

NOTES

Four or five – ארבע או חמש: Support for this opinion is cited from the book of Samuel. When David takes refuge from Saul with the High Priest Ahimelech in Nov, he says to the High Priest: “And now what do you have here on hand, five loaves of bread? Let me have them” (I Samuel 21:4). Ahimelech then feeds David the shewbread (Rav Shmuel Strashun).

The High Priest does not take half – לא שקיל פלגא: One could ask: If the Rabbis reject the interpretation of Rabbi Yehuda HaNasi that the phrase: For Aaron and his sons, means half for Aaron and half for his sons, from where do they derive that the High Priest is entitled to a greater portion? Apparently, everyone agrees that Aaron receives half; however, Rabbi Yehuda HaNasi understands that it means precisely half, while the Rabbis maintain that he receives a bit less than half. The Rabbis believe it inappropriate for the High Priest, who is an individual, to receive the same number of loaves that is received by all the other priests together. Therefore, he receives one loaf fewer than they do (Gevurat Ari; Tosafot; Tosafot Yeshanim).

HALAKHA

The High Priest may take from the shewbread – כהן גדול: נטיל מלקח הפנים: The High Priest takes half of the shewbread from every priestly watch, but it is not in keeping with the deference due the High Priest to give him a piece of a loaf. In the *Lehem Mishne* it is explained that the Rambam rules in accordance with the opinion of Rabbi Yehuda HaNasi based on the fact that the conclusion of the Gemara in tractate *Bava Batra* is in accordance with his opinion. Furthermore, the Rambam adopts Abaye’s interpretation of the opinion of Rabbi Yehuda HaNasi despite the principle that the *halakha* is in accordance with the opinion of Rava in his disputes with Abaye, because Rava’s opinion leaves some questions unanswered (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:14).

ביצד נטיל חלק בראש? אומר: “חטאת זו אני אוכל” “אשם זה אני אוכל”. ונטיל חלה משתי חלות, ארבע או חמש ממעשה לחם הפנים. רבי אומר: לעולם חמש, שנאמר: “והיתה לאהרן ולבניו” – מחצה לאהרן ומחצה לבניו.

הא גופה קשיא; אמרת: נטיל חלה אחת משתי חלות. מני – רבי היא, דאמר: פלגא שקיל. אימא מציעתא: ארבע או חמש ממעשה לחם הפנים – אתאן לרבנן, דאמרי: לא שקיל פלגא. אימא ספא, רבי אומר: לעולם חמש. רישא וסיפא – רבי, ומציעתא רבנן!

אמר אביי: רישא ומציעתא רבנן. ומדור רבנן בפרוסה, דלאו אורח ארעא למיתבה לכהן גדול.

How does the High Priest take any portion that he chooses first? The High Priest says: **This sin-offering, I am eating, or: This guilt-offering, I am eating. And he may even take one loaf of the two loaves offered on the festival of Shavuot.** He may take **four or five^N** of the twelve shewbread^N loaves that are distributed to the priests every Shabbat. **Rabbi Yehuda HaNasi says: The High Priest always takes five of the twelve shewbread loaves, as it is stated: “It shall be for Aaron and his sons and they shall eat it in a sacred place”** (Leviticus 24:9). From the fact that Aaron and his sons are listed separately, it is derived that **half** of the loaves were given to Aaron, or the High Priests who succeeded him, and **half** were given to his sons. Since, as explained below, only ten of the loaves were actually distributed, the High Priest received five.

This *baraita* is itself difficult, as it is self-contradictory. First you said: **He takes one loaf of the two loaves** offered on the festival of *Shavuot*. **Whose opinion is this? It is the opinion of Rabbi Yehuda HaNasi, who said that the High Priest takes half.** Say the middle clause of the *baraita* as follows: The High Priest takes **four or five** of the twelve shewbread loaves; we have come to the opinion of the Rabbis, who say that the High Priest **does not take half^N** but takes less than half. Say the last clause of the *baraita* as follows: **Rabbi Yehuda HaNasi says that the High Priest always takes five.** The Gemara asks: Is that to say that **the first clause and the last clause** of the *baraita* are in accordance with the opinion of **Rabbi Yehuda HaNasi, and the middle clause** is in accordance with the opinion of **the Rabbis**? That conclusion is difficult.

