



Celebration in the Temple, with poles and basins in the background

וְאִידֶךְ נָמִי, הָא כְּתִיב "וַיֹּאמֶר
חֶזְקִיָּהוּ" – הָכִי קָאָמַר: "הֶחֱל שִׁיר
ה' " – בְּפֹה, "עַל יְדֵי בְּלִי דְּוִיד מֶלֶךְ
יִשְׂרָאֵל" – לְבָסוּמֵי קָלָא.

וְאִידֶךְ נָמִי, הָא כְּתִיב: "וַיְהִי כִּאֲחָד
לְמַחְצָרִים וְלְמִשְׁוֹרִים!" הָכִי קָאָמַר:
מִשְׁוֹרִים דּוּמְאָ דְּמַחְצָרִים, מֵה
מַחְצָרִים בְּכָלִי – אִף מִשְׁוֹרִים
בְּכָלִי.

The Gemara asks: And according to the other *tanna* too, who holds that the primary essence of song is singing with the mouth, isn't it written: "And Hezekiah commanded ... the song of the Lord began also, and the trumpets, together with the instruments," indicating that the instruments are the primary essence? The Gemara answers: This is what the verse is saying: "The song of the Lord began," indicates that the primary essence is with the mouth; "with the instruments of David, King of Israel," is to sweeten the sound, as the instruments are merely to accompany and enhance the singing.

The Gemara asks: And according to the other *tanna* too, who holds that the primary essence of song is singing accompanied by musical instruments, isn't it written: "And it came to pass, when the trumpeters and the singers were as one," indicating that the primary essence is with the mouth? The Gemara answers: This is what the verse is saying: Through their juxtaposition, one derives that the singers are similar to the trumpeters; just as trumpeters produce their sound with an instrument, so too the singers produce their song with an instrument.

מתני' מִי שֶׁלֹּא רָאָה שְׂמֻחַת בֵּית
הַשְּׁוֹאֵבָה לֹא רָאָה שְׂמֻחָה מִיָּמָיו.
בְּמוֹצָאֵי יוֹם טוֹב הָרָאשׁוֹן שֶׁל חֲגֵי יִרְדּוֹ
לְעוֹרֹת נָשִׁים וּמִתְקַנֵּן שֶׁם תִּיקוֹן גָּדוֹל.
מְנוֹרוֹת שֶׁל זָהָב הָיוּ שָׁם, וְאַרְבָּעָה
סָפְלִים שֶׁל זָהָב בְּרָאשֵׁיהֶם, וְאַרְבָּעָה
סוּלָמוֹת לְכָל אֶחָד וְאֶחָד, וְאַרְבָּעָה
יְלָדִים מִפְּרוּחֵי כְהוּנָה, וּבִידֵיהֶם כַּדִּים
שֶׁל מֶאֱהָ וְעֹשִׂים לֹג שֶׁהֵן מְשִׁילִין
לְכָל סָפֶל וְסָפֶל. מִבָּלָאִי מִכְנָסֵי כְהֻנָּה
וּמִהַמְיָנִיָּהֶן, מֵהֵן הָיוּ מִפְּקִיעִין, וּבָהֵן
הָיוּ מְדַלִּיקִין. וְלֹא הָיָה חֵצֵר בִּירוּשָׁלַם
שֶׁאֵינָהּ מְאִירָה מֵאוֹר בֵּית הַשְּׁוֹאֵבָה.

MISHNA One who did not see the Celebration of the Place of the Drawing of the Water^h never saw celebration in his days. This was the sequence of events: At the conclusion of the first Festival day the priests and the Levites descended from the Israelites' courtyard to the Women's Courtyard, where they would introduce a significant repair, as the Gemara will explain. There were golden candelabra atop poles there in the courtyard. And there were four basins made of gold at the top of each candelabrum.⁸ And there were four ladders for each and every pole and there were four children from the priesthood trainees, and in their hands were pitchers with a capacity of 120 log of oil that they would pour into each and every basin. From the worn trousers of the priests and their beltsⁿ they would loosen and tear strips to use as wicks, and with them they would light the candelabra.^h And the light from the candelabra was so bright that there was not a courtyard in Jerusalem that was not illuminated from the light of the Place of the Drawing of the Water.

