

**Log – לוג**: This is the basic liquid measure used by the Sages. It is equivalent to the volume of six eggs, one quarter of a *kav*, or one twenty-fourth of a *se'a*. A range of modern opinions estimates this volume to be 300–600 ml.

**גמ'** יבֵּן עֲזַי חוּטָא דְּלִמָּה? הִיא מְבִיא לִגּוּ עִמּוּ. בְּרַם כְּרִבְנָן, מְבִיא גְדִי.

**GEMARA** The Gemara asks: **And according to the opinion of ben Azzai, why was it necessary to have a seal labeled poor sinner?** The Gemara answers: Ben Azzai maintains that a poor leper **would have to bring his log<sup>b</sup> of oil with him.** This is referring to the additional oil required for the leper's purification (Leviticus 14:15–18), some of which is sprinkled on the altar while the rest is applied to the leper's ear, thumb, big toe, and head. According to ben Azzai, a leper would purchase this additional oil from Ahiyya, and therefore he required a separate seal for each log of oil. **However, according to the opinion of the Rabbis, a poor leper brings only the kid seal purchased from Yohanan, by which he receives the oil for his meal offering, and he must use his own private oil for the additional log.**

נִסְכֵי רֶחֶל מֵה? מִן מַה דְּתַנְיִן גְּדִי מְשִׁמֵּשׁ נִסְכֵי יָצֵאן גְּדוּלִים וּקְטַנִּים זְכָרִים וּנְקִיבוֹת, הֲדָא אָמְרִי נִסְכֵי רֶחֶל כְּנִסְכֵי גְדִי דְכִתִּיב "כִּבְהָ יַעֲשֶׂה לְשׁוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ לְשֵׂה בְּבָשִׂים אוֹ בְּעִזִּים,"

The mishna mentions only the libations for kids, referring to both sheep and goats that are less than one year old, and for rams, which are adult male sheep. The Gemara asks: **What amounts are brought for the libations of a lamb, i.e., a female sheep in its second year?** Are they the same as those of a kid or a ram? The Gemara answers that this *halakha* may be inferred from that which we learned in the mishna, that the kid seal serves for libations of sheep offerings, whether large or small, male or female. That ruling says, i.e., indicates, that the libations of a lamb are like the libations of a kid. The Gemara adds that this is derived from a verse that equates the two libations, as it is written: **"Thus shall it be done for each bull, or for each ram, or for each of the lambs, or of the kids"** (Numbers 15:11).

"לְשׁוֹר הָאֶחָד" לְמָה נֶאֱמַר – מִגִּיד שֶׁלֹּא חֵלֶק בֵּין נִסְכֵי עֵגֶל לְנִסְכֵי שׁוֹר. שְׁהִיא בְּדִין בֶּן הַיָּצֵאן טְעוֹן נִסְכֵים וּבֶן הַבְּקָר טְעוֹן נִסְכֵים, אִם מְצָאנוּ שְׁחֵלֶק בֵּין נִסְכֵי כֶּבֶשׂ לְנִסְכֵי אֵיל,

The Gemara inquires further: **Why is it stated: For each bull?** The verse teaches that **The Torah does not differentiate between the libations of a calf, which is less than a year old, and the libations of a bull, which is at least one year old.** The Gemara explains: This is because it was fitting to differentiate between them, in light of the fact that both the offspring of a sheep requires libations and the offspring of a cow requires libations. **If we find that the Torah differentiates between the libations of a sheep in its first year, whose meal offering is one isaron of fine flour, and the libations of a ram, a male sheep thirteen months old and older, whose meal offering is two isaron,**

## Perek V

## Daf 15 Amud a

לְכַךְ נַחֲלוֹק בֵּין נִסְכֵי עֵגֶל לְנִסְכֵי שׁוֹר, תְּלַמּוּד לֹאמַר "כִּבְהָ יַעֲשֶׂה לְשׁוֹר הָאֶחָד" – מִגִּיד שֶׁלֹּא חֵלֶק בֵּין נִסְכֵי עֵגֶל לְנִסְכֵי שׁוֹר.

then we should likewise differentiate between the libations of a calf and the libations of a bull. In order to indicate that this is not the case, the aforementioned verse states: **"Thus shall it be done for each bull,"** which teaches that the Torah does not differentiate between the libations of a calf and the libations of a bull.

"אוֹ לְאֵיל" לְמָה נֶאֱמַר? שְׁהִיא בְּדִין, אִם מְצָאנוּ שְׁחֵלֶק בֵּין נִסְכֵי בֶן שָׁנָה לְנִסְכֵי בֶן שְׁנַתַּיִם, לְכַךְ נַחֲלוֹק בֵּין נִסְכֵי שְׁנַתַּיִם לְנִסְכֵי שָׁלֹשׁ – תְּלַמּוּד לֹאמַר "אוֹ לְאֵיל הָאֶחָד."

The Gemara asks: **Why does the verse state: "Or for each ram,"** as the details of the ram libations were specified in the previous verses (Numbers 15:6–7)? The Gemara explains that this verse is necessary because it would be fitting to argue as follows: **If we have found that the Torah differentiated between the libations of a one-year-old sheep and the libations of a two-year-old sheep, i.e., a sheep in its second year, which is already called a ram, then we should differentiate between the libations of a two-year-old and the libations of a three-year-old ram.** In order to indicate that this is not the case, the verse states: **"Or for each ram,"** which teaches that the libations for rams of all ages are identical.

"אוֹ לְשֵׂה בְּבָשִׂים" לְמָה נֶאֱמַר? שְׁהִיא בְּדִין, אִם מְצָאנוּ שְׁחֵלֶק בֵּין נִסְכֵי כֶּבֶשׂ לְנִסְכֵי אֵיל, לְכַךְ נַחֲלוֹק בֵּין נִסְכֵי כִשְׁבָה לְנִסְכֵי רֶחֶל – תְּלַמּוּד לֹאמַר "אוֹ לְשֵׂה בְּבָשִׂים."

The Gemara similarly asks: **Why does the verse state: "Or for each of the lambs,"** as the details of the lamb libations were provided in the previous verses (Numbers 15:4–5)? The Gemara explains that this phrase is necessary because it would be fitting to argue as follows: **If we have found that the Torah differentiated between the libations of a lamb in its first year and the libations of a ram that is thirteen months or older, then we should likewise differentiate between the libations of a full-grown ewe in its second year and the libations of a female lamb in its first year.** In order to indicate that this is not the case, the verse states: **"Or for each of the lambs,"** which teaches that the libations for female sheep of all ages are identical.

LANGUAGE

Match up [ziyyeig] – זייג: This term is derived from a root meaning to attach or to connect. In this context, it is referring to falsely matching the seal of one day to another that has the same data written upon it, with the aim of using it in a deceitful manner.

