

**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



Rock of the Dome of the Rock, viewed from above

מה עבדון 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).

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 עבדון 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).

BACKGROUND

When the Ark was sequestered, sequestered along with it was the canister of manna – עמו צנצנת – 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.

NOTES

He saw that it is written, etc. – שָׂרָאָה שְׂכַתּוֹב וְכוּ' – Some commentaries wonder: As King Josiah was righteous and involved in learning Torah, wasn't he aware of this verse beforehand? They explain that when Hilkiyah, the High Priest, found the Torah scroll in the Temple, it was open to this verse. Therefore, Josiah saw this as a warning and an instruction that in the near future the Jewish nation would go into exile, and he decided to conceal the Ark (Yefei Mareh; Be'er Sheva on Horayot 12a).

He arose and sequestered it – עָמַד וַגָּנוּ: The commentaries add that one can even find a hint to this in Solomon's prayer at the inauguration of the Temple. Solomon said: "And there have I set a place for the Ark," (I Kings 8:21) to indicate that he had made an additional place for the Ark of the Covenant to be buried when the need arose.

HALAKHA

They would cook the roots – שוֹלְקִין אֶת הָעֵיקְרִין: How did Moses prepare the anointing oil? He would pulverize each of the elements separately, then mix them together and soak them in pure, sweet water until all of the essence was extracted. He would then pour a *hin*, i.e., twelve *log*, of olive oil onto the water and boil it all on a fire until the water evaporated, leaving only the oil, which was then stored in a container for future generations (Rambam *Sefer Avoda, Hillkhot Beit HaBehira* 4:1).

מִי גָנוּ – יֹאשִׁיָהוּ גָנוּ. בֵּין שָׂרָאָה שְׂכַתּוֹב "וְלֹךְ ה' אִתְּךָ וְאַתָּה מִלְכְּךָ אֲשֶׁר תִּקְוֶה עֲלֶיךָ אֵל גּוֹי אֲשֶׁר לֹא יָדַעְתָּ אֶתָּה וְאַבֹּתֶיךָ" – עָמַד וַגָּנוּ.

הָדָא הוּא דְכְתִיב "וַיֹּאמֶר לְלוֹוִים הַמְבִינִים לְכֹל יִשְׂרָאֵל הַקְדוּשִׁים לֵה' תִּנְנוּ אֶת אֲרוֹן הַקֹּדֶשׁ בְּבַיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן דָּוִד מֶלֶךְ יִשְׂרָאֵל אִין לְכֶם מִשָּׂא בְבַתְּךָ" אָמַר לְהֶם: אִם גּוֹלָה הוּא עִמָּכֶם לְבָבְלָ – אִין אֶתֶם מַחְזִירִין אוֹתוֹ עוֹד לְמִקְוָמוֹ, אֵלָּא "עֵתָה עֲבְדוּ אֶת ה' אֱלֹהֵיכֶם וְאַתָּה עִמּוֹ יִשְׂרָאֵל".

פְּטוּם שְׁמֵן הַמִּשְׁחָה "וְאַתָּה קַח לְךָ וְגו' וְקִידָה חֲמִשׁ מֵאוֹת וְגו'" – שְׁהֵן אֵלֶיךָ וְחֲמִשׁ מֵאוֹת מָנִים. "שְׁמֵן זֵית הַיֵּן" – שְׁנַיִם עֶשְׂרֵי לֹוג שְׁבוּ שוֹלְקִין אֶת הָעֵיקְרִין, דְּבַרֵי רַבִּי מֵאִיר.

Who sequestered the Ark? Josiah, king of Judah, sequestered it. Since he saw that it is written,<sup>N</sup> "The Lord will bring you and your king, whom you shall set over you, to a nation that you have not known, you nor your fathers" (Deuteronomy 28:36), he arose and sequestered it,<sup>N</sup> so that it would not be sent into exile with the Jews.

This is as it is written: "And he said unto the Levites who taught all Israel, who were holy unto the Lord: Put the Holy Ark in the house which Solomon the son of David king of Israel did build; there shall no more be a burden upon your shoulders; now serve the Lord your God, and His people Israel" (II Chronicles 35:3). The Gemara explains: Josiah said to the Levites: If the Ark is exiled with you to Babylonia, there is a real concern that you will never return it to its place. Rather, I am concealing it so you will no longer need to carry it. "Now serve the Lord your God, and His people Israel" (II Chronicles 35:3) in the other tasks that are incumbent upon you.

Ⓢ Apropos the anointing oil mentioned among the items sequestered with the Ark, the Gemara elaborates: The types and quantities of spices that were used in the **blending of the anointing oil** are detailed in the verses: "Take you also unto yourself the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia [*kidda*]<sup>B</sup> five hundred, after the shekel of the Sanctuary" (Exodus 30:23–24). All together, they total 1,500 *maneh*. The Gemara explains in a *baraita* how this was done: "And of olive oil a *hin*" (Exodus 30:24), this *hin* equals twelve *log* of oil in which they would cook the roots<sup>H</sup> of the plants mentioned in the verse above, so that the oil would absorb their fragrance; this is the statement of Rabbi Meir.

BACKGROUND

Cassia [*kidda*] – קִידָה: In the Septuagint, *kidda* is translated as cassia, apparently referring to *Cinnamomum cassia*. It is a tall tree whose height extends up to 10 m, native to East Asia where it is grown for its bark, flower buds, and the oil that is extracted from it. The Ramban (Exodus 30:34) identified it as the Indian tree *Aquilaria agallocha*, a tall tree with a wide trunk that contains very fragrant sap. Josephus identifies it as the iris. The *Iris florentina*, a species of iris, is used to produce perfume.



Aquilaria agallocha



Iris florentina in Monte Solaro, Italy

He would place oil on top of the water – נותן שמן על גביהן – The Rambam rules that the essence of the various roots and spices was extracted by means of Rabbi Yehuda's method. This was the accepted method of producing perfumed oils throughout the generations, and is still used to this day. The plant used to produce the pleasant fragrance was boiled or soaked in water to extract the fragrance-producing substance, usually essential oils. As the density of these substances is less than that of water, it would float on the surface. Oil could then be poured onto that surface, into which the fragrance would be absorbed. This fragrant oil that was produced could be used for various perfumes.

There wasn't enough to pour over the roots – לִסוּךְ בּוֹ אֵת – As the Gemara details here, the total weight of the roots was 1,500 shekel. Opinions are divided as to the exact weight of the biblical shekel. According to *ge'onim* and the Rambam, it was equivalent to 14.2 g, while according to Rashi it was 11.75 g. Therefore, according to the Rambam, the total weight of the roots comes to 24.850 kg; according to Rashi, it comes to 20.562 kg. Though there is a range of opinion with regard to the size of the *log*, such that 12 *log* of oil could be between 3.6 and 7.2 ℓ, it is clear that according to all the opinions this quantity of oil was insufficient to pour over all the roots.

