

NOTES

But isn't there the burning of the limbs and the fats, etc. – והרי – דיממא היא. והרי תרומת הדשן! תחילת עבודה דיממא היא. דאמר רבי יוחנן: קדש ידיו לתרומת הדשן – למחר אינו צריך לקדש, שכבר קדש מתחילת עבודה. אלא קשיא!

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As we said – כדאמרין: According to the Maharsha, the word: Rather, should be added, so that the reading would be: Rather, it is as we have said, meaning that the Gemara is retracting the entire second version of Rabbi Zeira's question and returning to the original version. However, others interpret the Gemara differently.

Is that to say – למימרא: Rashi deletes this entire passage as well, up to the phrase: Mar Zutra, and some say: Rav Ashi said, for the same reasons he deleted the passage mentioned in a previous note.

BACKGROUND

Sanctified his hands – קדש ידיו: After a priest immerses in a ritual bath and dons the priestly garments, he must wash his hands and feet, referred to here as sanctifying one's hands.



Priests sanctifying their hands

אלא; אי אתמר – הכי אתמר, אומר רבי אסי אומר רבי יוחנן: זו שפידר שני גזירי עצים – חייב, הואיל ועבודה תמה היא.

מתקיף לה רבא: אלא מעתה תבעי פייס! ולא בעינא פייס! והתנא: מי שוכה בתרומת הדשן – וזכה בסידור שני גזירי עצים!

הכי קאמר: יפייסו לה בפני עצמה, כדאמרין.

למימרא דעבודה תמה וזו חייב עליה מיתה – בעינא פייס, אין זו חייב עליה מיתה – לא בעינא פייס? והרי שחיטה! שאני שחיטה דתחילת עבודה דיממא היא.

למימרא דעבודה תמה בעי פייס, עבודה שיש אחריה עבודה – לא בעי פייס? והרי אברים ופדרים: סוף עבודה דיממא היא. הרי תרומת הדשן? משום מעשה שהיה.

The Gemara expresses wonder at Rabbi Zeira's equation of these two issues: **But isn't there the burning of the limbs and the fats?**^N The Gemara answers: That is not difficult, because the burning of the limbs and the fats is the end of the daytime service. The Gemara asks further: **But isn't there the removal of the ashes?** The Gemara rejects that argument: Removing the ashes is the start of the daytime service, as Rabbi Yohanan said: If a priest sanctified his hands^b at night by washing them for the removal of the ashes, the next day, i.e., after daybreak, he need not sanctify his hands again, as he already sanctified them at the start of the service. Rabbi Zeira's equation between services that are incomplete by themselves and services for which a non-priest does not incur the death penalty therefore remains intact. If so, the question that he asked concerning Rabbi Yohanan's statement remains difficult.

Rather, Rabbi Yohanan's statement must be revised, and one must posit that when it was stated, this is how it was stated: **Rabbi Asi said that Rabbi Yohanan said: A non-priest who arranges the two logs is liable to receive the death penalty, since it is a service that is complete, i.e., it is not followed and completed by a subsequent service.** Although the burning of the limbs upon the altar follows the placement of the logs, that is considered to be an independent act, not the completion of the service of placing the logs. This is because the placing of the logs is done while still night, while the burning of the limbs cannot be done until daybreak.

Rava strongly objects to this: However, if that is so, the service of placing the two logs should require a lottery. The Gemara expresses surprise at Rava's comment: **And doesn't it require a lottery? Wasn't it taught in a baraita: Whoever was privileged to perform the removal of the ashes is also privileged to perform the arrangement of the two logs?** There was in fact a lottery for arranging the two logs.

Rather, this is what Rava actually said: If placing the logs is considered a complete service and is therefore a task important enough to warrant the death penalty for a non-priest who performs it, they should hold a separate lottery for it by itself. The Gemara answers: It is as we said^N at the beginning of the chapter, that the task of placing the logs was added to the lottery for the removal of ashes as an incentive for the priests to rise before dawn (Rabbeinu Hananel).