חֲסִידִים וְאֲנָשֵׁי מַעֲשָׂה הָיוּ מְרַקְדִּין
בִּפְנֵיהֶם

The pious and the men of action^h would dance before the people who attended the celebration,

HALAKHA

The Celebration of the Place of the Drawing of the Water – שְׂמֻחַת בֵּית הַשְּׁוֹאֵבָה: Although it is a mitzva by Torah law to rejoice on each Festival, there is a special mitzva to rejoice on Sukkot. On the eve of the Festival they would construct a balcony in the Women's Courtyard so that the men and the women would not mingle, and the festivities would start at the conclusion of the first Festival day. On each of the intermediate days of the Festival beginning after the sacrifice of the daily afternoon offering they would rejoice and dance for the rest of the day and throughout the night (Rambam *Sefer Zemanim*, *Hilkhot Shofar VeSukka* VeLulav 8:12).

Wicks for the Celebration of the Place of the Drawing of the Water – פְּתִילוֹת לְשְׂמֻחַת בֵּית הַשְּׁוֹאֵבָה: The wicks for the lamps that were kindled for the Celebration of the Place of the Drawing of the Water were made from the worn pants and belts of the priests (Rambam *Sefer Avoda*, *Hilkhot Kelei HaMikdash* 8:6).

The pious and the men of action – חֲסִידִים וְאֲנָשֵׁי מַעֲשָׂה: Not everyone actively participated in the Rejoicing of the Place of the Drawing of the Water; only the Sages of Israel, the pious, the learned Elders, and the men of action would dance and play musical instruments in the Temple. The rest of the people came to watch and hear the celebration (Rambam *Sefer Zemanim*, *Hilkhot Shofar VeSukka* VeLulav 8:14).

NOTES

מִבָּלָאִי – מִכְנָסֵי כְהֻנָּה וּמִהַמְיָנִיָּהֶן: See *Tosafot*, who raise the question why the tunics were not mentioned. *Tosefot Yom Tov* asks why *Tosafot* did not question the fact that the miters were not mentioned. Many commentaries, beginning with the *Kesef Mishne*, address this question. Some explain that the tunics and the miters were made from very thin material from which it would not be possible to fashion the large, thick wicks necessary to light the candelabra of the Celebration of the Drawing of the

Water (*Heshek Shlomo* based on *Kesef Mishne*). Others suggest that they used the tunics and the miters to make wicks for the candelabrum in the Temple, something for which they did not use the belts and the trousers; the belts because they were partially made of wool and as determined in the second chapter of tractate *Shabbat*, a woolen wick does not burn well in a small flame, and the trousers because it is degrading to use them in the Sanctuary (see Rabbeinu Yonatan, *Me'iri*, and *Tiferet Yisrael*).

בַּבּוֹקוֹת שֶׁל אֹר שְׂבִידֵיהֶן, וְאוֹמְרִים לְפָנֵיהֶן
דְּבָרֵי שִׁירוֹת וְתוֹשָׁבְחוֹת, וְהַלְלוּם בְּכַנּוּרוֹת
וּבְנִבְלִים וּבְמַצְלִיתִים וּבְחִצּוֹצְרוֹת וּבְכָלֵי שִׁיר
בְּלֹא מִסָּפֶר, עַל חֲמֵשׁ עֶשְׂרֵה מַעְלוֹת הַיִּירֻדוֹת
מֵעוֹרַת יִשְׂרָאֵל לְעוֹרַת נָשִׁים כְּנֶגֶד חֲמֵשׁ עֶשְׂרֵה
(מַעְלוֹת) שְׁבַת־הַלֵּילִים, שֶׁעֲלִיָּהֶן לְיוֹם עוֹמְדִין
בְּכָלֵי שִׁיר וְאוֹמְרִים שִׁירָה.

וְעָמְדוּ שְׁנֵי כֹהֲנִים בְּשַׁעַר הָעֶלְיוֹן שֶׁיֵּרֵד מֵעוֹרַת
יִשְׂרָאֵל לְעוֹרַת נָשִׁים, וְשְׁנֵי חִצּוֹצְרוֹת בְּיָדֵיהֶן.
קָרָא הַגָּבֵר, תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ. הִגִּיעוּ
לְמַעְלָה עֲשִׂירִית, תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ. הִגִּיעוּ
לְעוֹרָה תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ.

