

Changes in the Yom Kippur service – שניימים בעבודת יום – הקפורים: On every other day, the High Priest sanctifies his hands and feet from the laver; on Yom Kippur he uses a golden flask. On every other day the priests ascend the altar on the eastern side of the ramp and descend on the western side; on Yom Kippur they ascend and descend in the middle of the ramp. On every other day the priest who is privileged to scoop the coals uses a silver coal pan and pours the coals into one made of gold; on Yom Kippur the High Priest scoops the coals with a golden coal pan. The silver coal pan was heavy, but the gold pan was light. The silver coal pan had a short handle, but the gold one had a long handle (Rambam *Sefer Avoda, Hilkhhot Avodat Yom HaKippurim* 2:5).

The arrangements of wood on the altar – המערכות על – המזבחה: On every other day there were three arrangements of wood on the altar, but on Yom Kippur there were four, in accordance with the opinion of Rabbi Yosei in his dispute with Rabbi Meir and Rabbi Yehuda (Rambam *Sefer Avoda, Hilkhhot Avodat Yom HaKippurim* 2:5).

בְּכֹל יוֹם כִּהְיִים עוֹלִין בְּמִזְבֵּחַ שֶׁל כֶּבֶשׂ וְיורְדִין בְּמַעְרְבוֹ וְהַיּוֹם כִּהְיִים גְּדוֹל עוֹלָה בְּאֶמְצַע וְיורֵד בְּאֶמְצַע. רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם כִּהְיִים גְּדוֹל עוֹלָה בְּאֶמְצַע וְיורֵד בְּאֶמְצַע.

On every other day, priests ascend on the eastern side of the ramp and descend on its western side, but on this day the High Priest ascends in the middle of the ramp and descends in the middle. Rabbi Yehuda says: There was no difference in this regard. Even during the rest of the year, the High Priest always ascends in the middle of the ramp and descends in the middle, due to his eminence.

בְּכֹל יוֹם כִּהְיִים גְּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַכִּיּוֹר וְהַיּוֹם מִן הַקִּיטוֹן שֶׁל זָהָב. רַבִּי יְהוּדָה אוֹמֵר: לְעוֹלָם כִּהְיִים גְּדוֹל מְקַדֵּשׁ יָדָיו וְרַגְלָיו מִן הַקִּיטוֹן שֶׁל זָהָב.

On every other day, the High Priest sanctifies his hands and his feet from the laver like the other priests, and on this day he sanctifies them from the golden flask, due to the eminence of the High Priest. Rabbi Yehuda says there was no difference in this regard. Even during the rest of the year, the High Priest always sanctifies his hands and his feet from the golden flask.<sup>h</sup>

בְּכֹל יוֹם הָיוּ שָׁם אַרְבַּע מַעְרְכוֹת וְהַיּוֹם חֲמִשָּׁה. דְּבַרֵּי רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר: בְּכֹל יוֹם שְׁלֹשׁ, וְהַיּוֹם אַרְבַּע. רַבִּי יְהוּדָה אוֹמֵר: בְּכֹל יוֹם שְׁתַּיִם וְהַיּוֹם שְׁלֹשׁ.

On every other day there were four arrangements of wood there, upon the altar, but on this day there were five; this is the statement of Rabbi Meir. Rabbi Yosei says: On every other day there were three, but on this day there were four. Rabbi Yehuda says: On every other day there were two, but on this day there were three.<sup>h</sup>

גַּמְ' וְהַכְּתִיב "וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד" אָמַר רַב יְהוּדָה: תִּנִּי שֶׁל הַיִּכָּל.

**GEMARA** The mishna states that the blood of the bull is stirred by a priest standing on the fourth row of tiles in the Sanctuary, while the High Priest sacrifices the incense in the Holy of Holies. The Gemara asks: **But is it not written "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the Sanctuary, until he comes out" (Leviticus 16:17).** How then could the stirrer be standing in the Sanctuary? **Rav Yehuda said: Emend and teach the mishna as saying: The fourth row of tiles of the Sanctuary, i.e., outside the Sanctuary on the fourth row from its entrance.**

תִּנִּי רַבָּנָן: "וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד".

The Sages taught in a *baraita*: The verse states: "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the Sanctuary, until he comes out." The verse prohibits anyone to be inside the Tent of Meeting during the burning of the incense.

