

מתני' אור לארבעה עשר בודקין את החמץ לאור הניר. כל מקום שאין מכניסין בו חמץ – אין צריך בדיקה. ובמה אמרו שתי שורות במרתף – מקום שמכניסין בו חמץ, בית שמאי אומרים: שתי שורות על פני כל המרתף, ובית הלל אומרים: שתי שורות החיצונות, שהן העליונות.

גמ' מאי אור? רב הונא אמר: נגהי, ורב יהודה אמר: לילי. קא סלקא דעתך דמאן דאמר נגהי – נגהי ממש, ומאן דאמר לילי – לילי ממש.

מיתבי: "הבקר אור והאנשים שלחו", אלמא: אור יממא הוא! מי כתיב "האור בקר"? "הבקר אור" כתיב, כמאן דאמר: צפרא נהר. וכדרב יהודה אמר רב, דאמר רב יהודה אמר רב: לעולם יבגס אדם בכי טוב ויצא בכי טוב.

מיתבי: "וכאור בקר ירח שמש" אלמא אור יממא הוא! מי כתיב "אור בקר"? "וכאור בקר" כתיב. והכי קאמר: וכאור בקר בעולם הזה – בעין זריחת שמש לצדיקים לעולם הבא.

מיתבי: "ויקרא אלהים לאור יום" אלמא אור יממא הוא! הכי קאמר: למאי ובא קראו יום. אלא מעתה "ולחשך קרא לילה" – למחשך ובא קרא לילה? והא קיימא לן דעד צאת הכוכבים יממא הוא!

MISHNA On the evening [or] of the fourteenth^N of the month of Nisan, one searches for leavened bread^H in his home by candlelight. Any place into which one does not typically take leavened bread does not require a search, as it is unlikely that there is any leavened bread there. And with regard to what the Sages of previous generations meant when they said that one must search two rows of wine barrels in a cellar, i.e., a place into which one typically takes some leavened bread, the early *tanna'im* are in dispute. Beit Shammai say that this is referring to searching the first two rows across the entire cellar, and Beit Hillel say: There is no need to search that extensively, as it is sufficient to search the two external rows, which are the upper ones. This dispute will be explained and illustrated in the Gemara.

GEMARA The Gemara asks: What is the meaning of the term *or*, translated as: The evening of? The Gemara provides two answers. Rav Huna said: It means light, and Rav Yehuda said: In this context, it means evening. At first glance, it could enter your mind to suggest that the one who said light means that one searches for leaven by the actual light of day, on the morning of the fourteenth of Nisan, and the one who said evening is referring to the actual evening of the fourteenth.

To clarify the meaning of the word *or*, the Gemara analyzes biblical verses and rabbinic statements. The Gemara raises an objection from a verse: "As soon as the morning was *or*, the men were sent away, they and their donkeys" (Genesis 44:3). Apparently, *or* is day. The Gemara rejects this contention. Is it written: The light was morning? "The morning was light" is written. In this context, *or* is a verb not a noun, as the one who said: The morning lightened. And this is in accordance with that which Rav Yehuda said that Rav said, as Rav Yehuda said that Rav said: A person should always enter an unfamiliar city with "it is good" (Genesis 1:4),^N i.e., before sunset, while it is light, as the Torah uses the expression "it is good" with regard to light upon its creation. This goodness is manifest in the sense of security one feels when it is light. And likewise, when one leaves a city he should leave with "it is good," meaning after sunrise the next morning.

The Gemara raises an objection from another verse: "And as the light [or] of the morning, when the sun rises, a morning without clouds; when through clear shining after rain the tender grass springs out of the earth" (II Samuel 23:4). Apparently, *or* is day. The Gemara rejects this proof as well: Is it written that the light was morning? "As the light of the morning" is written, and this is what the verse is saying: And as brightly as the morning light of this world shines at its peak, so will be the rising of the sun for the righteous^N in the World-to-Come, as in those days the light of the sun will be seven times stronger than at present (see Isaiah 30:26).

The Gemara raises an objection: "And God called the *or* Day, and the darkness He called Night" (Genesis 1:5). Apparently, *or* is day. The Gemara rejects this proof as well.^N This is what the verse is saying: God called the advancing light Day. As stated previously, the word *or* can also be a verb; in this context, God called the beginning of that which eventually brightens, Day. The Gemara challenges this explanation: However, if that is so, the continuation of the verse, "and the darkness He called Night," should be understood to mean: He called the advancing darkness Night, even before it is actually dark. However, this cannot be the correct interpretation of the verse, as we maintain it is day until the emergence of the stars. Since the stars emerge only after the sky begins to darken, the advancing evening cannot be defined as part of the night.