NOTES

Priestly watch – משמר: All the priestly families were divided into twenty-four watches at a very early period in Jewish history. They were already mentioned in the days of King David (1 Chronicles 24:1–18). Likewise, there were twenty-four priestly watches in the Second Temple, although this required a redivision of the four watches that returned from the Babylonian exile. Each priestly watch came to Jerusalem to serve in the Temple for a week, according to a predetermined schedule, so that each watch served approximately two weeks a year. Every watch was divided into six families, each of which served in the Temple on a specific day of the week. Every year, each family typically performed two days of service in the Temple. If the Temple service on a particular day was more than the family performing the service on that day could handle, another family helped. On Shabbat, the entire watch served together. For the three pilgrimage Festivals, namely Passover, Shavuot, and Sukkot, all twenty-four priestly watches came to Jerusalem and served together.

Would distribute mitzva money – יהיה מפילג מצוה: The term mitzva in this context means charity. In the aggada, when the Sages use the term mitzva without further specification, they are typically referring to an act of charity (see Rashi on Shabbat 156a; see Torat Hayyim on Avoda Zara 4a).

HALAKHA

There were two chambers in the Temple, one the chamber of secret gifts and the other one the chamber of vessels – שתי לשכות היו במקדש, אחת לשכות חשאין ואחת לשכות הכלים. There were two special chambers in the Temple, one which was called the chamber of secret gifts, and the other called the chamber of vessels. The chamber of secret gifts was the place where sin-fearing people placed money discreetly so that poor people of noble descent could be supported secretly (see Rambam Sefer Zera'im, Hilkhot Mattenot Aniyim 10:8). With regard to the chamber of vessels, anyone who wanted to donate a vessel to the Temple dropped it in there. The treasurers opened this chamber once every thirty days. Vessels for which they found a use in the maintenance of the Temple were so used. The rest were sold, with the proceeds placed in the chamber for funds for Temple maintenance (Rambam Sefer Hafla'a, Hilkhot Arakhin VaHaramim 2:12).

PERSONALITIES

Rabbi Hinnana bar Pappa – רבי חנינא בר פפא: Rabbi Hinnana bar Pappa was an amora of the third generation of Eretz Yisrael amora'im. In the Babylonian Talmud, he is called Hanina, and he is possibly the student of Rabbi Yoḥanan called Hanina bar Pappi, a peer of Rabbi Abbahu and Rabbi Yitzḥak Nafta. He is mostly quoted in aggadic portions of the Talmud, in which he is described as a righteous man of exemplary character traits. According to one story, he maintained an ongoing dialogue with the Angel of Death. It is related that due to his great righteousness and holiness, a pillar of fire separated his bier from the public at the time of his death.

”או בעינים” למה נאמר? שהיה בדיון, אם מצאנו שחלק בין ניספי כבש לנספי איל, לך נחלוק בין ניספי גדי לנספי תיש – תלמוד לומר ”או בעינים” – הקיש קטן שבעינים לגדול שבתנישים, מה זה בשלשית לאגין אף זה בשלשית לאגין.

”וישם היום כתוב” כו'. הגע בעצמך שזייג אותו היום! ”שם משמר היה כתוב עליו”.

הגע בעצמך שזייג אותו המשמר! שם היום, שם שבת, שם חודש היה כתוב עליה. אפילו רוצה לזייג אין מצוי לזייג.

הלכה ד מתני' שתי לשכות היו במקדש, אחת לשכות חשאין ואחת לשכות הכלים. לשכות חשאין – יראי חטא נותנין לתוכה בחשאי, ועניינים בני טובים מתפרנסין מתוכה בחשאי.

לשכות הכלים – כל מי שהוא מתנדב כלי זרקו לתוכה. ואחת לשלשים יום הגוברין פותחין אותה, וכל כלי שמצאו בו צורך לבדק הבית – מניחין אותו, והשאר נמכרין ודמיהן נופלין לבדק הבית.

גמ' רבי יעקב בר אידי ורבי יצחק בר נחמן הווין פרנסים, והווין יהבין לרבי חמא אבוי דרבי יהושע דנר, והוא תשיג דינר, והוא תשיג גבול לחורנין.

רבי זכריה תתניה דרבי לוי היו הכל מליזין עליו, אמרין דלא צריך והוא נסב. מן דדמדך בדקין ואשפתין דהיה מפילג ליה לחורנין.

רבי חנינא בר פפא היה מפילג מצוה בליליא, חד זמן פגע ביה רבדון דרוחניא. אמר ליה: לא כן אלפן רבי ללא תשיג גבול רבך.

The Gemara continues: Why does the verse state: “Or of the goats,” which are also part of the sheep family? The Gemara explains that this phrase is necessary because it would be fitting to argue as follows: If we have found that the Torah differentiated between the libations of a lamb in its first year and the libations of a ram that is thirteen months or old, then we should likewise differentiate between the libations of a kid, a young goat, and the libations of a full-grown goat. In order to indicate that this is not the case, the verse states: “Or of the kids,” and thereby juxtaposes the libations for the youngest of the kids and those of the oldest of the goats: Just as the libations of this young kid consist of three log of wine, so too, the libations of that full-grown goat consist of three log.

The mishna states: And the name of the day of the week was written upon the seals, to deter cheats. The Gemara points out a problem: Consider the following situation yourself. Suppose that a cheat found a seal and circumvented this precaution by waiting until the same day the next week, at which point he could match up [ziyyeig]<sup>1</sup> his seal with that day. He would be able to collect the libations deceitfully a week later. The Gemara answers: The name of the priestly watch<sup>N</sup> that served in the Temple that week was also written on it, as each watch serves in the Temple only twice a year.

The Gemara retorts that even this is not a sufficient precaution. After all, consider for yourself that a cheat can wait half a year and match up with that watch and collect the libations. The Gemara explains that the name of the day; the name, i.e., the number, of the week within the month; and the name of the month were all written on it. Consequently, even if a cheat wanted to match up the seal with a similar day, there is no identical day to be found with which to match it up.

HALAKHA 4 • MISHNA There were two special chambers in the Temple, one called the chamber of secret gifts and the other one called the chamber of vessels.<sup>H</sup> The mishna explains the purpose of these chambers. In the chamber of secret gifts, sin-fearing people put money secretly and poor people of noble descent support themselves from it secretly.

With regard to the chamber of vessels, anyone who donates a vessel to the Temple drops it inside that chamber, and once every thirty days the treasurers open it. And any vessel that they found for it a use for Temple maintenance, they leave it for that purpose, and the rest are sold, and their monetary value is allocated to Temple maintenance.