## HALAKHA

A king, son of a king – מֶלֶךְ בֶּן מֶלֶךְ – One does not anoint a king who is the son of a king. However, if there is a dispute over the succession, he is anointed in order to resolve the dispute and publicize that he is the king (Rambam *Sefer Shofetim*, *Hilkhot Melakhim UMilhemoteihem* 1:12).

רבי יהודה אומר: שולקן היה במים, ונותן שמן על גביהן. משתהיה קולט את הריח היה מעבירו, בדרך שהפטמין עושין. הדין הוא דכתיב "שמן משחת קדש" וגו'.

Rabbi Yehuda says: That is not how it was prepared. Rather, the priest who prepared the oil would cook the roots in water, such that the fragrant essence would rise to the top, and he would then place oil on top of the water.<sup>8</sup> When it had completely absorbed the fragrance, he would remove the oil from the water, in the manner that the perfumers prepare fragrant oils. The accepted way of extracting fragrances was to boil the plants in water and then place the oil on top to absorb the fragrance essences. This is as it is written: "And you shall make it a holy anointing oil, a perfume compounded after the art of the perfumer; it shall be a holy anointing oil" (Exodus 30:25). "After the art of the perfumer" indicates that it should be prepared in the manner of those who make such perfumes.

תני רבי יהודה בי רבי אילעי: שמן המשתה שעשה משה במדבר מעשה נסים נעשה בו מתחלה ועד סוף, שמתחלה לא היה בו אלא שנים עשר לוג, שנאמר "שמן זית הין", אם לסוך בו את העיקרון לא היה בו ספק, על אחת כמה וכמה שהאור בולע, והעצים בולעים, והיורה בולעת. וממנו נמשחו המשכן וכל כליו, השולחן וכל כליו, המנורה וכל כליה, וממנו נמשחו אהרן כהן גדול ובניו כל שבעת ימי המלוואים, וממנו נמשחו כהנים גדולים ומלכים.

Continuing on the subject of the anointing oil, Rabbi Yehuda, son of Rabbi Elai, taught: The anointing oil that Moses prepared in the desert was a miraculous feat from beginning to end. At the outset, there were only twelve *log*<sup>N</sup> of oil, as it is stated: "And of olive oil a *hin*," and a *hin* is twelve *log*. If there initially wasn't even enough oil to pour over the roots,<sup>B</sup> all the more so after the fire absorbs some oil, as it reduces the amount of oil through cooking, and the wood, i.e., the roots from which the fragrant essence was extracted, absorbs some oil, and the pot in which the roots were cooked absorbs some oil as well. Yet from this small amount were anointed the Tabernacle and all its vessels, the table and all its vessels, and the candelabrum and all its vessels. And from that oil Aaron the High Priest and his sons were anointed during all the seven days of consecration, and from that oil the High Priests and kings throughout all the generations were anointed.<sup>N</sup>

מלך בתחלה – טעון משיחה, מלך בן מלך – אין טעון משיחה. מאי טעמא? קום משיחהו כי זה הוא – זה טעון משיחה, ואין בנו טעון משיחה.

The *baraita* goes on to discuss those who were anointed with the anointing oil. A king at the outset, i.e., when his appointment as king begins a dynasty, requires anointing with the anointing oil. A king who is the son of a king,<sup>H</sup> who stands to reign in his father's place, does not require anointing. What is the source for this ruling? God instructed Samuel with regard to David: "Arise, anoint him; for this is he" (1 Samuel 16:12). Only "this" one, i.e., David, requires anointing, as his monarchy begins a dynasty, but his son does not require anointing.

## NOTES

שמתחלה לא היה – At the outset there were only twelve *log* – The quantity is based on the verse that explicitly states: "And of olive oil a *hin*," and a *hin* is a liquid measurement of volume that is equivalent to twelve *log*. Later on, the Gemara derives the measurement of twelve from the numerical value of the word *zeh*, twelve. It maintains there were always twelve *log* of anointing oil, regardless of how much was used.

And from that oil the High Priests and kings were anointed – וממנו נמשחו כהנים גדולים ומלכים – In the Torah, the commandment to anoint with the anointing oil is mentioned only with regard to Aaron and his sons. However, the verse in 1 Kings states explicitly that Solomon was anointed with the anointing oil, as it is written, "And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon" (1 Kings 1:39). The following

question has been raised: The verse states concerning the anointing oil: "Whoever put any of it upon a non-priest [*zar*], he shall be cut off from his people" (Exodus 30:33). Since the king is not a priest, how could they use this oil to anoint kings? Ibn Ezra claims that the anointing of Solomon was a provisional edict issued in exigent circumstances. The discussion in the Gemara, however, appears to contradict this claim (Ramban). Rav Sa'adia Gaon holds that there was a tradition passed down to anoint David and his descendants. The Ramban (Exodus 30:33) explains that the verse's mention of the prohibition against anointing a *zar* is not referring to a non-priest but to one who is not in the service of God. Both kings and High Priests are considered the anointed ones of God, as it is written, "I have found David My servant; with My holy oil have I anointed him" (Psalms 89:21).

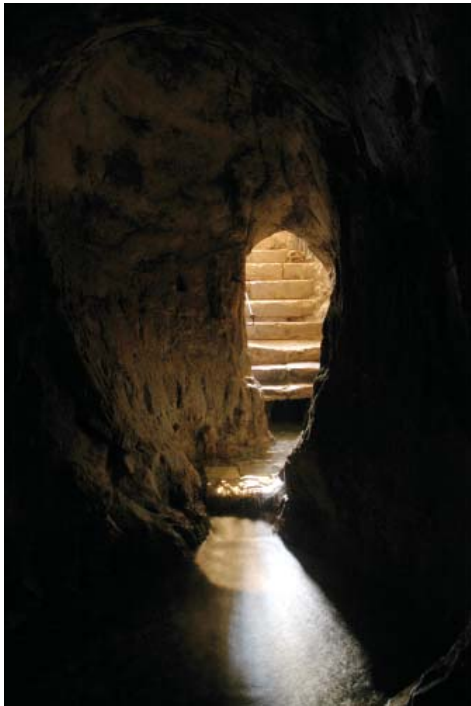
**HALAKHA**

**A High Priest, son of a High Priest – בְּהֵן גְּדוּל בֶּן בְּהֵן גְּדוּל:** When the anointing oil was available, they would use it to anoint the High Priest, as all High Priests require anointing, even if the High Priest is the son of a High Priest and is serving in his father's place.

**אין מושחין – אין מושחין – One may anoint kings only next to a spring:** Kings from the house of David must be anointed near a spring (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 1:11 and *Sefer Shofetim, Hilkhot Melakhim UMilhemoteihem* 1:11).

