

Closest, which is farthest from the High Priest – פְּנִימָה לֹוּ: 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 Avoda, Hilkhot Avodat Yom HaKippurim* 4:5).

“צָבַר אֶת הַקְטֹרֶת עַל גְּבֵי גְחָלִים.”
תֵּנַן כְּמֵאן דְּאָמַר צוּבְרָה. תֵּנַן חֲדָא:
צוּבְרָה פְּנִימָה, שְׁהִיא חוּצָה לֹוּ.
וְתַנְיָא אֵידִךְ: צוּבְרָה חוּצָה, שְׁהִיא
פְּנִימָה לֹוּ.

§ 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.

אָמַר אַבְיֵי: תַנְיָא הִיא. וְאָמַר אַבְיֵי:
מִסְתַּבְרָא כְּמֵאן דְּאָמַר פְּנִימָה
שְׁהִיא חוּצָה לֹוּ, דְּתַנְנִי: מְלַמְדִין
אוֹתוֹ: הִזְהָר

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 – שְׁלֹא תִתְחִיל מִפְּנֵיךְ: 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 – שְׁחִיִּסַר אֶחָת מִכָּל – סְמִנְיָה: 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*).

שְׁלֹא תִתְחִיל מִפְּנֵיךְ שְׂמָא תִבְוָה.

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.

תֵּנּוּ רַבְנֵי: וְנִתְּנָה אֶת הַקְטֹרֶת עַל
הָאֵשׁ לִפְנֵי ה' – שְׁלֹא יִתְקַן מִבְּחוּץ
וְיָבִיֵּס, לְהוֹצִיא מִלְּבָן שֶׁל צְדוּקִין
שְׂאוּמָרִים יִתְקַן מִבְּחוּץ וְיָבִיֵּס.

§ 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.

מַאי דְּרוּשׁ? “כִּי בָעֲנָן אֶרְאָה עַל
הַכְּפֹרֶת” – מְלִמְד שְׁיִתְקַן מִבְּחוּץ
וְיָבִיֵּס.

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: וְהֲלֹא כָּבַר
נֶאֱמַר: “וְנִתְּנָה אֶת הַקְטֹרֶת עַל הָאֵשׁ
לִפְנֵי ה'.” אִם כֵּן מַה תִּלְמֹוד לֹוּמַר
“כִּי בָעֲנָן אֶרְאָה 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.

מְלִמְד שְׁנוֹתָן בְּהַ מַעֲלָה עֶשֶׂן. וּמַנִּיין
שְׁנוֹתָן בְּהַ מַעֲלָה עֶשֶׂן – שְׁנֵאמַר:
“וְכֹסֶף עֲנַן הַקְטֹרֶת אֶת הַכְּפֹרֶת.”
הֲאֵל לֹא נִתְּנָה בְּהַ מַעֲלָה עֶשֶׂן, אוֹ
שְׁחִיִּסַר אֶחָת מִכָּל סְמִנְיָה – חֲטִיב
מִיָּתָה.

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 מִלְּבָן שֶׁל – 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 Avoda, 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 Avoda, Hilkhot Avodat Yom HaKippurim* 2:25).

If he omitted any one of its spices – שְׁחִיִּסַר אֶחָת מִכָּל סְמִנְיָה: If

As his entry is for no purpose – דָּקָא מְעִיל בִּיאָה – רִיקְנִית: The author of the *Gevurat Ari* points out that the Gemara could have raised a greater difficulty: If the High Priest burns incomplete incense, he has not performed a mitzva but has lit a fire on Yom Kippur, thereby violating a prohibition punishable by *karet*. One answer to this difficulty is that the Gemara here deals only with prohibitions related to the Temple. Others suggest that this discussion is in accordance with the opinion that one is exempt for using fire in a destructive manner (*Be'er Avraham*). Finally, it is possible that the Gemara accepts the ruling that the prohibition against lighting fire does not apply in the Temple (*Nimmukei Hayyim*).

He acted intentionally with regard to both this and that – הָיִיד בְּזוֹ וּבְזוֹ: The *Me'iri* explains that he entered with the morning incense as well, which he did not burn at its proper time.

And the House was filled with smoke – וְהַבַּיִת יִמְלָא עָשָׁן: This verse is not referring to the incense; rather, it is part of Isaiah's vision, in which he saw the seraphim surrounding the glory of God (*Tosafot Yeshanim*). Perhaps the Gemara maintains that a description of the heavenly Temple is an indication of how the incense should burn in the earthly Temple.

וְתִפּוּק לִיָּה דָּקָא מְעִיל בִּיאָה רִיקְנִית!

The Gemara analyzes this last *halakha*: Why does one incur the death penalty for omitting one of the spices? **And let the *tanna* derive the fact that he incurs the death penalty for a different action, as his entry into the Holy of Holies is for no purpose.**^N It is prohibited to enter the Holy of Holies unless one is performing a mitzva. If the incense lacks an ingredient, the High Priest is not truly performing the mitzva, and therefore he has entered the Holy of Holies for no purpose. Consequently, he incurs the death penalty on account of his entry, even without burning the incense.

אָמַר רַב שֶׁשֶׁת: הֵבֵא בְּמֵאֵי עֶסְקִינָן – בְּגוֹן שֶׁשָּׁגַג בְּבִיאָה, וְהָיִיד בְּהַקְטָרָה.

Rav Sheshet said: **With what are we dealing here?** We are dealing with a case where he acted **unwittingly** with regard to the entry, i.e., he was unaware that entering for no reason renders him liable, or he did not mean to enter the Holy of Holies at all; **and he acted intentionally** with regard to the burning, knowing that one who burns incense that lacks an ingredient incurs the death penalty. In that case, he is liable to receive the death penalty only for burning incomplete incense.