Based on Rava's comments, the Gemara asks: **Is that to say that any service that is a complete service and for which a non-priest would be liable to receive the death penalty requires a lottery, but if a non-priest would not be liable to receive the death penalty it would not require a lottery? But isn't there slaughtering, which may be performed by non-priest and yet requires a lottery?** The Gemara rejects this point: **Slaughtering is different, because it is the beginning of the daytime service, which gives it added importance.**

The Gemara asks further on Rava's statement: **Is that to say^N that a service that is complete requires a lottery, whereas a service which is followed by a subsequent service that completes it does not require a lottery? But isn't there the burning of the limbs and the fats?** The Gemara answers: That is not difficult because the burning of the limbs and the fats is the end of the daytime service. The Gemara asks: **Isn't there the removal of the ashes?** The Gemara answers: A lottery was established for that service only due to the incident that occurred when the priests came to danger.

אָמַר מֶר זֹטְרָא וְאִיתִּימָא רַב אֲשִׁי: אֶף
אֲנִן נִמְי תְּנִינָא. אָמַר לְהֶם הַמְּמוֹנָה: צָאוּ
וּרְאוּ אִם הִגִּיעַ זְמַן הַשְּׁחִיטָה. וְאִילוּ זְמַן
סִידוּר גְּזֵרֵי עֲצִים לֹא קָתְנִי.

As explained above, the reason Rabbi Yoḥanan holds that the arrangement of the logs is a complete service, and is not considered a prelude to the burning of limbs, is because the former is a nighttime service and the latter is a daytime service. **Mar Zutra, and some say Rav Ashi, said: We too have learned** in a mishna that the arrangement of the two logs is a nighttime service. As we learned: **The appointed priest said to them: Go out and see if the time for slaughtering has arrived, whereas the mishna did not teach: See whether the time for arranging the two logs has arrived.** This shows that arranging the logs may be done while it is still night; it is therefore not considered to be connected to, and complemented by, the placing of the limbs the following day.

הַךְ דְּלִית לָהּ תְּקִנָּתָא קָתְנִי, הַךְ דְּאִית
לָהּ תְּקִנָּתָא – לֹא קָתְנִי.

The Gemara rejects this proof: The reason the mishna mentions slaughtering is that it prefers to **teach** this statement with regard to **that which has no rectification** if it is done at night, such as slaughtering the offering, which is rendered irreparably invalid if performed before daybreak. **It does not** want to **teach** it with regard to **something that has rectification** if done at night, such as arranging the two logs, which can always be removed and replaced properly. However, it is possible that the proper time for arranging the logs is daytime, and therefore it may be regarded as a service that is completed by the subsequent burning of limbs on the altar.

הדרן עלך בראשונה

מתני' אמר להם הממונה: צאו וראו אם הגיע זמן השחיטה! אם הגיע, הרואה אומר: ברקאי! מתניא בן שמואל אומר: האיר פני כל המזרח עד שבחברון? והוא אומר: הן. ולמה הוצרכו לכך? שפעם אחת עלה מאור הלבנה, ודימו שהאיר מזרח, ושחטו את התמיד והוציאוהו לבית השריפה.

MISHNA The appointed priest said to the other priests:^N Go out and observe if it is day and the time for slaughter has arrived.^H If the time has arrived, the observer says: There is light [*barkai*].^{NL} Matya ben Shmuel says^N that the appointed priest phrased his question differently: Is the entire eastern sky illuminated even to Hebron?^N And the observer says: Yes. And why did they need to ascertain whether or not it is day, which is typically evident to all? It was necessary, as once, the light of the moon rose, and they imagined that the eastern sky was illuminated with sunlight, and they slaughtered the daily offering before its appropriate time. The animal was later taken out to the place designated for burning and burned because it was slaughtered too early. In order to prevent similar errors in the future, the Sages instituted that they would carefully assess the situation until they were certain that it was day.

הורידו בהן גדול לבית הטבילה. זה הכלל היה במקדש: כל המיסך את רגליו טעון טבילה, וכל המטיל מים – טעון קידוש ידים ורגלים.

