

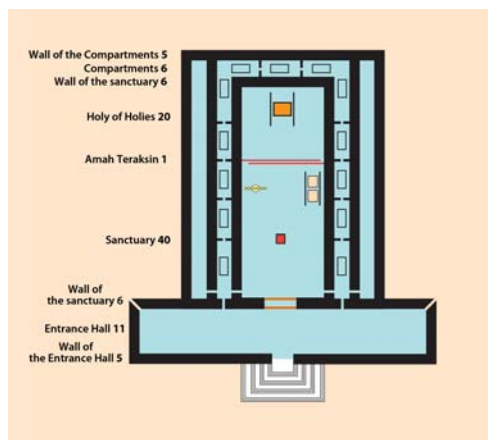
NOTES

As the Torah did not require them to make use of an agent – שלא הצריכון הכתוב לשליח: Rashi explains that every individual in the Jewish people can pray directly to God without the need for an intermediary. One objection to this interpretation is that this is not unique to the Jewish people, as even gentiles can appeal directly to God (*Tosafot Yeshanim*). For this reason, most commentaries prefer the explanation of Rabbeinu Hananel that the Jewish people are particularly beloved on Yom Kippur. This is demonstrated by the fact that during the rest of the year the High Priest wears a tunic decorated with bells that announce his approach to the Sanctuary, suggesting that he should not enter without first declaring his intention to enter. By contrast, on Yom Kippur he does not require bells; instead, he wears plain white clothes, even for his entry to the Holy of Holies.

Rather, its sanctity, whether it was considered like the inside – אלא קדושתיה אי כלפנים: In the Jerusalem Talmud, it is stated that the Sages were unsure whether the cubit-thick wall was part of the Sanctuary or part of the Holy of Holies. The mishna provides no definitive proof because it is possible that, due to the uncertainty, the cubit was considered a domain of its own. The Rambam accepts the interpretation of the Jerusalem Talmud, apparently because the precise nature of the doubt is unclear from the Gemara here, whereas the Jerusalem Talmud reaches a conclusion in this regard (see *BeYad David*).

BACKGROUND

The length of the Sanctuary – אורכו של ההיכל: This illustration gives the measurements along the length of the Sanctuary and its various sections.



Measurements of the Sanctuary; numbers indicate length in cubits

HALAKHA

The dimensions of the Sanctuary – מידות ההיכל: The Sanctuary of the Second Temple was one hundred cubits by one hundred cubits, with a height of one hundred cubits. Its length was divided as follows: The Holy of Holies was twenty cubits, with a cubit space in between that chamber and the Sanctuary; there were seventeen cubits to the western wall and the chambers behind it; the Sanctuary itself was forty cubits long, while its eastern wall extended for six cubits; the Entrance Hall had a length of eleven cubits; and the thickness of the Entrance Hall's wall was five cubits (Rambam *Sefer Avoda, Hilkhoh Beit HaBehira* 4:4).

למעיל להדיא. ורבי יוסי אומר לך: חביבין ישראל שלא הצריכון הכתוב לשליח.

ורבי יהודה נמי, ניעול בין מנורה לכותל! משחרי מאניה.

אמר רבי נתן: אמה טרקסין לא הכריעו בו חכמים אי כלפנים אי בלחוץ.

מתקיף לה רבינא: מאי טעמא? אילימא משום דכתביב: "והבית אשר בנה המלך שלמה לה' ששים אמה ארכו ועשרים רחבו ושלושים אמה קומתו" וכתביב: "וארבעים באמה היה הבית הוא ההיכל לפני" וכתביב: "ולפני הדביר עשרים אמה אורך ועשרים אמה רוחב ועשרים אמה קומתו" ולא ידעינן אמה טרקסין אי מהני עשרים, ואי מהני ארבעים.

ודילמא, לא מהני עשרין ולא מהני ארבעין, וחללא קא חשיב, בותלים לא קא חשיב! תדע, דכל היכא דקא חשיב בותלים חשיב ליה לדידיה.

דתנן: ההיכל מאה על מאה ברום מאה, בותל אולם חמש, והאולם אחת עשרה, בותל ההיכל שש, וארכו ארבעים אמה ואמה טרקסין, ועשרים אמה בית קדשי הקדשים, בותל ההיכל שש, והתא שש, וכותל התא חמש.

אלא: קדושתיה, אי כלפנים אי בלחוץ.

to enter directly, as it is more appropriate for the High Priest to approach the Holy of Holies somewhat circuitously. And in response to this Rabbi Yosei could have said to you: The Jewish people are beloved by God, as the Torah did not require them to make use of an agent,ⁿ e.g., an angel, to intercede on their behalf. Instead, God hears the nation's prayers directly. Consequently, the High Priest, who represents the people on Yom Kippur, need not approach in a roundabout fashion.