NOTES

On the evening [or] of the fourteenth – לארבעה עשר: As the Gemara will explain, the word *or*, which literally means light, is in this context a euphemism for darkness or night. Rabbi Yehuda HaNasi did not want to start the tractate with a word with negative connotations (Rambam's Commentary on the Mishna).

A person should always enter with "it is good" – ליעולם: Some commentaries infer from the fact that Rav first spoke about a person who enters a place and only afterward mentioned one who leaves, that he is referring to a traveler who stops there en route to his final destination. Such a traveler needs to take extra care to enter and leave this unfamiliar place safely (see *Me'iri*). *Tosafot* claim that one cannot draw any conclusions from the order in which the cases are cited, and that the Gemara is referring to any manner of travel. This issue may depend on the rationale for leaving and entering by daylight, a matter of dispute between the later authorities. Some say one must enter when it is light due to fear of thieves and wild animals, and others claim that this is due to fear of demons. Yet others suggest the concern is that as the cover of darkness is conducive to illicit conduct, people will suspect the traveler of performing immoral acts, and people will spread rumors of this kind about him.

The rising of the sun for the righteous – זריחת שמש: Some commentaries explain that this is referring to the fact that in the morning the sunlight becomes progressively brighter, but once it reaches its peak the light fades throughout the rest of the day. In other words, the verse is interpreted as saying that the sun for the righteous in the future will always be like sunrise in this world, with the light growing continuously stronger (*Tosefot Rid*).

The order of the proofs – סדר ההוכחות: The internal order of this discussion is difficult. Why doesn't the Gemara cite first the verse from the beginning of the Torah, "And God called *or* Day," especially as this verse provides a stronger proof than the verses cited earlier in the Gemara. Apparently, the Gemara first mentions the verse with regard to Joseph's brothers because it will later derive *halakhot* of searching for leaven from that verse. The next verse is cited due to its similarity to the first one, after which the Gemara proceeds to cite the verses in the order in which they appear in the Bible (*Penei Yehoshua*).

HALAKHA

The search for leavened bread – בדיקת חמץ: One searches for leaven by candlelight at the beginning of the night of the fourteenth of the month of Nisan, just as the stars emerge, when a small amount of daylight remains (see Vilna Gaon). One must search in all holes, crevices, and places where he ordinarily takes leavened bread (*Shulhan Arukh, Orach Hayyim* 431:1).

NOTES

Commanded it to perform the mitzva of the day – פקדיה אמצותא דיממא: Some commentaries explain this literally: He commanded the day with the specific mitzvot that apply only by day, e.g., ritual fringes and phylacteries, and He commanded the night with those that apply only at night, e.g., the counting of the omer. God gave both the day and the night their own unique mitzvot (*Tosefot Rabbeinu Peretz*).

One who vows that he will derive no benefit from light – הנודר מן האור: The principles and *halakhot* of vows are explicated in great detail in tractate *Nedarim*. As the Gemara there explains, one can render almost any matter prohibited to himself by means of a vow. Although the interpretation of the vow often takes ordinary usage into account (see *Tosafot*), if there is no evidence in common parlance that a word in a vow has a different meaning, the *halakha* generally follows the meaning of the word in the Torah.

BACKGROUND

Stars that do not radiate light – כוכבים שאינם מאירים: According to some commentaries, this expression is referring to those heavenly bodies that do not have their own light but merely reflect the light of the sun, e.g., the planets and the moon (see *HaBoneh*). However, the formulation of the Gemara does not support this interpretation. Actually, certain stars do not emit any light at all, and their existence can be ascertained only through other means, e.g., radio waves. The Gemara is likely referring to dark bodies of that kind found in the sky.

Perek I
Daf 2 Amud b

NOTES

A thief who comes as a burglar – נגב הבא במחתרת: This case is explicitly stated in the Torah: “If a thief is found breaking in and is killed, there shall be no guilt for killing him. If the sun has risen upon him, there shall be guilt for him; he shall make restitution. If he has nothing, he shall be sold for his theft” (*Exodus 22:1–2*). The phrase “If the sun has risen upon him,” is explained as an allegory, similar to the Gemara’s interpretation of the verse in *Job* (24:14): If it is as clear as day that the thief is interested only in stealing and will not kill the homeowner if he defends his property, he is merely a thief, and it is prohibited to kill him. See *Rashi* and *Tosafot*, who discuss this derivation and interpretation in detail. The *Maharsha* explains that, according to *Tosafot*, the entire verse is referring to a burglar found breaking in, whereas *Rashi* claims that part of the verse is referring to ordinary thieves, who avoid confrontation.