**BACKGROUND**

**Gihon – גִּיחֹן:** Hezekiah's tunnel leads from the Gihon spring to the Pool of Siloam.



Hezekiah's tunnel

אֵבֶל בְּהֵן גְּדוּל בֶּן בְּהֵן גְּדוּל, אֶפִּילוּ  
עַד עֶשְׂרֵה דוֹרוֹת – טָעוּן מְשִׁיחָה.  
וְכוֹלֵוּ קָיִים לְעֵתִיד לְבָא, הֲדָא הוּא  
דְּבַתְיָב "שָׁמֹן מְשַׁחַת קוֹדֵשׁ יִהְיֶה זֶה  
לִי לְדוֹרוֹתֵיכֶם".

אין מושחין המלכים אלא על  
גְּבֵי הַמַּעְיִין, שְׁנֵאמַר "וְהִרְכַּבְתֶּם  
אֶת שְׁלֹמֹה בְּנֵי עַל הַפְּרָדָה אֲשֶׁר  
לִי וְהוֹרַדְתֶּם אוֹתוֹ אֶל גִּיחֹן וַיִּמְשַׁח  
אוֹתוֹ שָׁם צְדוֹק הַכֹּהֵן וְנָתַן הַנְּבִיא  
לְמֶלֶךְ עַל יִשְׂרָאֵל".

אין מושחין מלך בן מלך אלא  
מִפְּנֵי הַמַּחְלֻקָּת, מִפְּנֵי מָה נִמְשַׁח  
שְׁלֹמֹה – מִפְּנֵי מַחְלֻקְתוֹ שֶׁל  
אֲדוֹנִיָּהוּ, יוֹאָשׁ – מִפְּנֵי עֲתָלְיָהוּ,  
יְהוֹאָחָז – מִפְּנֵי יְהוֹיָקִים אָחִיו  
שֶׁהָיָה גְּדוּל מִמֶּנּוּ שְׁתֵּי שָׁנִים, וְהוּא  
מִפְּנֵי יוֹרָם.

In contrast to the anointing of kings, with regard to a **High Priest, son of a High Priest,**<sup>h</sup> even up to ten generations or more of High Priests of fathers and sons, each one **requires anointing**, as the position of High Priest is not passed as an inheritance from father to son like the monarchy. Rabbi Yehuda concludes his statement about the miraculous nature of the anointing oil, adding that despite the reduction in the amount of oil during its preparation process, as well as its multiple uses throughout history, **it all will remain intact in the future that will surely come. This is as it is written: "This [zeh] shall be a holy anointing oil unto Me throughout your generations"** (Exodus 30:31). The word *zeh* has a numerical value of twelve, which teaches that the original twelve *log* of oil that existed at the outset will remain throughout all the generations.

**S** The Gemara continues the discussion of anointing kings, citing an additional *baraita* on the subject. **One may anoint kings only next to a spring.**<sup>h</sup> It is a fortuitous sign that their monarchy should continue uninterrupted just as the waters of the spring flow uninterrupted throughout the year, as **it is stated** with regard to the coronation of Solomon in the days of King David: "And the king said unto them: Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon.<sup>8</sup> And let Zadok the priest and Nathan the prophet anoint him there king over Israel" (1 Kings 1:33–34). From this verse, the Sages learned that all kings should be anointed near a spring, just as David instructed that the anointing of Solomon take place near the Gihon spring.

Another *baraita* states: **One only anoints a king, son of a king, due to a dispute<sup>n</sup> over the monarchy.** For example, **why was Solomon anointed**, despite the fact that he was the son of a king? It was **because of the dispute** over the throne instigated by his older brother Adonijah,<sup>n</sup> who attempted to usurp the monarchy. Similarly, **Joash**, son of Ahaziah, was anointed as king (see II Kings 11:12) **due to the threat of Athaliah**, his paternal grandmother, who attempted to seize the monarchy for herself (II Kings 11:1–3). **Jehoahaz**, son of Josiah, was anointed (II Kings 23:30) **due to the competition from Jehoia-kim, his brother, who was older than him by two years.**<sup>n</sup> Ordinarily, the older brother should have succeeded their father, but Jehoahaz was more worthy of the throne. **Jehu**, son of Jehoshaphat, was anointed **due to Joram**,<sup>n</sup> son of Ahab, who was the incumbent king, and Jehu rebelled against his rule (see II Kings 9:6).

**NOTES**

**Due to a dispute – מפני המחלוקת:** The Rambam writes that the purpose of anointing in this situation is in order to resolve the dispute and inform all that this is the one and only king (*Sefer Avoda, Hilkhot Kelei HaMikdash* 1:11). Alternatively, Rashi explains that in the case of a dispute, the dynastic succession has been interrupted such that the resolution of the dispute amounts to the inauguration of a new dynasty, the first of which requires anointing. Others write that the reason for anointing is due to the fact that this inheritance is not similar to the inheritance of property, but rather it is a right that is given to the king from the nation and for their benefit. However, in a case where his appointment is done against the will of the nation or a significant portion of the nation, the rights of inheritance are canceled, and the right to appoint the king reverts to the entire nation through their spiritual leaders, i.e., the Sanhedrin, who are the instructors of the nation (*She'elot UTeshuvot Mishpetei Uziel* 2, *Yoreh De'a* 42).

**The dispute instigated by Adonijah – מחלוקתו של אדוניָהוּ:** Some ask: Why did the Gemara state that Solomon was anointed for this reason? It could simply have stated that they anointed him because he had older brothers who were candidates for the throne? Some explain that Solomon was appointed to the monarchy by his father David, and a king has the right to appoint any son he chooses as his successor. Therefore, there was a need to anoint Solomon only because of Adonijah's dispute over the monarchy (*Magen Gaborim*).

Despite the fact that the succession is hereditary, with the caveat that the king can choose to pass on the monarchy to whichever son he chooses, its validity is dependent on whether the king is accepted by the people. If the nation does not wish to accept someone as king, he can be dismissed from his position, returning him to the status of a regular citizen. Such was King David's status when he was forced to flee Jerusalem due to Absalom's rebellion.

**Older than him by two years – גדול ממנו שתי שנים:** Jehoahaz was twenty-three years old when he began his rule, and he ruled for three months (II Kings 23:30). In his place, Jehoiakim was appointed king when he was twenty-five years old. This indicates that he was two years older than Jehoahaz, as is explained in *Seder Olam* (see *Be'er Sheva*).