(הִגִּיעוּ לְקֶרֶקֶת תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ). הָיוּ
תוֹקְעִין וְהוֹלְכִין עַד שְׁמִינִיעִין לְשַׁעַר הַיּוֹצֵא
מִמְּזוֹרָח. הִגִּיעוּ לְשַׁעַר הַיּוֹצֵא מִמְּזוֹרָח, הִפְכוּ
פָּנֵיהֶן מִמְּזוֹרָח לְמַעֲרָב וְאָמְרוּ: אֲבוֹתֵינוּ שֶׁהָיוּ
בְּמָקוֹם הַזֶּה אַחֲרֵיהֶם אֵל הַיְּהִיכָל וּפָנִיהֶם
קָדְמָה, וּמִשְׁתַּחֲוִים קָדְמָה לְשֶׁמֶשׁ, וְאָנוּ לַיהוָה
עֵינֵינוּ. רַבִּי יְהוּדָה אוֹמֵר: הָיוּ שׁוֹמְרִין וְאוֹמְרִין:
”אָנוּ לַיהוָה וְלַיהוָה עֵינֵינוּ.”

גמ' תנו רבנן: מי שלא ראה שמחת בית
השואבה לא ראה שמחה מימיו. מי שלא
ראה ירושלים בתפארתה לא ראה ברח נחמד
מעולם. מי שלא ראה בית המקדש בבנינו
לא ראה בנין מפואר מעולם. מאי היא? אמר
אביי ואיתיקא רב חסדא: זה בנין הורדוס.

with flaming torches that they would juggle in their hands, and they would say before them passages of song and praise to God. And the Levites would play on lyres, harps, cymbals, and trumpets, and countless other musical instruments.^N The musicians would stand on the fifteen stairs that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms, i.e., chapters 120–134, and upon which the Levites stand with musical instruments and recite their song.

And this was the ceremony of the Water Libation: Two priests stood at the Upper Gate that descends from the Israelites' courtyard to the Women's Courtyard, with two trumpets in their hands. When the rooster crowed at dawn, they sounded a *tekia*, and sounded a *terua*, and sounded a *tekia*.^N When they who would draw the water reached the tenth stair the trumpeters sounded a *tekia*, and sounded a *terua*, and sounded a *tekia*, to indicate that the time to draw water from the Siloam pool had arrived. When they reached the Women's Courtyard with the basins of water in their hands, the trumpeters sounded a *tekia*, and sounded a *terua*, and sounded a *tekia*.

When they reached the ground of the Women's Courtyard, the trumpeters sounded a *tekia*, and sounded a *terua*, and sounded a *tekia*. They continued sounding the trumpets until they reached the gate through which one exits to the east, from the Women's Courtyard to the eastern slope of the Temple Mount. When they reached the gate through which one exits to the east, they turned from facing east to facing west, toward the Holy of Holies, and said: Our ancestors who were in this place during the First Temple period who did not conduct themselves appropriately, stood “with their backs toward the Sanctuary of the Lord, and their faces toward the east; and they worshipped the sun toward the east” (Ezekiel 8:16), and we, our eyes are to God. Rabbi Yehuda says that they would repeat and say: We are to God, and our eyes are to God.

GEMARA The Sages taught: One who did not see the Celebration of the Place of the Drawing of the Water, never saw celebration in his life. One who did not see Jerusalem in its glory, never saw a beautiful city. One who did not see the Temple in its constructed state, never saw a magnificent structure. The Gemara asks: What is the Temple building to which the Sages refer?^N Abaye said, and some say that it was Rav Hisda who said: This is referring to the magnificent building of Herod, who renovated the Second Temple.

NOTES

Countless other musical instruments – כָּלֵי שִׁיר בְּלֹא מִסָּפֶר – It is possible that this phrase is not an exaggeration with regard to the number of instruments used in the celebration, but rather an indication that there was no set number for the other instruments. Based on circumstances, more could be added or fewer could be used (Rashash).