The Gemara asks: But if an indirect approach is a mark of respect, in accordance with the opinion of Rabbi Yehuda, too, let the High Priest enter indirectly between the candelabrum and the wall. The Gemara answers: If the High Priest walks by that route, he might blacken his clothes through the soot left on the wall by the candelabrum.

Rabbi Natan said: With regard to the one-cubit partition, the Sages did not determine its status, whether it was part of the inside of the Holy of Holies or part of the outside area of the Sanctuary.

Ravina strongly objects to this opinion: What is the reason for this uncertainty? If we say it is because it is written: "And the House that King Solomon built for the Lord was sixty cubits in length, and its width was twenty cubits, and its height was thirty cubits" (1 Kings 6:2), and it is written: "And the House, that is, the Sanctuary, was forty cubits long" (1 Kings 6:17), and it is written: "And before the partition twenty cubits in length, and twenty cubits in width, and twenty cubits in height" (1 Kings 6:20), and therefore we do not know whether the one-cubit partition was part of these twenty cubits of the Holy of Holies or part of these forty cubits of the Sanctuary, then this problem can be resolved.

Ravina explains the resolution of the problem: But perhaps it was not part of these twenty cubits nor part of these forty cubits, as in establishing the measurements the verse counts the space but does not count the walls themselves, i.e., the cubit of the wall is not included in either measurement. Know that it is so, as anywhere that the verse counts the area of the walls in addition to the spaces they contain, it also counts the one-cubit partition.

Ravina cites a proof for the previous claim. As we learned in a mishna: The Sanctuary was one hundred cubits by one hundred cubits, with a height of one hundred cubits. From east to west, the hundred cubits were divided as follows: The wall of the Entrance Hall was five cubits; and the Entrance Hall itself was eleven cubits; the wall of the Sanctuary was six cubits; the length of the Sanctuary^b itself was forty cubits; and there was the one-cubit partition; the Hall of the Holy of Holies was another twenty cubits; the outer wall of the Sanctuary was six cubits; and the chamber behind it was six cubits; and the wall of the chamber was five cubits.^h This mishna proves that when the walls are counted in addition to the spaces, the one-cubit partition is included in the calculation.

Rather, the uncertainty does not concern the location of the one-cubit partition, which was certainly positioned between the Sanctuary and the Holy of Holies. Instead, the issue is its sanctity, whether it was considered like the insideⁿ of the Holy of Holies or like the outside area of the Sanctuary. Since there was no such wall in the Second Temple, the Sages were uncertain with regard to the status of the extra cubit.

Five verses in the Torah whose meaning cannot be decided – חֲמֵשׁ מִקְרָאוֹת בְּתוֹרָה אֵין לָהֶן הֶכְרַעַ – The early commentaries write that the Gemara does not mean that these uncertainties cannot be resolved. Rather, the idea is that the meaning cannot be determined from the text itself. However, the traditional diacritical marks added to the verses do provide instructions as to how to punctuate them (see Ritva).

וְהֵינּוּ דְאָמַר רַבִּי יוֹחָנָן, בְּעֵי יוֹסֵף אִישׁ הוֹצֵל: "וְדָבִיר בְּתוֹךְ הַבַּיִת מִפְּנֵימָה הֵכִין לְתֵתָן שָׁם אֶת אֲרוֹן בְּרִית ה'." אֵיבְעִינָא לְהוּ: הֵיכִי קָאָמַר קָרָא?

§ And this is what Rabbi Yoḥanan said: Yosef of Hutzal raised a dilemma with regard to the verse: "And he prepared a partition in the midst of the House within to set there the Ark of the Covenant of the Lord" (1 Kings 6:19). This was his dilemma that was raised before the Sages: With regard to what case is the verse speaking?

"וְדָבִיר בְּתוֹךְ הַבַּיִת מִפְּנֵימָה הֵכִין לְתֵתָן שָׁם" אוּ דִילְמָא הֵכִי קָאָמַר: "וְדָבִיר בְּתוֹךְ הַבַּיִת מִפְּנֵימָה."

The Gemara explains the dilemma. Should it be read: **And Solomon prepared a partition in the midst of the House within to set there**, meaning that he placed the partition within the Temple and behind it he prepared a space to place the Ark, and the partition itself did not possess the sanctity of the Holy of Holies? **Or perhaps this is what the verse states: A partition in the midst of the House within**, i.e., the verse ends there, while the rest of the text forms a new verse. According to this interpretation, the place of the partition itself was part of the Holy of Holies, and that was where Solomon prepared a place for the Ark.