Perek IV  
Daf 44 Amud a

NOTES

From where do I derive Shiloh and the Eternal House – *Tosafot* note that usually the Gemara does not seek an independent source to demonstrate that *halakhot* that applied to the Tabernacle apply equally to the Temple. Indeed, in many places in the Bible, the Temple is itself referred to as a Tabernacle and vice versa. It is generally assumed that what holds true for one holds true for the other. Nevertheless, when dealing with *halakhot* based on the sanctity of a specific place, an independent source is needed to demonstrate that a given *halakha* applies to the various holy places. In this respect, the Temple is distinct from the Tabernacle in Shiloh and all the more so from the Tabernacle in the desert (see *Tosafot Yeshanim*).

יִכּוֹל אֶפְלוּ בַּעֲזָה – תִּלְמוּד לֹא מוֹעֵד בְּאֹהֶל מוֹעֵד שֶׁבְּמִדְבָּר, שִׁילֹה וּבֵית עוֹלָמִים מִנֵּין? תִּלְמוּד לֹא מוֹעֵד בְּקִדְשׁ.

I might have thought nobody should be present, even in the Temple courtyard. Therefore, the verse states "in the Tent of Meeting," limiting the prohibition to the Temple itself. I have derived only that a prohibition exists in the Tent of Meeting of the Tabernacle that was in the desert, from where do I derive that the prohibition applies also to the Tabernacle that stood in Shiloh, and that it applies also to the Eternal House,<sup>n</sup> i.e., the Temple in Jerusalem? The verse states "in the Sanctuary," indicating that the prohibition applies to any Sanctuary.

אֵין לִי אֶלָּא בְּשַׁעַת הַקְּטֹרֶת, בְּשַׁעַת מִתְּנֵן דְּמִים מִנֵּין – תִּלְמוּד לֹא מוֹעֵד בְּבֹאוֹ לְכַפֵּר. אֵין לִי אֶלָּא בְּכִנְסָתוֹ, בִּיצִיאָתוֹ מִנֵּין – תִּלְמוּד לֹא מוֹעֵד צֵאתוֹ.

I have derived only that a prohibition exists during the burning of the incense; from where do I derive that the prohibition applies also during the presentations of the bull's blood in the Holy of Holies? The verse states: "When he goes in to make atonement," and atonement is achieved through the presentations of blood. I have derived only that a prohibition exists from the time of his entrance into the Holy of Holies; from where is it derived that the prohibition remains in force until his exit? The verse states: "Until he comes out."<sup>h</sup>

HALAKHA

Removing oneself during the inner service – פְּרִישה בְּשַׁעַת עֲבוֹדַת פְּנִים: Every day, during the burning of the incense, all priests vacated the entire Sanctuary area as well as the area between the Entrance Hall and the altar, until the priest burning the incense exited. Similarly on Yom Kippur, those same areas were empty of people when the High Priest went into the Sanctuary to sprinkle blood of the sin-offering

there. However, only the Sanctuary itself had to be empty when the High Priest entered the Holy of Holies to burn incense; the area between the Entrance Hall and altar was not off limits then. This follows the details presented in the *mishnayot* and *baraitot* cited in the Gemara here (Rambam *Sefer Avoda, Hilkhhot Temidin UMusafin* 3:3, *Hilkhhot Avodat Yom HaKippurim* 4:2).

His atonement precedes the atonement of his household – **כַּפֵּרְתוֹ קוֹדֶמֶת לְכַפֵּרַת בֵּיתוֹ** – This is true only of the confession but not of the offerings, as there was no unique offering that was brought to atone just for the High Priest, or his household, or the priesthood; however, he did make three discrete confessions (*Tosafot Yeshanim*).

Something that is done in secret – **דָּבָר שֶׁבַח־שָׂאִי** – Although the sprinkling of the blood inside the Sanctuary was also done in secret, it was accompanied by the counting. The priest said: One, one and one, etc. The incense was burned in silence (*Tosafot Yeshanim*; Ritva). Other sources suggest that it was the tunic that atoned for slander because it made noise, as does slander. It is possible that the different sources discuss different types of slander, slander exchanged privately and slander spoken publicly (see *Gevurat Ari*).

The burning of the incense of the innermost chamber – **הַקְטָרָה דְּלִפְנֵי לְפָנִים**: What is the rationale for Rabbi Elazar's distinction? Why did the Sages not decree that it should also be prohibited to be present in the area between the Entrance Hall and the altar during the burning of the incense inside the Holy of Holies, as is indeed prohibited during the burning of the incense in the Sanctuary? Surely, the burning of incense in the Holy of Holies has greater sanctity and should be treated more seriously. Some suggest that it is in fact desirable to have priests in close proximity to the High Priest when he burns the incense, lest he behave like a Sadducee during the service (Ritva). Another possibility maintains that there is no need to extend the prohibition because the reverence the priests accord to Yom Kippur as well as to the Holy of Holies will certainly prevent them from moving any closer (*Siah Yitzhak*). Others point out that burning incense on the golden altar was a daily occurrence and hence subject to a decree. However, burning the incense inside on Yom Kippur was too infrequent to justify issuing an independent decree (*Gevurat Ari*).