**Jehu was anointed due to Joram – יהוּא מִפְּנֵי יוֹרָם:** The Babylonian Talmud (*Horayot* 11b; *Keritot* 5b) asks why the *baraita* had to resort to this reason for Jehu's anointing. Jehu wasn't the son of a king; therefore, it is clear that he required anointing just as with any king who begins a dynasty. The Gemara there answers that Jehu didn't need anointing because only kings from the Davidic dynasty are anointed, not those of the kingdom of Israel, as is explained later in the Gemara. Consequently, Jehu, who was a candidate for the monarchy in the kingdom of Israel, would not have needed anointing if not for the dispute with Joram.

But the kings of Israel do not require anointing – **אין מלכי ישראל טעונין משיחה**: The commentaries are divided with regard to the question of whether King Saul was anointed with the anointing oil. According to the opinion of the Radak, he was anointed with balsam oil. However, from the discussion of Rashi and *Tosafot*, it appears that King Saul was indeed anointed with the anointing oil, and only after the coronation of David was the use of that oil limited to members of the Davidic line (see *Hok Natan* and others).

One may not anoint priests as kings – **אין מושחין כהנים**: This does not mean that one may instead coronate them in a different manner. Rather, it means that they should not be appointed as kings at all.

## BACKGROUND

**Balsam** – **אפיסקמון**: This is apparently the plant *Commiphora opobalsamum*, a bush or low tree 3–5 m in height, with thin branches and compound leaves. The best quality perfume drips from the edges of the stems in small drops, while most of the perfume is extracted by boiling the branches. Although balsam oil also served for medicinal purposes, its primary use was for incense and perfumed oil. Balsam was so valuable in the ancient world that its price was equal its weight in gold.



Detail from Madaba Map depicting a branch of balsam (circled)

## HALAKHA

**באפרסקמון נמשח** – **He was anointed with balsam oil** – Kings from the house of David must be anointed with the anointing oil. Kings of Israel are anointed only with balsam oil (Rambam *Sefer Avoda*, *Hilkhot Kelei HaMikdash* 1:7, 11 and *Sefer Shofetim*, *Hilkhot Melakhim UMilhemoteihem* 1:10).

לא כן כתיב "קום משיחהו כי זה הוא" זה טעון משיחה ואין מלכי ישראל טעונין משיחה! אלא, יהואחז מפני יהויקים אחיו שהיה גדול ממנו שתי שנים. ולא יאשיהו גנוז? הלא אמרה: באפרסקמון נמשח.

The Gemara presents a difficulty concerning the latter example cited previously: Why was Jehu anointed as king? Isn't it written with regard to the anointing of David: "Arise, anoint him; for this is he" (1 Samuel 16:12)? This king, i.e., any king from the house of David, requires anointing, but the kings from the kingdom of Israel, who were not descendants of the house of David, do not require anointing.<sup>N</sup> Jehu, a king of Israel, should not have required anointing. The Gemara presents a counter-question: According to that line of reasoning, there is a further difficulty in the *baraita*. How can one explain that Jehoahaz was anointed due to the competition from Jehoiakim his brother, who was older than him by two years? Didn't Josiah, their father, sequester the anointing oil as was explained previously? How then was there oil available to anoint Jehoahaz, his son? Rather, when the *baraita* says that Jehoahaz was anointed, that is to say that he was anointed with balsam<sup>B</sup> oil<sup>H</sup> and not with the anointing oil. Similarly, one can say that Jehu was also anointed with balsam oil and not with the anointing oil.

אין מושחין המלכים אלא מן הקרון. שאול ויהוא נמשחו מן הפך – היתה מלכותן מלכות עוברת, דוד ושלמה נמשחו מן הקרון – היתה מלכותן מלכות קיימת.

It was further taught that one may anoint kings only with anointing oil that is poured from a horn, and not any other vessel. Saul and Jehu were anointed from oil poured from an earthenware cruse, and their monarchy was a temporary monarchy. David and Solomon were anointed with oil poured from a horn, and their monarchy was a monarchy that was established for many generations.

אין מושחין כהנים מלכים. אמר רבי יודה ענתונדרויא: על שם "לא יסור שבט מיהודה" אמר רבי חייא בר אבא "למען יאריך ימים על ממלכתו הוא ובניו בקרב ישראל" מה כתיב בתריה – "לא יהיה לכהנים הלויים".

One may not anoint priests to serve as kings<sup>N</sup> *ab initio*. Rabbi Yuda Antondraya said that this rule is on account of the verse that states: "The scepter shall not depart from Judah" (Genesis 49:10), i.e., the scepter of monarchy will forever belong to the tribe of Judah and not to any other tribe. Therefore, the priests who are from the tribe of Levi may not be appointed as kings. Rabbi Hiyya bar Adda said that this rule is derived from a different verse, as it is written: "To the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel" (Deuteronomy 17:20). What is written in the subsequent verse? "The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel" (Deuteronomy 18:1). This implies that the priests will have no part in that which is referred to previously, i.e., the monarchy.

אמר רבי יוחנן: הוא יוחנן הוא יהואחז. והא כתיב "הבכור יוחנן"? בכור למלכות. אמר רבי יוחנן: הוא שלום הוא צדקיהו. והכתיב "השלישי צדקיהו והרביעי שלום!" שלישי לתולדות רביעי למלכות.

It was taught previously that Jehoahaz was anointed king, despite the fact that his brother Jehoiakim was older. Rabbi Yohanan said: The one who is called Johanan in the verse, "And the sons of Josiah: The firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum" (1 Chronicles 3:15), he is the same as the one called Jehoahaz. But isn't it written in that verse "the firstborn Johanan," and it was just stated that Jehoiakim was two years older than Jehoahaz? The Gemara explains that in calling Jehoahaz firstborn, the verse means that he was the first to rise to the monarchy. Rabbi Yohanan continued and said: He who is called Shallum is the same as he who is called Zedekiah. The Gemara challenges this statement: But isn't it written: "The third Zedekiah, the fourth Shallum," indicating that these are two different people? The Gemara explains the verse is as follows: He was the third in birth position, but he was fourth to achieve kingship, as his two brothers, Jehoahaz and Jehoiakim, as well as his nephew, Jehoiachin, all ruled before him.

צדקיהו – שצידק עליו מדת הדין, שלום – שבקימו שלמה מלכות בית דוד. (ריש לקיש אמר) לא שלום הוה שמיה ולא צדקיהו הוה שמיה, אלא מתניה, הלא הוא דכתיב "וימלך מלך בבל את מתניה דודו תחתיו ויסב את שמו צדקיהו".

The Gemara cites an additional *baraita* that discusses these names: He was called Zedekiah because he accepted [*tzideik*] upon himself the attribute of judgment when the king of Babylonia had Zedekiah's sons slaughtered in front of him and then proceeded to have his eyes gouged out. Zedekiah justified the punishment that God had inflicted upon him. He was called Shallum because in his days the kingdom of the house of David was completed [*shalma*], as he was the last king in King David's dynasty. Reish Lakish said: His name was not Shallum and his name was not Zedekiah; rather, his name was Mattaniah. This is as it is written: "And the king of Babylon made Mattaniah, his father's brother, king in his stead and changed his name to Zedekiah" (II Kings 24:17). This verse indicates that the king of Babylonia changed his name to Zedekiah, but it was not his original name.

