, i.e., Rava's statement that a non-priest would not be liable for performing a service involving removal in the Sanctuary. One explanation given is that prior to Rava's statement, it was thought that there is no liability for any services performed in the Sanctuary, with the exception of sprinkling, which the Gemara mentioned explicitly earlier. Once Rava discussed services of removal in the Sanctuary, it became clear that there can indeed be liability for services performed in the Sanctuary. The Gemara therefore raises these questions pertaining to various actions that take place in the Sanctuary (*Me'il Shmuel*).

LANGUAGE

Chips [alita] – אֲלִיטָא: Apparently from the same origin as the Hebrew word *alya*, meaning tail. The *alita* are so called because they are like the tail end of a larger piece of wood.

HALAKHA

Arrangement of two logs – סִדּוּר שְׁנֵי גִזְרֵי עֵצִים: A non-priest who arranges the two logs on the altar is liable to be punished by death at the hand of God, in accordance with the opinion of Rabbi Yohanan (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:5).

זֶר שִׁסְיָדָר אֶת הַמְנוּרָה לִיְחִיב! אִיכָּא נְתִיבָת פְּתִילָה. נָתַן פְּתִילָה לִיְחִיב! אִיכָּא נְתִיבָת שָׁמֶן.

The Gemara asks further with regard to the notion that a non-priest is liable for performing a service that is complete on its own that takes place in the Sanctuary: If so, a **non-priest who arranges the lamps of the candelabrum should be liable**. The Gemara rejects this: **There is still the placing of the wicks in the lamps that remains to be done**, so arranging the lamps is not considered a service that is complete on its own. The Gemara asks: If so, a non-priest who **placed a wick in the candelabrum's lamps should be liable**. The Gemara answers: That too is not a service that is complete on its own, as **there is still the necessity of placing the oil**.

נָתַן שָׁמֶן לִיְחִיב! אִיכָּא הַדְּלָקָה. הַדְּלִיק לִיְחִיב! הַדְּלָקָה לֹא עֲבוּדָה הִיא.

The Gemara asks: If so, a non-priest who **placed the oil should be liable**. The Gemara answers: That too is not a service that is complete on its own, as **there is still the service of lighting that needs to be done**. The Gemara asks: If so, if a non-priest **who lit the lamps should be liable**. The Gemara answers: **Lighting the lamps is not considered a bona fide Temple service**, since in doing so nothing is done to the candelabrum itself.

וְלֹא? וְהִתְנַאי: "וְנָתַנוּ בְּנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל הָאֵשׁ" – לִיְמִיד עַל הַעֲצָת אֱלִיטָא שְׁלֹא תִהְיֶה אֱלָא בְּכֹהֵן בְּשָׂר וּבְכָלִי שְׂרָת! – הַעֲצָת אֱלִיטָא – עֲבוּדָה הִיא. הַדְּלָקָה – לֹא עֲבוּדָה הִיא.

The Gemara asks: **And is kindling a fire really not considered a Temple service? But wasn't it taught in a baraita that it is written: "And the sons of Aaron the priest shall put fire upon the altar and lay out wood in order upon the fire"** (Leviticus 1:7), which teaches that the **kindling of chips [alita]**¹ added to keep the altar's fire going must be **performed only by a proper priest and that he must be wearing the priestly garments?** This shows that kindling is considered a service. The Gemara answers: **Kindling the chips is a bona fide service,^N but lighting the candelabrum is not a bona fide service.^N**

אֱלָא מֵעֵתָּה זֶר שִׁסְיָדָר אֶת הַמְעֻרְכָה לִיְחִיב! אִיכָּא סִדּוּר שְׁנֵי גִזְרֵי עֵצִים. – סִדּוּר שְׁנֵי גִזְרֵי לִיְחִיב! אִיכָּא סִדּוּר אֲבָרִים.

The Gemara further asks: **However, if it is so that a non-priest is liable for performing any service involving placing, as established above, a non-priest who set up the arrangement of wood on the altar should be liable**, since that is a service involving placing. The Gemara answers: **There is still the mitzva of the arrangement of two logs^H on the altar that remains to be done**, so that setting up the arrangement of wood is not a service that is complete on its own. The Gemara asks: If so, a non-priest who **arranged the two logs should be liable**. The Gemara answers: **There is still the arrangement of limbs of offerings on the fire that remains to be done**, so placing the two logs is also not considered a service that is complete on its own.