And some say it unattributed [*kedi*] – **וְאָמְרֵי לֶה כְּדִי** – This phrase appears in several places in the Gemara. Rashi in some places explains that some people believe that *Kadi* was the name of a Sage. However, it seems that the term generally indicates a lack, as in the phrase *bikhdi*, meaning in vain. Its usage here therefore indicates that the teaching is being reported anonymously (*Tosafot Yeshanim*; *Me'iri*).

וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל קְהַל יִשְׂרָאֵל – כַּפֵּרְתוֹ קוֹדֶמֶת לְכַפֵּרַת בֵּיתוֹ, כַּפֵּרַת בֵּיתוֹ קוֹדֶמֶת לְכַפֵּרַת אַחֵיו הַכֹּהֲנִים, וְכַפֵּרַת אַחֵיו הַכֹּהֲנִים קוֹדֶמֶת לְכַפֵּרַת כָּל קְהַל יִשְׂרָאֵל.

The *baraita* concludes by expounding the final part of the verse: “And have made atonement for himself, and for his household, and for all the assembly of Israel” (Leviticus 16:17). This teaches that his atonement precedes the atonement of his household;<sup>N</sup> the atonement of his household precedes that atonement of his brethren, the priests; the atonement of his brethren, the priests, precedes the atonement of the entire community of Israel.

אָמַר מֶר: אֵין לִי אֵלָא בְּשַׁעַת הַקְטָרָה. מֵמַאי מְשַׁמְעָ? אָמַר רַבָּא, וְכֵן אָמַר רַבִּי יִצְחָק בְּרַ אַבְדִּימִי, וְכֵן אָמַר רַבִּי אֲלֵעָזָר: אָמַר קְרָא: “וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל קְהַל יִשְׂרָאֵל” אֵיזְהוּ כַּפֵּרָה שְׂשׂוּה לֹ וּלְבֵיתוֹ וּלְאַחֵיו הַכֹּהֲנִים וּלְכָל קְהַל יִשְׂרָאֵל – הֵי אֹמְרֵי זֶה הַקְטָרַת הַקְטָרֹת.

The Gemara analyzes the *baraita*: The Master said in the *baraita*: I have derived only that a prohibition exists during the burning of the incense. From where in the verse could this have been inferred? Rava said, and similarly Rabbi Yitzhak bar Avdimi said, and similarly Rabbi Elazar said: The conclusion of that verse states: “And have made atonement for himself, and for his household, and for all the assembly of Israel.” Which act of atonement is the same for him, and for his household, and for his brethren, the priests, and for the entire community of Israel? You must say this is the burning of the incense.

וְקִטּוֹרֹת מְכַפֵּרְתֵּי? אֵין, דְּהָא תַנִּי רַבִּי חֲנַנְיָא: לְמַדְנֵי לְקִטּוֹרֹת שְׂמֵכַפֵּרַת, שְׂנַאֲמַר “וַיִּתֵּן אֶת הַקְטָרֹת וַיִּכְפֹּר עַל הָעָם.” וְתַנָּא דְּבִי רַבִּי יִשְׁמַעְאֵל: עַל מַה קְטוֹרֹת מְכַפֵּרַת – עַל לְשׁוֹן הָרַע, יְבֵא דְבָר שֶׁבַח־שָׂאִי וַיִּכְפֹּר עַל מַעֲשֵׂה חַשְׂאִי.

Does incense effect atonement? The Torah mentions the concept of atonement only with regard to offerings. Yes, as Rabbi Hananya teaches in a *baraita*: We learned of the incense that it effects atonement, as it is stated: “And he put on the incense and made atonement for the people” (Numbers 17:12). And the school of Rabbi Yishmael taught: For what does incense effect atonement? For slander. And why is that? Let something that is done in secret,<sup>N</sup> i.e., the incense, which is burned in seclusion within the Sanctuary, come and effect atonement for an act done in secret, i.e., slander, which is generally said in private.

תַּנֵּן הַתָּם: פּוֹרְשִׁין מִבֵּין הָאוּלָם וְלִמְזוּבַח בְּשַׁעַת הַקְטָרָה. אָמַר רַבִּי אֲלֵעָזָר: לֹא שָׁנִי אֵלָא בְּשַׁעַת הַקְטָרָה דְּהֵיכַל, אֲבָל בְּשַׁעַת הַקְטָרָה דְּלִפְנֵי לְפָנִים, מֵהֵיכַל – פְּרָשִׁי, מִבֵּין הָאוּלָם וְלִמְזוּבַח – לֹא פְּרָשִׁי.