אמר רבי יוחנן: באמה של ששה טפחים היה הארון עשוי. מאן תנא באמה של ששה טפחים – רבי מאיר היא. דתנן, רבי מאיר אומר: כל האמות היו בבנינות. רבי יהודה אומר: אמות הבנין ששה, של כלים חמשה.

על דעתיה דרבי מאיר דו אמר באמה של ששה טפחים היה הארון עשוי, אורכו של ארון חמשה עשר טפחים, דכתיב "אמתים וחצי ארכו" אמתא אשיתא, ואמתא אשיתא, ופלגות אמתא תלתא.

וארבעה לוחות היו בו, שנים שלמים ושנים שבורים, דכתיב "אשר שברת ושמתם בארון". הלוחות היו כל אחד ואחד ארכו ששה טפחים רחבו ששה. ותן ארכן של לוחות לאורכו של ארון – נשתתיר שם שלשה טפחים.

The Gemara turns to a discussion of the measurements of the Ark. Rabbi Yohanan said: The Ark was constructed with a cubit of six handbreadths. The unit of measurement used in the Torah to describe the Ark, the cubit, equaled six handbreadths. Who is the *tanna* that holds that the Ark was constructed using cubits of six handbreadths? It is Rabbi Meir, as we learned in a mishna: Rabbi Meir says: All the cubits that are mentioned in the Torah were medium-sized cubits six handbreadths in length. Rabbi Yehuda says that cubits used for measuring the building, such as the walls or the gates, were of six handbreadths. However, cubits used for measuring the vessels, such as the Ark, were of five handbreadths.

According to the opinion of Rabbi Meir, who said that the Ark was constructed using a cubit of six handbreadths, the length of the Ark was fifteen handbreadths, as it is written: "Two cubits and a half shall be the length thereof" (Exodus 25:10). A cubit is six handbreadths, and another cubit is six handbreadths, and a half-cubit is three handbreadths. This totals fifteen handbreadths.

And four tablets were placed in the Ark, two tablets were whole and two tablets were broken, as it is written: "And I will write on the tablets the words that were on the first tablets which you did break, and you shall put them in the Ark" (Deuteronomy 10:2). The juxtaposition of these phrases teaches that the broken tablets were also placed in the Ark. The length of each one of the tablets was six handbreadths, and its width was six handbreadths. Lay the length of the tablets across the length of the Ark, and three handbreadths remain there. The length of the Ark was fifteen handbreadths, and the length of the two tablets together was twelve handbreadths; there were three remaining handbreadths available at the end of the Ark.

Perek VI  
Daf 16 Amud b

LANGUAGE

Handling [*shilut*] – שילוט: From the Hebrew root *shalat*, *šaltu* in Akkadian, meaning mastery, or grasping and holding.

NOTES

Where the Torah scroll was placed – שפסר תורה מונח: Rabbeinu Tam (*Sefer HaYashar*) argues that the Gemara's use of the term placed is evidence for his opinion that a Torah scroll must be placed in the Ark lying down and not standing up, as this is the position in which the Torah scroll was placed in the Ark of the Covenant.

תן מהם חצי טפח לכל כותל – נשתתיר שני טפחים לספר תורה.

רחבו של ארון תשעה טפחים, דכתיב "אמה וחצי רחבו" אמתא אשיתא, ופלגות אמתא תלתא. וארבעה לוחות היו בו, שנים שלימים ושנים שבורים, דכתיב "אשר שברת ושמתם בארון".

הלוחות היו כל אחד ואחד ארכן ששה טפחים ורחבן ששה טפחים, תן רחבן של לוחות לרחבו של ארון – נשתתיר שם שלשה טפחים, חצי טפח מכאן לכותל זה, וחצי טפח מכאן לכותל זה, וטפחיים לשילוט מקום שפסר תורה מונח.

Give, i.e., subtract, from those remaining three handbreadths a half-handbreadth for the width of each wall of the Ark. There remain two handbreadths in which to place the Torah scroll that Moses wrote (see *Bava Batra* 14a).

The width of the Ark was nine handbreadths, as it is written: "And a cubit and a half the breadth thereof" (Exodus 25:10). A cubit is six handbreadths, and a half-cubit is three handbreadths. Therefore, the total width of the Ark is nine handbreadths. And four tablets were placed in the Ark, two tablets were whole and two tablets were broken. What is the source for the fact that the broken tablets were placed in the Ark? As it is written: "And I will write on the tablets the words that were on the first tablets which you did break, and you shall put them in the Ark" (Deuteronomy 10:2).

The length of each one of the tablets was six handbreadths and their width was six handbreadths. If one lays the width of the tablets across the width of the Ark, three handbreadths remains there: A half-handbreadth from here, on one side, for the thickness of this wall, and a half-handbreadth from here, on the other side, for the thickness of that wall, and two handbreadths for handling [*shilut*]<sup>1</sup> in the place where the Torah scroll was placed.<sup>n</sup> It was necessary to leave this space around the Torah scroll in order to allow the insertion and removal of the Torah scroll with ease. This is the opinion of Rabbi Meir that is adopted by Rabbi Yohanan.

רבי שמעון בן לקיש אָמַר: בְּאֵמָה בַּת חֲמִשָּׁה טַפָּחִים הָיָה הָאָרוֹן עָשׂוּי. מֵאֵן תִּנָּא בְּאֵמָה בַּת חֲמִשָּׁה טַפָּחִים – רַבִּי יְהוּדָה. דִּתְנִינן תַּמָּן: רַבִּי יְהוּדָה אָמַר: אִמְתָּא הַבְּנִין שָׂשָׂה, שֶׁל הַכְּלִים חֲמִשָּׁה. וְהָהֵן אָרוֹן – כְּלִי הוּא.

עַל דִּיעֵתִיה דְּרַבִּי יְהוּדָה דּוּ אָמַר בְּאֵמָה שֶׁל חֲמִשָּׁה טַפָּחִים – הָיָה אָרוֹכוֹ עָשׂוּי שְׁנַיִם עָשָׂר טַפָּח וּמְחֻצָּה, דְּכַתִּיב “אִמְתִּים וְחֻצֵי אָרְבוּ” אִמְתָּא חֲמִשָּׁה וְאִמְתָּא חֲמִשָּׁה וּפְלָגוֹת אִמְתָּא תְּרֵי וּפְלִיג.