רַב אֲשִׁי אָמַר: אֲפִילוּ תִימָא הָיִיד בְּזוֹ וּבְזוֹ, וּבְגוֹן דְּעִיִּיל שְׁתֵּי הַקְטָרוֹת, אַחַת שְׁלִימָה וְאַחַת חֲסִירָה. אַבְיָאָה לָא מִיחְיִיב – דָּהָא עִיִּיל לִיָּה שְׁלִימָה, אַהֲקָרָה מִיחְיִיב – דָּקָא מְקָטֵר קְטוֹרֶת חֲסִירָה.

Rav Ashi said a different explanation: **Even if you say that he acted intentionally with regard to both this and that,**^N i.e., he knew full well that he would be liable to receive the death penalty both for burning incomplete incense and for entering the Holy of Holies for no purpose, it is nevertheless possible that he is not liable to receive the death penalty for his entry. **And Rav Ashi explains that this is the halakha in a case where he brought two sets of incense into the Holy of Holies, one complete with all the spices and one incomplete, both of which he burned. For his entry to the Holy of Holies he is not liable to be put to death, as he brought in a coal pan with complete incense and thereby fulfilled the mitzva. However, for burning he is liable to receive the death penalty, as he burns incomplete incense.**

אָמַר מַר: וּמִנֵּיין שְׁנוֹתָן בְּהַ מְעִלָּה עָשָׁן – תְּלִמוּד לֹאמַר: "וְכִסָּה." קָרָא לְקָרָא?

§ The Gemara analyzes the above *baraita*. **The Master said in the *baraita*: And from where is it derived that he includes a smoke-raiser in its spices? The verse states: "And it shall cover" (Leviticus 16:13).** The Gemara expresses surprise at this statement: **One verse for another verse?** The requirement of a smoke-raiser was already proven from the verse: "For I will appear in a cloud upon the Ark cover" (Leviticus 16:2); why cite a second verse in support of the first one?

אָמַר רַב יוֹסֵף, הֵכִי קָאָמַר: אִין לִי אֶלְאָ עֵלָה מְעִלָּה עָשָׁן, עֵיקָר מְעִלָּה עָשָׁן מִנֵּיין? תְּלִמוּד לֹאמַר "וְכִסָּה."

Rav Yosef said: **This is what the *baraita* said;** this is how to understand the matter: **I have derived nothing other than the obligation to bring a leaf of a smoke-raising plant. From where is it derived that he must also bring a root of a smoke-raiser? The verse states: "And it shall cover,"** which indicates the requirement for more of the smoke-raiser than might have been supposed from the other verse.

אָמַר לִיָּה אַבְיָי: וְהָא אִיפְכָא תִנְיָא, דְּתִנְיָא: נָתַן בְּהַ עֵיקָר מְעִלָּה עָשָׁן, הִיָּה מִתְמַר וְעוֹלָה כְּמִקְלָה עַד שְׁמִינִיעַ לְשִׁמִּי קוֹרָה. בִּיּוֹן שְׁהִיָּע לְשִׁמִּי קוֹרָה – מִמְשָׁמֵשׁ וְיֹרֵד בְּכּוֹתְלִים עַד שְׁנִתְמַלָּא הַבַּיִת עָשָׁן, שְׁנָאָמַר: "וְהַבַּיִת יִמְלָא עָשָׁן."

Abaye said to Rav Yosef: Your interpretation indicates that the leaf of the smoke-raiser raises smoke better than its root, as the requirement for a root is merely considered an addition. **But wasn't the opposite taught in a *baraita*? As it was taught in a *baraita*: He put into the incense a root of a smoke-raiser, and the smoke would rise in a column like a staff until it reached the Temple ceiling. When it reached the ceiling there was nowhere for the smoke to exit the building, and therefore it slowly descended the walls until the entire House was filled with smoke, as it is stated: "And the House was filled with smoke" (Isaiah 6:4).**^N This *baraita* indicates that the root of the smoke-raiser raises smoke better than its leaf.

אֶלְאָ אָמַר אַבְיָי: הֵכִי קָאָמַר, אִין לִי אֶלְאָ עֵיקָר מְעִלָּה עָשָׁן, עֵלָה מְעִלָּה עָשָׁן מִנֵּיין? תְּלִמוּד לֹאמַר: "וְכִסָּה."

Rather, Abaye said that **this is what the *baraita* said;** this is how it should be understood: **I have derived nothing other than the obligation to bring a root of a smoke-raising plant. From where is it derived that he must also bring a leaf of a smoke-raiser? The verse states: "And it shall cover."**

רַב שֶׁשֶׁת אָמַר: אִין לִי אֶלְאָ אֲהֵל מוֹעֵד שְׁבַמְדָּבָר, שִׁילָה וּבֵית עוֹלָמִים מִנֵּיין? תְּלִמוּד לֹאמַר: "וְכִסָּה."

Rav Sheshet said that the *baraita* means the following: **I have derived nothing other than the inclusion of a smoke-raiser amongst the other spices in the Tent of Meeting that was in the wilderness; from where is it derived that this obligation extends to the Tabernacle at Shiloh and in the eternal Temple in Jerusalem? The verse states: "And it shall cover,"** which indicates that wherever the High Priest enters the Holy of Holies to burn incense, he must include a smoke-raiser in its ingredients.

HALAKHA

מצוה – מִצְוָה It is a mitzva to bring man-made fire – לְהַבִּיאַת מִן הַהַדְיוֹטִים: Although fire descends from the heavens, it is a special mitzva to bring man-made fire to ensure that fire burns constantly on the altar (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:1)

NOTES

The sin of Aaron's sons – חַטָּאת בְּנֵי אַהֲרֹן – The *midrashim* discuss this issue at length and list several sins that the two priests committed, either before or during the act for which they were punished. According to all opinions, they were punished because their act of bringing in the fire was unlawful, but they would not have died had they not been guilty on other accounts as well (see Rashi on Leviticus 10:5).

הַיּוֹם מִיּוֹם יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשּׁוֹכֵן אֹתָם” נִפְקָא!