They sounded a *tekia*, and sounded a *terua*, and sounded a *tekia* – תִּקְעוּ וְהִרְיעוּ וְתִקְעוּ: Apparently, they established a systematic procedure for sounding the trumpet blasts and the like to extend the procession. They went to the Siloam pool to draw the water during the night and did not enter the Temple until day-break, so that there would be no concern that the water would

be rendered unfit for use by remaining in the vessel overnight (see *Tosafot*; *Me'iri*).

מֵאֵי – What is the Temple building to which the Sages refer – הֵיא: The later authorities asked with regard to the Gemara's question: Why was the question raised specifically concerning the Temple and not with regard to Jerusalem as well? Some explain that the term: In its constructed state, creates the impression that the reference is to a specific structure and not to the Temple in general. Clearly, the term magnificent would much better apply to Herod's structure than it would to the Temple, which was constructed by the returnees from Babylonia (*Arukh LaNer*).

White marble [*marmara*] – מַרְמָרָא: From the Greek *μάρμαρος*, *marmaros*, meaning marble or sparkling marble.

Great synagogue [*deyofloston*] – דְּיוֹפְלוֹסְטוֹן: From the Greek *διπλός*, *diploos*, meaning double, and *στοά*, *stoa*, meaning colonnade.

Basilica [*basileki*] – בַּסִּילֵקִי: From the Greek *βασιλική*, *basilikè*, meaning a large and magnificent royal building. It has a unique structure wherein the central portion, called the nave, rises above the flanks of the building. There are often windows in the walls of the nave.



Ruins of Roman basilica in Morocco

Golden chairs [*katedraot*] – קַתְדְּרָאוֹת: From the Greek *καθέδρα*, *cathedra*, meaning chair, especially a special chair for distinguished people.

BACKGROUND

Alexander the Great of Macedonia – אֶלֶכְסַנְדְּרוֹס מוֹקֶדוֹן: Some of the early authorities have noted that this is historically impossible, suggesting that the correct reading is Targenos, i.e., Trajan. The Gemara here is describing the suppression of a Jewish revolt in Cyrene and in Egypt by the Roman emperor Trajan, approximately sixty years after the destruction of the Second Temple.

NOTES

What is the reason they were punished – מַאי טַעְמָא אֵינְעָנוּ: In the Jerusalem Talmud it is explained in the name of Rabbi Shimon bar Yoḥai that they violated three prohibitions, as the prohibition against returning to Egypt is written in the Torah three times. They returned to Egypt on three separate occasions and only then were punished. The Maharsha cited a verse in Jeremiah as the reason for the punishment. Not only does the verse prohibit the Judeans from returning to Egypt, it also prophesies that ultimately “they will die by the sword, by the famine, and by the pestilence, and none of them shall remain or escape” (Jeremiah 42:17).

בְּמַאי בְּנִיחָא? אָמַר (רַבָּא): בְּאַבְנֵי שֵׁשׁ אֶבֶן וּמַרְמָרָא. אֵיכָא דְאָמַר: בְּאַבְנֵי שֵׁשׁ כּוֹחֵלָא וּמַרְמָרָא. אֵפִיק שְׁפָה וְעִיל שְׁפָה, כִּי הֵיכִי דְלִקְבֵּל סִידָא. סָבַר לְמַשְׁעִין בְּדַהֲבָא. אָמְרוּ לִיה רַבֵּנ: שְׁבֻקִּיה, דְּהֵכִי שְׁפִיר טַפִּי, דְּמִיתְחִי כְּאֻדְוָתָא דִּימָא.