וְאַרְבַּעָה לוחות הָיוּ בּוֹ שְׁנַיִם שְׁלִימִים וְשְׁנַיִם שְׁבוּרִים, דְּכַתִּיב “אֲשֶׁר שִׁבַּרְתָּ וְשִׁמַּתָּם בְּאָרוֹן” וְהַלּוּחוֹת הָיָה כָּל אֶחָד וְאֶחָד אָרְכוֹן שְׂשָׁה טַפָּחִים וְרַחְבּוֹן שְׂשָׁה טַפָּחִים, תֵּן אָרְכוֹן שֶׁל לוחות לְאָרְכוֹ שֶׁל אָרוֹן וְנִשְׁתַּיֵּיר שָׁם חֻצֵי טַפָּח. אֲצַבֵּעַ לְכוֹתֵל מִכָּאן, וְאֲצַבֵּעַ לְכוֹתֵל מִכָּאן.

רוֹחְבוֹ שֶׁל אָרוֹן שִׁבְעָה טַפָּחִים וּמְחֻצָּה, דְּכַתִּיב “אֵמָה וְחֻצֵי רַחְבוֹ” אִמְתָּא חֲמִשָּׁה וּפְלָגוֹת אִמְתָּא תְּרֵי וּפְלִיג, וְאַרְבַּעָה לוחות הָיוּ בּוֹ שְׁנַיִם שְׁלִימִים וְשְׁנַיִם שְׁבוּרִים, דְּכַתִּיב “אֲשֶׁר שִׁבַּרְתָּ וְשִׁמַּתָּם בְּאָרוֹן”.

הַלּוּחוֹת הָיָה כָּל אֶחָד וְאֶחָד אָרְכוֹן שְׂשָׁה טַפָּחִים וְרַחְבּוֹן שְׂשָׁה טַפָּחִים. תֵּן רַחְבּוֹן לְרוֹחְבוֹ שֶׁל אָרוֹן וְנִשְׁתַּיֵּיר שָׁם טַפָּח וּמְחֻצָּה, אֲצַבֵּעַ לְכוֹתֵל מִכָּאן וְאֲצַבֵּעַ לְכוֹתֵל מִכָּאן, חֻצֵי טַפָּח מִכָּאן וְחֻצֵי טַפָּח מִכָּאן לְשִׁילוּט.

כִּיצַד עָשָׂה בְּצַלְיָאֵל אֶת הָאָרוֹן? רַבִּי חֲנִינָא אָמַר: שְׁלֹשׁ תֵּיבוֹת עָשָׂאוּ, שְׁתֵּים שֶׁל זָהָב וְאַחַת שֶׁל עֵץ. נָתַן שֶׁל זָהָב בְּשֵׁל עֵץ, וְשֵׁל עֵץ בְּשֵׁל זָהָב, וְצִיפָּהוּ דְּכַתִּיב “וְצִיפִיתָ אוֹתוֹ זָהָב טָהוֹר מִבֵּית וּמִחוּץ”. מַה תִּלְמִוד לִזְמַר “תִּצְפְּנוּ” – לְהַבְיָא שְׁפַתָּה הַעֲלִיוֹנָה.

Rabbi Shimon ben Lakish disagrees with Rabbi Yohanan’s opinion. He said: **The Ark was constructed using a cubit of five handbreadths. Who is the *tanna* that holds that the Ark was constructed using a cubit of five handbreadths? It is Rabbi Yehuda. As we learned in a mishna there (*Kelim* 17:10):** Rabbi Yehuda says: The cubit used as the unit of measurement for the construction of the walls and the gates was of six handbreadths; the cubit for the vessels was of five handbreadths. **And this Ark is a vessel.** Therefore, it was constructed with a cubit of five handbreadths.

According to the opinion of Rabbi Yehuda, who said that unit of measurement for the Ark was a cubit of five handbreadths, it was constructed to a length of twelve and a half handbreadths, as it is written: “Two cubits and a half shall be the length thereof” (Exodus 25:10). A cubit is five handbreadths, and another cubit is five handbreadths, and a half-cubit is two and a half handbreadths, which totals twelve and a half handbreadths.

And four tablets were placed in the Ark, two tablets were whole and two tablets were broken, as it is written: “And I will write on the tables the words that were on the first tables which you did break, and you shall put them in the Ark” (Deuteronomy 10:2). Each one of the tablets’ length was six handbreadths, and its width was six handbreadths. If one lays the length of the tablets across the length of the Ark, a half-handbreadth remains there. This leaves a fingerbreadth, equal to a quarter of a handbreadth, for the wall from here, on one side, and a fingerbreadth for the wall from there, on the other side. According to this opinion, the Torah scroll was not placed in the Ark.

The width of the Ark was seven and a half handbreadths, as it is written: “And a cubit and a half the breadth thereof” (Exodus 25:10). A cubit is five handbreadths, and a half-cubit is two and a half handbreadths, which totals seven and a half handbreadths. **And four tablets were placed in the Ark, two tablets were whole and two tablets were broken, as it is written:** “And I will write on the tables the words that were on the first tables which you did break, and you shall put them in the Ark” (Deuteronomy 10:2).

The length of each one of the tablets was six handbreadths, and their width was six handbreadths. If one lays the width of the tablets across the width of the Ark, one and a half handbreadths remains there: A fingerbreadth for the wall from here, on one side, and a fingerbreadth for the wall from there, on the other side, as well as a half-handbreadth from here, on one side, and a half-handbreadth from here, on the other side, for handling the tablets.

The Gemara continues its discussion of the Ark. **How did Bezalel construct the Ark?** Rabbi Hanina said: **He constructed it of three boxes, each one larger than the previous one (see *Yoma* 72b). Two of them were made of gold and one was made of wood. He placed the smallest box, which was made of gold, in the box of wood, and he placed the box of wood in the box of gold, the largest box. And he then overlaid the lip of the box of wood with gold as well, as it is written:** “And you shall overlay it with pure gold, within and without shall you overlay it” (Exodus 25:11). The verse already stated: “You shall overlay it.” **What is the added meaning when the verse states: “Shall you overlay it?”** The added words convey that the upper lip of the wooden box was also covered in gold.

Cube [*tatroga*] – טַטְרוּגָה: From the Greek τετράγωνος, *tetragonos*, meaning with four angles or squared.

Beryl [*tarshish*] – תַּרְשִׁישׁ: This word has a number of different meanings. Some say the sea referred to in the Gemara was found near a place on the coast of the Mediterranean that exported precious metals and gems. It is not clear precisely where it was, as there was more than one locale with markets in precious metals and gems, and they all had similar names. Examples of these are Tarsus in Cilicia on the southern coast of Asia Minor, and Tartessos in southern Spain. Another option, mentioned by some biblical commentaries, is that it refers to the sea near Tzor, in modern-day Lebanon, near Rosh Hanikra on Israel's northeastern border.