אֲלֵא, הֲכִי קָאָמַר: אִין לִי אֶלְא בְּיוֹם הַכַּפּוּרִים, בְּשָׂאָר יָמוֹת הַשָּׁנָה מִמֵּין – תְּלִמוּד לֹאָמַר: “וּבִסְפָּה.”

רַב אֲשִׁי אָמַר: חַד – לְמִצְוָה, וְחַד – לְעֵבֶב, רַבָּא אָמַר: חַד – לְעוֹנֵשׁ, וְחַד – לְאַזְהָרָה.

תְּנִינָא, רַבִּי אֱלִיעֶזֶר אוֹמַר: “וְלֵא יָמוֹת” – עוֹנֵשׁ, “כִּי בָעֲנַן אֲרָאָה” – אֲזַהָרָה.

יְכוּל יִהְיֶה שְׁנֵיהֶם אֲמוּרִין קוֹדֵם מִיתַת בְּנֵי אַהֲרֹן – תְּלִמוּד לֹאָמַר: “אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן”, יְכוּל יִהְיֶה שְׁנֵיהֶם אֲמוּרִים אַחַר מִיתַת שְׁנֵי בְנֵי אַהֲרֹן – תְּלִמוּד לֹאָמַר: “כִּי בָעֲנַן אֲרָאָה עַל הַכַּפּוּרִת”. הַא כִּי צֵד? אֲזַהָרָה קוֹדֵם מִיתַת, וְעוֹנֵשׁ אַחַר מִיתַת.

מֵאִי תְּלִמוּדָא? אָמַר רַבָּא, אָמַר קָרָא: “כִּי בָעֲנַן אֲרָאָה” – וְעֵדִין לֹא נִרְאָה. וְאֵלָּא מֵאִי טַעְמָא אִיעֲנוֹשׁ?

כְּדִתְנִינָא, רַבִּי אֱלִיעֶזֶר אוֹמַר: לֹא מְתוּ בְּנֵי אַהֲרֹן אֶלְא עַל שְׁהוּרוּ הַלְכָהּ בְּפָנֵי מֹשֶׁה רַבֵּן. מֵאִי דְרוּשׁ? “וְנִתְּנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ” – אַף עַל פִּי שְׁהָאֵשׁ יוֹרֵדַת מִן הַשָּׁמַיִם, מִצְוָה לְהַבִּיאַת מִן הַהַדְיוֹט.

“יֵצֵא וּבָא לִו דְּרַךְ כְּנִסְתּוֹ”. מִנָּה הֵינִי מִיְלִי? אָמַר רַבִּי שְׁמוּאֵל בְּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: אָמַר קָרָא: “וַיָּבֵא שְׁלֹמֹה לְבַמָּה אֲשֶׁר בְּגִבְעוֹן יְרוּשָׁלַם”, וְכִי מַה עֲנִין גִּבְעוֹן אֲצֵל יְרוּשָׁלַם?

The Gemara raises a difficulty with regard to this interpretation: **This halakha is derived from the verse: “And so shall he do for the Tent of Meeting that dwells with them”** (Leviticus 16:16). This verse teaches that this rite must be performed not only that first time in the wilderness, but wherever the Divine Presence dwells.

Rather, this is what the *baraita* said: **I have derived nothing other than the obligation to include a smoke-raiser in the spices of the incense offered on Yom Kippur in the Holy of Holies; from where is it derived that this obligation applies to the incense offered on the rest of the days of the year in the Sanctuary? The verse states: “And it shall cover,”** to teach that every incense burned in the Temple must include a smoke-raiser.

Rav Ashi said: **One** verse teaches us the mitzva itself, **and one** verse teaches that this requirement is **indispensable**, i.e., the rite is invalid if one omits this ingredient. Rava said: **One** verse teaches that the omission of the smoke-raiser renders one liable to receive the **punishment** of death, **and one** verse serves as a **warning** that it is prohibited to omit it, as the Torah does not require punishment without issuing a warning.

§ It was taught in a *baraita* that Rabbi Eliezer says: “Speak to Aaron your brother that he should not come at all times into the sacred place within the curtain, before the Ark cover that is upon the Ark; **that he not die**” (Leviticus 16:2). This verse teaches the **punishment** for the omission of the smoke-raiser from the spices of the incense. With regard to the verse: “**For I will appear in a cloud** upon the Ark cover” (Leviticus 16:2); this is the **warning** that it is prohibited to omit the smoke-raiser, which causes the cloud to rise.

One might have thought that **both** verses were said **before the deaths of Aaron's sons**, who died upon entering the sacred place. Therefore, **the verse states: “After the deaths of the two sons of Aaron”** (Leviticus 16:1). One might have thought that **both of them**, the punishment and the warning, were said **after the deaths of Aaron's two sons**. Therefore, **the verse states: “For I will appear in a cloud upon the Ark cover.”** How so; how should these verses be understood? The **warning** was said **before the death** of Aaron's sons, **and the punishment** associated with it was stated **after the death** of his sons.

The Gemara expresses puzzlement at Rabbi Eliezer's statement: **What is the biblical derivation?** How does Rabbi Eliezer learn from the phrase “I will appear” that the warning was stated earlier? Rava said that **the verse states: “For I will appear in a cloud”**; the future tense indicates that the cloud over the Ark cover **had not yet appeared**, as the Tabernacle had not been built, which means that this command was issued before Aaron's sons entered and died. The Gemara asks: **Rather, what is the reason that Aaron's sons were punished with death, if the punishment had not been stated?** The Torah does not punish one who is unaware of the sin's punishment.