After the priests announced the start of the day, they led the High Priest down to the Hall of Immersion. The Gemara comments: This was the principle in the Temple: Anyone who covers his legs, a euphemism for defecating, requires immersion afterward; and anyone who urinates^H requires sanctification of the hands and feet with water from the basin afterward.

HALAKHA

The time for slaughtering the daily morning offering – זמן שחיטת תמיד של שחר: The time for slaughtering the daily morning offering is after the entire eastern sky is illuminated but before sunrise (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 1:2).

Anyone who covers his legs...and anyone who urinates – כָּל הַמִּסֵּךְ אֶת רַגְלָיו... וְכָל הַמְטִיל מַיִם: One who defecates must immerse thereafter before performing the Temple service. One who urinates requires sanctification of the hands and feet (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 5:5).

LANGUAGE

Light [*barkai*] – בְּרָקָאִי: According to most commentaries, this term means glow or shine. Others maintain that it is the name of a certain star.

NOTES

The appointed priest said to the priests – אמר להם הממונה: According to Rashi, Rabbeinu Yehonatan, and others, the appointed priest mentioned throughout is the deputy High Priest. Other commentaries, however, say that an official was appointed specifically for the tasks of performing the lotteries and overseeing the order of the Temple service (*Tosafot Yeshanim*).

The observer says there is light – הרואה אומר ברקאי: The author of the *Me'iri* explains that the individual standing on the roof and observing the sky was Gevini the Crier. He was the one who pronounced: There is light. In the Jerusalem Talmud, the question is raised: How could they rely on a single witness in a matter of ritual law, i.e., whether the time had arrived to slaughter the daily morning offering? The answer there is that in a matter that will ultimately be revealed, the testimony of a single witness is accepted. He knows that if he lies, the lie will be revealed, which ensures that he will tell the truth.

Matya ben Shmuel says – מתניא בן שמואל אומר: There is a dispute with regard to the identity of Matya ben Shmuel. Some explain that Matya ben Shmuel is the name of a *tanna*, who is expressing his opinion with regard to the exchange in the Temple (Rambam; Rashi). Others explain that Matya ben Shmuel was the official in charge of the lotteries in the Temple, as explained in tractate *Shekalim*. According to that explanation, this is not a second opinion cited in the mishna but a continuation of the description of the exchange in the Temple. After the observer said that there is light, Matya ben Shmuel asked whether the eastern sky is illuminated even to Hebron (*Tosafot Yeshanim*).

Even to Hebron – עד שבחברון: Rashi explains that the observer had to see the light even in Hebron. The author of the *Me'iri* explains that he was asked whether it was light enough to see Hebron in the distance, which was impossible by moonlight alone. Everyone agrees that the question was posed specifically about Hebron in order to evoke the merit of the Patriarchs buried there in the Cave of Machpelah (Jerusalem Talmud).



Map of Jerusalem and Hebron



Herodian-era structure at the site of the Cave of Machpelah

NOTES

Rav Safra said – אָמַר רַב סַפְרָא: Some commentaries explain that the connection between this statement and the mishna is that although the priests could have waited to slaughter the daily offering until they were certain that it was daytime, obviating the need for an observer, Rav Safra's statement teaches that it is preferable to perform a mitzva as soon as possible (*Siah Yitzhak; Leviyat Hen*).

The prayer of Abraham – צְלוּתוֹהוּ דְאַבְרָהָם: The early commentaries note that traditionally, the afternoon prayer is associated specifically with Isaac rather than Abraham. They explain that when Rav Safra mentions Abraham, he is referring to all of the Patriarchs, as Abraham was the first Patriarch (Rabbeinu Hananel). Alternatively, it is possible that Isaac learned the afternoon prayer from his father. Support for Rav Safra's statement comes from the phrase: "Toward evening" (Genesis 24:63), which indicates that the time for the afternoon prayer begins as soon as the position of the sun in the sky is toward evening, i.e., in the west (see Rabbeinu Hananel and *Tosafot Yeshanim*).

When the walls blacken – מְכִי מִשְׁחָרֵי בּוֹתְלֵי: Some commentaries assert that this refers to when the walls truly blacken, at the start of the eighth hour. The entire course of the Gemara can be understood according to that explanation as well (*Peirush Kadmon*).