*Tarshish* is also the name of one of the gemstones that was set in the breastplate of the High Priest (Exodus 28:20). According to the classic Aramaic translations of the Bible, it is to be identified with the *khrom yama*, meaning the color of the sea. This is a green-blue stone, similar to the color of seawater. It is called aquamarine in Latin, and the Septuagint translates it as chrysolite.



Aquamarine

רבי שמעון בן לקיש אמר: תיבה אחת עשאו וציפּוּהָ, דְּכָתִיב "וְצִפִּיתָ אוֹתָהּ זָהָב טָהוֹר מִבַּיִת וּמִחוּץ". מֵהַ תְּלִמּוּד לומר "תְּצַפְּנוּ"? אָמַר רַבִּי פְּנִיָּס לְהַבִּיא בֵּין נֶסֶר לְנֶסֶר.

כִּי צִדְדֵי הָיוּ הַלּוּחוֹת כְּתוּבִים? רַבִּי חֲנִינְיָה בֶּן גַּמְלִיאֵל אָמַר: חֲמִשָּׁה עַל לוח זה וחֲמִשָּׁה עַל לוח זה, הֲדָא הוּא דְּכָתִיב "וַיִּכְתְּבֵם עַל שְׁנֵי לוחות אֲבָנִים, חֲמִשָּׁה עַל לוח זה וחֲמִשָּׁה עַל לוח זה. וְרַבְּנָן אָמְרִי: עֲשָׂה עַל לוח זה ועֲשָׂה עַל לוח זה, הֲדָא הוּא דְּכָתִיב "וַיִּגְדַּל לָכֶם אֶת בְּרִיתוֹ אֲשֶׁר צִוָּה אֲתֶכֶם לַעֲשׂוֹת עֲשֵׂרֶת הַדְּבָרִים" – עֲשָׂה עַל לוח זה ועֲשָׂה עַל לוח זה. רַבִּי שְׁמַעוֹן בֶּן יוֹחָנָי אָמַר: עֲשָׂרִים עַל לוח זה ועֲשָׂרִים עַל לוח זה, דְּכָתִיב "וַיִּכְתְּבֵם עַל שְׁנֵי לוחות אֲבָנִים" עֲשָׂרִים עַל לוח זה, ועֲשָׂרִים עַל לוח זה. רַבִּי סִימְאֵי אָמַר: אַרְבָּעִים עַל לוח זה, וְאַרְבָּעִים עַל לוח זה, דְּכָתִיב "מִזָּה וּמִזָּה הֵם כְּתוּבִים" – טַטְרוּגָה.

חֲנִינְיָה בֶּן אַחֵי רַבִּי יְהוֹשֻׁעַ אָמַר: בֵּין כָּל דְּבָרֵי וְדָבָר דְּקְדוּקָה וְאוֹתוּתִיָּה שֶׁל תּוֹרָה, דְּכָתִיב "מִמּוֹלְאִים בַּתְּרִישִׁישׁ" – כִּימָא רַבָּא.

רבי שמעון בן לקיש בד היה מטי הרין קרייה היה אמר: יפה למדני חנניה בן אחי רבי יהושע, מה הים הזה בין גל גדול לגל גדול גלים קטנים – כך בין כל דבור ודבור דקדוקיה ואותיותיה של תורה.

Alternatively, Rabbi Shimon ben Lakish said: **He constructed one box and overlaid it on all sides with gold, as it is written: "And you shall overlay it with pure gold, within and without shall you overlay it"** (Exodus 25:11). According to this explanation, what is the added meaning when the verse states: "Shall you overlay it"? **Rabbi Pinehas said:** The added words convey that the area **between each board**<sup>N</sup> needed to be covered in gold as well, to insure that no part of the Ark lacked a gold covering.

The Gemara continues with discussion of the two tablets. **How were the tablets written? Rabbi Hanina ben Gamliel says:** Five on this tablet and five on that tablet. This is as it is written: "And He wrote them upon two tablets of stone" (Deuteronomy 4:13), i.e., five of the Ten Commandments on this tablet and five on that tablet. **But the Rabbis say:** All of the Ten Commandments were written on this tablet and the same ten were written on that tablet.<sup>N</sup> This is as it is written: "And He declared unto you His covenant, which He commanded you to perform, even the ten words" (Deuteronomy 4:13). This teaches that there were ten on this tablet and ten on that tablet. **Rabbi Shimon ben Yoḥai says:** Twenty on this tablet and twenty on that tablet,<sup>N</sup> as it is written: "And He wrote them upon two tablets of stone" (Deuteronomy 4:13). This teaches that there were twenty on this tablet and twenty on that tablet. **Rabbi Simai said:** Forty on this tablet and forty on that tablet, as it is written: "On the one side and on the other were they written" (Exodus 32:15), as a cube [*tatroga*].<sup>L</sup>

**Ḥananya, nephew of Rabbi Yehoshua, says:** Between each and every statement that was written on the tablets, its precise details and the explanation of its letters were written as well, as it is written: "Filled with beryl [*tarshish*]" (Song of Songs 5:14).<sup>L</sup> *Tarshish* is the name of a sea, or more likely, an area of the Mediterranean. The verse is indicating that the Torah is filled with all of these details, like the great sea is filled with waves.

When Rabbi Shimon ben Lakish would reach this verse, "Filled with beryl," he would say: The parable that **Ḥananya, nephew of Rabbi Yehoshua, taught me is appropriate. Just as between one large wave and another large wave there are smaller waves in this sea, so too, the precise details and the explanations of the letters of the Torah were written between each and every commandment.**

## NOTES

The area between each board – בֵּין נֶסֶר לְנֶסֶר: The sides of the Ark were made of a number of attached boards. The verse teaches that the fissure between the boards also had to be covered in gold, even if the fissure was indiscernible (Rabbi Eliyahu Fulda; Rash Sirilio)

Ten commandments were written on this tablet and the same ten were written on that tablet – עֲשָׂה עַל לוח זה ועֲשָׂה עַל לוח זה: An alternative understanding is that the same text

was not written on each of the two tablets. Rather, one tablet contained the Ten Commandments as they appear in Exodus (20:2–14), while the other tablet contained the version that appears in Deuteronomy (5:6–18) (*Hatam Sofer*; Ibn Ezra's long commentary on Exodus 20:1 and short commentary on Exodus 34:38).

Twenty on this tablet and twenty on that tablet – עֲשָׂרִים עַל לוח זה ועֲשָׂרִים עַל לוח זה: Some commentaries explain that the

Ten Commandments were written twice on each tablet, once on each side (Rash Sirilio). Others explain that they were written only on one side of the tablets, but they were written twice on that side (Rash Sirilio in a second explanation; *Hakotev* in the *Ein Ya'akov*). A third opinion maintains that they were written only one time on each tablet and only on one side, yet miraculously the writing could be read from the other side. Therefore, it appeared as if the Ten Commandments were written on both sides (*She'elot UTeshuvot Radbaz* 3:549; see Rashi on Exodus 32:15).