The Gemara answers: They were not punished for their entry into the sacred place but for a different reason, **as it was taught in a baraita that Rabbi Eliezer says: Aaron's sons died only because they taught a halakha before Moses their teacher**; they should have asked him for his ruling, but they neglected to do so. The Gemara asks: **What did they interpret** from the verse that led them to enter the sacred place with fire? The verse states: “**And the sons of Aaron the priest shall put fire upon the altar**” (Leviticus 1:7), which indicates that **although fire descends from the heavens, it is a mitzva to bring man-made fire**.¹ To fulfill this mitzva, Aaron's sons entered and brought fire to the altar. Although their ruling was in accordance with the *halakha*, they incurred the death penalty for failing to ask Moses.²

§ The mishna teaches that the High Priest **exits and comes out the way that he entered**, i.e., he does not turn around, but walks backward with his face toward the Ark. The Gemara asks: **From where are these matters derived**; what is the source in the Torah for this *halakha*? Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said that **the verse states: “And Solomon came to the high place that was at Gibeon, Jerusalem”** (II Chronicles 1:13). **Now, what does Gibeon have to do with Jerusalem?** Either he came to Gibeon or to Jerusalem; these are two different places.

Priests, Levites, and Israelites upon their exit – **כהנים לויים וישראל ביציאתם**: After completing his service in the Temple, a priest should not exit with his back to the Sanctuary but should walk backward or slightly to his side until he exits the Temple. Likewise, Levites who come down from their platform and regular Israelites who are in in the Temple should leave in this manner (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 7:4)

A student who takes leave of his teacher – **תלמיד הנפטר מרבו**: A student who takes leave of his teacher should not turn his back to him but should walk backward while facing his teacher (*Shulhan Arukh, Yoreh De'a* 242:16).

NOTES

Turn his face sideways and walk – **מַעֲדָד פָּנָיו** – **וְהוֹלֵךְ**: One should leave in this manner because it is difficult to walk backward without coming to harm. Rabbi Elazar and Rava, who did walk backward, acted beyond the letter of the law. For this reason Rav Yosef praised Rava for the respect he granted him (*Sifah Yitzhak*).

אלא מקיש יציאתו מגבעון לירושלים לביאתו מירושלים לגבעון. מה ביאתו מירושלים לגבעון – פָּנָיו כְּלָפֵי בְּמָה בְּדֶרֶךְ בִּיאָתוֹ, אִף יִצְיָאתוֹ מִגְּבֻעוֹן לִירוּשָׁלַיִם – פָּנָיו כְּלָפֵי בְּמָה בְּדֶרֶךְ בִּיאָתוֹ.

Rather, the verse compares his exit from Gibeon to Jerusalem to his arrival from Jerusalem to Gibeon. Just as in the case of his arrival from Jerusalem to Gibeon his face was necessarily turned toward the high place, in the usual manner of a person's arrival, so too, upon his exit from Gibeon to Jerusalem his face was still turned toward the high place, in the manner of his arrival. This teaches that one does not turn his face away from a sacred place; rather, he must walk backward.

וְכֵן כֹּהֲנִים בְּעֹבְדֻתָם, וְלוֹוִיִּם בְּדוֹכְנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם, בְּשָׂהוּן נִפְטְרִין – לֹא הָיוּ מַחְזִירִין פְּנֵיהֶן וְהוֹלְכִין, אֲלָא מַצְדִּירִין פְּנֵיהֶן וְהוֹלְכִין.

And likewise, with regard to priests in their service; and Levites on their platform in the Temple, where they recited songs; and Israelites at their watches, where they observed the sacrifice of the daily offering: When they departed from the sacred place, they would not turn their faces and walk but would turn their faces sideways and walk, so as not to turn their backs on the sacred place.^h

וְכֵן תְּלָמִיד הַנֶּפֶטֶר מֵרְבוֹ לֹא יַחְזִיר פָּנָיו וְיֵלֵךְ, אֲלָא מַעֲדָד פָּנָיו וְהוֹלֵךְ. כִּי הָא דְרַבִּי אֶלְעָזָר, כִּד הוּוּ מִפְטֵר מֵינְיָה דְרַבִּי יוֹחָנָן, כִּד הוּוּ בְּעֵי רַבִּי יוֹחָנָן לְסַגּוּי הוּוּ גָחִין קָאֵי רַבִּי אֶלְעָזָר אֲדוֹכְתִיָּה, עַד דְּהוּוּ מִפְסֵי רַבִּי יוֹחָנָן מֵינְיָה.

And likewise, a student who takes leave of his teacher^h should not turn his face and walk but turn his face sideways and walk.ⁿ This is in accordance with that practice of Rabbi Elazar when he took leave of his teacher, Rabbi Yohanan. When Rabbi Yohanan wanted to leave him, Rabbi Elazar would bend down and stand in his place as a sign of respect and humility, until Rabbi Yohanan disappeared from his sight; only then would Rabbi Elazar turn to leave.

וְכִד הוּוּ בְּעֵי רַבִּי אֶלְעָזָר לְסַגּוּי, הוּוּ קָא אָזִיל לְאַחֲרֵיהּ עַד דְּמַפְסֵי מֵינְיָה דְרַבִּי יוֹחָנָן, רַבָּא כִּד הוּוּ מִפְטֵר מֵינְיָה דְרַבִּי יוֹסֵף הוּוּ אָזִיל לְאַחֲרֵיהּ, עַד דְּמַנְגָפֵן כְּרַעֲיָה וּמְתוּסָן אֶסְקוּפְתָא דְבֵי רַבִּי יוֹסֵף דְמָא.

And when Rabbi Elazar wanted to leave, he would walk backward until he disappeared from Rabbi Yohanan's sight, and only then would he walk normally, so as not to turn his back on his teacher. The Gemara further relates: When Rava took leave of Rav Yosef, he would walk backward, paying no attention to the obstacles in his path, until his legs were bruised and the threshold of Rav Yosef's house was bloodied from Rava's wounds.

Perek V
Daf 53 Amud b

אָמְרוּ לִיהִ לְרַב יוֹסֵף: הֲכִי עָבִיד רַבָּא. אָמַר לִיהִ: יְהֵא רַעְוָא דְתַרוּם רִישְׁךָ אַבּוּלָה כְּרַבָּא!