GEMARA Apropos the topic of charity given anonymously, the Gemara cites several stories on that theme and the mitzva of charity in general. Rabbi Ya'akov bar Idi and Rabbi Yitzḥak bar Naḥman were supporters of the indigent, i.e., they were responsible for a charity fund. And so as not to embarrass the poor, they would give a dinar to Rabbi Hama, father of Rabbi Yehoshaya, and he would give it to impoverished others surreptitiously, so that neither the givers nor the receivers were aware of one another's identity.

The Gemara similarly relates with regard to Rabbi Zekharya, son-in-law of Rabbi Levi, that everyone would malign him. They would say that he does not need charity, and yet he takes money from the charity fund. After he died, they investigated and found that he had discreetly been distributing all the charity money he received to others in actual need.

Rabbi Hinnana bar Pappa<sup>P</sup> would distribute mitzva money,<sup>N</sup> i.e., charity, at night. Once the leader of the evil spirits encountered him. The evil spirit said to him: Didn't the rabbi, i.e., you, teach that the verse: “You shall not trespass upon your neighbor's border” (Deuteronomy 19:14) indicates that one should not enter the domain of another, and the night belongs to evil spirits?

You have come into an inheritance in another place, take this money now and you can pay – שְׁנֵפְלָה לְךָ יְרוּשָׁה – מִמְקוֹם אַחֵר טוֹל וְאֵת פּוֹרַע: According to one interpretation, Rabbi Yona meant that everyone's livelihood comes to him through the influence of someone else. This might be his father, by means of an inheritance, as in the verse: "House and riches are the inheritance of fathers" (Proverbs 19:14). If his father cannot provide for him, someone else might perhaps be the instrument of his livelihood. Since Rabbi Yona realized that this pauper had to be provided for, he told him that he had to accept his livelihood in this manner. When he told the poor man that he can repay, Rabbi Yona did not mean this as a request for actual payment; rather, he was referring to the statement of the Sages that poverty is a wheel that turns in the world (*Shabbat* 151b). In other words, as this pauper might himself grow wealthy in the future, he should view the gift as a loan that he can repay by giving charity himself when his turn arrives (*Tiklin Hadatin*).

Between Rosh HaShana and the Great Fast they would accept, etc. – מִבֵּינֵי רִישׁ שְׁתָּא לְצוּמָא רַבָּא הוּוּן נִסְבִּין וְכוּ' –: Some commentaries maintain that those elderly people accepted charity between Rosh HaShana and Yom Kippur so as to increase the merits of the givers, to protect them during that period of judgment. For this reason, they were not concerned about the verse "But he who hates gifts shall live" (Proverbs 15:27), which teaches that one should not accept gifts (*Gilyonei HaShas* of Rabbi Yosef Engel on *Megilla* 28a).

Naḥum of Gam Zo was bringing a gift to his father-in-law's house – נַחֻם אִישׁ גִּם זֶה הָיָה מוֹלִיךְ דוֹרוֹן לְבֵית חָמוּי –: This story is also cited, with certain differences, in the Babylonian Talmud (*Ta'anit* 21a). The Gemara there states that this gift was so large it had to be carried by three donkeys. One donkey carried the regular food, another carried the drink, while a third carried sweet delicacies.

## PERSONALITIES

Nehemya the well digger – נַחֲמֵיָא אִישׁ שִׁיחִין –: Nehemya was a *tanna* from the third generation of *tanna'im* and a student of Rabbi Akiva. He originated from the village of Shihin in the western Galilee, just north of Tzippori, which was the dwelling place of the Yesheav priestly family. The word *shihin* can mean wells, which is how his name is translated here, but it is also possible he was called Nehemya of Shihin because of his hometown.

Naḥum of Gam Zo – נַחֻם אִישׁ גִּם זֶה –: Naḥum of Gam Zo was a *tanna* who lived at the time of the destruction of the Second Temple. Apparently, he came from the town of Gimzo in Judea, which is the source of his name. Aside from what is related here and in stories of Naḥum's righteousness that appear elsewhere (see *Ta'anit* 21a), his student, Rabbi Akiva, learned the halakhic interpretative method of amplification and restriction from him. It also seems that the difference in interpretive methods between Rabbi Akiva and Rabbi Yishmael derives from an earlier period and is grounded in the methods of Naḥum of Gam Zo and Rabbi Neḥunya ben Hakana (see *Shevuot* 26a).

אָמַר לֵיהּ: וְלֹא כֵן כָּתוּב "מִתֵּן בְּסֵתֶר יִכְפֶּה אָף". וְהָיָה מִסְתַּפֵּי מִיָּהּ, וְעָרַךְ מִן קוּמוּי.

Rabbi Hinnana, said to him: And isn't it written elsewhere: "A gift in secret pacifies anger" (Proverbs 21:14)? Since I am busy giving secret charity, I have no fear that the Divine Wrath will permit evil spirits to harm me. And upon hearing this, the evil spirit grew afraid of him and fled from his presence.

אָמַר רַבִּי יוֹנָה: "אֲשֶׁרִי נוֹתֵן לְדָל" אֵין כָּתוּב כֵּן, אֲלָא "אֲשֶׁרִי מִשְׁכִּיל אֶל דָּל" – זֶה שְׂהוּא מִסְתַּבֵּל בְּמַצּוּה הַיֵּאָךְ לַעֲשׂוֹתָהּ.

Rabbi Yona said: Happy is he who gives to the poor, is not written here; rather: "Happy is he who considers the poor" (Psalms 41:2) is written, which indicates that one must consider his actions carefully and act wisely in giving charity. This is referring to one who scrutinizes the mitzva of charity and considers how to perform it in the most appropriate manner to avoid embarrassing the poor.

כִּיֵּצֵד הָיָה רַבִּי יוֹנָה עוֹשֶׂה כְּשֶׁהָיָה רוֹאֶה עֲנֵי בְּנֵי טוֹבִים שֶׁיֵּרָד מִנְכֶסֶי, הָיָה אוֹמֵר לוֹ: בְּנֵי, בְּשִׁבִיל שְׂשִׁמְעֵתִי שְׁנֵפְלָה לְךָ יְרוּשָׁה מִמְקוֹם אַחֵר, טוֹל וְאֵת פּוֹרַע. מִן דְּהָוָה נִסְיָב הָוָה אָמַר לֵיהּ: מִתְּנָה הֵיאָ לְךָ.

How would Rabbi Yona himself behave when he would see a poor person of noble descent, who was once wealthy but had lost his assets? Rabbi Yona wanted to assist him but feared he would be too ashamed to accept charity. He would say to him: My son, since I heard that you have come into an inheritance in another place, take this money now and you can pay<sup>n</sup> it back when you receive the inheritance. When the poor person would take the money from him he would tell him: This money is a gift to you, and you do not have to repay it.