We learned in a mishna there: They remove themselves from the area between the Entrance Hall and the altar during the burning of the incense. Rabbi Elazar said: They taught that this is true only during the burning of the incense of the Sanctuary, but during the burning of the incense in the innermost chamber, i.e., the Holy of Holies, people are required to remove themselves only from the Sanctuary. They do not need to remove themselves from the area between the Entrance Hall and the altar.<sup>N</sup>

מֵתִיב רַב אֲדָא בְּרַ אַהֲבָה וְאָמְרֵי לֶה כְּדִי: רַבִּי יוֹסִי אֹמְרֵי כְּשֵׁם שְׂפוֹרְשִׁין מִבֵּין הָאוּלָם וְלִמְזוּבַח בְּשַׁעַת הַקְטָרָה כְּדִי פּוֹרְשִׁין בְּשַׁעַת מִתֵּן פֶּר כַּהֵן מְשִׁיחַ וּפְרָה הָעֵלָם דְּבָר שֶׁל צִיבוּר, וּשְׂעִירֵי עֲבוּדָה זָרָה.

Rav Adda bar Ahava raised an objection to Rabbi Elazar's opinion from a *baraita*, and some say it unattributed:<sup>N</sup> Rabbi Yosei says: Just as they remove themselves from the area between the Entrance Hall and the altar during the burning of the incense, they similarly remove themselves during the blood presentations of the bull of the anointed priest, i.e., of the High Priest, which he brings if he issues an erroneous halakhic ruling and acts upon it; and also during the blood presentations of the bull for an unwitting communal sin brought if the Sanhedrin issues an erroneous halakhic ruling and the community acts upon it; and also during the blood presentations of the goats of idol worship brought for an inadvertent communal transgression of idol worship.

הָא מַה מַּעֲלָה יֵשׁ בֵּין הֵיכַל לְבֵין הָאוּלָם וְלִמְזוּבַח? אֵלָא, שֶׁבִּהֵיכַל פּוֹרְשִׁין בֵּין בְּשַׁעַת הַקְטָרָה וּבֵין שְׂלֹא בְּשַׁעַת הַקְטָרָה, וּמִבֵּין הָאוּלָם וְלִמְזוּבַח – אֵין פּוֹרְשִׁין אֵלָא בְּשַׁעַת הַקְטָרָה.

The *baraita* continues: If so, what higher standard is applicable to the Sanctuary relative to the area between the Entrance Hall and the altar? Only that those in the Sanctuary remove themselves both during the incense burning and also during the blood presentations, which is not during the incense burning. Those who are in the area between the Entrance Hall and the altar remove themselves only during the incense burning but not during the blood presentations.

בְּשַׁעַת הַקְטָרָה מִיְהָא פְּרָשִׁי, מֵאֵי לָאו – בְּשַׁעַת הַקְטָרָה דְּלִפְנֵי לְפָנִים!

The Gemara explains the challenge: In any case, it is evident from the *baraita* that during the incense burning they do remove themselves. What, is it not referring to during the burning of the incense of the innermost chamber, i.e., the Holy of Holies? This would contradict Rabbi Elazar's opinion.

לא, בשעת הקטרה דהיכל. אי הכי, הא מה מעלה ותו לא? הא איכא הא מעלה: דאילו מהיכל פרשי בין בשעת הקטרה דידיה בין בשעת הקטרה דלפני לפנים, ואילו מבין האולם ולמזבח לא פרשי אלא בשעת הקטרה דהיכל!

הא קתני: אלא שבהיכל פורשין בין בשעת הקטרה ובין שלא בשעת הקטרה, ומבין האולם ולמזבח אין פורשין.

The Gemara defends his opinion: **No**, it is referring to **during the burning of the incense of the Sanctuary**. The Gemara asks: **If so**, how can the *baraita* say: **What higher standard** is applicable to the Sanctuary? This implies that it is superior only with respect to one higher standard. **Are there not more? Surely, there is this higher standard, that whereas the people in the Sanctuary remove themselves both during its own, i.e., the Sanctuary's, incense burning and during the incense burning of the innermost chamber, i.e., the Holy of Holies, but in the area between the Entrance Hall and the altar they remove themselves only during the burning of the incense of the Sanctuary.**

The Gemara explains: **This is in fact what the *baraita* is teaching**: It is teaching **only that those in the Sanctuary remove themselves both during the burning of the incense and also during the blood presentations, which is not during the burning of the incense; from the area between the Entrance Hall and the altar they do not remove themselves,**