וּמִי מִסְפָּקָא לִיָּהּ? וְהִתְנַיָּא, אִיִּסִי בֶן יְהוּדָה אָמַר: חֲמֵשׁ מִקְרָאוֹת בְּתוֹרָה אֵין לָהֶן הֶכְרַעַ:

The Gemara is surprised at this explanation: **And was Yosef of Hutzal really uncertain** how to punctuate this verse? **But wasn't it taught** in a *baraita* that **Isi ben Yehuda says**: There are five verses in the Torah whose meaning cannot be decided,^N i.e., it is unclear from the text how the verses should be read.

Perek V Daf 52 Amud b

שְׂאֵת The first example is the term: "*Se'et*" (Genesis 4:7). It is unclear whether the verse should be read: "If you do well, shall it not be lifted up [*se'et*]?" in which case *se'et* involves forgiveness and pardon; or: "If you do well, but you will lift up [*se'et*] your sin if you do not do well." According to this interpretation, *se'et* is referring to remembrance: If you do not do well, your sin will be remembered.

מְשֻׁקְדִים The second uncertain case is the term: "*Meshukkadim*" (Exodus 25:34). This verse can be read: "And in the candelabrum four cups made like almond blossoms [*meshukkadim*];" or as: "Its knops and its flowers made like almond blossoms [*meshukkadim*]." In other words, the term *meshukkadim* can be read either with the first part or the last part of the verse.

מָחָר Likewise, the term: "*Maḥar*" (Exodus 17:9) can be read: "And go out, fight with Amalek tomorrow [*maḥar*]." Alternatively, it can mean that Joshua must go out to war with Amalek immediately, and Moses added: "Tomorrow [*maḥar*] I will stand on the top of the hill" (Exodus 17:9), but today you do not need my prayer. Once again, the issue is whether this term belongs to the beginning or the end of the verse.

אָרוּר The fourth case is the term: "*Arur*" (Genesis 49:7). This verse can be read: "Cursed [*arur*] be their anger for it was fierce, and their wrath for it was cruel," on account of Levi and Simeon's treatment of Shechem. Alternatively, this term, which appears at the beginning of the verse, can be read as the last word of the previous verse: "And in their anger they cut off cursed [*arur*] oxen" (Genesis 49:6–7). According to this interpretation, "cursed oxen" is referring to the oxen of Shechem, who descended from the accursed Canaan.

וְקָם Finally, the term: "*Vekam*" (Deuteronomy 31:16) can be read as: "Behold, you are about to sleep with your fathers and rise up [*vekam*]" at the time of the resurrection of the dead; or: "And this people will rise up [*vekam*] and go astray."^N

NOTES

שְׂאֵת, מְשֻׁקְדִים וכו' – Tosafot ask why these terms are not presented in the order in which they appear in the Torah. One suggestion is that the terms *se'et* and *meshukkadim* are discussed first, as it might be assumed that they belong to the beginning of their verses, whereas *arur* and *kam* are apparently part of the end of their respective verses, and *maḥar* could be explained either way (*Derekh HaMelekh*). The Jerusalem Talmud adds another verse to this discussion: "And the sons of Jacob came in from the field when they heard the men were saddened and greatly angered" (Genesis 34:7). It is unclear whether the phrase "when they heard" belongs to the first or second half of the verse, i.e., whether the verse should be punctuated with a comma after "field" or after "heard."

LANGUAGE

Hooked [*perufa*] – פְּרוּפָה: The root *prf* is derived from the Greek noun *πόρπη*, *porpè*, meaning clasp, pin.

BACKGROUND

The curtains of the Sanctuary – פְּרוּכוֹת הַקֹּדֶשׁ: In this schematic drawing, two curtains are shown with their openings to the north and the south. The arrow shows the path of the High Priest to the foundation rock.