NOTES

הַעֲצָת אֱלִיטָא עֲבוּדָה – הַעֲצָת אֱלִיטָא עֲבוּדָה: The distinction between lighting the candelabrum and kindling the chips is not clear. An alternative version of Rashi, which does not appear here but is cited by Ritva and *Tosafot Yeshanim*, explains that kindling the chips is considered a service because of the effort involved in lighting thick chips of wood until they catch fire. Lighting the candelabrum, on the other hand, requires no effort at all; it lights as soon as the fire touches the wick. The author of the *Me'iri* makes a different distinction: Lighting the candelabrum is not a service for which a non-priest would be liable, because it does not involve any giving, i.e., placing, on the candelabrum, which is a requirement for liability, as discussed earlier. The wood chips, on the other hand, are placed on the altar itself and therefore involve giving.

the death penalty for performing them, as explained in the Gemara here. The kindling, however, is not considered a priestly task at all (*Li Lishua*).

הַדְּלָקָה – לֹא עֲבוּדָה הִיא: The Rambam (*Sefer Avoda, Hilkhot Biat HaMikdash* 9:7) rules in accordance with this statement and states that it is therefore permitted for a non-priest to kindle the candelabrum (see also Ra'avad, who only partially disagrees). However, practically speaking, since the candelabrum is inside the Sanctuary, where it is prohibited for non-priests to enter, the lighting would normally be done by a priest (*Even Shlomo*). This assertion is surprising, however, as several times the Torah refers to the lighting of the candelabrum as a priest's service (*Tosafot Yeshanim*), a point supported by *midrashim*. One commentary suggests that the candelabrum service that the Torah relates to priests is referring to clearing out the used wicks and oil and preparing the lamps for kindling. It would be prohibited, then, for non-priests to perform these acts, although they would not incur



Priest lighting the candelabrum

They gave the priests over to the attendants, etc. – **מָסְרוּן לַחֲזַנִּין וְכוּ**: After the lottery the winners would set out to perform the day's service. Attendants took the clothes off the other priests, leaving them in trousers, at which point they put on their non-sacred clothes before removing the sacred trousers and putting all the clothes back in their place. This ruling is in accordance with the mishna and Rav Sheshet's interpretation of it (Rambam *Sefer Avoda, Hilkhoh Temidin UMusafin* 4:2).

רַב נַחֲמָן אָמַר: בְּבִגְדֵי חוּל, דְּאֵי אָמְרַת בְּבִגְדֵי קֹדֶשׁ – אֵיכָא בְּעֵלֵי זְרוּעוֹת דְּחַמְסֵי וְעֵבְדֵי. רַב שֵׁשֶׁת אָמַר: בְּבִגְדֵי קֹדֶשׁ, דְּאֵי אָמְרַת בְּבִגְדֵי חוּל – אֲגַב חֲבִיבֵינֵיהּ מִיקְרוּ וְעֵבְדֵי.

אָמַר רַב נַחֲמָן: מֵנָּה אָמִינָא לָהּ – דְּתַנּוּ: מָסְרוּן לַחֲזַנִּין, וְהֵיוּ מִפְּשִׁיטִין אוֹתָן אֶת בְּגָדֵיהֶן וְלֹא הָיוּ מִנְחִין עֲלֵיהֶן אֶלָּא מְכַנְסִים בְּלִבָּד.

The Gemara explains the two approaches. **Rav Nahman said:** The priests were dressed in **non-sacred garments, because if you say the lottery was to be held when they were dressed in their sacred garments, there are strong-armed men who might act with force and perform the service** even if they did not win the lottery. Since they were already wearing the sacred garments, they would simply force their way into performing the service. **Rav Sheshet said:** They were wearing the **sacred garments, as, if you say they wore their non-sacred garments, due to the fact that the service was so beloved to them, in their excitement over having been granted the privilege to perform the service, it may happen that they would perform the service immediately, forgetting to don their sacred garments, thereby disqualifying the service.**

Rav Nahman said: From where do I state my opinion? As we learned in a mishna: After the lottery they gave the priests over to the attendants,^h and they would take their clothes off them and they would leave only their trousers on them.

Perek II
Daf 25 Amud a

מָאִי לָאוּ – בְּאוֹתָן שָׂזְכוּ לְפִיּוּם! אָמַר רַב הוּנָא בְּרַי יְהוּדָה אָמַר רַב שֵׁשֶׁת: לֹא, בְּאוֹתָן שְׂלֵא זְכוּ לְפִיּוּם.

הָכִי נִמֵּי מִסְתַּבְּרָא, דְּאֵי סְלֵקָא דְעֵתְךָ בְּאוֹתָן שָׂזְכוּ לְפִיּוּם – לֹא הָיוּ מִנְחִין עֲלֵיהֶן אֶלָּא מְכַנְסִים בְּלִבָּד? וְהֵתְנֵא: מִנֵּין שְׂלֵא יְהֵא דְבַר קוֹדֶם לְמְכַנְסִים – תְּלַמּוּד לְוֹמַר: "וּמְכַנְסֵי בַד יִהְיוּ עַל בְּשָׂרוֹ".