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NOTES

**מעלות** – The higher standards are defined by Torah law – **ממעלות**: The mishna in *Kelim* 1:8 delineates the different areas of the Temple, their increasing degrees of sanctity, and the people and items of different levels of purity that may enter or be brought into each area. According to some authorities, some of the areas are defined by the Torah while others were transmitted to Moses from Sinai; still others were defined by the Sages. Some suggest that the division between the areas is defined by the Torah, but the rules of which levels of purity may enter are rabbinic (Ramban). Others suggest the opposite is true; the levels of purity are from the Torah but the distinctions governing the different areas are not (*Megillat Esther*, a commentary on the Rambam's *Sefer HaMitzvot*).

אלא בשעת הקטרה.

והא איכא הא מעלה: דאילו מהיכל פרשי בין בקדושה דידיה בין בקדושה דלפני ולפנים, ואילו מבין האולם ולמזבח לא פרשי אלא בקדושה דהיכל! אמר רבא: שם פרישה אחת היא.

אמר רב: כן פורשין בשעת מתן פר בהן משית, ופר העלם דבר של עבור, ושעירי עבודה זרה. מנא לן? אמר רבי פדת: אתיא כפרה כפרה מיום הכפורים.

except during the burning of the incense.

**But there is also this higher standard, that whereas from the Sanctuary they remove themselves both during its own sanctification, i.e., the blood presentations in the Sanctuary, and during the sanctification of the innermost chamber, i.e., the Holy of Holies, but from the area between the Entrance Hall and the altar, they remove themselves only during the sanctification of the Sanctuary. Rava said:** Indeed, there are numerous distinctions, but the *baraita* teaches only one because all the distinctions fit into **one category of removal.**

The Gemara continues to analyze the *baraita*: **The Master said in the *baraita***: Just as they remove themselves from the area between the Entrance Hall and the altar during the burning of the incense, **they similarly remove themselves during the blood presentations of the bull of the anointed priest; of the bull for an unwitting communal sin; and of the goats of idol worship. From where do we derive this? Rabbi Pedat said:** It is derived by a verbal analogy between the word **atonement** said in connection with those offerings and the word **atonement from the prohibition on Yom Kippur.**

אמר רב אחא בר אהבה: שמע מינה מעלות דאורייתא, והכי גמירי להו.

**Rav Aḥa bar Ahava said:** Learn from this that there is a prohibition in the area between the Entrance Hall and the altar. The **higher standards** applied to the various areas in the Temple are defined by **Torah law,<sup>N</sup> and the Sages learned them** as a tradition.

דאי סלקא דעתך דרבנן – מאי שנא בין האולם ולמזבח – דילמא מיקרו ועיילי, מבולה עזרה נמי נפרשו דילמא מיקרו ועיילי!

**As if it could enter your mind** that these standards are defined by **rabbinic law, what is different** about the area **between the Entrance Hall and the altar** that the prohibition applies only there? **Perhaps** other priests would accidentally **happen to enter** the Sanctuary while incense is burning there. But if that is the reason, then the rabbinic decree should require that **they remove themselves also from the entire Temple courtyard, since perhaps they would accidentally happen to enter.** The fact that the prohibition does not extend to the Temple courtyard suggests that the standards are defined by Torah law.

בין האולם ולמזבח, כיון דלא מפסיק מידו – לא מינכרא מילתא, עזרה כיון דאיכא מזבח החיצון דמפסיק – מינכרא מילתא.

The Gemara rejects Rav Aḥa bar Ahava's reasoning: The prohibition could indeed be rabbinic. Nevertheless, it is reasonable to limit it to the area **between the Entrance Hall and the altar**, as follows: **Since there is nothing that separates it** from the Sanctuary, the distinction between the two areas is **not conspicuous**, and therefore people may err and enter. But with regard to the **Temple courtyard, since there is the outer altar that separates** the rest of the Temple courtyard from the Sanctuary, the distinction between the areas is **conspicuous**, and therefore there is no need to extend the prohibition throughout the Temple courtyard.

The Torah spared the money of the Jewish people – התורה חסה על ממונן של ישראל: This principle did not prevent the use of a gold coal pan on Yom Kippur. Since the gold pan was used only once a year, it did not get worn out quickly and was not frequently replaced. Therefore, its cost was considered negligible (Rabbeinu Yehonatan).