גַּמְ' תַּנְיָא, רַבִּי יִשְׁמַעְיֵאל אָמַר:
בְּרַק בְּרַקְאֵי. רַבִּי עֲקִיבָא אָמַר: עָלָה
בְּרַקְאֵי. נַחוּמָא בֶּן אֶפְרָסִיּוֹן אָמַר:
אִף בְּרַקְאֵי בְּחֶבְרוֹן. מַתְיָא בֶּן שְׂמוּאֵל
(אָמַר), הַמְמוֹנָה עַל הַפְּיִסוֹת אָמַר:
הָאִיר פְּנֵי כָּל הַמְּזוּרָח עַד שְׂבַחְבְּרוֹן.
רַבִּי יְהוּדָה בֶּן בִּתְיָרָא אָמַר: הָאִיר
פְּנֵי כָּל הַמְּזוּרָח עַד בְּחֶבְרוֹן, וְיֵצְאוּ כָּל
הָעָם אִישׁ אִישׁ לְמַלְאכְתּוֹ.

**אִי הָכִי נִגְהָ לֵיה טוּבָא! לְשָׁבוֹר
פוּעֵלִים קְאָמְרִינָן.**

**אָמַר רַב סַפְרָא: צְלוּתוֹהוּ דְאַבְרָהָם
מְכִי מִשְׁחָרֵי בּוֹתְלֵי.**

**אָמַר רַב יוֹסֵף: אֲנִי מֵאַבְרָהָם נִיקוּם
וְנִיגְמַר? אָמַר רַבָּא: תַּנְיָא גְמַר
מֵאַבְרָהָם, וְאֲנִי לֹא גְמַרִינָן מִיֵּנִיחָה?
דְּתַנְיָא: "וּבַיּוֹם הַשְּׁמִינִי יְמוּל בְּשָׂר
עֲרֻלְתּוֹ" – מִלְּמֹד שְׂכַל הַיּוֹם בְּשָׂר
לְמִילָה, אֲלֵא שְׁהַזְרִיזוּן מִקְדִּימִין
לְמִצְוֹת, שְׁנֵאמַר: "וַיִּשְׁכֵּם אַבְרָהָם
בַּבֶּקֶר וַיַּחְבֹּשׁ וְגו'.**

**אֲלֵא אָמַר רַבָּא: רַב יוֹסֵף הָא קָא
קָשִׁיא לֵיה; דְּתַנְיָא: חַל עֲרֵבֵי פְסָחִים
לְהִיּוֹת בְּעָרֵב שַׁבַּת – נִשְׁחָט בְּשֵׁשׁ
וּמְחָצָה וְקָרֵב בְּשֵׁבַע וּמְחָצָה.
וְנִשְׁחָטִיה מְכִי מִשְׁחָרֵי בּוֹתְלֵי!**

GEMARA It was taught in a *baraita* that the Sages disputed the precise expression that was employed in the Temple. Rabbi Yishmael says that the formula is: **The light flashed; Rabbi Akiva says: The light has risen,** which is brighter than a mere flash. **Naḥuma ben Apakshiyon says: There is even light in Hebron. Matya ben Shmuel says that the appointed priest in charge of the lotteries says: The entire eastern sky is illuminated all the way to Hebron. Rabbi Yehuda ben Beteira says that this is what the appointed priest said: The entire eastern sky is illuminated all the way to Hebron and the entire nation has gone out, each and every person to engage in his labor.**

The Gemara questions Rabbi Yehuda ben Beteira's version of the formula: **If it is so that the people have gone to work, it has grown considerably lighter.** People go to work after it is light. Apparently, Rabbi Yehuda ben Beteira is referring to a time after sunrise, not a time adjacent to dawn. The Gemara answers: It is that people have gone out **to hire workers that we are saying.** Owners of fields rose early, adjacent to dawn, to hire workers so that they could begin working when it is light.

S Rav Safra said:^N The time for the afternoon prayer of Abraham^N begins from when the walls begin to blacken^N from shade. When the sun begins to descend from the middle of the sky, producing shadows on the walls, that marks the beginning of the setting of the sun and then the afternoon prayer may be recited.