Abaye said: **The first clause and the middle clause** of the *baraita* are in accordance with the opinion of **the Rabbis**, and in the case of the two loaves, **the Rabbis concede with regard to a piece of a loaf that it is inappropriate to give it to the High Priest.** According to the Rabbis, the High Priest should actually receive less than one loaf, as in their opinion he is entitled to less than half; however, since it is inappropriate to give him a piece of the loaf, he takes an entire loaf as his portion.

Perek I

Daf 18 Amud a

ומאי ארבע או חמש – לרבנן, דאמרי: נכנס נטיל שש, ויוצא נטיל שש. ושכר הגפת דלתות לא, משתים עשרה בעי מיפלג, בציר חדא מפלגא – חמש שקיל.

לרבי יהודה דאמר: נכנס נטיל שבע, שתים בשכר הגפת דלתות, ויוצא נטיל חמש. מעשר בעי מיפלג, בציר חדא מפלגא – ושקיל ארבע.

רבא אמר: כולה רבי היא, וסבר לה רבבי יהודה. ואלא מאי ארבע? הא חמש בעי למשקיל!

And what is the meaning of **four or five**; i.e., when does the High Priest take four loaves and when does he take five? According to **the Rabbis, who say:** The priestly watch that is **incoming** on Shabbat takes six of the loaves, and the **outgoing** watch takes six, and the incoming watch receives **no** greater portion as **payment for closing the doors**, it is from **twelve** loaves that the High Priest **must divide** and take his share, but he receives **half** of the loaves **less one**, meaning that **he takes five**. According to the Rabbis, the High Priest receives less than half; however, since it is inappropriate to give him a piece of a loaf, less than half is five whole loaves.

According to **Rabbi Yehuda, who said:** The priestly watch that is **incoming** on Shabbat takes **seven** of the loaves, **two** of which are **payment for closing the doors**; and the **outgoing** watch takes **five** loaves, it is from **ten** that **he must divide** the loaves. Those two of the twelve loaves are a separate payment and are not factored into the tally of those designated for distribution. **Subtract one from half** of that total, as subtracting less than one loaf would lead to a situation where the High Priest receives a piece of a loaf, which is inappropriate. **And** therefore, the High Priest **takes four**.

Rava said that the *baraita* should be explained differently. The **entire baraita** is in accordance with the opinion of **Rabbi Yehuda HaNasi, and he holds** in accordance with the opinion of **Rabbi Yehuda** that only ten loaves are divided. **Rather, what** then is the meaning of the statement that the High Priest takes **four** loaves? According to **Rabbi Yehuda HaNasi, doesn't he need to take five?**

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

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

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

HALAKHA

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

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

Who is fit to be a High Priest – מי ראוי לכהונה גדולה – The High Priest must be greater than his fellow priests in strength, beauty, wisdom, and wealth. If he has no property of his own, his fellow priests elevate him and render him wealthy from their own property (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 5:1).

לא קשיא; הא – דאיכא משמור המתעבב, הא דליכא משמור המתעבב.

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

אי איכא משמור המתעבב – משמנה בעי למפלג ושקיל ארבע. אי ליכא משמור המתעבב – מעשר בעי למפלג ושקיל חמש.

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

אי הכי, מאי רבי אומר לעולם חמש? קשיא.

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

מתני' מקורו לו זקנים מוקמינו מזקני בית דין, וקורין לפניו בסדר היום, ואומרים לו: אישי בלתי גדול! קרא אתה בפיו, שמא שכחת או שמא לא למדת. ערב יום כפורים שחרית מעמידין אותו בשער מזרח, ומעבירין לפניו פרים ואילים וכבשים כדי שיהא מכיר ורגיל בעבודתה. כל שבעת הימים לא היו מונעין ממנו מאכל ומשתה. ערב יום הכפורים עם חשיכה לא היו מניחין אותו לאכול הרבה, מפני שהמאכל מביא את השינה.

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

גמ' בשלמא שמא שכח – לחיי אלא שמא לא למד – מי מוקמינן בי האי גוונא?