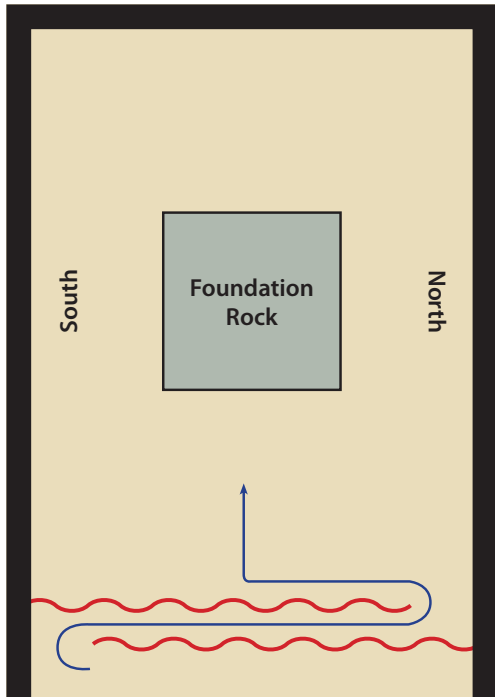


Diagram of the curtains in the Sanctuary



High Priest walking between the curtains

וְהַתְּנָא: הוּא יוֹסֵף אִישׁ הוּצַל, הוּא יוֹסֵף הַבְּבֵלִי, הוּא אִישׁ בֶּן יְהוּדָה, הוּא אִישׁ בֶּן גּוּר אַרְיָה, הוּא אִישׁ בֶּן גַּמְלִיאֵל, הוּא אִישׁ בֶּן מַהֲלָלֵיִל. וּמָה שְּׁמוֹ – אִישׁ בֶּן עֲקִיבָא שְׁמוֹ! בְּדַאוּרֵייתָא לִיבָא, בְּדַבְּרֵי אִיבָא.

וּבְדַאוּרֵייתָא לִיבָא? וְהָא אִיבָא דְבַעֲי רַב חֲסֵדָא: "וַיִּשְׁלַח אֶת נְעָרָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת", כְּבָשִׂים, וַיִּזְבְּחוּ זִבְחִים שְׁלָמִים פְּרִים, אוֹ דִילְמָא אִידִי וְאִידִי פְּרִים? לְרַב חֲסֵדָא מְסַפְקָא לֵיהּ, לְאִישׁ בֶּן יְהוּדָה – פְּשִׁטָא לֵיהּ.

מתני' החיצונה הייתה פְּרוּפָה מן הדרום, ופנימית מן הצפון, מהלך ביניהן עד שמגיע לצפון, הגיע לצפון הופך פניו לדרום, מהלך לשמאלו עם הפרוכת עד שהוא מגיע לארון.

The Gemara explains the objection presented by this *baraita*. **And wasn't it taught** in a *baraita* that **Yosef of Hutzal is the one called Yosef the Babylonian**,^p as Hutzal is a city in Babylonia; and **he is also the person called Isi ben Yehuda**, as Isi is a shortened form of Yosef; **he is Isi ben Gur Arye**, a nickname for Yehuda; **he is Isi ben Gamliel**; **he is Isi ben Mahalalalel**? **And what is his real name? Isi ben Akiva is his name**. If they are indeed the same person, Isi ben Yehuda, who is Yosef of Hutzal, says that there are only five verses whose punctuation is unclear, whereas here he adds an additional verse. The Gemara explains: **In the Torah itself, there are indeed no more than five verses, but in the Prophets there are more examples of equivocal punctuation, one of which is the verse from 1 Kings.**

The Gemara raises a difficulty: **And in the Torah itself, are there no other examples of indeterminate punctuation? But there is this dilemma that Rav H̄isda raised with regard to the verse:** "And he sent the young men of the children of Israel who sacrificed burnt-offerings" (Exodus 24:5); were these burnt-offerings sheep, and when the verse continues: "And sacrificed peace-offerings of bulls to the Lord," these peace-offerings alone were bulls? **Or perhaps these and these were bulls**, as the word "bulls" is referring both to the burnt-offerings and the peace-offerings? This is another verse whose punctuation is unclear. The Gemara rejects this contention: This is not difficult; **according to Rav H̄isda it was uncertain how to read the verse, but the interpretation was obvious to Isi ben Yehuda.**

MISHNA The outer curtain between the Sanctuary and the Holy of Holies was hooked [*perufa*]^{LN} slightly open on the south side of the Sanctuary, and the inner curtain hooked slightly open on the north^N side of the Sanctuary, and therefore the High Priest could not enter the Holy of Holies directly. Rather, he enters through the southern opening and walks between the curtains^B until he reaches the opening to the north. When he reaches the opening to the north, he enters the Holy of Holies through that opening, turns his face to the south, and walks to his left along the curtain until he reaches the area before the Ark.

PERSONALITIES

Yosef the Babylonian – יוֹסֵף הַבְּבֵלִי: Yosef the Babylonian was a *tanna* from the generation before Rabbi Yehuda HaNasi. As his name suggests, Yosef the Babylonian was a native of Babylonia, specifically from the Jewish settlement and great learning center of Hutzal. Isi is an Aramaic diminutive for the name Yosef. Apparently his father's name was Yehuda, and he was therefore also called Gur Arye, lion cub (see Genesis 49:9). With regard to his other names, there is a tradition that Yosef was compelled by a decree of the

government to flee and change his name to protect himself. Upon arriving in Eretz Yisrael, he studied with several of Rabbi Akiva's students and became adept at describing the various philosophies and teaching techniques of different Sages. According to the Jerusalem Talmud, he was also called Rabbi Yosef Katnuta, and he is praised in a mishna for his pious character. Halakhic and aggadic statements in his name are found in *baraitot* and in the Babylonian Talmud.