Rav Yosef said: And will we arise and derive a *halakha* from Abraham? Didn't Abraham live before the Torah was given to the Jewish people, and therefore *halakhot* cannot be derived from his conduct? **Rava said: The tanna derived a halakha from Abraham's conduct, and we do not derive a halakha from his conduct? As it was taught in a baraita with regard to the verse: "And on the eighth day the flesh of his foreskin shall be circumcised" (Leviticus 12:3), this verse teaches that the entire day is suitable for performance of the mitzva of circumcision.**^H However, the vigilant are early in their performance of mitzvot and circumcise in the morning, as it is stated with regard to the binding of Isaac: **"And Abraham arose early in the morning and saddled his donkey" (Genesis 22:3).** He awakened early to fulfill the mitzva without delay. Apparently, *halakha* is derived from the conduct of Abraham.

Rather, Rava said: With regard to Rav Yosef, it was not the matter of deriving *halakha* from the conduct of Abraham that is difficult. Rather, **this is difficult for him, as we learned in a mishna: When Passover eves occur on Shabbat eves,**^H the daily afternoon offering is slaughtered at six and a half hours of the day and sacrificed on the altar at seven and a half hours. The afternoon offering was slaughtered as early as possible to enable all the Paschal lambs, which were slaughtered after the daily afternoon offering was sacrificed, to be slaughtered and roasted before sunset, so that no labor would be performed on Shabbat. Now, if indeed this *halakha* is derived from the conduct of Abraham, **let us slaughter the offering even earlier, from when the walls begin to blacken,** just after the end of the sixth hour of the day. Apparently, *halakha* is not derived from the conduct of Abraham.

HALAKHA

The time for circumcision – יָמֵן מִילָה: The entire day is appropriate for performance of the mitzva of circumcision, but it is preferable to perform it early in the day (*Shulḥan Arukh, Yoreh De'á 262:1*).

When Passover eves occur on Shabbat eve – חַל עֲרֵבֵי פְסָחִים: When Passover eve occurs on Friday, the

daily afternoon offering is slaughtered at six and a half hours of the day and sacrificed at seven and a half hours. This was done to accommodate the great number of Paschal lambs, all of which needed to be slaughtered and roasted before the beginning of Shabbat (*Rambam Sefer Avoda, Hilkhot Temidin UMusafin 1:5*).

Because they are not perfectly aligned – משום דלא – מכיוני טבא: In most of the earlier versions of the Talmud, it says: The walls are perfectly aligned, meaning they are aligned directly opposite the sun so the walls blackened only a while after noon (*ge'onim*; Rabbeinu Hananel). Rabbeinu Tam explains that the phrase: Not perfectly aligned, written in the version that appears in the Gemara here, does not refer to the walls; rather, due to the preponderance of people in the Temple courtyard sacrificing their Paschal lambs they were unable to concentrate on whether noon had passed. Therefore, they waited a bit to be certain that the time had indeed passed. That is the reason that the Gemara contrasts their practice with that of Abraham, who was an Elder and wise and was able to focus on the position of the sun (*Sefer HaYashar*).

Astronomy [*itztagninut*] – איצטגנינות: Although the etymology of this term is unclear, it refers to knowledge of the stars and constellations, both in the sense of the science of astronomy and in the sense of astrology, i.e., prediction of the future based on constellations. In this context, it refers to expertise in the field of astronomy that includes knowledge of the precise times of sunrise and sunset and the ability to determine the times of midday and midnight.

He was an Elder and sat and studied Torah in a yeshiva – וישיב בישיבה: Abraham was able to calculate times precisely because he sat in the yeshiva undisturbed (Rabbi Elyakim). Others explain that Abraham was worried lest he become preoccupied with his students, and therefore he made certain to pray at the first halakhically permitted opportunity (*Siah Yitzhak*).

Old...heavy with age – זקן...כבדו מוזקן: Even though the verses cited here refer to the advanced age of the Patriarchs, clearly these verses do not come to disparage them by asserting that they were frail. The point of these verses is that their eyes were heavy with age from their Torah study (Ritva).