He swept them into the canal – מכבדן לאמה: Rav Nissim Gaon asks how the coals could be treated so disrespectfully. After all, surely they were sanctified in a sacred vessel. Rabbeinu Tam suggests that the extra coals did not achieve a level of sanctity because the priest did not intend to sanctify more than he needed. Rav Nissim Gaon himself posits that the first vessel did not sanctify the coals because it was not a service utensil; the coals became sanctified only in the second coal pan (see *Tosefot HaRosh*; Ritva).

## HALAKHA

Due to the weakness of the High Priest – משום חולשא דכהן: On every other day, the priest who is privileged to scoop the coals uses a coal pan made of silver. He then pours the coals into a second coal pan made of gold. On Yom Kippur, the High Priest scoops the coals with a gold coal pan, which he then takes inside. This helps the High Priest avoid overexertion during the day (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 2:5).

A kav of coals – קב גחלים: If a kav or less of the coals that were scooped scatter onto the floor, they are swept into the water canal in the Temple. However, it is prohibited to do this on Shabbat, since the coals might be extinguished. They are instead covered with a utensil called a *pesakhter*. If more than a kav of coals is scattered, the priest scoops the coals again (Rambam *Sefer Avoda*, *Hilkhot Temidin UMusafin* 3:5).

## BACKGROUND

Desert and Jerusalem units – מדות מדבריות וירושלמיות: The measurements mentioned in the writings of the Sages are based on more than one basic measurement. Practically speaking, there are three base measurements: The first is the desert unit, which is the smallest. This was used by the Jewish people when traveling through the desert. The second, the Jerusalem unit, was introduced when Jerusalem was settled and one-sixth was added to the desert units. Consequently, five Jerusalem kav are approximately six desert kav. The third, the Tzippori unit, also known as the Galilean, is bigger than the Jerusalem units by a sixth.

אמר רבא: שמע מינה קדושת אולם והיכל חדא מילתא היא. דאי סלקא דעתך שתי קדושות נינהו – אולם גופיה גזירה, וניקום ונגזור גזירה לגזירה?

Rava said: Learn from this fact that there is a rabbinic prohibition in the area between the Entrance Hall and the altar. **The sanctity of the Entrance Hall and the sanctity of the Sanctuary is one matter**, i.e., there they share the same sanctity, and therefore the Torah prohibition applies to the Entrance Hall as well. **For if it could enter your mind to say that these areas have two distinct levels of sanctity**, it would emerge that the prohibition to be in the Entrance Hall is itself a rabbinic decree. **But will we arise and issue one decree to prevent violation of another decree by prohibiting being present in the area between the Entrance Hall and the altar, lest one enter the Entrance Hall itself?**

לא, אולם ובין האולם ולמזבח חדא קדושה היא. היכל ואולם שתי קדושות.

The Gemara rejects Rava's reasoning: **No**, this would not be a case of issuing one decree to prevent violation of another decree, because **the Entrance Hall and the area between the Entrance Hall and the altar share one sanctity**. Consequently, any prohibition applied to one will certainly also apply to the other. However, **the Sanctuary and the Entrance Hall have two distinct sanctities**.

בכל יום היה חותה בשל כסף וכו'. מאי טעמא? התורה חסה על ממונן של ישראל.

§ The mishna states: **On every other day, a priest would scoop up the coals with a coal pan made of silver and pour the coals from there into a coal pan of gold**. The Gemara asks: **What is the reason the gold pan was not used to scoop the coals?** The Gemara answers: **Because the Torah spared the money of the Jewish people.**<sup>4</sup> Since the pan is worn away with use, it is preferable to use a less expensive silver pan.

והיום חותה בשל זהב ובה היה מבנים. מאי טעמא? משום חולשא דכהן גדול.

§ The mishna continues: **But on this day, on Yom Kippur, the High Priest scoops up with a coal pan of gold, and with that coal pan, he would bring the coals into the Holy of Holies**. The Gemara asks: **What is the reason that on Yom Kippur only one pan is used?** **Due to the weakness of the High Priest.**<sup>5</sup> He has to perform the entire service by himself while fasting; using only one pan minimizes his exertion.

בכל יום בשל ארבעת קבין וכו'. תנא: נתפורו לו קב גחלים – מכבדן לאמה.

§ The mishna states: **On every other day, a priest scoops up the coals with a coal pan of four kav and pours the coals into a coal pan of three kav**. Rabbi Yosei says: On every other day, a priest scoops with a coal pan of a *se'a*, which is six kav, and then pours the coals into a coal pan of three kav. **It was taught in a mishna (Tamid 33a): As he poured from a pan of four kav to a pan of three kav, a kav of coals<sup>6</sup> became scattered, and he swept them into the canal<sup>7</sup> that passed through the Temple and ran to the Kidron brook.**

תני חדא: קב, ותניא אידך: קבנים. בשלמא הך דתני קב – רבנן, אלא הך דתני קבנים מני? לא רבנן ולא רבי יוסי!