NOTES

The outer curtain was hooked – הַחִיצוֹנָה הָיְתָה פְּרוּפָה: Rashi explains that the end of the curtain was folded and pinned back onto itself. See the *Tosefot Yom Tov* for a different interpretation. Others state that although the sides of the curtain were firmly attached to the wall, on one end the curtain was merely pinned with clasps, to allow

the High Priest to enter. However, it was not completely open (Rid).

מן הדרום ומן הצפון – In this manner, the priest avoided having to walk across the width of the Sanctuary without any barrier between him and the Holy of Holies (*Tosafot Yeshanim*).

And the whole chamber in its entirety would fill with smoke – וְנִתְמַלֵּא כָּל הַבַּיִת בּוֹלֵו עָשָׁן: Apparently it was a mitzva for the High Priest to wait there, in accordance with the verse: “And the incense cloud shall cover” (Leviticus 16:13), which indicates that he must wait until the cloud envelops the Ark cover. The Rambam apparently interprets the verse similarly (see also *Heshek Shlomo*).

Its almonds and blossoms – שְׂקֵדִיָּה וּפְרֻחֶיהָ: The verse describes Aaron's staff as follows: “It put forth buds and bloomed blossoms and bore ripe almonds” (Numbers 17:23). This means that the flowers and almonds emerged together, which does not occur naturally, to emphasize the miraculous nature of the event (*Tosafot Yeshanim*).

He saw that it is written – רָאָה שֶׁכְּתוּב – The Radak explains that the Torah scroll found in the Temple in Josiah's time was opened at this verse. The king viewed this as a portent that the verse would soon be fulfilled, prompting him to hide the Ark.

HALAKHA

The High Priest's actions in the Holy of Holies – מַעֲשֵׂה הַכֹּהֵן בְּקִדְשׁ הַקְּדוּשִׁים: When the High Priest reaches the Ark, he places the coal pan between its staves, or on the foundation rock in the Second Temple. He piles the incense on top of the coals and waits until the chamber fills with smoke. He then walks backward until he exits through the curtains. When he reaches the Sanctuary, he utters a short prayer, taking care not to prolong it so the people should not be worried that he might have died in the sacred place (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:1).

The interment of the Ark – גְּבִיּוֹת הָאָרוֹן: The Ark rested in the Holy of Holies on the foundation rock. Next to it was the jar of manna and Aaron's staff. King Josiah ordered the concealment of the Ark, the jar of manna, and the anointing oil somewhere deep inside tunnels that had been dug during the construction of the Temple (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 4:1).

LANGUAGE

Gift [*doron*] – דָּרוֹן: From the Greek δῶρον, *doron*, meaning gift or offering.

הִגִּיעַ לְאָרוֹן, נִתְּנָה אֶת הַמַּחֲתָה בֵּין שְׁנֵי הַבָּדִים. צָבַר אֶת הַקְּטֹרֶת עַל גְּבִי גַחְלִים, וְנִתְמַלֵּא כָּל הַבַּיִת בּוֹלֵו עָשָׁן. יָצָא וּבָא לוֹ בְּדֶרֶךְ בַּיִת בְּנִסְתּוֹ, וּמִתְפַּלֵּל תְּפִלָּה קְצֵרָה בְּבֵית הַחֵיצוֹן. וְלֹא הָיָה מְאֻרֵךְ בְּתְפִלָּתוֹ, שֶׁלֹּא לְהַבְעִית אֶת יִשְׂרָאֵל.

גמ' בְּמַאי עֲסָקִינוּ? אֵילִמֵּי? בְּמַקְדָּשׁ רִאשׁוֹן – מִי הוּוּ פְּרוּכָת? אֵלֵּא בְּמַקְדָּשׁ שֵׁנִי – מִי הוּוּ אָרוֹן?