The joining of cooked foods – עירובי תבשילין: *Tosafot Yeshanim* raise the question: Why did the Gemara choose to illustrate this point with the example of the joining of cooked foods? The Ritva explains that it was chosen because although it is not obligatory and serves merely as a reminder of the sanctity of Shabbat, Abraham observed that mitzva as well. Others explain that the Gemara is alluding to Abraham's efforts to disseminate the belief in the Creator, to which he devoted his life. Belief in the Creator is the essence of Shabbat. The Vilna Gaon suggests a variant reading: Joining of Shabbat boundaries. He derives this from the word *ekev* in the verse; in this context it means because, but it can also mean heel, alluding to a mitzva connected to walking (*Yefe Einayim*).

מאי קושיא? ודילמא בותלי דבית המקדש בשש ומחצה משחרי, משום דלא מכווני טובא! אי נמי: שאני אברהם דאיצטגנינות גדולה היתה בלבו, אי נמי: משום דזקן וישיב בישיבה הוה. דאמר רבי חמא ברבי חנינא: מימיהן של אבותינו לא פרשה ישיבה מהם.

The Gemara rejects this: What is the difficulty?

Perhaps the walls of the Temple begin to blacken only at six and a half hours of the day because they are not perfectly aligned.^N The Temple walls were broad at the bottom and gradually narrowed as they reached the top; therefore, the upper part of the wall did not cast a shadow on the wall opposite it until six and a half hours of the day.

Or, alternatively, it is different with regard to Abraham because there was great knowledge of astronomy [*itztagninut*]^N in his heart. He was able to precisely calculate the movements of the heavenly bodies and was therefore able to discern immediately after noon that the sun had begun its descent. Others require a half hour to be certain that the descent of the sun has begun.

Or, alternatively Abraham was different because he was an Elder and sat and studied Torah in a yeshiva,^N where the Divine Presence rests. There he developed the expertise to determine the precise hour. As Rabbi Hama, son of Rabbi Hanina, said: From the days of our ancestors, yeshiva never left them. Our ancestors were leaders of their generations, who taught Torah to students who came to them.

היו במצרים – ישיבה עמהם, שנאמר: "לך ואספת את זקני ישראל", היו במדבר – ישיבה עמהם, שנאמר: "אספה לי שבעים איש מוזקני ישראל". אברהם אבינו זקן וישיב בישיבה, שנאמר: "ואברהם זקן בא בימים", יצחק אבינו זקן וישיב בישיבה היה שנאמר: "ויהי כי זקן ויצחק, יעקב אבינו זקן וישיב בישיבה היה, שנאמר: 'ועיני ישראל כבדו מוזקן'".

When they were in Egypt there was a yeshiva with them, as it is stated: "Go and gather the Elders of Israel" (Exodus 3:16), indicating that there were Sages among them who studied Torah. And similarly, when they were in the desert, there was a yeshiva with them, as it is stated: "Gather for me seventy men from the Elders of Israel" (Numbers 11:16). Abraham our Patriarch was himself an Elder and would sit in yeshiva, as it is stated: "And Abraham was old, advanced in years" (Genesis 24:1). From the apparent redundancy of the terms old and advanced in years, it is derived that old means that he was a wise Elder and prominent in Torah, and advanced in years means that he was elderly. Similarly, Isaac our Patriarch was an Elder and sat in yeshiva, as it is stated: "And it came to pass when Isaac was old and his eyes were dim" (Genesis 27:1). Similarly, Jacob our Patriarch was an Elder and sat in yeshiva, as it is stated: "And Israel's eyes were heavy with age" (Genesis 48:10).^N

Eliezer, servant of Abraham, was an Elder and sat in yeshiva, as it is stated: "And Abraham said to his servant, the elder of his household, who ruled over all he had" (Genesis 24:2). Rabbi Elazar said: The verse means that he had mastery over the Torah of his master, having gained proficiency in all of the Torah of Abraham. That is the meaning of the verse: "He is Damascus [*Dammesek*] Eliezer" (Genesis 15:2). Rabbi Elazar said: The word *Dammesek* is a contraction of he who draws [*doleh*] and gives drink [*dashke*] to others from his master's Torah.