אלא הכי קאמר: קרייה רחמנא לנהורא; ופקדיה אמצותא דיממא. וקרייה רחמנא לחשוכא ופקדיה אמצותא דלילה.

מיתבי: “הללוהו כל בוכבי אור” אלמא אור אורתא הוא! הכי קאמר: הללוהו כל בוכבים המאירים. אלמא מעתה, בוכבים המאירים הוא דבעו שבוחי, שאינן מאירין – לא בעו שבוחי! והא קתיב: “הללוהו כל צבאיו!”

אלא הא קא משמע לן: דאור דכוכבים נמי אור הוא. למאי נפקא מינה – לנודר מן האור, (דתנן): הנודר מן האור – אסור באורן של בוכבים.

מיתבי: “לאור יקום ויצח ויקטל עני ואביון ובלילה יהי כנגב.”

The Gemara rejects the previous explanation. Rather, this is what the verse is saying: God called the light to come and commanded it to perform the mitzva of the day,^N and God called the night and commanded it to perform the mitzva of the night. Called, in this context, does not connote the giving of a name. It means that He instructed the day and night to carry out their characteristic functions.

The Gemara raises an objection: “Praise Him, sun and moon; praise Him, all the stars of or” (*Psalms 148:3*). Apparently, or is the evening, as the stars of light appear at night. The Gemara rejects this contention. This is what the verse is saying: Praise Him, all the stars that radiate, as in this context or is not a noun but rather a verb that describes the activity of the stars. The Gemara challenges this explanation: However, if that is so, does the verse mean that it is the stars that radiate that are required to praise God, whereas those that do not radiate light^B are not required to praise Him? But isn’t it written in the previous verse: “Praise Him, all His legions,” indicating that all stars should praise God?

Rather, this phrase, the stars of light, comes to teach us that the light of stars is also considered light. The Gemara asks: What is the practical difference that emerges from the fact that the light of the stars is classified as light? The Gemara answers: It is significant with regard to one who vows that he will derive no benefit from light. It is necessary to define precisely what is included in the term light. As we learned in a mishna: For one who vows that he will derive no benefit from light,^N it is prohibited to benefit even from the light of the stars.

The Gemara raises an objection: “A murderer rises with the or to kill the poor and needy; and in the night he is as a thief” (*Job 24:14*).

הא מדקאמר “ובלילה יהי כנגב” – אלמא אור יממא הוא! התם הכי קאמר: אי פשיטא לך מילתא בנהורא. דאנפשות קאתי – ויצח הוא וניתן להצילו בנפשו, ואי מספקא לך מילתא בליליא – יהי בעיניך כנגב, ולא ניתן להצילו בנפשו.

מיתבי: “יחשכו בוכבי נשפו יקו לאור ואין ואל יראה בעפעפי שחר” מדקאמר “יקו לאור ואין” – אלמא אור יממא הוא! התם מילט הוא דקא לייט ליה איוב למזליה, אמר: יהא רעוא דליצפיה הך גברא לנהורא ולא לישבחיה.

From the fact that the end of the verse states: “And in the night he is as a thief,” apparently the word or at the beginning of the verse is a reference to day, as the verse contrasts between night and or. The Gemara rejects this contention. There, this is what the verse is saying: If the matter is as clear to you as light, that the thief has come into the house prepared to take a life, he is a murderer; and the owner of the house may save himself by taking the life of the intruder. In that case, one may protect himself from a thief who breaks into his house, even by killing the intruder if necessary. And if the matter is as unclear to you as the night, he should be nothing more than a thief in your eyes and not a murderer; and therefore one may not save himself by taking the life of the thief. This verse is not referring to actual day and night; rather, it uses these terms as metaphors for certainty and uncertainty.^N

The Gemara raises an objection to the opinion that or means evening: “Let the stars of the twilight be dark; let it look for or but have none; neither let it see the eyelids of the morning” (*Job 3:9*). From the fact that the verse states: “Let it look for or but have none,” apparently or is day. The Gemara rejects this contention. Actually, it is possible that or, in this context, means light in general, not specifically day. There, Job is cursing his fortune. He said: Let it be His will that this man, referring to himself, will seek light and not find it.