וְאֵיךְ? הָא לֹא קִשְׁיָא; הָכִי קִתְנֵי: עַד שְׁעוֹדֵן עֲלֵיהֶן בְּגָדֵי חוּל מְלַבִּישִׁין אוֹתָן מְכַנְסֵי קֹדֶשׁ, וְהֵיוּ מִפְּשִׁיטִין אוֹתָן בְּגָדֵי חוּל, וְלֹא הָיוּ מִנְחִין אֶלָּא מְכַנְסִים בְּלִבָּד.

What, is this **not** talking about those priests who won the lottery, describing how their non-sacred garments were removed from them before they were dressed in the priestly garments? **Rav Huna bar Yehuda said that Rav Sheshet said,** rejecting that interpretation: **No,** it is possible to explain that all the priests at the lottery were wearing sacred garments and that, on the contrary, the mishna speaks **about those priests who did not win the lottery.** The text describes how the sacred garments they wore during the lottery were removed from them.

The Gemara supports this latter interpretation: **So too, it is reasonable** to follow Rav Sheshet's interpretation of the mishna. **As, if it were to enter your mind** to say that the mishna is dealing with those who won the lottery and describes how their non-sacred garments were removed and sacred garments put on, how would one understand the statement: **They would leave only their trousers on them?** One would have to explain that the priests subsequently donned the sacred clothes on top of the non-sacred trousers; then they would remove the non-sacred trousers and replace them with the sacred trousers. **But wasn't it taught in a baraita: From where is it derived that nothing should precede the trousers when the priest dresses? The verse states: "And he shall have linen trousers upon his flesh" (Leviticus 16:4)?** However, according to the proposed interpretation of the mishna, the priests donned the other sacred garments and put on the trousers after them.

The Gemara asks: **And how would the other one, Rav Nahman, resolve this difficulty?** He would respond that **this is not difficult, as this is what the mishna is teaching: While the non-sacred garments are still on them they put the sacred trousers on them, and then they remove from them the non-sacred clothes, and they left them wearing only the sacred trousers.** Therefore, it is possible to interpret the mishna either way.

– אָמַר רַב שֵׁשֶׁת: מִנָּא אָמִינָא לָהּ – דִּתְנִינָא: לְשִׁבְתַּת הַגּוֹזִיּוֹת כְּמִין בְּסִילְקֵי גְדוּלָה הֵיטְהָ, פִּיּוּס בְּמִזְרְחָהּ, וְזָקֵן יוֹשֵׁב בְּמַעְרָבָהּ. וְהַכֹּהֲנִים מוֹקְפִין וְעוֹמְדִין כְּמִין בְּכוֹלֵיָאָר, וְהַמְמוּנָה בָּא וְנוֹטֵל מְצַנְפֵת מֵרֵאשׁוֹ שׁוֹל אֶחָד מֵהֶן, וְיֹדְעִין שְׂמֻמְנֵי פִּיּוּס מִתְחִיל, וְאִי סִלְקָא דְעֵתָךְ בְּבִגְדֵי חוּל – מְצַנְפֵת בְּבִגְדֵי חוּל מִי אִיבָא?

Rav Sheshet said: From where do I say that the priests wore sacred garments when the lottery was held? As it was taught in a *baraita*: The Chamber of Hewn Stone was built in the style of a large basilica [*basileki*];¹ the lottery is held in the east of the chamber, and an Elder of the court sits in its west^N to provide instruction and adjudicate any doubtful cases. And the priests stand in a circle in the shape of a bracelet [*bekholiyar*],¹ and the appointed priest comes and removes the mitre from the head of one of them, and everyone thereby knew that the count began from him. And if it were to enter your mind to say that the priests wore non-sacred garments during the lottery, is there such a thing as a mitre among one's non-sacred garments? This shows that the priests were wearing their sacred garments when the lottery took place.

אִין, כְּדִתְנֵי רַב יְהוּדָה, וְאִיתִימָא רַב שְׂמוּאֵל בְּרַי יְהוּדָה: כִּהֵן שְׂעָשְׂתָהּ לֹא אִמּוֹ בְּתוֹנֵת – עוֹבֵד בָּהּ עֲבוּדַת יְחִיד.

The Gemara rejects this reasoning: Yes, indeed, there is such a thing as a mitre that one wears as non-sacred apparel, as Rav Yehuda, and some say it was Rav Shmuel bar Yehuda, taught:^N A priest whose mother made a tunic for him, to show her love for her son and her love for mitzvot, may perform an individual service with it on, but not communal services. Therefore, it is possible that the priests had non-sacred mitres in the style of the sacred mitres, just as they sometimes had non-sacred tunics.