אליעזר עבד אברהם זקן וישיב בישיבה היה, שנאמר: "ויאמר אברהם אל עבדו זקן ביתו המשל בכל אשר לו", אמר רבי אלעזר: שמושל בתורת רבו. הוא דמשק אליעזר – אמר רבי אלעזר: שדולה ומשקה מתורתו של רבו לאחרים.

Apropos the previous statement, the Gemara cites that Rav said: Abraham our Patriarch fulfilled the entire Torah before it was given, as it is stated: "Because [*ekev*] Abraham hearkened to My voice and kept My charge, My mitzvot, My statutes and My Torahs" (Genesis 26:5). Rav Shimi bar Hiyya said to Rav: And say that the verse means that he fulfilled only the seven Noahide mitzvot and not the entire Torah. The Gemara asks: But isn't there also circumcision that Abraham clearly observed, which is not one of the Noahide laws? Apparently, Abraham fulfilled more than just those seven. The Gemara asks: And say that he fulfilled only the seven mitzvot and circumcision. Rav said to him: If so, why do I need the continuation of the verse, that Abraham kept: My mitzvot and my Torah? That is a clear indication that he fulfilled mitzvot beyond the seven Noahide mitzvot, and apparently fulfilled the entire Torah.

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: "עקב אשר שמע אברהם בקולי" וגו'. אמר ליה רב שימי בר חייא לרב: ואימא שבע מצות! הא איכא נמי מילה. ואימא שבע מצות ומילה! אמר ליה: אם כן "מצותי ותורתתי" למה ליה?

Rav said, and some say Rav Ashi said: Abraham our Patriarch fulfilled the entire Torah, even the mitzva of the joining of cooked foods,^N a rabbinic ordinance instituted later, as it is stated: My Torahs. Since the term is in the plural, it indicates that Abraham kept two Torahs; one, the Written Torah, and one, the Oral Torah. In the course of fulfilling the Oral Torah, he fulfilled all the details and parameters included therein.

אמר (רב) ואיתימא רב אשי: קיים אברהם אבינו אפילו עירובי תבשילין, שנאמר: "תורותי" – אחת תורה שבכתב ואחת תורה שבעל פה.

BACKGROUND

Rises like a staff – מתמר ועולה כמקל: In the image the moon's reflection on the water illustrates the notion that moonlight does not spread the same way sunlight does.



Moon rising over a body of water

Spreading hides – לישטוחי עורות: The practice of drying hides in the sun still exists in some regions of the world where hides are processed in a similar fashion to the process in talmudic times.



Hides drying in the sun in an African village

HALAKHA

Kneading dough for matza – לישת מצות: Matza dough may not be kneaded in the sun, and on a cloudy day it is prohibited to knead matza dough outside at all because it is difficult to distinguish between sun and shade. This ruling follows the statements of Rava and Rav Pappa. One should refrain from kneading matza dough even under an open window, lest he fail to notice that the dough was exposed to diffuse sunlight on a cloudy day.

NOTES

The hazy light of the sun – זוהמא דשמשא: There is a variant reading of this phrase that has zihara, meaning light, instead of zuhama, meaning haze. The ge'onim explain that the heat from the sun is greater in a place that was warmed by sunlight and now stands in the shade than it is in a spot in direct sunlight.

Dazzling sunlight – שבריוי דשימשא: The ge'onim explain that a person who walks from a sunlit spot into a dark room is blinded more than he would be in direct sunlight.

מתניא בן שמואל אומר וכו' והוא אומר הן. מאן אומר הן? אילימא הך דקאי באיגרא – הוא חלים והוא מפשר? אלא, הך דקאי בארעא – מנא ידע?

איבעית אימא: הך דקאי בארעא, ואיבעית אימא הך דקאי באיגרא. איבעית אימא הך דקאי באיגרא: אומר איהו: האיר פני כל המזרח, ואמר ליה הך דקאי בארעא: עד שבחברון? ואמר ליה איהו: הן.