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

והתנאי: "והכהן הגדול מאחיו" – שיהא גדול מאחיו בכח, בנוי, בתכונה, ובעושר. אחרים אומרים: מנין שאם אין לו שאחיו הכהנים מגדלין אותו – תלמוד לומר: "והכהן הגדול מאחיו" גדלהו משל אחיו.

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

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

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

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

LANGUAGE

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

HALAKHA

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

אָמַר רַב יוֹסֵף: לֹא קִשְׂיָא: כָּאן – בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן – בְּמִקְדָּשׁ שֵׁנִי. דְּאָמַר רַב אֲסִי: תְּרַקְבָּא דְּדִינְרֵי עֵיילָא לִיה מְרִתָּא בֵּית בֵּיתוֹס לִינְאֵי מִלְכָּא עַל דְּאוֹקְמִיה לִיהוֹשֻׁעַ בֶּן גַּמְלָא בְּכַהֲנֵי רַבְרַבֵּי.

”עָרַב יוֹם הַכִּפּוּרִים שְׁחִרִית וְכוּ”.

תַּנָּא: אֶף הַשְּׂעִירִים. וְתַנָּא דִּידֵן, מֵאֵי טַעְמָא לֹא תַנָּא שְׂעִירִים? בִּיּוֹן דְּעַל חֻטָּא קָא אָתוּ – חֲלִשָׁא דְעִתִּיהָ.

אֵי הָכִי פֶר נָמִי עַל חֻטָּא הוּא דְאָתֵי! פֶּר, בִּיּוֹן דְּעַלְיוּ וְעַל אַחֵיו הַכֹּהֲנִים הוּא דְאָתֵי – בְּאַחֵיו הַכֹּהֲנִים, אֵי אֵיכָּא אֵינִישׁ דְּאֵית בֵּיה מִילְתָּא – מִידַע יָדַע לִיה, וּמִהֲדַר לִיה בְּתַשׁוּבָה. בְּכוּלְהוּ יִשְׂרָאֵל, לֹא יָדַע.

אָמַר רַבִּינָא; הֵינּוּ דְאָמְרֵי אֵינְשֵׁי: אֵי בֵר אַחֲתֵיךָ דַּיְיָלָא הוּי, חוּי, בְּשׁוּקָא קַמִּיהָ לֹא תַחֲלִיף.

”כָּל שִׁבְעַת הַיָּמִים לֹא הָיוּ מוֹנְעִין וְכוּ”.

תַּנָּא, רַבִּי יְהוּדָה בֶּן נְקוּסָא אוֹמַר: מֵאֲכִילִין אוֹתוֹ סִלְתוֹת וּבִיצִים כְּדֵי לְמַסְמֹסוֹ. אָמְרוּ לוֹ: כָּל שֶׁבֶן שְׂאֵתָה מְבִיא לִידֵי חִימוּם.

תַּנָּא, סוּמְכּוֹס אָמַר מִשּׁוּם רַבִּי מֵאִיר: אֵין מֵאֲכִילִין אוֹתוֹ לֹא אֲבִי, וְאָמְרֵי לָהּ: לֹא אֲבִי, וְיֵשׁ אוֹמְרִים אֶף לֹא יוֹן לְבָן. לֹא אֲבִי – לֹא אֶתְרוּג וְלֹא בִיצִים וְלֹא יוֹן יֶשֶׁן. וְאָמְרֵי לָהּ: לֹא אֲבִי – לֹא אֶתְרוּג וְלֹא בִיצִים וְלֹא בֶשֶׂר שְׁמֹן וְלֹא יוֹן יֶשֶׁן. וְיֵשׁ אוֹמְרִים: אֶף לֹא יוֹן לְבָן, מִפְּנֵי שֶׁהֵינּוּ לְבָן מְבִיא אֶת הָאָדָם לִידֵי טוּמְאָה.

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

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

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

Apropos the High Priest being privy to the sinful behavior of his fellow priests, Ravina said that this explains the folk saying that **people say: If the beloved son of your beloved sister becomes a policeman [dayyala],¹ see to it that in the marketplace you do not pass before him.** Be wary of him because he knows your sins.