The numerous difficulties – ריבוי הקושי – The early commentaries question the need for so many proofs after it has already been demonstrated that the phrase *or leiyom* means the preceding night. One answer is that not all these proofs were initially stated in the same study hall. Rather, various proofs were developed in different study halls, before they were all collected when the Gemara was edited (Rashba). Others contend that a single source merely provides support for one opinion but cannot serve as the basis for rejecting alternative interpretations of the word *or* (Gur Arye).

A day...in part of which the performance of labor is permitted – יום שמוקצתו מותר – It can be argued that Rabbi Eliezer ben Ya'akov should have mentioned the prohibition against performing labor during the afternoon, a universally accepted custom that applies to only part of the day; whereas the prohibition of labor in the morning varies according to local custom. However, he knew that the prohibition of labor in the afternoon is linked to the Torah prohibition against eating leaven in the afternoon and the offering of the Paschal lamb, and he sought to include only rabbinic prohibitions in his objection (Tziyyun LeNefesh Hayya).

HALAKHA

The time when eating is permitted before a fast – וְמִן – אֲכִילָה לְפָנֵי הַתַּעֲנִית: On lenient fast days, one may eat at any point during the night, until dawn. This is the opinion of Rabbi Yehuda HaNasi, and the *halakha* is always ruled in accordance with his opinion in disputes with a single Sage. The Gemara in *Ta'anit* restricts this leniency to one who does not sleep at night or who stipulates before going to sleep that he will eat during the night (*Shulhan Arukh, Oraḥ Hayyim 564:1*).

מיתבי: "ואומר אך חשך ישובני ולילה אור בעדני" אלמא אור יממא הוא! התם הכי קאמר דוד: אני אמרתי אך חשך ישובני לעולם הבא שהוא דומה ליום, עכשיו – העולם הזה שהוא דומה ללילה אור בעדני.

מיתבי, רבי יהודה אומר: בודקין אור (לארבעה) עשר, ובארבעה עשר שחרית, ובשעת הביעור. מדקאמר רבי יהודה: "בודקין אור ארבעה עשר ובארבעה עשר שחרית" אלמא אור אורתא הוא! שמע מינה.

מיתבי: מאימתי ארבעה עשר אסור בעשיית מלאכה? רבי אליעזר בן יעקב אומר: משעת האור. רבי יהודה אומר: משעת הנץ החמה.

אמר ליה רבי אליעזר בן יעקב לרבי יהודה: וכי היכן מצינו יום שמוקצתו אסור בעשיית מלאכה ומקצתו מותר בעשיית מלאכה? אמר ליה: הוא עצמו יוכיח. שמוקצתו מותר באכילת חמץ ומקצתו אסור באכילת חמץ.

מדקאמר רבי יהודה משעת הנץ החמה, אלמא: אור דקאמר רבי אליעזר בן יעקב – אורתא הוא! לא, מאי אור – עמוד השחר.

אי הכי, דקאמר ליה: היכן מצינו יום שמוקצתו מותר בעשיית מלאכה ומקצתו אסור בעשיית מלאכה, נמא איהו לנפשיה, הא איכא לילה דקא שרי רבי אליעזר בן יעקב!

הכי קאמר: בשלמא לדידי – אשכחנא דקא פלגי רבנן בין יממא לליליא, (דתנן) גבי תענית צבור: עד מתי אוכל ושותה – עד שיעלה עמוד השחר. דברי רבי אליעזר בן יעקב. רבי שמעון אומר: עד קרות הגבר. אלא לדידך, היכא אשכחנא יממא גופיה דפלגי ביה רבנן?

The Gemara raises an objection: "And I say, yet the darkness shall envelop me, and the *or* about me shall be night" (Psalms 139:11). Apparently, *or* is day. The Gemara rejects this proof. This is what David is saying there: I said after I sinned that darkness shall envelop me in the World-to-Come, which is like day. Now that I know that I have been forgiven, even this world, which is like darkness, is light for me. That being the case, it cannot be derived from here that the word *or* describes the day.

The Gemara raises an objection from a mishna. Rabbi Yehuda says: One searches on *or* of the fourteenth of Nisan, on the fourteenth in the morning, and at the time of the removal of leavened bread. The Gemara infers from Rabbi Yehuda's teaching: From the fact that Rabbi Yehuda says that one searches on *or* of the fourteenth and on the fourteenth in the morning, apparently *or* is the evening. In the order of Rabbi Yehuda's list, *or* of the fourteenth precedes the morning of the fourteenth. Therefore, *or* must be referring to the evening. The Gemara concludes: Indeed, learn from it that this is the case.