They said to Rav Yosef: This is what Rava does. Rav Yosef was blind and could not see for himself. Rav Yosef said to him: May it be God's will that you lift your head over the entire city,ⁿ in reward for honoring your teacher.

אָמַר רַבִּי אֶלְכָסְנַדְרִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: הַמְתַּפְּלֵל עֲרִיךְ שְׁיַפְסִיעַ שְׁלֹשׁ פְּסִיעוֹת לְאַחֲרָיו, וְאַחַר כֵּךְ יִתֵּן שְׁלוֹם. אָמַר לִיהִ רַב מְרֻדְבִי: בֵּינָן שְׁפָסַע שְׁלֹשׁ פְּסִיעוֹת לְאַחֲרָיו – הֲתָם אֵיבַעֲיָא לִיהִ לְמִיקָם, מִשָּׁל לְתַלְמִיד הַנֶּפֶטֶר מֵרְבוֹ, אִם חוּזֵר לְאַלְתֵּר – דּוּמָה לְכֶלֶב שֶׁשָּׂבַע עַל קִיאוֹ.

Apropos the obligation of a student to walk backward when taking leave of his teacher, the Gemara discusses a similar topic. Rabbi Alexandri said that Rabbi Yehoshua ben Levi said: One who prays must take three stepsⁿ backward^h upon concluding his prayer and then recite: Peace, in a manner befitting one who departs from before the Holy One, Blessed be He. Rav Mordekhai said to him: Since he has taken three steps backward, he should stand there and not return to his place immediately. This is analogous to a student who takes leave of his teacher. If he returns immediately to the place where was first standing, he is similar to a dog who returns to its vomit,ⁿ and his previous action is spoiled.

NOTES

תְּרוּם רִישְׁךָ אַבּוּלָה – **יְהֵא רַעְוָא דְתַרוּם רִישְׁךָ אַבּוּלָה**: Rabbeinu Hananel explains that he blessed him that the *halakha* should always be in accordance with his opinion. Others add that although the academies of Abaye and Rava were located in the same place, the *halakha* is in accordance with the opinion of Rava rather than that of Abaye (Maharsha).

the “darkness, cloud, and fog” (Deuteronomy 4:11) that surround the revelation of the Divine Presence, from which one must retreat at the end of prayer (*Orhot Hayyim*). Yet others suggest that the three steps correspond to the three steps Nebuchadnezzar took in honor of God, for which he received a great reward (Vilna Gaon; Maharsha).

Three steps – **שְׁלֹשׁ פְּסִיעוֹת**: The commentaries offer several reasons for this requirement. According to the *ge'onim*, the Divine Presence inhabits the four cubits surrounding one who is praying. The individual therefore steps out of this space upon concluding his prayer. Others state that these three steps correspond to

A dog who returns to its vomit – **כְּלֶבֶת שֶׁשָּׂבַע עַל קִיאוֹ**: If a dog vomits his food it shows that does not want it. But if it later returns and swallows it, it renders its earlier action meaningless. Likewise, one who steps backward out of reverence to God but returns immediately to his previous location has ruined the gesture (*Beit Yosef*).

One who prays must take three steps backward – **הַמְתַּפְּלֵל עֲרִיךְ שְׁיַפְסִיעַ שְׁלֹשׁ פְּסִיעוֹת לְאַחֲרָיו**: Upon concluding the *Amida* prayer, one bows and takes three steps backward. He then turns his face first toward the left and then to the right, finally bowing straight in front of him, like a servant taking leave of his master (*Shulhan Arukh, Orah Hayyim* 123:1).

NOTES

The High Priest's prayer – תפילת כהן גדול – In the Jerusalem Talmud, several other statements are added to this prayer, some of which appear in the Yom Kippur service in the prayer book. The phrase: May the rule of power not depart, is based on the verse: "The scepter shall not depart from Judah" (Genesis 49:10). The request that the people should not require sustenance from one another does not mean only that no one should suffer from poverty, but also that each person should have an inheritance of his own and not depend on others at all.

And Hanina is comfortable – ותנינא בנחת: Rashi explains that since Rabbi Hanina ben Dosa was very poor, he did not own any fields and therefore was not troubled by the absence of rain. Many later commentaries wonder how Rabbi Hanina ben Dosa could have prayed for something that would harm other people. Perhaps Rabbi Hanina did not actually pray for the cessation of rain but merely offered a casual observation. Due to his great righteousness, God reacted to his comment.

An incident involving a certain High Priest who extended his prayer – מעשה כהן גדול אחד שהאריך: According to the Jerusalem Talmud, this High Priest was Shimon HaTzaddik.

As we learned – שהרי שנינו: Several commentaries cite this story as proof that mishnayot were arranged and studied during the Temple period, long before the Mishna was edited (Rabbi Tzvi Hirsch Chajes).

HALAKHA

The High Priest's short prayer – תפילה קצרה של כהן – גדול: While in the Sanctuary, the High Priest recited this short prayer: May it be your will, Lord our God, that if this year is hot, let it be rainy; and may the scepter not depart from the house of Judah; and may Your nation Israel not require charity; and do not accept the prayer of travelers (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 4:1).

תנינא נמי הכי: המתפלל צריך שיפסיע שלש פסיעות לאחוריו, ואחר כך יתן שלום. ואם לא עשה כן – ראוי לו שלא התפלל ומשום שמעיה אמרו שנותן שלום לימין ואחר כך לשמאל, שנאמר: "מימינו איש דת למו" ואומר: "יפול מצדך אלף ורובה מימנך".

מאי "ואומר"? וכי תימא: אורחא דמילתא היא למיתב בימין, תא שמע: "יפול מצדך אלף ורובה מימנך".

רבא חזייה לאבוי דיהיב שלמא לימינא ברישא. אמר ליה: מי סברת לימין דידך? לשמאל דידך קא אמינא. דהוי ימינו של הקדוש ברוך הוא. אמר רב חניא בריה דרב הונא: חזינא להו לאבוי ורבא דפסעי להו שלש פסיעות בכריעה אחת.