תְּנִינָא, רַבִּי יְהוּדָה אָמַר: מִי שְׁלָא רָאָה דְּיוֹפְלוֹסְטוֹן שֶׁל אֶלֶכְסַנְדְּרִיָּא שֶׁל מִצְרַיִם לֹא רָאָה בְּכַבֻּדָּן שֶׁל יִשְׂרָאֵל. אָמְרוּ: בְּמִין בַּסִּילֵקִי גְדוֹלָה הָיְתָה, סֻטִּי לַפְּנִים מִסֻּטִּי, פְּעָמִים שְׁהִיּוּ בָּהּ (שָׁשִׁים רְבּוּא עַל שָׁשִׁים רְבּוּא). כְּפָלִים כְּיוּצָאֵי מִצְרַיִם, וְהָיוּ בָּהּ שְׁבָעִים וְאַחַת קַתְדְּרָאוֹת שֶׁל זָהָב כְּנֻגָּד שְׁבָעִים וְאַחַת שֶׁל סִנְהֶדְרִי גְדוֹלָה, כָּל אַחַת וְאַחַת אֵינָה פְּחוּתָה מֵעֶשְׂרִים וְאַחַד רְבּוּא כְּבִירִי זָהָב. וּבִימָה שֶׁל עֵץ בְּאַמְצָעֵיתָהּ, וְחוֹן הַכְּנֻסֶּת עוֹמֵד עָלֶיהָ וְהַסּוֹדְרִין בִּידוֹ. וְכֵן שְׁהִיעָה לַעֲנוֹת אָמֵן – הִלָּה מִנִּיף בְּסוֹדֶר, וְכָל הָעָם עוֹנִין אָמֵן.

וְלֹא הָיוּ יוֹשְׁבֵין מְעוּרְבִין, אֶלָּא זְהָבִין בְּפָנֵי עַצְמָן, וְכַסְפִּין בְּפָנֵי עַצְמָן, וְנַפְחִין בְּפָנֵי עַצְמָן, וְטַרְסִיִּים בְּפָנֵי עַצְמָן, וְגַרְדִּיִּים בְּפָנֵי עַצְמָן. וְכַשְׁעֵנִי נִכְנֵס שָׁם הָיָה מְכִיר בְּעָלֵי אוֹמְנָתוֹ וְנִפְנָה שָׁם, וּמִשָּׁם פָּרַנְסָתוֹ וּפְרֻנְסָתָא אֲנָשֵׁי בֵיתוֹ.

אָמַר אַבְיִי: וְכוֹלְהוּ קְטְלִינְהוּ אֶלֶכְסַנְדְּרוֹס מוֹקֶדוֹן. מַאי טַעְמָא אֵינְעָנוּ? מִשּׁוּם דְּעֵבְרֵי אֲהָאֵי קָרָא: “לֹא תוֹסִיפוּן לָשׁוּב בְּדֶרֶךְ הַיָּה עוֹד,” וְאֵינְהוּ הָדוּר אָתָּו.

כִּי אָתָּא, אֲשַׁכְחִינְהוּ דְּהָווּ קְרוּ בְּסִיפְרָא: “יֵשָׁא ה' עָלֶיךָ גּוֹי מִרְחֹק.” אָמַר: מִכְּדִי, הָהוּא גְבָרָא בָּעִי לְמִיתִי סְפִינְתָא בְּעֵשְׂרָה יוֹמִי, דְּלִיהָ זִיקָא וְאֵתִי סְפִינְתָא בְּחַמְשָׁא יוֹמִי, נָפַל עָלֶיהָ וְקִטְלִינְהָ.

The Gemara asks: With what materials did he construct it? Rava said: It was with stones of green-gray marble and white marble [*marmara*].¹ Some say: It was with stones of blue marble and white marble. The rows of stones were set with one row slightly protruded and one row slightly indented, so that the plaster would take better. He thought to plate the Temple with gold, but the Sages said to him: Leave it as is, and do not plate it, as it is better this way, as with the different colors and the staggered arrangement of the rows of stones, it has the appearance of waves of the sea.

It is taught in a *baraita* that Rabbi Yehuda says: One who did not see the great synagogue [*deyofloston*]² of Alexandria of Egypt never saw the glory of Israel. They said that its structure was like a large basilica [*basileki*],³ with a colonnade within a colonnade. At times there were six hundred thousand men and another six hundred thousand men in it, twice the number of those who left Egypt. In it there were seventy-one golden chairs [*katedraot*],⁴ corresponding to the seventy-one members of the Great Sanhedrin, each of which consisted of no less than twenty-one thousand talents of gold. And there was a wooden platform at the center. The sexton of the synagogue would stand on it, with the scarves in his hand. And because the synagogue was so large and the people could not hear the communal prayer, when the prayer leader reached the conclusion of a blessing requiring the people to answer amen, the sexton waved the scarf and all the people would answer amen.⁵

And the members of the various crafts would not sit mingled. Rather, the goldsmiths would sit among themselves, and the silversmiths among themselves, and the blacksmiths among themselves, and the coppersmiths among themselves, and the weavers among themselves. And when a poor stranger entered there, he would recognize people who plied his craft, and he would turn to join them there. And from there he would secure his livelihood as well as the livelihood of the members of his household, as his colleagues would find him work in that craft.