חֵיָא בַר אַדָּא: אֵית הָוָה סְבִין בְּיוֹמֵינוּ, מֵאֵן דְּהָוָה יְהִיב לְהוֹן מִבֵּינֵי רִישׁ שְׁתָּא לְצוּמָא רַבָּא – הוּוּן נִסְבִּין, מִן בֵּתֶר כֵּן – לֹא הוּוּן נִסְבִּין. אָמְרוּ: דְּשִׁתֵּן גְּבֻז.

The Gemara cites a story involving people who did not want to receive charity from others, but preferred to rely on God's bounty. Hiyya bar Adda related: In our days, there were some elderly people who acted as follows. If someone would give them charity between Rosh HaShana and the Great Fast, i.e., Yom Kippur, they would accept<sup>n</sup> it, but after that period they would not accept it. They would say: The money that is for this year is already with us, i.e., our income for the entire year has already been decreed between Rosh HaShana and Yom Kippur (see *Beitza* 16a).

נַחֲמֵיָא אִישׁ שִׁיחִין פָּגַע בּוּ יְרוּשְׁלָמִי אַחַד. אָמַר לֵיהּ: זָכָה עִמִּי חֲדָא תִרְנַגּוּלָתָא. אָמַר לֵיהּ: הָא לְךָ טוּמִייתָה דְקוּפְדָא. וּזְבִין קוּפְדָא, וְאָכַיל וּמִית. וְהָיָה צוּחַ וְאָמַר: בּוּאֵו וְסַפְדוּ לְהַרְגוּ שְׁל נַחֲמֵיָא.

Nehemya the well digger<sup>p</sup> encountered a certain Jerusalemite, who said to him: Give me one chicken as charity. Nehemya said to him: Here is the monetary value of a piece of meat for you, as meat was cheaper than chicken. And the beggar bought meat with the money he accepted from Nehemya, and ate it, and died because his constitution was extremely sensitive to meat. And Nehemya cried out and said: Come and eulogize the one killed by Nehemya, as he felt guilty over the beggar's demise.

נַחֻם אִישׁ גִּם זֶה זֶה הָיָה מוֹלִיךְ דוֹרוֹן לְבֵית חָמוּי, פָּגַע בּוּ מוֹכָה שִׁחִין אַחַד. אָמַר לֵיהּ: זָכָה עִמִּי מִמָּה דְאֵית גְּבֻז! אָמַר לֵיהּ: מִיחֻזּוֹר. חֻזּוֹר וְאֲשַׁכְחִיָה מִית.

Naḥum of Gam Zo<sup>p</sup> was bringing a gift to his father-in-law's house<sup>n</sup> when a man afflicted with boils met him on the way. He said to Naḥum: Give me charity from that which you have brought with you. Naḥum said to him: When I return, I will give you something. After visiting his father-in-law's house, Naḥum returned and found the man dead. He realized that when he had first met him, this boil-afflicted man must have been on the verge of death from starvation.

וְהָוָה אָמַר לְקִיבְלֵיהּ: עֵינַיִא דְחַמִּינְךָ וְלֹא יִסְבּוּן לְךָ – יִסְתַּמְיִין, יְדִיָה דְלֹא פִשְׁטָן מִיתָן לְךָ – יִתְקַטְעוּן רַגְלֵיָא דְלֹא רְהִטוּן לְמִיתָן לְךָ – יִתְבָּרוּן. וּמִשְׁתִּיָה כֵן.

And in his guilt over failing to provide immediate relief for his hunger, Naḥum said about the boil-afflicted man: The eyes that saw you, i.e., my own eyes, and did not give you food should be blinded; the hands that did not stretch forth to give you food should be cut off; the feet that did not run to give you food should be broken. And later all of these calamities actually befell him.

סְלִיק לְגַבִּיָה רַבִּי עֲקִיבָא, אָמַר לֵיהּ: אֵי לִי שְׂאֵנִי רוֹאֶה אוֹתְךָ בְּכֶךְ. אָמַר לֵיהּ: אֵי לִי שְׂאֵין אֲנִי רוֹאֶה אוֹתְךָ בְּכֶךְ. אָמַר לֵיהּ: מַה אֵת מְקַלְלֵנִי? אָמַר לֵיהּ: וּמַה אֵת מְבַעֵט בְּיַסּוּרֵינִי?

Rabbi Akiva, Naḥum's disciple, came to visit and console him. Rabbi Akiva said to him: Woe is me, that I see you like this. Naḥum said to him: Woe is me, that I do not see you like this. Rabbi Akiva said to him: Why do you curse me? Naḥum said to him: And why do you reject suffering? You should not do so, as the Sages have said that suffering atones for sins like the sacrifice of offerings (*Mekhilta* of Rabbi Yishmael).

PERSONALITIES

**Rabbi Hoshaya the Great** – רבי הושעיה רבה: This Sage, who is called Rabbi Oshaya in the Babylonian Talmud, was one of the greatest scholars of the last generation of *tanna'im*. Rabbi Hoshaya was the third generation in a family of scholars, the son of Rabbi Hama, son of Rabbi Bisa. He studied Torah with his father, with the *tanna* bar Kappara, and with Rabbi Hiyya, with whom he had a relationship of disciple-colleague. His great work was the organization of the *baraitot*. It is said that any *baraita* not redacted in the study hall of Rabbi Hiyya and Rabbi Hoshaya is unreliable.

Rabbi Hoshaya maintained close ties with the house of the *Nasi*, the leader of the Jews in Eretz Yisrael, and he was a close friend of Rabbi Yehuda Nesia, the grandson of Rabbi Yehuda HaNasi. Rabbi Hoshaya had many students, the greatest of whom was Rabbi Yohanan, who studied Torah under him for many years. Rabbi Hoshaya apparently had a son, Rabbi Marinus, who was also a Torah scholar and continued his father's close ties with the house of the *Nasi*.

**Rabbi Eliezer ben Ya'akov** – רבי אליעזר בן יעקב: Two *tanna'im* are known by this name, one from the generation that lived during the destruction of the Second Temple and the other a student of Rabbi Akiva. The saying: The teachings of Rabbi Eliezer ben Ya'akov measure a *kav*, but are clean (*Eiruvin* 62b; *Bekhorot* 23b), i.e., his body of work is small in quantity but clear and complete, was apparently stated with regard to the earlier *tanna* of that name. The first Rabbi Eliezer ben Ya'akov saw the Second Temple before its destruction and transmitted many *halakhot* about the details of its structure. He is traditionally considered the author of tractate *Middot*.