"ומתפלל תפלה קצרה בבית החיצון." מאי מצלי? רבא בר רב אדא ורבין בר רב אדא, תרוניהו משמיה דרב אמרי: יהי רצון מלפניך ה' אלהינו שתהא שנה זו גשומה ושחונה. שחונה מעלייתא היא? אלא אימא: אם שחונה – תהא גשומה.

רב אחא בריה דרבא מסיים בה משמיה דרב יהודה: לא יעדי עביד שולטן מדבית יהודה, ולא יהיו עמך ישראל צריכין לפרנס זה מזה, ולא תכנס לפניך תפלת עוברי דרכים.

רבי חנינא בן דוסא הוה קא אויל באורחא, שדא מטרא עליה. אמר: רבוננו של עולם, כל העולם כולו בנחת וחנינא בצער? פסק מיטרא. כי אתא לביתיה אמר: רבוננו של עולם, כל העולם כולו בצער וחנינא בנחת. אתא מיטרא. אמר רב יוסף: מאי אהניא ליה צלותיה דכהן גדול לגבי רבי חנינא בן דוסא.

תנו רבנן: מעשה כהן גדול אחד שהאריך בתפלתו, ונמנו אחיו הכהנים ליכנס אחריו. התחילו הם נכנסין והוא יוצא. אמרו לו: מפני מה הארכת בתפלתך? אמר להם: קשה בעיניכם שהתפללתי עליכם, ועל בית המקדש שלא יחרב. אמרו לו: אל תהי רגיל לעשות כן, שהרי שנינו: לא יהיה מאריך בתפלתו, כדי שלא להבעית את ישראל.

The Gemara comments that this was also taught in a *baraita*: One who prays must take three steps backward upon concluding his prayer and then recite: Peace. And if he did not do so, it is better for him not to have prayed, as his actions are disrespectful toward God. And they said in the name of Shemaya the Sage that when one recites: Peace, he first bows to the right and then to the left, as it is stated: "At His right hand was a fiery law to them" (Deuteronomy 33:2), and it says: "A thousand may fall at your side, and ten thousand at your right side" (Psalms 91:7).

The Gemara asks: What is the reason for: And it says? Why is it necessary to cite another source? The Gemara explains: If you say that it is merely the usual manner to give an object with the right hand, but this bears no special significance, come and hear: "A thousand may fall at your side, and ten thousand at your right side," which indicates that the right side is the more significant one.

The Gemara relates that Rava saw Abaye reciting: Peace, by bowing at the end of his prayer to his right first. Rava said to him: Do you maintain that you should bow to your right? I say you should bow to your left first, as it is the right of the Holy One, Blessed be He, since He is opposite you face-to-face, as it were. Rav Hiyya, son of Rav Huna, said: I observed that Abaye and Rava both took those three steps all in one act of bowing, without standing upright in between, by way of submission to and acceptance of God's authority.

§ The mishna taught: And the High Priest recites a brief prayer in the outer chamber. The Gemara asks: What does he pray? Rava bar Rav Adda and Ravin bar Rav Adda both said in the name of Rav that this was his prayer: May it be your will, Lord our God, that this year shall be rainy and hot. The Gemara immediately expresses surprise at this request: Is heat a good matter? Why should he request that the year be hot? Rather, say and emend it as follows: If the upcoming year is hot, may it also be rainy, lest the heat harm the crops.

Rav Aha, son of Rava, concluded the language of this prayer in the name of Rav Yehuda: May the rule of power not depart from the house of Judah; and may your nation Israel not depend on each other for sustenance, rather, they should be sustained from the produce of their land; and let not the prayer of travelers enter Your presence when they pray for the rain to stop on their travels.^{NH}

The Gemara relates: Rabbi Hanina ben Dosa was walking on the road when rain fell upon him. He said: Master of the Universe, the entire world is comfortable and Hanina is suffering. The rain stopped. When he came to his house he said: Master of the Universe, the entire world is suffering for lack of rain and Hanina is comfortable.^N The rain came back. Rav Yosef said: What effect does the prayer of the High Priest have with regard to Rabbi Hanina ben Dosa? Notwithstanding the prayer of the High Priest in the Holy of Holies, Rabbi Hanina ben Dosa's sanctity is greater, as God fulfills his bidding.

§ The mishna stated that the High Priest would not extend his prayer. The Sages taught in the *Tosefta*: There was an incident involving a certain High Priest who extended his prayer,^N and his fellow priests took a vote, counted, and decided to go in after him out of concern that he had died or fainted and required assistance. They began to enter and at that moment he emerged. They said to him: Why did you extend your prayer? He said to them: Why not? Does it trouble you that I prayed for you and for the Temple not to be destroyed? They said to him: Do not make a habit of doing so, as we learned:^N He would not extend his prayer, so as not to alarm the Jewish people, who might fear he had died.

There was a rock in the Holy of Holies – אֲבֹן הַיְתֵה שֶׁ-
The Ark was placed on a slab of bedrock, called the foundation rock, that was in the Holy of Holies. During the Second Temple, the Ark was not placed in the Holy of Holies. According to many sources, the rock of the Dome of the Rock is the foundation rock.



Rock of the Dome of the Rock, view from above

NOTES

He entered into the place that he had entered – בָּנִים
לְמָקוֹם שֶׁנִּכְנַס: The mishna is intentionally vague with regard to this place, as it simply calls it: The place that he had entered, without mentioning the Ark at all. This is so that the *tanna* of the mishna can avoid having to distinguish between the First Temple period, when the Ark was present, and the Second Temple era, when it was not (*Siah Yitzhak*).

מתני' משניטל ארון, אבן הייתה שם מימות נביאים ראשונים ושתיה הייתה נקראת גבוהה מן הארץ שלש אצבעות, ועליה היה נותן נטל את הדם ממי שהיה ממרס בו, נכנס למקום שנכנס ועמד במקום שעמד, והיה ממנו אחת למעלה ושבע למטה.