The Gemara raises an objection from a different source:^N From when on the fourteenth of Nisan is it prohibited to perform labor, for those who are accustomed not to work of Passover eve? Rabbi Eliezer ben Ya'akov says: From the time of *or*. Rabbi Yehuda says: From sunrise.

Rabbi Eliezer ben Ya'akov said to Rabbi Yehuda: And where have we found precedent for a day, in part of which the performance of labor is prohibited, and in another part of which the performance of labor is permitted?^N If, as you claim, the prohibition against performing labor takes effect only from sunrise, whereas the fourteenth of Nisan begins with the emergence of stars the previous evening, it is permitted to perform labor during the first part of the fourteenth, while during the second part of the same day labor is prohibited. He said to him: The fourteenth day itself can prove to be a precedent, as in part of it, from the beginning until the sixth hour of the day, the eating of leavened bread is permitted, and during another part of it the eating of leavened bread is prohibited.

With regard to the matter under discussion, the Gemara infers: From the fact that Rabbi Yehuda says that it is prohibited to perform labor from sunrise, apparently the word *or* that Rabbi Eliezer ben Ya'akov is saying, is referring to the evening. This is an additional proof that *or* means night. The Gemara rejects this contention: No, this is not a proof. What is meant by *or*? It means dawn. The dispute of the *tanna'im* is not whether the prohibition of labor begins at night or in the morning. Rather, they disagree as to whether labor is prohibited from dawn or only from sunrise.

The Gemara challenges this assumption: If so, consider that which Rabbi Eliezer ben Ya'akov said to Rabbi Yehuda: Where have we found precedent for a day, in part of which the performance of labor is prohibited, and in another part of which the performance of labor is permitted? Let him say to himself: Isn't there the night, during which even Rabbi Eliezer ben Ya'akov himself permits performance of labor at night? He certainly would not raise a difficulty against the opinion of Rabbi Yehuda, which is equally difficult according to his own opinion.

The Gemara rejects this contention. This is what Rabbi Eliezer ben Ya'akov is saying: Granted, according to my opinion, I find situations in which the Sages distinguished between the day and the preceding night, as we learned in a mishna with regard to a lenient communal fast: Until when may one eat and drink before the fast? It is permitted to eat and drink until dawn;^H this is the statement of Rabbi Eliezer ben Ya'akov. Rabbi Shimon says: One may eat until the call of the rooster, which precedes dawn. In that case, the Sages distinguished between day and night. However, according to your opinion, where do we find a *halakha* with regard to which the Sages divided the day itself?

Kindle torches – מְשִׁיִּין מְשׂוֹאוֹת – When the Temple stood, the new month was announced on the basis of the testimony of witnesses. Men who had seen the new moon appeared before a central court in Jerusalem to testify that they had seen it. The mishna in tractate *Rosh HaShana* (2:2–3) describes the process of lighting torches to announce that the court had established the new month. Preparations for kindling the torches were made on five mountains, of which the closest to the Temple was the Mount of Olives in Jerusalem, so that word of the declaration of the new month could be spread as quickly as possible. According to the Mishna, this practice was replaced when the Samaritans, whose determination of the date of *Shavuot* differed from that of the Sages, lit torches to establish the new month according to their reckoning. From that time onward, the court sent out messengers to spread word of the new month.



Lighting torches on a mountaintop

אָמַר לִיה: הוּא עֲצֵמוּ יוֹכִיחַ, שְׁמִקְצָתוֹ מוֹתֵר בְּאִכִּילַת חֶמֶץ וּמְקַצְתוֹ אֶסּוּר בְּאִכִּילַת חֶמֶץ. שְׁפִיר קָאָמַר לִיה רַבִּי יְהוּדָה לְרַבִּי אֱלִיעֶזֶר! הֲכִי קָאָמַר לִיה רַבִּי אֱלִיעֶזֶר: אָמִינָא לָךְ אֲנָא מְלֹאכָה דְרַבְנָנּוּ, וְאֵת אִמְרַתְּ לִי חֶמֶץ דְּאִוְרֵייתָא, דְּעֵד הֵכָא – אֶסּוּר רַחֲמֵנָא וְעֵד הֵכָא – שְׂרָא רַחֲמֵנָא.