אָמַר אַבְיִי: שְׂמַע מִינָהּ לְשִׁבְתַּת הַגּוֹזִיּוֹת חֲצֵינָה בְּקִדְשׁ, וְחֲצֵינָה בְּחוּל. וְשָׁמַע מִינָהּ: שְׁנֵי פִתְחוֹת הָיוּ לָהּ, אֶחָד פְּתוּחַ בְּקִדְשׁ וְאֶחָד פְּתוּחַ בְּחוּל, דְּאִי סִלְקָא דְעֵתָךְ בּוֹלָה בְּקִדְשׁ – זָקֵן יוֹשֵׁב בְּמַעְרָבָהּ? וְהָאִמַר מַר: אִין וְשִׁיבָה בְּעוֹרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בְּלִבְדָּ!

Apropos the *baraita* that was just cited, Abaye said: Conclude from this *baraita* that the Chamber of Hewn Stone^H was built half in the sacred area, within the consecrated Temple grounds, and half in the non-sacred part of the Temple grounds. And conclude from it as well that the chamber had two doorways, one that opened to the sacred area of the Temple and one that opened to the non-sacred area. Abaye explains these inferences: As, were it to enter your mind that the Chamber of Hewn Stone stood entirely in the sacred area, how could one say that an Elder sat in its west? Didn't the Master say: There is no sitting allowed in the Temple courtyard except for kings of the house of David^N alone? The Elder must therefore have been sitting in an area external to the Temple courtyard area.

NOTES

זָקֵן יוֹשֵׁב בְּמַעְרָבָהּ – An Elder of the court sits in its west – From the words of the Rambam it appears that there was no particular Elder sitting on the west side of the chamber; rather, the intention is to state that the western part of the Chamber of Hewn Stone was the area where the Elders of the Sanhedrin convened. These Elders did not participate in the lottery; they are mentioned here only to teach that this was the chief function of the Chamber of Hewn Stone (see *Siah Yitzhak*). The author of the *Me'iri*, on the other hand, maintains that there was a particular Sage stationed there, and that this individual played a role in the lottery process, as he chose the random number used in the count. The appointed priest, however, would decide with which priest the count would begin.

As Rav Yehuda...taught – כְּדִתְנֵי רַב יְהוּדָה: It is understood from this *baraita* that some priests had clothes that were

not full-fledged sacred priestly garments but could be used for the sacrifice of individual offerings. These are the garments that Rav Nahman referred to when he said that the priests wore non-sacred garments for the lottery. Another view, however, is that Rav Nahman was referring to garments that were completely non-sacred, which fully resembled the priestly sacred garments. The priests would wear these garments in order to be accustomed to their identical sacred clothing (*Siah Yitzhak*).

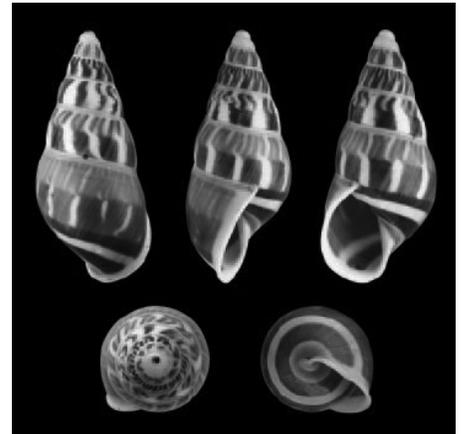
There is no sitting allowed in the courtyard except for kings of the house of David – אִין וְשִׁיבָה בְּעוֹרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד – In the Jerusalem Talmud another opinion is cited that even the kings of the House of David were not permitted to sit in the Temple courtyard.

Basilica [*basileki*] – בְּסִילְקֵי: From the Greek βασιλική, *basilikè*, meaning a large royal building. The *basilikè* had a unique design: It was built upon rows of columns. The central part of the building had a higher roof than the rest, to allow sunlight to stream in between the two levels.



Ruins of a basilica in Khoms, Libya, dating back to the second century

Bracelet [*bekholiyar*] – בְּכוֹלֵיָאָר: The proper reading of the second word appears to be *kokhliyar*, from the Greek κοχλιάριον, *kokhliarion*, meaning a spiral, snail-like shape. Accordingly, the priests did not stand in a perfect circle but in a spiral to make it difficult for anyone to calculate where the count would end.



Spiral snail shells

HALAKHA

The Chamber of Hewn Stone – לְשִׁבְתַּת הַגּוֹזִיּוֹת: The Chamber of Hewn Stone was built half in the sacred area of the Temple and half in the non-sacred area. It had two doorways, one opening into the sacred area and one opening into the non-sacred area. The non-sacred part of the chamber was the seat of the Sanhedrin. This is in accordance with Abaye's statement in the Gemara (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 5:17).