MISHNA After the Ark was taken into exile, there was a rock in the Holy of Holies^b from the days of the early prophets, David and Samuel, who laid the groundwork for construction of the Temple, and this stone was called the foundation rock. It was three fingerbreadths higher than the ground, and the High Priest would place the incense on it. After the High Priest left the Holy of Holies, he took the blood of the bull sacrificed as a sin-offering from the one who was stirring it,^h so it would not coagulate. He entered into the place that he had previously entered,ⁿ the Holy of Holies, and stood at the place where he had previously stood to offer the incense, between the staves. And he sprinkled from the blood, one time upward and seven times downward.

ולא היה מתכוון להזות לא למעלה ולא למטה אלא כמצליף. וכך היה מונה: אחת, אחת ואחת, אחת ושתיים, אחת ושלוש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע. יצא והניחו על כן הזהב שבהיכל.

And he would neither intend to sprinkle the blood upward nor to sprinkle it downward, but rather like one who whips, with the blood sprinkled in a single column, one drop below the other. And this is how he would count as he sprinkled, to avoid error: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven. The High Priest then emerged from there and placed the bowl with the remaining blood on the golden pedestal in the Sanctuary.

הביאו לו את השעיר, שחטו, וקבל במזרק את דמו, נכנס למקום שנכנס, ועמד במקום שעמד, והיה ממנו אחת למעלה ושבע למטה. וכך היה מונה: אחת, אחת ואחת, אחת ושתיים, וכו'. יצא והניחו על כן הזהב השני שבהיכל. רבי יהודה אומר: לא היה שם אלא כן אחד בלבד. נטל דם הפר והניח דם השעיר.

They brought him the goat to be sacrificed as a sin-offering to God. He slaughtered it and received its blood in the bowl. He again entered into the place that he had previously entered, the Holy of Holies, and stood at the place that he previously stood, and sprinkled from the blood of the goat one time upward and seven times downward. And this is how he would count, just as he counted when sprinkling the blood of the bull: One; one and one; one and two; etc. The High Priest then emerged from the Holy of Holies and placed the bowl with the remaining blood on the second golden pedestal in the Sanctuary. Rabbi Yehuda says: There was only one pedestal there, and he took the blood of the bull from the pedestal and placed the blood of the goat in its place.

והיה ממנו על הפרוכת שפנגד הארון מבחוץ, אחת למעלה ושבע למטה, ולא היה מתכוון וכו', וכך היה מונה וכו'. נטל דם השעיר והניח דם הפר, והיה ממנו על הפרוכת שפנגד הארון מבחוץ, אחת למעלה ושבע למטה, וכו'. עירה דם הפר לתוך דם השעיר, ונתן את המלא בריקון.

And he sprinkled from the blood of the bull on the curtain opposite the Ark from outside the Holy of Holies, one time upward and seven times downward, and he would not intend, etc. And this is how he would count, etc. When he concluded, he took the blood of the goat from the pedestal and placed blood of the bull in its place on the pedestal. And he sprinkled from the goat's blood on the curtain opposite the Ark from outside, just as he did with the blood of the bull, one time upward and seven times downward, etc. Afterward, he poured the blood of the bull into the blood of the goat and placed the blood from the full bowl into the empty bowl, so that the blood would be mixed well.

גמ' "משניטל" לא קתני, אלא "משניטל". תנן כמאן דאמר ארון גלה לבבל. דתניא, רבי אליעזר אומר: ארון גלה לבבל, שנאמר: "ולתשובת השנה שלח המלך נבוכדנאצר וביארו בכלה עם כלי חמדת בית ה'".

GEMARA The Gemara comments with regard to the wording of the mishna: It does not teach: After the Ark was buried, but: After it was taken. If so, we learned this mishna in accordance with the opinion of the one who said that the Ark was exiled to Babylonia and was not buried in its place, as it was taught in a *baraita*: Rabbi Eliezer says: The Ark was exiled to Babylonia, as it is stated: "And at the turn of the year King Nebuchadnezzar sent and brought him to Babylonia, along with the precious vessels of the House of the Lord" (II Chronicles 36:10). These precious vessels must include the Ark.

HALAKHA

נטל את – נטל את דם השעיר והניח את דם הפר לתוך דם השעיר, ונתן את המלא בריקון. הדם ממי שהיה ממרס בו: The High Priest takes the blood of the bull from the priest who was stirring it, enters the Holy of Holies, and sprinkles eight times between the two staves of the Ark. He then exits and places the bowl on the golden pedestal in the Sanctuary. Next, he leaves the Sanctuary, slaughters the goat, and collects its blood. He once again enters the Holy of Holies

and sprinkles the blood between the staves of the Ark eight times. He then sprinkles the bull's blood eight times toward the curtain across from the Ark, and the goat's blood eight times there as well. He then pours the blood of the bull into the blood of the goat and then pours the mixture back into the first bowl to mix them thoroughly (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:2).

רבי שמעון בן יוחאי אומר: ארון גלה לבבל, שנאמר: "לא יותר דבר אמר ה' – אלו עשרת הדברות שבו."

רבי יהודה (בן לקיש) אומר: ארון במקומו נגנו, שנאמר: "ויראו ראשי הַבַּדִּים מִן הַקֹּדֶשׁ עַל פְּנֵי הַדְּבִיר וְלֹא יֵרְאוּ הַחֻצָּה וַיְהִי שֵׁם עַד הַיּוֹם הַזֶּה."