It was taught in one *baraita*: A kav of coals was scattered. **And it was taught in another baraita: Two kav were scattered**. The Gemara comments: **Granted, this baraita, which teaches that a single kav was scattered, is understandable**. It is in accordance with the opinion of the Rabbis, the first *tanna* of the mishna, who maintain that coals are poured from a coal pan of four kav to one of three. **But that baraita, which teaches that two kav of coals were scattered, in accordance with whose opinion is it? It is not in accordance with the opinion of the Rabbis and not in accordance with the opinion of Rabbi Yosei**. According to Rabbi Yosei, three kav of coals would have been scattered.

אמר רב חסדא: רבי ישמעאל בנו של רבי יוחנן בן ברוקה היא. דתניא, רבי ישמעאל בנו של רבי יוחנן בן ברוקה אומר: בשל קבנים היה מבנים.

Rav Hisda said: It is in accordance with the opinion of Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, as it was taught in a *baraita*: **Rabbi Yishmael, son of Rabbi Yohanan ben Beroka, says: With a coal pan of two kav he would bring the coals into the Holy of Holies**. If one accepts the opinion of the Rabbis that the coals were scooped with a coal pan of four kav, two kav were scattered.

רב אשי אמר: אמילו תימא רבי יוסי, והכי קאמר: בכל יום היה חותה בשל סאה מדברית, ומערה לתוך שולשת קבין ירושלמיות.

Rav Ashi said: You can even say that this *baraita* is in accordance with the opinion of Rabbi Yosei, and this is what he is saying: **On every other day, a priest scooped with a coal pan of a desert se'a, which is five Jerusalem kav, and then he poured the coals into a coal pan of three Jerusalem kav**. Therefore, two kav would be scattered.<sup>8</sup>

His arm... could assist him – שְׁתָּהָא זְרוּעוֹ... מְסִיעֵתוֹ: On every other day of the year, the handle of the coal pan is short. On Yom Kippur it is longer to make the job of carrying the coal pan easier, lest the High Priest overexert himself and become weak (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:2).

”בְּכָל יוֹם הָיְתָה כְּבִידָה וְהַיּוֹם קִלָּה”.  
תִּנְאָ: בְּכָל יוֹם הָיְתָה גְּלוּדָה עֲבָה,  
וְהַיּוֹם רַךְ. בְּכָל יוֹם הָיְתָה קְצֵרָה וְהַיּוֹם  
אָרוּכָה. מֵאֵי טַעְמָא – כְּדֵי שְׁתָּהָא  
זְרוּעוֹ שֶׁל בְּהוֹן גְּדוּל מְסִיעֵתוֹ.

תִּנְאָ: בְּכָל יוֹם לֹא הָיָה לָהּ נִיאֲשְׁתִּיק,  
וְהַיּוֹם הָיָה לָהּ נִיאֲשְׁתִּיק, דְּבִרֵי בְּנֵי  
הַפְּגָן.

”בְּכָל יוֹם הָיָה זָהָב יָרוֹק”. אָמַר רַב  
חִסְדָּא: שְׁבַעֵה זָהָבִים הֵן: זָהָב, וְזָהָב  
טוֹב, וְזָהָב אוֹפִיר, וְזָהָב מוֹפָז, וְזָהָב  
שְׁחוּט, וְזָהָב סָגוּר, וְזָהָב פְּרוּם. זָהָב  
וְזָהָב טוֹב – דְּכַתְּיִב: ”וְזָהָב הָאֶרֶץ  
הַהוּא טוֹב”, זָהָב אוֹפִיר – דְּאֶתִּי  
מֵאוֹפִיר, זָהָב מוֹפָז –

The mishna states: **On every other day, the coal pan was heavy, but on this day it was light. It was taught in a baraita: On every other day its side was thick but on this day it was soft and thin.<sup>N</sup> On every other day its handle was short but on this day it was long. What is the reason? So that the arm of the High Priest could assist him<sup>NH</sup> in carrying the coal pan, i.e., he could support the coal pan by resting it against his arm rather than bear the entire weight in his hand.**

It was taught in a *baraita*: **On every other day it did not have a ring, but on this day it has a ring** on the end of the handle, which clatters against it and makes a noise in fulfillment of the verse “And the sound thereof shall be heard when he goes in to the Sanctuary” (Exodus 28:35); this is the statement of the son of the Deputy.