וְהַתְּנָא: מִשְׁנַגְנֵי אָרוֹן נִגְנְוָה עִמּוֹ צְנֻצָּת הַמָּן, וְצִלְוֵי הַמִּשְׁחָה, וּמִקְלוֹ שֶׁל אֶהֱרֹן וְשִׂקְדִּיָּה וּפְרֻחֶיהָ, וְאֶרְגוֹ שֶׁשָּׁגְרוּ פְּלִשְׁתִּים דָּרוֹן לְאֱלֹהֵי יִשְׂרָאֵל, שְׁנֵאמַר: “וְכָלִי הַזֶּהב אֲשֶׁר הֵשִׁיבוּתֶם לוֹ אֶשֶׁם תְּשִׁימוּ בְּאֶרְצוֹ מִצְדוֹ וְשִׁלַּחְתֶּם אוֹתוֹ וְהִלַּךְ.”

וּמִי גָּנְוֹ – יֵאֻשְׁיָהוּ גָּנְוֹ. מַה רָאָה שְׁנֵגְוֹ – רָאָה שֶׁכְּתוּב: “וְיִלַּךְ ה' אוֹתְךָ וְאֶת מַלְכְּךָ אֲשֶׁר תִּקֵּם עָלֶיךָ” עִמְדוֹ וּגְנְוֹ.

שְׁנֵאמַר: “וַיֹּאמֶר לְלוֹוִים הַמְּבִינִים לְכֹל יִשְׂרָאֵל הַקְּדוּשִׁים לֵה' תִּנְנוּ אֶת אָרוֹן הַקְּדוֹשׁ בְּבֵית אֲשֶׁר בָּנָה שְׁלֹמֹה בֶן דָּוִד מֶלֶךְ יִשְׂרָאֵל אִין לְכֶם מִשָּׂא בְּכַתֵּף עֲתָה עֲבְדוּ אֶת ה' אֱלֹהֵיכֶם וְאֶת עַמּוֹ יִשְׂרָאֵל.”

וְאָמַר רַבִּי אֱלֵעָזָר: אֲתֵיָא 'שְׂמָה' 'שְׂמָה', וְאֲתֵיָא 'דוֹרוֹת' 'דוֹרוֹת',

וְאֲתֵיָא 'מְשֻׁמֶרֶת' 'מְשֻׁמֶרֶת'.

לְעוֹלָם בְּמַקְדָּשׁ שֵׁנִי, וּמַאי הִגִּיעַ לְאָרוֹן – מִקּוֹם אָרוֹן. וְהָא קָתַנֵּי נִתְּנָה אֶת הַמַּחֲתָה לְבֵין שְׁנֵי הַבָּדִים! אֵימָא: כְּבִין שְׁנֵי הַבָּדִים.

When he reaches the Ark, he places the coal pan between the two staves. He piles the incense atop the coals, and the whole chamber in its entirety would fill with smoke.^N He then exits and comes out the way that he entered. He does not turn around but leaves the Holy of Holies walking while facing the Ark. And he recites a brief prayer in the outer chamber, in the Sanctuary. And he would not extend his prayer there so as not to alarm the Jewish people, who would otherwise conclude that something happened and that he died in the Holy of Holies.^H

GEMARA The Gemara asks: **With what are we dealing here?** To which time period is the mishna referring? **If we say it is speaking about the First Temple, were there curtains then?** There was only one curtain over the one-cubit partition. **Rather, if we say that the mishna is dealing with the Second Temple, was there an Ark there?**

The Gemara elaborates: **But wasn't it taught in a baraita that when the Ark was buried,^H along with it was buried the jar of manna that was next to it, and the flask of oil used for anointing, and Aaron's staff with its almonds and blossoms,^N and the chest that the Philistines sent as a gift [*doron*]^L to the God of Israel after they captured the Ark and were stricken by several plagues, as it is stated: “And put the jewels of gold that you return to Him for a guilt-offering, in a coffer by its side, and send it away that it may go” (1 Samuel 6:8)?**

And who buried the Ark? Josiah, king of Judea, buried it. And what did he see that he decided to bury it? He saw that it is written:^N “The Lord will bring you, and your king whom you shall set over you, to a nation that you have not known” (Deuteronomy 28:36). Since he knew that the Jewish people would ultimately be exiled, he felt it was better that the Ark should not be disgraced in exile, and therefore **he arose and buried it.**

The Gemara cites the source for the tradition that Josiah buried the Ark. **As it is stated: “And he said to the Levites who taught all of Israel, who were sacred to the Lord: Put the sacred Ark in the house that Solomon, son of David, king of Israel, built. There shall no more be a burden upon your shoulders; now serve the Lord your God, and His people Israel” (1 Chronicles 35:3).** In other words, from now onward the Levites will no longer carry the Ark on their shoulders, and they should dedicate themselves to their service of singing and locking the gates of the Temple.