ואיבעית אימא הך דקאי בארעא. אומר איהו: האיר פני כל המזרח? ואמר ליה: עד שבחברון? ואמר ליה: הן.

ולמה הוצרכו לכתוב וכו'. ומי מיתליף? והתניא, רבי אומר: אינו דומה תימור של לבנה לתימור של חמה, תימור של לבנה – מתמר ועולה כמקל, תימור של חמה – מפציע לכאן ולכאן. תנא דבי רבי ישמעאל: יום המעונן היה, ומפציע לכאן ולכאן. אומר רב פפא, שמע מינה: יומא דעיבא – כוליה שמשא.

למאי נפקא מינה – לישטוחי עורות. אי נמי, לכדדרש רבא: אשה לא תלוש לא בחמה ולא בחמי חמה.

אמר רב נחמן: זוהמא דשימשא קשי משמשא, וסימנין: דנא דחלא. שבריוי דשימשא קשו משמשא, וסימנין: דילפא.

It was taught in the mishna that Matya ben Shmuel says that the appointed priest asks: Is the entire eastern sky illuminated even to Hebron? And he says: Yes. The Gemara asks: Who said yes? If we say it is that person who is standing on the roof, does he dream and also interpret his dream? Is it reasonable that the one asking the question answers it? Rather, say that it was that person who is standing on the ground who said yes. From where does he know that the sky is illuminated such that he is able to answer yes?

The Gemara suggests two possible solutions: If you wish, say it was that person who is standing on the ground who answered yes, and if you wish, say it was that person who is standing on the roof who answered. If you wish, say that the person who is standing on the roof said: The entire eastern sky is illuminated. And that person who is standing on the ground said to him: Has it illuminated even to Hebron? And he who is standing on the roof said to him: Yes.

And if you wish, say instead that the person who is standing on the ground said: Is the entire eastern sky illuminated? And he who is standing on the roof said to him: Do you mean that it is illuminated even to Hebron? And he who is standing on the ground said to him: Yes, that is what I mean.

The mishna asks: And why did they need to ascertain this? The mishna answered that there was an incident where they confused the light of the moon with the light of the rising sun and slaughtered the daily morning offering too early. The Gemara asks: And are sunlight and moonlight mistaken for one another? Wasn't it taught in a baraita that Rabbi Yehuda Ha-Nasi says: A column of the light of the moon is not similar to a column of the light of the sun; a column of the light of the moon rises like a staff^b in one column while a column of the light of the sun diffuses to here and to there? The Gemara answers that the school of Rabbi Yishmael taught: It was a cloudy day, and then even the moonlight diffuses to here and to there, which caused them to err and believe that it was the rising sun. Rav Pappa said: Learn from this statement of Rabbi Yishmael that a cloudy day is similar to a completely sunny day because the sunlight is further diffused by the clouds.

The Gemara asks: What are the practical ramifications of the statement that a cloudy day is similar to a completely sunny day? The Gemara explains: The ramifications are with regard to spreading hides^b to dry them. On a cloudy day, wherever the hides are placed they will be exposed to sunlight. Alternatively, the ramifications are according to that which Rava taught with regard to matza: A woman may neither knead dough for matza^h for Passover in the light of the sun nor may she prepare the dough with hot water heated in the sun. On a cloudy day, one may not knead the dough anywhere outside since the light of the sun is diffused everywhere.

Apropos a cloudy day, the Gemara cites that Rav Nahman said: The hazy light of the sunⁿ through the clouds is more damaging than the light of the sun itself. And your mnemonic is the cover of a jar of vinegar: As long as the jar is tightly closed, the odor of the vinegar does not spread and it intensifies. Even the slightest opening in the lid releases an odor more powerful than the odor generated by vinegar that was not sealed in a jar. The same is true with regard to the rays of the sun. With regard to sunlight that is obscured behind clouds, when it escapes through breaks in the clouds it is more powerful than direct sunlight. Dazzling sunlight,ⁿ which shines through cracks in the clouds, is more harmful to the eyes than direct sunlight. And your mnemonic is a drip; water that drips on a person is more bothersome than water in which one completely immerses his body.