The mishna states: **On every other day, it was of greenish gold but on this day it was of a red gold.<sup>N</sup> Rav Hisda said: There are seven types of gold mentioned in the Bible: Gold, and good gold, and gold of Ophir (1 Kings 10:11), and glistening gold (1 Kings 10:18), and *shahut* gold (1 Kings 10:17), and closed gold (1 Kings 10:21), and *parvayim* gold (II Chronicles 3:6).** The Gemara explains the reason for these names: There is a distinction between **gold and good gold, as it is written in the verse: “And the gold of that land is good”** (Genesis 2:12), which indicates the existence of gold of a higher quality. **Gold of Ophir is gold that comes from Ophir. Glistening [mufaz] gold is so named**

NOTES

But on this day it was soft and thin – וְהַיּוֹם רַךְ: Since the coal pan used on Yom Kippur had a longer handle, had it not been made of thinner material it would have been heavier than the coal pan used throughout the year (*Siah Yitzhak*).

The arm of the High Priest could assist him – זְרוּעוֹ שֶׁל בְּהוֹן – גְּדוּל מְסִיעֵתוֹ: The handle extended to his underarm. He could therefore support it with his hands and the full length of his arm (*Me’iri*).

Ring [*niashtik*] – נִיאֲשְׁתִּיק: There are many suggested interpretations for this. Rashi and several *geonim* explain that there were two rings on it that clattered together when moved. The *Me’iri* suggests that the *niashtik* was a base upon which

the coal pan was placed. Others suggest that the *niashtik* was a type of sheath that was placed over the coal pan’s handle. Because the coals sat on the coal pan for a time, the handle naturally became very hot and the sheath protected the priest’s hand (*Tosafot; Tosafot Yeshanim*). Some *geonim* explain that the sheath covered the entire coal pan to prevent the coals from becoming extinguished.

Red gold – זָהָב אָדוּם: Some suggest the red gold was used because it was the most esteemed of the various types of gold, which is why it appears last in Rav Hisda’s list (*Me’iri*). Others write that red gold was used because it was reminiscent of the sprinkling of the bull’s blood (*Gevurat Ari*; see *Siah Yitzhak*).

Perek IV  
Daf 45 Amud a

NOTES

Resembles the luster of pearls [*paz*] – שְׁדוּמָה לְפָז: Rashi explains the reference is to the luster of pearls. The Jerusalem Talmud explains that it looks like the flame of a burning splint. According to another interpretation, *mofaz* is an abbreviation of *zahav mi’ofaz*, meaning gold from a place called Ofaz.

BACKGROUND

Types of gold – מִיֵּי זָהָב: Pure gold has a dark yellow color and is soft and malleable. For practical purposes, such as the fashioning of vessels and the like, silver, bronze, and other substances must be added to create harder alloys. Even the addition of a small amount of a secondary metal has a great effect on the color and physical attributes of the gold, giving it a range of appearance from silvery white to blood red to bright green.

שְׁדוּמָה לְפָז, זָהָב שְׁחוּט – שְׁנִטוּה  
כְּחוּט, זָהָב סָגוּר – בְּשַׁעָה שְׁנַפְתָּח  
כָּל הַחֲנוּיִת נִסְגְּרוֹת, זָהָב פְּרוּם –  
שְׁדוּמָה לְדָם הַפְּרוּם.

because it resembles the luster of pearls [*paz*]<sup>N</sup> in the way it glistens. *Shahut* gold is named as such because it is very malleable and is spun like thread [*shenitve kehut*]. *Shahut* is a contraction of the words *shenitve kehut*. Closed gold is so called because when a shop opens to sell it, all the other shops close, as no one is interested in purchasing any other type of gold. *Parvayim* gold is so called because its redness resembles the blood of bulls [*parim*].

רַב אֲשִׁי אָמַר: חֲמִשָּׁה הֵן, וְכָל חֵד וְחֵד  
אֵיִת בֵּיה זָהָב וְזָהָב טוֹב. תִּנְאָ נִמִּי  
הַכִּי: בְּכָל יוֹם הָיָה זָהָב יָרוֹק וְהַיּוֹם  
אָדוּם, וְהֵינּוּ זָהָב פְּרוּם שְׁדוּמָה לְדָם  
הַפְּרוּם.

Rav Ashi said: There are in fact only five types of gold, the last five in Rav Hisda’s list. Gold and good gold are not independent categories; rather, each and every one of the types of gold has two varieties: Regular gold and a superior variety called good gold. That was also taught in a *baraita* with regard to *parvayim* gold: **On every other day the coal pan was made of greenish gold, but on this day it was made of a red gold, and this is the *parvayim* gold which resembles the blood of bulls.<sup>B</sup>**