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

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

תנו רבנן: זב תולין לו במאכל, וכל מיני מאכל. אלעזר בן פנחס אומר משום רבי יהודה בן בתירא: אין מאכילין אותו לא חגבי ולא גב"ם, ולא כל דברים המביאין לידי טומאה. לא חגבי – לא חלב ולא גבינה ולא ביצה ולא יין, ולא גב"ם – מי גרסין של פול, ובשר שמן, ומריים.

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

"ולא כל דברים המביאין לידי טומאה" לאתווי מאי? לאתווי הא דתנו רבנן: חמשה דברים מביאים את האדם לידי טומאה, ואלו הן: השום

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

HALAKHA

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

NOTES

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

LANGUAGE

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

Perek I
Daf 18 Amud b

והשחלים, וחלגלוגות, והביצים, והגרגיר. ויצא אחד אל השדה ללקט אורות, תנא משמיה דרבי מאיר: זה גרגיר. אמר רבי יוחנן: למה נקרא שמן אורות – שמאירות את העינים. אמר רב הונא: (המוציא) גרגיר, אם יכול לאכלו – אוכלו, ואם לאו – מעבירו על גבי עינו. אמר רב פפא: בגרגירא מצרנאה.

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

NOTES

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

BACKGROUND

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

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

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



Garden cress



Common purslane



Arugula

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

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

אמר רב גדל אמר רב: אכסנאי לא יאכל ביצים, ולא ישן בטליתו של בעל הבית. רב כי מקלע לדרשיש מכריו: מאן הויא ליומא. רב נחמן בד מקלע לשכנציב מכריו: מאן הויא ליומא.

והתניא, רבי אליעזר בן עקיבא אומר: לא ישא אדם אשה במדינה זו, וילך וישא אשה במדינה אחרת, שמא יודווגו זה אצל זה, ונמצא אח נשוא אחותו (ואב נשוא בתו) וממלא כל העולם כולו ממזרות, ועל זה נאמר: "ומלאה הארץ זמה!" אמרי: רבנן קלא אית להו.

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

ואי בעית אימא: יחודי הו מייחדי להו, לפי שאינו דומה מי שיש לו פת בסלו. לפי שאין לו פת בסלו.

Rav Giddel said that Rav said: A guest should neither eat eggs, because they lead to a seminal emission, **nor sleep in a garment belonging to the homeowner**,¹¹ his host, because if he experiences a seminal emission and it gets on the garment, he will be diminished in the estimation of his host. Apropos conduct of a guest, the Gemara relates: **When Rav would happen to come to Darshish¹² he would declare: Who will be married to me for the day that I am here so that I will not be unwed in this place, after which I will divorce her?** Similarly, **when Rav Nahman would come to Shekhan-tziv he would declare: Who will be married to me for the day that I am here?**

But wasn't it taught in a *baraita* that Rabbi Eliezer ben Ya'akov says: **A man should not marry a woman in one state and go and marry another woman in a different state,¹³ lest a match be arranged between the child of this wife with the child of that wife who are unaware of their relationship. This would lead to a brother marrying his sister or a father marrying his daughter, filling the whole world in its entirety with mamzerim. And concerning this it is stated: "And the land became filled with lewdness"** (Leviticus 19:29).¹⁴ The Sages say in response: **The Sages generate publicity.** Since they were well-known, the identity of their children was also undoubtedly known. Therefore, there was no concern that errors of this kind would befall their children.

The Gemara raises a different problem with the practice of Rav and Rav Nahman. **But didn't Rava say:** With regard to **one who proposed marriage to a woman¹⁵ and she agreed, she is required to sit seven clean days**, as perhaps due to the anticipatory desire she might not notice that she experienced menstrual bleeding and she is therefore impure. How, then, could these *amora'im* marry a woman on the day that they proposed? The Gemara answers: **The Sages would inform them by sending messengers before their arrival.** The messenger would announce that the *amora* sought to marry a local woman. The woman who agreed would in fact wait seven clean days before marrying him.

And if you wish, say instead that these Sages were not actually proposing marriage; rather, they proposed so that they could **be in seclusion with the women,¹⁶** without consummating the relationship. Since the women knew that the marriage would not be consummated, they did not experience anticipatory desire. **There is no similarity between one who has bread in his basket and one who does not have bread in his basket.** One who does not have access to bread experiences hunger more acutely than one for whom bread is available and can eat whenever he chooses. Similarly, an unmarried man experiences a more acute desire. In order to mitigate that desire, these Sages made certain that women would be designated for them.