And Rabbi Elazar said: The matter is derived by means of a verbal analogy, as it is written with regard to the Ark: “That is by the Ark of the Testimony, before the Ark cover that is above the testimony, there will I meet with you” (Exodus 30:6), and it is written: “Take a jar and put a full omer of manna there, and place it before the Lord for safekeeping throughout your generations” (Exodus 16:33). **And it is further derived** by verbal analogy from the term “Generations” written here and “generations” written with regard to the oil used for anointing: “This shall be a sacred anointing oil for Me throughout your generations” (Exodus 30:31).

Rabbi Elazar continued: **And it is likewise derived** by verbal analogy from the term “safekeeping” stated here and “safekeeping” stated in connection to the staff of Aaron: “Place back the rod of Aaron before the testimony for safekeeping” (Numbers 17:25). These verbal analogies teach that all of these items were hidden together with the Ark. Evidently, there was no Ark in the Holy of Holies even before the First Temple period ended. How, then, can the mishna speak of the Ark during the Second Temple period?

The Gemara answers: **Actually, the mishna is referring to the Second Temple, and what is the meaning of the phrase: Reaches the Ark?** It means the place of the Ark. The Gemara raises a difficulty: **But it is taught that he places the coal pan between the two staves, which indicates that the staves of the Ark were present.** The Gemara answers: **Emend the text and say: As though it was between the two staves, i.e., in the place where the staves had been located when the Ark was there.**

Closest, which is farthest from the High Priest – פְּנִימָה לִּוּ: The High Priest would pile the incense on top of the coals in the coal pan on the side that was closest to the Ark and farthest from him, so he would not be burned. This *halakha* is in accordance with the opinion of Abaye (Rambam *Sefer Avodat, Hilkhot Avodat Yom HaKippurim* 4:5).

“צָבַר אֶת הַקְטֹרֶת עַל גְּבֵי גְחָלִים.”
תִּנַּן כְּמֵאן דְּאָמַר צוּבְרָה. תִּנַּן חֲדָא:
צוּבְרָה פְּנִימָה, שְׁהִיא חוּצָה לִוּ.
וְתִנַּן אֵידֶךְ: צוּבְרָה חוּצָה, שְׁהִיא
פְּנִימָה לִוּ.

אָמַר אַבְי: תִּנַּנְי הִיא. וְאָמַר אַבְי:
מִסְתַּבְרָא כְּמֵאן דְּאָמַר פְּנִימָה
שְׁהִיא חוּצָה לִוּ, דְּתִנַּן: מְלַמְדִין
אוֹתוֹ: הִזְהֵר

§ The mishna taught: **He piles the incense atop the coals.** The Gemara comments: **We learned in the mishna in accordance with the opinion of the one who said that he piles the incense on the coals and does not scatter it there. It was taught in one *baraita*: He piles the incense in the section of the coal pan closest to the Ark, which is farthest from the High Priest,^h until he reaches the other side of the coal pan. And it was taught in another *baraita*: He piles it in the section of the coal pan farthest from the Ark, which is closest to him.**

Abaye said that this issue is a dispute between *tanna'im*. **And Abaye said: It is reasonable to explain in accordance with the opinion of the one who said that he piles the incense in the section of the coal pan closest to the Ark, which is farthest from him. As we learned in a mishna that they would teach the priest who burns the incense: Be careful**

Perek V
Daf 53 Amud a

NOTES

Not to begin in front of you – שְׁלֵא תִתְחִיל מִפְּנֶיךָ: The comments of *Tosafot* in this regard are puzzling, as they state that Abaye cited a proof from a *baraita*, whereas he actually quoted a mishna (see *Tosefot Yom Tov*). It is possible that *Tosafot* here distinguish between the incense burned every day of the year and the incense of Yom Kippur, as they maintain that the *baraita* is specifically referring to Yom Kippur (*Katit LaMaor* and others). With regard to the issue itself, it is necessary to state that the priest does not begin with the incense immediately in front of him; otherwise, it might be assumed that, in accordance with the principle that one does not pass over the opportunity to perform mitzvot, he should start with the incense closest to him. Therefore, a special justification is necessary for the High Priest to burn the incense far from him (*Siah Yitzhak*).

If he omitted any one of its spices – שְׁחִיסַר אֶת מִכְּלָם: This *halakha* applies not only to the four spices mentioned explicitly in the Torah, i.e., stacte, onycha, galbanum, and frankincense, but also to the other spices not mentioned in the verses, which are learned from a *halakha* transmitted to Moses from Sinai (*Me'iri*).

שְׁלֵא תִתְחִיל מִפְּנֶיךָ שְׂמֵא תִבְרָה.

not to begin piling the incense in front of you,ⁿ i.e., from the side closest to you, lest you be burned. If the priest were to place the incense on the side directly in front of him and then proceed to spread it toward the Ark, his hands would pass over the incense that is already burning and he might burn himself.