Box-like container [gluskiyya] – גְלוֹסְקִיָּיא: Perhaps from the Greek, γλωσσόκομον, *glossokomon*, meaning case or box. Different versions of this word appear throughout the Talmud, such as *deluskama* and *geluskema*, which usually refers to an ossuary, a container used for storing bones after decomposition.



Ossuary

## NOTES

According to the opinion of Rabbi Yehuda – על דעתיה דרבי – (מאיר) יהודה: In the Vilna edition of the Jerusalem Talmud Rabbi Meir is written instead of Rabbi Yehuda. However, both the *Korban HaEida* and the *Tiklin Haditin* conclude that the text should be emended to read Rabbi Yehuda instead of Rabbi Meir, and that is how it appears in the translation. Rabbi Meir derives support for his opinion that the Torah scroll was placed in the Ark from the seeming oddity that the verse repeats the instruction to place the testimony in the Ark after the instruction to place the Ark cover. The invocation of the principle that there is no absolute chronological order in the Torah therefore makes sense only as an explanation of Rabbi Yehuda's lack of concern with the instruction to place the testimony in the Ark after the Ark was already closed.

White fire engraved with black fire – אֵשׁ לְבָנָה חֲרוּתָהּ בְּאֵשׁ שְׁחֹרָה: The *Korban HaEida* offers two competing readings. Either the divine Torah is written with white fire engraved in a black background, or the opposite, which matches the image of our Torah scrolls.

The Gate of Kindling – שַׁעַר הַדֶּלֶק – Some explain that this was not the gate through which wood was brought for the altar but rather the gate through which the fire was brought (*Tosefot Yom Tov on Middot 1:4*).

אמר רבי תנחומא איתקשיית קומי רבי פנחס: אתיא כרבי יהודה ולא אתיא כרבי מאיר. מאי טעמא דרבי יהודה – דכתביב "לקוח את ספר התורה הזה ושמתם אותו מצד ארון ברית ה' וגו'" על דעתיה דרבי יהודה – דו אמר היכן היה ספר תורה נתון – כמין גלוסקיאי עשוי לו מבחוץ, והיה ספר תורה נתון בתוכו.

מאי טעמא דרבי מאיר – דכתביב "ונתת את הכפורת על הארון מלמעלה ואל הארון תתן את העדות אשר אתן אליך".

על דעתיה דרבי (מאיר) יהודה דו אמר אין מוקדם ומאוחר בתורה אלא ואל הארון תתן את העדות אשר אתן אליך" ואחר כך "ונתת את הכפורת על הארון מלמעלה".

רבי פנחס בשם רבי שמעון בן לקיש: התורה שנתן לו הקדוש ברוך הוא למשה נתנה לו אש לבנה חרותה באש שחורה, היא אש מובללת באש, חצובה מאש, ונתונה מאש, דכתביב "מימינו אש דת למו".

**הלכה ב מתני'** היכן היו השתחויות האלו? ארבע בצפון, וארבע בדרום, שלש במזרח ושתים במערב, כנגד שלשה עשר שערים, דרומיים סמוכים למערב – שער העליון, שער הדלק, שער הבכורות, שער המים, ולמה נקרא שמו שער המים – שבו מכניסין צלוחית

Due to the differing opinions with regard to the length of the cubit, there are differing opinions with regard to the size of the Ark. It follows that, according to the opinion of Rabbi Meir, the Torah scroll was placed in the Ark, while according to the opinion of Rabbi Yehuda, it was not placed there. **Rabbi Tanhuma said: I raised the following difficulty in the presence of Rabbi Pinehas. The next verse conforms to the opinion of Rabbi Yehuda and does not conform to the opinion of Rabbi Meir. What is the source for the opinion of Rabbi Yehuda? As it is written: "Take this book of the law, and put it by the side of the Ark of the Covenant of the Lord your God" (Deuteronomy 31:26).** This verse indicates that the Torah scroll was placed next to the Ark and not inside it. This is in accordance with the opinion of Rabbi Yehuda, who said: **Where was the Torah scroll placed? A box-like container [gluskiyya]<sup>1</sup> was made for it on the outside, and the Torah scroll was placed inside it.**

What is the source for the opinion of Rabbi Meir that the Torah scroll was placed inside the Ark? It is as it is written, **"And you shall put the Ark cover upon the Ark from above; and in the Ark you shall put the testimony that I shall give you"** (Exodus 25:21). This verse indicates that first the Ark cover was placed on the Ark, and only subsequently was the testimony, i.e., the tablets, placed inside. Since a previous verse (Exodus 25:16) already commands to put the tablets in the Ark, this second instruction to place the testimony must be referring to the Torah scroll rather than the tablets. This reading is supported by the fact that the instruction to place the testimony follows the instruction to place the Ark cover. The Ark cover must have been put in place first, as the complete Torah scroll did not exist until the end of the fortieth year in the desert, long after the assembly of the Tabernacle and the Ark.

According to the opinion of Rabbi Yehuda,<sup>n</sup> who stated that there is no absolute chronological order in the Torah, the verse can be understood that testimony always refers to the tablets. Therefore, the verse may be understood that first it states: **"And in the Ark you shall put the testimony that I shall give you,"** and only afterward it states: **"And you shall put the Ark cover upon the Ark from above."**

Apropos the discussion of the tablets and the Torah, the Gemara cites a further statement on the subject. **Rabbi Pinehas said in the name of Rabbi Shimon ben Lakish: The Torah that the Holy One, Blessed be He, gave to Moses on Mount Sinai was given to him as white fire engraved with black fire.<sup>n</sup> It, the Torah itself, is fire mixed with fire, carved from beneath the throne of glory, which is fire, and given from the One who is fire, as it is written: "At His right hand was a fiery law unto them" (Deuteronomy 33:2).**

**HALAKHA 2 • MISHNA** The previous mishna mentioned that there were thirteen prostrations in the Temple. **Where were these prostrations? There were four in the north of the courtyard, four in the south, three in the east and two in the west, as the thirteen prostrations were facing the thirteen gates of the Temple courtyard. The thirteen gates were as follows: The southern ones, listed in order, beginning with the one adjacent to the western side, were the Upper Gate, and the topography of the courtyard was such that there was an incline on the east-west plane, therefore the gate farthest to the west was higher than the other gates; the Gate of Kindling,<sup>n</sup> through which the priests would bring the wood for the arrangement of fire on top of the altar; the Gate of the Firstborn, through which priests would bring the ritually pure firstborn animals to be sacrificed, as it is permitted to slaughter firstborn animals on the southern side of the courtyard; and the Gate of Water. The mishna elaborates: And why was it named the Gate of Water? Since through it they would bring in the vial**