BACKGROUND

**Lod** – לוד: One of the oldest towns in Judea, Lod grew in significance toward the end of the Second Temple period and served as an important cultural center for many generations after the destruction of the Temple. Some of the greatest *tanna'im* lived there, including Rabbi Eliezer ben Hyrcanus, also known as Rabbi Eliezer the Great; Rabbi Tarfon; and others. Several important ordinances were instituted in the so-called upper chamber of the house of Nitza in Lod. After the bar Kokheva revolt, the town remained an important Torah center, as it became the focal point for scholars of the south. Among the great *amora'im* who lived there were Rabbi Yehoshua ben Levi, Rabbi Simlai, Rabbi Yitzhak bar Nahmani, Rabbi Shimon ben Pazi, his son Rabbi Yehuda, and Rabbi Ahā.

רבי הושעיה רבה היה רביה דבריה חד סגי נהורא, והיה יליף אכול עימיה בכל יום. חד זמן היה ליה אורחין ולא מטא מיכול עימיה. ברמשא סליק לגביה, אמר ליה: לא יבעוס מרי עלי, בגין דהיה לי אורחין יומא דין, דאמרת דלא ליבוזי ביקרא דמרי יומא דין, בגין כן לא אכלית עם מרי יומא דין.

אמר ליה: אתה פייסתה למאן דמתחמי ולא חמי – דין דחמי ולא מתחמיים יקבל פייסך. אמר ליה: הדא מנא לך? אמר ליה: מרבי אליעזר בן יעקב.

דרבי אליעזר בן יעקב עאל חד דסגי נהורא לקרתיה, יתב ליה רבי אליעזר בן יעקב לרע מיניה. דיימרו: דאילולי דהיה בר ששא רבא – לא יתב ליה רבי אליעזר בן יעקב לרע מיניה. עבדין ליה פרנסה דאיקר.

אמר לון: מהו הקין? אמרון ליה: רבי אליעזר בן יעקב יתב לרע מינך, וצלוי עלוי הדא צלותא: אתה גמלתה חסד למאן דמתחמי ולא חמי, דין דחמי ולא מתחמי יגמול יתך חסד.

רבי חמא בר חנינה ורבי הושעיא הו מטיילין באילין בנישתא דלוד, אמר רבי חמא בר חנינה לרבי הושעיא: כמה ממון שיקעו אבותי כאן! אמר ליה: כמה נפשות שיקעו אבותיך כאן. לא היה אית בני נש דילעון באורייתא? רבי אבון עבד אילין תרעיה

Rabbi Hoshaya the Great<sup>p</sup> was the master, i.e., the teacher, of the son of a certain blind man and was accustomed to eat with the blind man every day. Once Rabbi Hoshaya had guests, and he did not invite the blind man to eat with him. In the evening, Rabbi Hoshaya went up to visit the blind man and said to him: I request that my master, i.e., you, not be angry with me, as I had guests today. I therefore said to myself that I will not invite you today, so as not to demean my master's dignity. You sometimes spill food on yourself and they might have mocked you. For this reason, I did not eat with my master today.

The blind man said to him: Since you appeased one who is seen but does not see, that Holy One, Who sees but is not seen, should accept your appeasement, i.e., God should accept your prayers. Rabbi Hoshaya said to him: From where did you hear that metaphorical statement? The blind man replied: I learned that idea from a story involving Rabbi Eliezer ben Ya'akov<sup>p</sup> and a blind man.

As it is told of Rabbi Eliezer ben Ya'akov that a blind man once came to his city, and Rabbi Eliezer ben Ya'akov sat below him, so that the people of the city would say that if he, i.e., the blind man, were not a great man, Rabbi Eliezer ben Ya'akov would not have sat below him. When the people of the city saw this, they gave the blind man a very respectable livelihood.

The blind man asked them: What is this situation? Why are you paying me such a high salary? They said to him: Since Rabbi Eliezer ben Ya'akov sat below you, we honor you. And the blind man prayed this prayer with regard to Rabbi Eliezer ben Ya'akov: You rendered kindness to one who is seen but does not see. Therefore, that Holy One, Who sees but is not seen, should render kindness to you.

Rabbi Hama bar Hanina and Rabbi Hoshaya were once touring the synagogues of Lod.<sup>8</sup> Rabbi Hama bar Hanina said to Rabbi Hoshaya: How much money my forefathers invested in building synagogues here! Rabbi Hoshaya said to him: How many souls your forefathers invested in building synagogues here! The money they spent actually harmed people spiritually rather than helping them. Rabbi Hoshaya explained his comment: Weren't there people who would have exerted themselves in the study of Torah if only the money used for the construction of these buildings had been donated to them instead? In another case, Rabbi Avun donated money for building the gates

Perek V  
Daf 15 Amud b

דסדרא רבא. אתא רבי מנא לגביה, אמר ליה: חמי מאי עבדית! אמר ליה: "וישבח ישראל את עושהו ויבן היכלות" לא היה בני נש דילעון באורייתא?

of the great study hall. When Rabbi Mana came to visit him, Rabbi Avun, proud of his donation for this building, said to him: Look at what I did and the greatness of my contribution. Rabbi Mana said to him: Your attitude reminds me of the verse: "For Israel has forgotten his Maker, and built palaces" (Hosea 8:14). How could you focus upon the gates? Weren't there people who would have exerted themselves in the study of Torah if they only had the money? You could have given them that money instead of using it to build structures.

תני: קדשי המזבח מוציאין את הראוי להן מקדשי בֶּדֶק הבית.

§ With regard to the vessels donated for the Temple maintenance, which are mentioned in the mishna, the Gemara cites a *baraita* in which **it was taught**: If the shekels collected for the purchase of articles **consecrated for the altar**, i.e., communal offerings, are not enough to purchase them and the items that accompanied them, e.g., their libations, the funds **required for purchasing the remainder are taken from the funds consecrated for Temple maintenance**.

אין קדשי בֶּדֶק הבית מוציאין את הראוי להן מקדשי מזבח.

However, the converse is not the case: If there is a need for **funds consecrated to Temple maintenance, that which is required for it is not taken from funds consecrated for the altar**. The reason for this difference is that an item may be changed from a lesser to a greater sanctity, but not vice versa.

והא תנינן: כלי שֶׁמְצְאוּ בו צורך לְבֶדֶק הבית מניחין אותו, וְהַשְּׂאָר נמכרין ודמיהן נופלין לְבֶדֶק הבית!

The Gemara notes an apparent contradiction. **But didn't we learn** in the mishna: **A vessel that they found for it a use for Temple maintenance, they leave it for that purpose; and the rest are sold, and their monetary value is allocated to Temple maintenance**. This statement indicates that this money could be used only for Temple maintenance, not for items consecrated for the altar. This contradicts the *baraita* cited above.

אמר רבי חזקיה: ביני מתניתא, לְשֵׁבֶת בֶּדֶק הבית.