וְאִידֶךָ – שְׁעוֹת דְרַבְנָנּוּ.

וְאִידֶךָ – הִרְחִיקָה הוּא דְעֵבוֹד רַבְנָנּוּ לְדְאִוְרֵייתָא.

מִיִּתְבִּי: אֵין מְשִׁיִּין מְשׂוֹאוֹת אֶלָּא עַל הַחֲדָשׁ שְׁנַרְאָה בְּזִמְנֵוּ לְקִדְשׁוֹ, וְאִימְתִי מְשִׁיִּין מְשׂוֹאוֹת – לְאֹר עֵבוֹרוֹ. אֶלְמָא: אֹר אִוְרֵתָא הוּא! שְׁמַע מִינָהּ.

מִיִּתְבִּי: הִיָּה עוֹמֵד כָּל הַלַּיְלָה וּמְקַרֵּב עַל הַמִּזְבֵּחַ, לְאֹרָה טְעוֹן קִידוּשׁ יָדַיִם וְרַגְלָיִם, דְּבִרִי רַבִּי אִוְרָה שְׂאֵנִי.

מִיִּתְבִּי מֶר זוּטְרָא:

Rabbi Yehuda said to Rabbi Eliezer ben Ya'akov: The day of the fourteenth itself can prove my opinion, as during part of it, the eating of leavened bread is permitted, and during part of it the eating of leavened bread is prohibited. The Gemara comments: Rabbi Yehuda has spoken well to Rabbi Eliezer; how can Rabbi Eliezer ben Ya'akov counter this contention? The Gemara answers that this is what Rabbi Eliezer is saying to him in response: I said to you the prohibition of labor, which is by rabbinic law, and you said to me the prohibition of leavened bread, which is by Torah law. With regard to a Torah prohibition, it is possible that until this point, God prohibited doing so, and until that point, God permitted doing so, as the *halakha* is determined by a Torah decree. On the other hand, rabbinic prohibitions are enacted within clearly defined categories; in this case, an entire day.

The Gemara asks: And what is the response of the other Sage, Rabbi Yehuda, to this contention? The Gemara answers: Rabbi Yehuda notes that the hours when the prohibition of leaven is in effect on the morning of the fourteenth are determined by rabbinic law. Despite the fact it is prohibited by Torah law to eat leaven from midday, the distinction within the morning hours between the time when one may consume leaven and the time when one may derive benefit from leaven but not consume it is determined by the Sages. Apparently, the Sages institute ordinances that apply to part of a day.

The Gemara asks: And how can the other Sage, Rabbi Eliezer ben Ya'akov, respond to this claim? The Gemara answers: Rabbi Eliezer ben Ya'akov would say that in this case the Sages established a preventive measure for a Torah law, and decrees of this type are at times in effect for only part of the day. However, when the Sages instituted independent ordinances, they invariably did so for entire twenty-four hour periods. In any case, this source does not conclusively prove that *or* means evening.

The Gemara raises an objection: The court messengers kindle torchesⁿ on the mountaintops as a signal that the court has sanctified and established a new month only for a month that appeared at its proper time, on the thirtieth day of the previous month, to sanctify it on that day. And when do the messengers kindle these torches? They light them on *or* of its additional day, at the end of the thirtieth day from the beginning of the previous month, leading into the evening of the thirty-first day. The thirtieth day is called the additional day because it is sometimes appended to the previous month, which would otherwise consist of twenty-nine days. Apparently, *or* is the evening, as the court messengers would certainly not light the bonfires by day. The Gemara concludes: Indeed, learn from it that this is the case.

The Gemara raises an objection: If a priest was standing all night and sacrificing the limbs of offerings on the altar, in the *ora* he is required to sanctify his hands and feet^h again, by washing them in water from the basin; this is the statement of Rabbi Yehuda HaNasi. Since a new day has begun, the priest must wash his hands and feet from the basin, a prerequisite for each day's service. With regard to the issue under discussion, apparently *or* means day. The Gemara rejects this contention: This is not a conclusive proof, as *ora* is different, and indeed it is referring to the day. However, the word *or* may yet refer to the evening.

Mar Zutra raises an objection

HALAKHA

In the *ora* he is required to sanctify his hands and feet – לְאֹרָה טְעוֹן קִידוּשׁ יָדַיִם וְרַגְלָיִם: A priest who engaged in the burning of sacrificial limbs all night must wash his hands and

feet again when it becomes light, as is required of all priests before they begin their work in the Temple service (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 5:8).