וּפְלִיגָא דְעוּלָא, דְאָמַר עוּלָא: שָׁאַל רַבִּי מַתְיָא בֶן חֲרָשׁ אֶת רַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי בְרוּמִי: וְכִי מֵאַחַר שָׁרְבִי אֶלְעִזָּר מִלְמַדְנֵנוּ פַּעַם רִאשׁוֹנָה וּשְׁנִיָּה אֲרוֹן גָּלָה לְבָבֶל, רִאשׁוֹנָה – הָא דְאָמְרוּן 'וַיְבִיֵאֵהוּ בְּבֶלְהָ עִם כְּלֵי חַמְדַּת בֵּית הַ', שְׁנִיָּה מֵאִי הִיא? דְּכַתִּיב: 'וַיֵּצֵא מִבֵּית צִיּוֹן

Likewise, Rabbi Shimon ben Yoḥai says: The Ark was exiled to Babylonia, as it is stated: "Behold, the days come that all that is in your house, and that which your fathers have stored until this day, shall be carried to Babylonia; nothing [*davar*] shall be left, says the Lord" (Isaiah 39:6). These are the Ten Commandments [*dibrot*] that are inside it; they too shall not be left behind.

Rabbi Yehuda ben Lakish says: The Ark was buried in its place, as it is stated: "And the ends of the staves were seen from the sacred place before the partition, but they could not be seen without; and they are there to this day" (1 Kings 8:8). The expression "to this day" means forever, as the text might be read at any time. This teaches that the Ark is hidden in its place.

The Gemara comments: And this opinion that the Ark was exiled to Babylonia disagrees with that of Ulla, as Ulla said: Rabbi Matya ben Ḥarash asked Rabbi Shimon ben Yoḥai in Rome: And since Rabbi Eliezer taught us once and twice, i.e., from two separate verses, that the Ark was exiled to Babylonia. The Gemara interrupts its citation of Rabbi Matya ben Ḥarash's question to identify these two verses. The first verse is that which we said: "And brought him to Babylonia, along with the precious vessels of the House of the Lord." What is the second verse? Rabbi Eliezer said: As it is written: "And gone from the daughter of Zion is

כָּל הַדְּרָה." מֵאִי כָּל הַדְּרָה – חֲדָרָה. אֵתָהּ מֵאִי אֵתָהּ אֹמֵר? אָמַר לוֹ: שְׁאֵנִי אֹמֵר אֲרוֹן בְּמַקְוֵמוֹ נִגְנָנוּ, שְׁנַאָמַר: 'וַיֵּצֵאוּ אֹתוֹ מִבְּיַת צִיּוֹן' וְגו'.

all her splendor" (Lamentations 1:6). What is the meaning of: "All her splendor [*hadara*]"? It means: Her chamber [*hadra*],^N i.e., something that was hidden within the innermost chambers, namely the Ark. You, Rabbi Shimon ben Yoḥai, what do you say in response to this? He said to him: As I say, the Ark was buried in its place and not exiled, as it is stated: "And the staves were so long that the ends of the staves were seen from the sacred place before the partition, but they could not be seen without; and they are there to this day" (1 Kings 8:8).

אָמַר לֵיהּ רַבָּה לְעוּלָא: מֵאִי מְשַׁמְעָ? דְּכַתִּיב: 'וַיְהִי שֵׁם עַד הַיּוֹם הַזֶּה.' וְכָל הַיּוֹם דְּכַתִּיב 'עַד הַיּוֹם הַזֶּה' לְעוֹלָם הוּא? וְהַכְּתִיב: 'וְאֵת הַיְבוּסִי יוֹשֵׁב יְרוּשָׁלַם לֹא הוֹרִישוּ בְּנֵי בְנֵימִן וַיֵּשֶׁב הַיְבוּסִי אֶת בְּנֵי בְנֵימִן בִּירוּשָׁלַם עַד הַיּוֹם הַזֶּה,' הֲכִי נִמְי דְּלֹא גָלוּ?

Rabba said to Ulla: From where in this verse may it be inferred that the Ark was buried in its place? Ulla replied that the source is as it is written: "And they are there to this day," which is referring to any day when one might read this sentence, i.e., forever. Rabba objected to this explanation: And is it the case that anywhere that it is written "to this day" it means forever, as opposed to the time when the verse was written? But isn't it written: "And the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem; but the Jebusites dwelt with the children of Benjamin in Jerusalem, to this day" (Judges 1:21)? So too here, let us say that the Jebusites were not exiled from Jerusalem.

וְהַתְּנִיָּא, רַבִּי יְהוּדָה אֹמֵר: חֲמִשִּׁים וּשְׁתַּיִם שָׁנָה לֹא עָבַר אִישׁ בִּיהוּדָה, שְׁנַאָמַר: "עַל הַהָרִים אֲשֶׁר בְּכִי וְנָהִי וְעַל נְאוֹת מְדְבָר קִינָה כִּי נִצְתוּ מִבְּלֵי אִישׁ עוֹבֵר וְלֹא שָׁמְעוּ קוֹל מִקְנֵה מַעוֹף הַשָּׁמַיִם וְעַד בְּהֵמָה נִדְרוּ הַלְכוּ." בְּהֵמָה' בְּגִימְטְרִיא חֲמִשִּׁין וּשְׁתַּיִם הוּוּ.

But wasn't it taught in a *baraita* that Rabbi Yehuda says: No person passed through the land of Judea for fifty-two years after the destruction of the Temple by Nebuchadnezzar, as it is stated: "I will raise crying and wailing for the mountains, and a lamentation for the pastures of the wilderness, for they have been burned, with no person passing through. And they do not hear the sound of the cattle; from the bird of the heavens to the beast [*behema*], all have fled and gone" (Jeremiah 9:9). *Behema*, spelled *beit, heh, mem, heh*, has a numerical value of fifty-two, alluding to the fact that no one passed through the land for fifty-two years.

NOTES

Hadara, hadra – חֲדָרָה, הֲדָרָה: Since the letters *heh* and *het* look and sound similar, they are often interchangeable, and the Sages make use of this variance in their interpretations of verses. *Hadra* in this context serves to emphasize that the verse is referring

to the Ark of the Covenant, which is located in the innermost chambers [*hadrei hadarim*], as well as the Torah, referred to as *hadara*, the splendor of the Jewish people (see *Iyyei HaYam* and *Maharsha*).