In resolution of this contradiction, **Rabbi Hizkiya said**: **This is the intent of the mishna**: Donated items and, likewise, any money received as payment for sale of an item are physically taken **to the chamber for the Temple maintenance**. From there they may be removed for any Temple purpose, either for the maintenance of the Temple or for articles consecrated for the altar.

הדרן עלך פרק אלו הן הממונן

הלכה א מתני' שלשה עשר שופרות, שלשה עשר שולחנות, שלש עשרה השתחויות היו במקדש.

של בית רבן גמליאל ושל בית רבי חנניה סגן הכהנים היו משתחוים בארבע עשרה. והיכן היתה יתירה – כנגד דיר העצים, שכן מסורת בידן מאבותיהן ששם הארון נגנו.

מעשה בכהן אחד שהיה מתעסק, וראה את הרצפה שהיא משונה מחברותיה, בא ואמר לחבירו. לא הספיק לגמור את הדבר עד שיצתה נשמתו. וידעו ביחוד ששם הארון נגנו.

גמ' תני: השופרות הללו עקומות היו, צרות מלמעלה ורחבות מלמטה, מפני הרמאין.

תני בשם רבי אלעזר: הארון גלה עמהן לבבל, מאי טעמא – לא יותר דבר אמר ה', אין דבר אלא שהדיבורות לתוכו.

וכן הוא אומר ו'לתשובת השנה שלח המלך נבוכדנצר וביאהו בבלה עם כלי חמדת בית ה'. איזהו כלי חמדת בית ה' – זה הארון.

**HALAKHA 1 • MISHNA** There were thirteen collection horns,<sup>H</sup> narrow at the top and wide at the bottom, into which were placed the shekels that were collected for the various needs of the Temple. There were also thirteen tables<sup>B</sup> for various purposes, and thirteen prostrations in the Temple.

The members of the household of Rabban Gamliel and the members of the household of Rabbi Hananya, the deputy High Priest, would prostrate themselves in fourteen places. And where was this extra location? It was facing the wood depository,<sup>N</sup> as there was a tradition handed down to them from their fathers that the Ark was sequestered there.<sup>N</sup>

The mishna relates that there was an incident involving a certain priest who was going about his duties and saw a certain flagstone that was different from the others.<sup>N</sup> He noticed that one of the stones was slightly raised above the others, indicating that it had been removed and returned to its place. The priest understood that this was the opening to an underground tunnel where the Ark was concealed. He came and said to his fellow that he had noticed this deviation in the floor. He did not manage to conclude relating the incident before his soul left him, i.e., he died. Following this event, they knew with certainty that the Ark was sequestered there and that God had prevented that priest from revealing its location.

**GEMARA** It was taught in a *baraita*: Those collection horns were asymmetrical. They were narrow at the top and wide at the bottom. Why were they shaped like that? It was due to cheaters, to prevent them from inserting their hands on the pretense of adding shekels and removing them instead.

The Gemara cites a *baraita* that expounds a tannaitic dispute with regard to the sequestering of the Ark, a topic mentioned in the mishna: It was taught in the name of Rabbi Elazar: The Ark was exiled with the Jews to Babylonia. When the Jews were exiled to Babylonia, they took the Ark with them. What is the source for this statement? When Isaiah prophesied about the exile before King Hezekiah, he stated: “Behold, the days come, that all that is in your house, and that which your fathers have stored up until this day, shall be carried to Babylon; no item shall be left, said the Lord” (II Kings 20:17). The item [*davar*] referred to in the verse can only be an item that contains the commandments [*dibrot*]. That is the Ark, which contains the two tablets upon which the Ten Commandments are carved.

And, so too, it says: “And at the return of the year, King Nebuchadnezzar sent, and brought him to Babylon, with the desired vessels of the House of the Lord, and made Zedekiah his brother king over Judah and Jerusalem” (II Chronicles 36:10). What is referred to by the phrase “the desired vessels of the House of the Lord”? This is the Ark, in which the Tablets of the Law were placed. The Torah is a desirable object for the Jews, as it is stated, “More to be desired are they than gold, indeed, than much fine gold” (Psalms 19:11).

NOTES

The wood depository – דיר העצים: The storage room for wood was the chamber located in the northeastern corner of the Women's Courtyard (see *Middot* 2:5). In this chamber, wood was stored to be used as fuel on the altar. Blemished priests were assigned the task of checking the wood for worms, as worm-infested wood is disqualified for use on the altar (see *Menahot* 85b).

That the Ark was sequestered there – ששם הארון נגנו: There was no Ark in the Second Temple, as explained in *Yoma* 52b. The Gemara there cites a tannaitic dispute as to the whereabouts of the Ark that is parallel to the dispute recorded here. It is clear from the mishna here that the families of Rabban Gamliel and Rabbi

Hananya, the deputy High Priest, had a tradition that the Ark was sequestered in the Temple and that its location was in the tunnels under the wood depository. Out of respect for this place, they performed an additional prostration facing that chamber.

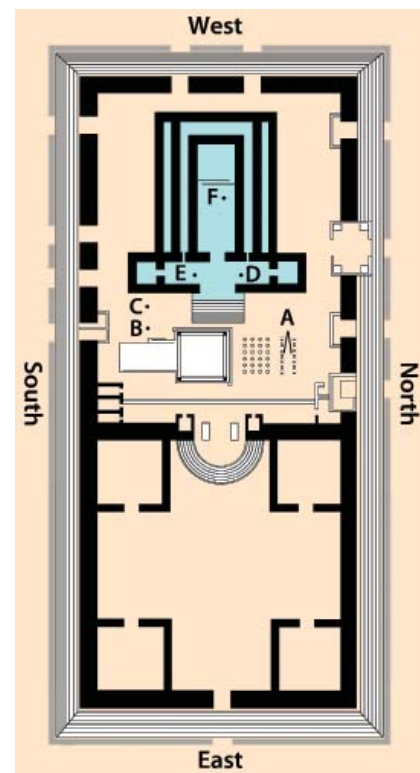
And he saw a certain flagstone that was different from the others – וראה את הרצפה שהיא משונה מחברותיה: It is explained that one of the stones was raised above the others. An alternative explanation is that the color of the stone was a different shade than the others, due to the sanctity of the Ark located beneath it (Rabbeinu Meshulam).