HALAKHA

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

A man should not marry women in different states – **לא ישא** – נשים במדינות שונות: A man should not wed a woman in one country and then go and marry another woman in a different country, as the danger exists that their children will unwittingly come to marry each other. However, a prominent person whose children are therefore also known is permitted to do so (*Shulhan Arukh, Even HaEzer 2:11*).

One who proposed marriage to a woman – **תבעוה להנשא**: If

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

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

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

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

LANGUAGE

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

מתני' מְסוּרוּהוּ וְקָמַי בֵּית דִּין לְזַקְנֵי כְּהוֹנָה וְהֶעֱלוּהוּ בֵּית אַבְטִינָס וְהִשְׁבִּיעוּהוּ, וְנִפְטְרוּ וְהִלְכוּ לָהֶם. וְאָמְרוּ לוֹ: אִישֵׁי בְהֵן גְּדוּל, אָנוּ שְׁלוּחֵי בֵּית דִּין וְאַתָּה שְׁלוּחָנוּ וְשָׁלַיְתָ בֵּית דִּין, מִשְׁבִּיעֵינוּ אָנוּ עֲלֶיךָ בְּמִי שֶׁשָּׂבַן שְׁמוֹ בְּבֵית הַזֶּה שְׁלֹא תִשְׁנֶה דְבַר מִכָּל מֵה שֶׁאֲמַרְנוּ לְךָ. הוּא פּוֹרֵשׁ וּבּוֹכָה, וְהֵן פּוֹרְשִׁין וּבּוֹכִין.

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

אִם (הוּא) הִיָּה חָכֵם – דוֹרֵשׁ, וְאִם לֹא – תִלְמִידֵי חֻכְמַי דוֹרְשִׁים לְפָנָיו. וְאִם רִגִּיל לְקִרְוֹת – קוֹרֵא, וְאִם לֹא – קוֹרִין לְפָנָיו. וּבִמֵּה קוֹרִין לְפָנָיו – בְּאִיּוֹב וּבְעִזָּרָא וּבְדַבְרֵי הַיָּמִים. וְזָכְרִיה בֶּן קְבוּטָל אָמַר: פְּעָמִים הִרְבֵּה קְרִיתִי לְפָנָיו בְּדַנְיָאֵל.

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

Perek I
Daf 19 Amud a

גמ' תָּנָא: לְלַמְדוֹ חֲפִינָה. אָמַר רַב פִּפְא: שְׁתֵּי לְשֻׁבוֹת הָיוּ לוֹ לְכַהֵן גְּדוּל, אַחַת לְשֻׁבַת פְּרֻהֲדִין וְאַחַת לְשֻׁבַת בֵּית אַבְטִינָס, אַחַת בְּצַפּוֹן וְאַחַת בְּדָרוֹם. אַחַת בְּצַפּוֹן – דְּתַנּוּ שֵׁשׁ לְשֻׁבוֹת הָיוּ בְּעִזָּרָה, שְׁלֹשׁ בְּצַפּוֹן וְשֵׁשׁ בְּדָרוֹם.

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

שְׁבָדָרוֹם לְשֻׁבַת הַמֶּלַח, לְשֻׁבַת הַפְּרוּהָ, לְשֻׁבַת הַמְדִיחִין. לְשֻׁבַת הַמֶּלַח – שְׁשִׁים הָיוּ נוֹתְנֵי מֶלַח לְקִרְבָּן, לְשֻׁבַת הַפְּרוּהָ – שְׁשִׁים הָיוּ מוֹלְחִין עוֹרוֹת קִדְשִׁים, וְעַל גִּגַּה הָיְתָה בֵּית טְבִילָה לְכַהֵן גְּדוּל בְּיוֹם הַכֹּפּוּרִים. לְשֻׁבַת הַמְדִיחִין – שָׁם הָיוּ מְדִיחִין קְרָבֵי קִדְשִׁים, וּמִשָּׁם מְסִיבָה עוֹלָה לְגַג בֵּית הַפְּרוּהָ.

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

NOTES

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

HALAKHA

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