

לרבות את השחקים.

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

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

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

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

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

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

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

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

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

HALAKHA

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

NOTES

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

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

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

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

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

PERSONALITIES

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

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

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

NOTES

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

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

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

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

ולוי: רבי רחמנא "לכל דבר המזבח". ורב: ההוא לאתווי שבע הזאות שבפנים, ושפמזורה.

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

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

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

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

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

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

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

“ולמבית לפרוכת ועבודתם” – אל מבית לפרוכת הוא דעבודת מתנה ולא עבודת סילוק, הא בחוץ – אפילו עבודת סילוק.

אי הכי “ועבודתם” נמי: אל מבית לפרוכת הוא דעבודה תמה ולא עבודה שיש אחריה עבודה, הא בחוץ – אפילו עבודה שיש אחריה עבודה!

“ועבודתם” הדר עריה קרא.

בעי רבא: עבודת סילוק בהיכל מהו? לפניו מדמינן ליה, או לחוץ מדמינן ליה?

הדר פשטא: “מבית” “ולמבית”.

אלא מעתה, זר שסידר את השלחן ליחיוב! איכא סידור בזיבין. סידר בזיבין ליחיוב! איכא סילוק והקטרה.

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

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

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

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

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

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

NOTES

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

LANGUAGE

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

HALAKHA

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

זָר שִׁסְיָדוֹר אֶת הַמְנוֹרָה לִיְחִיבֵיב!  
אֵיכָּא נְתִינַת פְּתִילָה. נְתַן פְּתִילָה  
לִיְחִיבֵיב! אֵיכָּא נְתִינַת שְׁמֶן.

נְתַן שְׁמֶן לִיְחִיבֵיב! אֵיכָּא הִדְלָקָה.  
הִדְלִיק לִיְחִיבֵיב! הִדְלָקָה לָאוּ עֲבוּדָה  
הִיא.

וְלֹא? וְהִתְנַיֵּי: "וְנָתַנוּ בְּנֵי אֶהֱרֹן  
הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים  
עַל הָאֵשׁ" – לִימּוֹד עַל הַצֵּתת אֲלִיטָא  
שְׁלֹא תִהְיֶה אֲלֵא בְכֹהֵן כָּשֶׁר וּבְכָלִי  
שְׂרֵת! – הַצֵּתת אֲלִיטָא – עֲבוּדָה  
הִיא. הִדְלָקָה – לָאוּ עֲבוּדָה הִיא.

אֲלֵא מֵעֵתָּה זָר שִׁסְיָדוֹר אֶת הַמְעֲרֹכָה  
לִיְחִיבֵיב! אֵיכָּא סִדּוּר שְׁנֵי גִזְרֵי  
עֵצִים. – סִדּוּר שְׁנֵי גִזְרֵי לִיְחִיבֵיב!  
אֵיכָּא סִדּוּר אֲבָרִים.

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

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

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

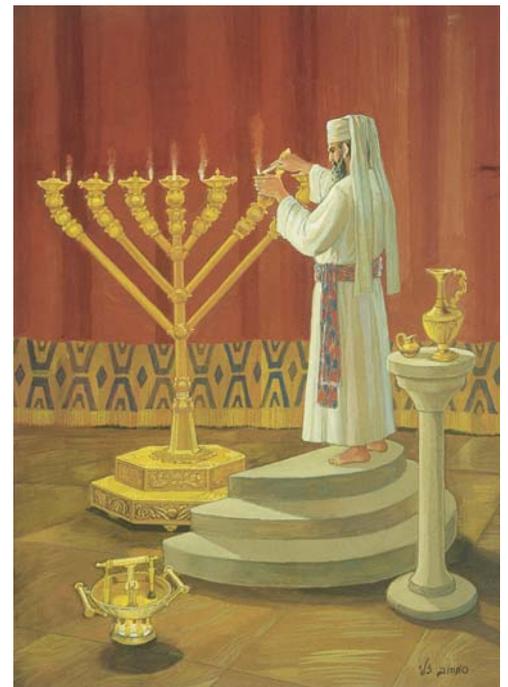
The Gemara further asks: However, if it is so that a non-priest is liable for performing any service involving placing, as established above, a non-priest who set up the arrangement of wood on the altar should be liable, since that is a service involving placing. The Gemara answers: There is still the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

NOTES

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

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

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



Priest lighting the candelabrum



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

רב נחמן אמר: בגדי חול דאי אמרת בגדי קדש – איכא בעלי זרועות דחמסי ועבדי. רב ששת אמר: בגדי קדש, דאי אמרת בגדי חול – אגב חביבותיה מיקרו ועבדי.

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

אמר רב נחמן: מנא אמינא לה – דתנן: מסרון לחזנין, והיו מפשיטין אותן את בגדיהן ולא היו מניחין עליהן אלא מכנסים בלבד.

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

Perek II  
Daf 25 Amud a

מאי לאו – באותן שזכו לפיים! אמר רב הונא בר יהודה אמר רב ששת: לא, באותן שלא זכו לפיים.

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

הכי נמי מסתברא, דאי סלקא דעתך באותן שזכו לפיים – לא היו מניחין עליהן אלא מכנסים בלבד? והתנא: מניין שלא יהא דבר קודם למכנסים – תלמוד לומר: "וימכנסו בד יהיו על בשרו".

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

ואיך? הא לא קשיא: הכי קתני: עד שעודן עליהן בגדי חול מלבישין אותן מכנסים קדש, והיו מפשיטין אותן בגדי חול, ולא היו מניחין אלא מכנסים בלבד.

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