HALAKHA

Thirteen collection horns – שלשה עשר שופרות: In the Temple, the following thirteen containers collected the donations. The shape of each one was like a horn, narrow at the top and wide at the bottom. Each one was designated for a specific type of donation: (1) Shekels of the current year; (2) shekels of the previous year; (3) money for a pair of birds. Anyone liable to bring an offering of two birds, i.e., one for a sin-offering and the other for a burnt-offering, would deposit the cost of these offerings in this horn; (4) money for a burnt-offering of fowl, without the accompanying sin-offering; (5) money for the wood of the altar fire; (6) money for frankincense; (7) donations of gold, or money to buy it, for the Ark cover; (8) money left over from that set aside for sin-offerings; (9) money left over from that set aside for guilt-offerings; (10) money left over from that set aside for the offerings of a *zav*, a *zava*, or a woman after childbirth; (11) money left over from that set aside for the offerings of a nazirite; (12) money left over from that set aside for the guilt-offering of a leper; and (13) donations for a burnt-offering of an animal, as opposed to one of a fowl (*Rambam Sefer Zemanim, Hilkhot Shekalim* 2:1–2).

BACKGROUND

Thirteen tables – שלשה עשר שולחנות: The following are the tables used in the Temple: (A) Eight marble tables in the slaughtering area; (B) one marble table to the west of the ramp of the altar; (C) one silver table to the west of the ramp of the altar; (D) one silver table at the doorway to the Entrance Hall; (E) one gold table at the doorway to the Entrance Hall; (F) and one gold table in the Sanctuary.



Thirteen tables

The Ark was sequestered in its place – במקומו היה הארון – In the First Temple, the Ark of the Covenant was placed on a stone located in the western part of the Holy of Holies. The canister containing manna from the desert and Aaron's staff were set before it. Tradition has it that at the time that Solomon built the Temple, he knew that it would eventually be destroyed. Therefore, he built a hiding place in the tunnels underneath the Temple to serve as a storage place for the Ark. King Josiah commanded that the Ark be concealed in the place that Solomon had prepared, along with Aaron's staff, the canister of manna, and the anointing oil. None of these items was recovered during the time of the Second Temple. This determination of the fate of the Ark is in accordance with the opinion of Rabbi Shimon ben Lakish (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 4:1)

LANGUAGE

Mallet [*kurenas*] – קורנאס: Apparently from the Greek κάρπυον, *karnon*, meaning a ram or horn.

NOTES

He tapped on the stone with a mallet – הקיש עליה – בקורנאס: There is an explanation that the priest was tapping in order to determine if the ground under the stone was hollow. A different explanation is that he tapped with a mallet in order to make this stone level with the others (Rash Sirilio).

And fire came out and burned him – ויצאת אש ושרפתו: One explanation is that the fire consumed the priest. Others explain that the fire consumed the mallet (*Talmid HaRashbash*).

רבי שמעון בן לקיש אמר: במקומו היה הארון גנוז. הָדָא הוּא דְכְתִיב "וַיֵּאָרִיכוּ הַבַּדִּים וַיֵּרְאוּ רַאשֵׁי הַבַּדִּים אֶל הַקֹּדֶשׁ אֶל פְּנֵי הַדְּבַר וְלֹא יֵרְאוּ הַחוּצָה".

כְּתִיב "וַיֵּרְאוּ" וְאֵת אֲמַרְתָּ "וְלֹא יֵרְאוּ"? אֲלָא, נִרְאִין וְלֹא נִרְאִין, בּוֹרְטִין וְיּוֹצֵאִין כְּשֵׁנֵי דְרֵי הָאִשָּׁה.

וּרְבִנְיָא אָמְרִי: בְּלִשְׁכַּת דִּיר הַעֲצִים הָיָה הָאָרוֹן גְּנוּז. מִעֲשָׂה בְכֹהֵן אֶחָד בְּעַל מוֹם שְׁהִיָּה עוֹמֵד וּמְפַצֵּל עֲצִים בְּלִשְׁכַּת דִּיר הַעֲצִים, וְרָאָה אֶת הָרִצְפָּה שְׁהִיא מְשֻׁתְּנָה מִחִבְרוֹתֶיהָ. בָּא וְאָמַר לְחִבְרֵיהּ: בָּא וְרָאָה אֶת הָרִצְפָּה הַזֹּאת שְׁהִיא מְשֻׁתְּנָה מִחִבְרוֹתֶיהָ. לֹא הִסְפִּיק לְגַמּוֹר אֶת הַדְּבַר עַד שֶׁיִּצְתָה נִשְׁמָתוֹ. וַיִּדְעוּ בִּיחּוּד שְׁשָׁם הָאָרוֹן גְּנוּז. תְּנִי רַבִּי הוֹשְׁעִיא: הַקִּישׁ עָלֶיהָ בְּקוֹרְנָס וַיִּצְאָתָּ אֵשׁ וְשָׂרְפָתָּהּ.

תְּנִי רַבִּי יְהוּדָה בֶּן לִקְיִשׁ אָמַר: שְׁנֵי אַרְנוֹת הָיוּ מֵהַלְכִין עִם יִשְׂרָאֵל בְּמִדְבָּר, אֶחָד שְׁהִיָּתָה הַתּוֹרָה נְתוּנָה בְּתוֹכּוֹ, וְאֶחָד שְׁבָרֵי לוחות נְתוּנִין בְּתוֹכּוֹ. זֶה שְׁהִיָּתָה הַתּוֹרָה נְתוּנָה בְּתוֹכּוֹ הָיָה מוּנָח בְּאֵהָל מוֹעֵד, הָדָא הוּא דְכְתִיב "וְאָרוֹן בְּרִית ה' וּמִשָּׁה לֹא מָשׁוּ מִקֶּרֶב הַמַּחֲנֶה". זֶה שְׁהִיָּה שְׁבָרֵי לוחות נְתוּנִין בְּתוֹכּוֹ – הָיָה נִכְסָם וַיִּצְאָ עִמָּהֶן, וּפְעָמִים שְׁהִיָּה מִתְרָאָה עִמָּהֶן.

וּרְבִנְיָא אָמְרִי: אָרוֹן אֶחָד הָיָה, וּפְעָם אֶחָת יִצָּא בִּימֵי עֲלֵי וְנִשְׁבְּהָ. קָרְיִיא מְסִיעֵה לְהוֹ לְרַבֵּנָא "אִוִי לָנוּ מִי יִצְלִלְנוּ מִיַּד הָאֱלֹהִים הָאֵלֵדִירִים הָאֵלֵהָ", מִיֵּלָה דְלֹא חֲמוֹן מִן יוֹמִיָהוּן.

קָרְיִיא מְסִיעֵה לְרַבִּי יוֹדָה בֶּן לִקְיִשׁ "וַיֹּאמֶר שְׂאוּל לְאַחֲתָהּ הַגִּישָׁה אָרוֹן הָאֱלֹהִים". וְהֵלֵא אָרוֹן בְּקָרְיַת יַעֲרִים הָיָה!