תִּנַּן רַבִּנּוּ: וְנִתְּנָה אֶת הַקְטֹרֶת עַל
הָאֵשׁ לִפְנֵי ה' – שְׁלֵא יִתְקַן מִבְּחוּץ
וְיָבִיג, לְהוֹצִיא מִלְּבַן שֵׁל צְדוּקִין
שְׂאוּמַיִם יִתְקַן מִבְּחוּץ וְיָבִיג.

§ The Sages taught in a *baraita*: “**And he shall put the incense upon the fire before the Lord**” (Leviticus 16:13); this means that he should not prepare by placing the incense outside, in the Sanctuary, and bring into the Holy of Holies a coal pan holding the burning incense. This was emphasized in order to exclude the opinion of the Sadducees,^h who say that he should prepare the incense outside and then bring it in.

מֵאֵי דְרוּשׁ? “כִּי בָעֲנָן אֶרְאֶה עַל
הַכְּפֹרֶת” – מְלַמֵּד שְׁיִתְקַן מִבְּחוּץ
וְיָבִיג.

The Gemara asks: **What did the Sadducees interpret;** what verse do they cite as the basis for their opinion? The Gemara answers that it was the verse: “**For I will appear in a cloud upon the Ark cover**” (Leviticus 16:2), which the Sadducees say teaches that he should prepare it outside, so there would already be a cloud of incense, and only then should he bring it inside the Holy of Holies.

אָמְרוּ לָהֶם חֲכָמִים: וְהֲלֵא כִּבְרָ
נֵאמַר: וְנִתְּנָה אֶת הַקְטֹרֶת עַל הָאֵשׁ
לִפְנֵי ה'." אִם כֵּן מַה תִּלְמֹד לִוּמַר
“כִּי בָעֲנָן אֶרְאֶה עַל הַכְּפֹרֶת”?

The Sages said to them: **Wasn't it already stated explicitly: “And he shall put the incense upon the fire before the Lord”** (Leviticus 16:13), which indicates that the High Priest should present the incense only when he stands before God in the Holy of Holies? **If so, what is the meaning when the verse states: “For I will appear in a cloud upon the Ark cover”** (Leviticus 16:2)? This verse does not mean that there should already be an incense cloud before he enters.

מְלַמֵּד שְׁנוֹתָן בְּהַ מַעֲלָה עֵשׂוּן. וּמִנִּין
שְׁנוֹתָן בְּהַ מַעֲלָה עֵשׂוּן – שְׁנֵאמַר:
“וְכֹסֶף עֲנַן הַקְטֹרֶת אֶת הַכְּפֹרֶת.”
הֵא לֹא נִתְּנָה בְּהַ מַעֲלָה עֵשׂוּן, אוֹ
שְׁחִיסַר אֶת מִכְּלָם סְמֵנֶיהָ – חַיִּיב
מִיתָה.

Instead, this verse is referring to the shape of the incense cloud, and it teaches that he includes a smoke-raiser in its spices, a plant that causes the smoke to rise straight up like a staff. **And from where is it derived that he includes a smoke-raiser in its spices? As it is stated: “And the incense cloud shall cover the Ark cover”** (Leviticus 16:13). Therefore, if he did not include a smoke-raiser, or if he omitted any one of its spices,^{nh} he is liable to receive the death penalty.

HALAKHA

To exclude the opinion of the Sadducees – לְהוֹצִיא מִלְּבַן שֵׁל – צְדוּקִים: During the Second Temple, there was a community of Sadducees who did not accept the tradition of the Oral Torah. In their opinion, the High Priest entered the Holy of Holies only after he put the incense on the coal pan. Concerned that the High Priest might sympathize with this heresy, the Sages made him swear not to behave in this manner (Rambam *Sefer Avodat, Hilkhot Avodat Yom HaKippurim* 1:7).

the High Priest leaves out one of the incense spices or if he does not include the smoke-raiser, he incurs the death penalty. He is likewise liable to be put to death for entering the Holy of Holies without performing a mitzva. Consequently, if the priest enters unintentionally but burns the incense intentionally, or if he burns the incense unintentionally but enters the chamber intentionally, or if he brings in both complete and incomplete incense, he incurs the death penalty. The *halakha* is in accordance with the opinion of Rav Sheshet and Rav Ashi (Rambam *Sefer Avodat, Hilkhot Avodat Yom HaKippurim* 2:25).

If he omitted any one of its spices – שְׁחִיסַר אֶת מִכְּלָם סְמֵנֶיהָ: If