Rabbi Shimon ben Lakish differs and says: The Ark was not sent into exile, but rather was sequestered in its place,<sup>11</sup> i.e., buried in the Holy of Holies. This is as it is written: "And the staves were so long that the ends of the staves were seen from the holy place, even before the Sanctuary; but they could not be seen without; and there they are until this day" (1 Kings 8:8). The phrase "until this day" means forever, as "this day" can refer to any point in time. Consequently, this verse indicates that the Ark was sequestered in its place.

Having cited this verse, the Gemara proceeds to further explain it, by pointing out an internal contradiction in the verse. Initially, it is written: "The ends of the staves were seen," and you say, in the continuation of the verse, "but they could not be seen." How can that be? Rather, the verse should be understood as follows: The staves could be seen and they could not be seen, as they protruded outward through the curtain like the two breasts of a woman. The staves themselves could not be seen, but their position was discernible from the protrusion of the curtain.

The Gemara returns to the discussion of the location of the Ark during the Second Temple period. And the Rabbis say: The Ark was sequestered in the wood depository chamber. The Gemara relates that there was an incident involving a certain blemished priest who was standing and splitting wood in the wood depository chamber in order to verify that the wood was not infested with worms. And he saw the flagstone that was different from the others. He came and said to his fellow: Come and see that this flagstone differs from the others. He did not manage to conclude relating the incident before his soul left him. And they knew with certainty that the Ark was sequestered there. Rabbi Hoshaya taught a slightly different version of the story in a *baraita*: He tapped on the stone with a mallet [*kurenas*]<sup>12</sup> to determine if it was hollow underneath the stone, and fire came out and burned him.<sup>13</sup>

The Gemara elaborates on the topic of the Ark of the Covenant. It was taught that Rabbi Yehuda ben Lakish said: Two Arks would travel with Israel in the desert: One, in which the Torah, i.e., the second tablets that were given to Moses after he broke the first ones, was placed, and the other, in which the shards of the first tablets were placed. That in which the Torah was kept, was the Ark that was placed in the Tent of Meeting, in the Holy of Holies. This is as it is written: "And the Ark of the Covenant of the Lord, and Moses, departed not out of the camp" (Numbers 14:44). The one in which the shards of the tablets were placed would embark and return with them when they went to war. Consequently, there were times that it would be seen among them.

And the Rabbis say: There was only one Ark, not two, kept in the Holy of Holies. And one time it went out with the nation to battle in the days of Eli and it was captured. The Gemara notes that a verse supports the opinion of the Rabbis: When the Philistines who captured the Ark saw it, they said: "Woe unto us! Who shall deliver us out of the hand of these mighty gods?" (1 Samuel 4:8). It is clear that they were very frightened, and it would seem that this was due to the fact that the Ark was something that they had never seen in all their days.

There is also a verse that supports the opinion of Rabbi Yuda ben Lakish that there were two Arks, one that they took with them into battle and one that remained in its place. Apropos the battle of King Saul with the Philistines, the verse states: "And Saul said unto Ahijah: Bring here the Ark of God, for the Ark of God was there at that time with the children of Israel" (1 Samuel 14:18). This is puzzling. Wasn't the Ark in Kiryat Ye'arim at the time (see 1 Samuel 7:1–2)? Therefore, it is clear that there were two Arks, one that resided in Kiryat Ye'arim and a different one that they took with them to battle.

מה עבדו ליה רבנן - הגישה אלי  
הציץ. קרייא מסייע לרבי יודא בן  
לקיש "הארון וישראל ויהודה יושבין  
בסוכות"

What do the Rabbis do with this verse so that it does not contradict their opinion? The Rabbis would interpret the verse as follows: Saul said, "Bring here" the container that contains the eight priestly garments, among them the frontplate.<sup>8</sup> The verse is referring to this container, not the Ark. A different verse supports the opinion of Rabbi Yuda ben Lakish that there were two Arks: When Uriah explains to King David why he will not return to his house while there is a war with the children of Ammon, he says: "The Ark, and Israel, and Judah, abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open field; shall I then go into my house, to eat and to drink, and to lie with my wife?" (1 Samuel 11:11).

BACKGROUND

Frontplate – ציץ: The frontplate of the High Priest was a plate of gold on which the words "Sacred to the Lord" (Exodus 28:36) were engraved. This plate was tied to the forehead of the High Priest, adjacent to where his hairline began.

The frontplate was one of the eight priestly vestments that made up the raiment of the High Priest. It is one of the four vestments that are called the golden vestments. The High Priest would wear all eight vestments year round, except during part of the Yom Kippur service, when he would wear only the four white vestments that all priests wore.



Frontplate

Perek VI  
Daf 16 Amud a

והלא ארון בציון היה!

But wasn't the Ark in Zion, i.e., Jerusalem, at the time, and not in a booth at the battlefield? Rather, there must have been two Arks; one remained in Jerusalem and the other went out with the Jews to the battlefield.

מה עבדו ליה רבנן - סכך שהוא  
בקירוי, שעדיין לא נבנה בית  
הבחיירה.

What do the Rabbis do with this verse? How would they interpret it according to their opinion that there was only one Ark, and it remained in Jerusalem? The word for booth, *sukka*, is related to the word *sekhakh*, which is temporary roofing for a structure. The verse, in mentioning that the Ark was in a booth, is not implying that it was with the army at the battlefield, but merely that the Ark was in a temporary structure, as the Temple had not yet been built.

משנגנו הארון נגנו עמו צנצנת המן,  
וצלוחית שמן המשחה, ומקלו של  
אהרן ופרחיו ושקדיו, וארגו שהשיבו  
פלישתים אשם לאלהי ישראל.

As the mishna mentions the subject of concealing the Ark, the Gemara cites a further *baraita* on this topic: When the Ark was sequestered, sequestered along with it was the canister of manna<sup>8</sup> that Moses placed before God to be kept throughout the generations (see Exodus 16:32-34); the flask of the anointing oil; Aaron's staff with its blossoms and berries, which were placed before the Ark (see Numbers 17:23); and the box that the Philistines returned together with the Ark that was captured during the war, which they filled with golden vessels as a guilt-offering to the God of Israel, as the verse says: "And put the jewels of gold, which you return Him for a guilt-offering, in a coffer by the side thereof" (1 Samuel 6:8).



Rock of the Dome of the Rock, viewed from above

BACKGROUND

When the Ark was sequestered, sequestered along with it was the canister of manna – עמו צנצנת – המן: The Ark was placed on a slab of bedrock, called the foundation rock, that was in the Holy of Holies. The canister of manna and Aaron's staff were set before it. King Josiah commanded that the Ark be concealed along with

the canister of manna, the anointing oil, and Aaron's staff in the tunnels under the Temple that Solomon had constructed for this purpose (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 4:1).

The Radbaz writes in his responsa (2:691) that the rock in the Dome of the Rock is unquestionably the foundation rock.