After depicting the glory of the synagogue, the Gemara relates that Abaye said: All of the people who congregated in that synagogue were killed by Alexander the Great of Macedonia.⁶ The Gemara asks: What is the reason that they were punished⁷ and killed? It is due to the fact that they violated the prohibition with regard to Egypt in this verse: “You shall henceforth return no more that way” (Deuteronomy 17:16), and they returned. Since they established their permanent place of residence in Egypt, they were punished.⁸

When Alexander arrived, he found them, and saw that they were reading the verse in the Torah scroll: “The Lord will bring a nation against you from far, from the end of the earth, as the vulture swoops down; a nation whose tongue you shall not understand” (Deuteronomy 28:49). He said, referring to himself: Now, since that man sought to come by ship in ten days, and a wind carried it and the ship arrived in only five days, apparently the verse referring a vulture swooping down is referring to me and heavenly forces are assisting me. Immediately, he set upon them and slaughtered them.

HALAKHA

Answering amen – עוֹנִיִּים אָמֵן: If one is obligated to recite a blessing and he knows the prayer leader is presently reciting that very blessing, he may answer amen only if he can actually hear the blessing being recited. That is the conclusion drawn by halakhic authorities based on the Gemara in tractate *Berakhot*. Some say that even if he is not obligated to recite the blessing he should answer amen only if he knows which blessing is being recited (*Shulḥan Arukh, Oraḥ Hayyim* 124:8, and in the commentary of the Rema citing the Tashbetz).

The prohibition against settling in Egypt – אִיסוּר יִשְׁבָּה – אִיסוּר יִשְׁבָּה: It is prohibited for a Jew to settle in any part of Egypt. However, one who violates this prohibition is not punished with lashes, as it is considered a prohibition that does not involve an action. Despite the prohibition, the Rambam himself settled there; some say that the prohibition is specifically referring to leaving Eretz Yisrael to settle in Egypt. In any event, both earlier and later authorities wondered about this ruling, given the presence of a Jewish community

in Egypt throughout the generations (Rabbi Eliezer of Metz, *Haggahot Maimoniyot*). Perhaps, since there is no prohibition against residing there temporarily for business purposes and the like, Jews were not scrupulous in observing this *halakha*, due to the exigencies of Jewish history. Furthermore, if there is an element of mitzva motivating one's presence in Egypt, it is permitted to reside there (Radbaz; Rambam *Sefer Shofetim, Hilkhot Melakhim UMilḥemoteihem* 5:7).

בְּמוֹצָאֵי יוֹם טוֹב כּו'. מֵאֵי תִיקוֹן
גָּדוֹל? אָמַר רַבִּי אֶלְעָזָר: כְּאוֹתָהּ שֶׁשָּׁנְנוּ,
חִלְקָהּ הֵיטָה בְּרֵאשׁוֹנָה וְהִקְיפוּהָ
גְּזוּזְטָרָא, וְהִתְקִינוּ שִׁיהוּ נָשִׁים יוֹשְׁבוֹת
מִלְמַעְלָה וְאֲנָשִׁים מִלְמַטָּה.

תָּנוּ רַבֵּנּוּ: בְּרֵאשׁוֹנָה הָיוּ נָשִׁים מִבְּפָנִים
וְאֲנָשִׁים מִבְּחוּץ, וְהָיוּ בָּאִים לְיַדֵּי קָלוֹת
רֹאשׁ, הִתְקִינוּ שִׁיהוּ נָשִׁים יוֹשְׁבוֹת
מִבְּחוּץ וְאֲנָשִׁים מִבְּפָנִים. וְעַדִּין הָיוּ
בָּאִין לְיַדֵּי קָלוֹת רֹאשׁ. הִתְקִינוּ שִׁיהוּ
נָשִׁים יוֹשְׁבוֹת מִלְמַעְלָה וְאֲנָשִׁים
מִלְמַטָּה.

הֵיכִי עֲבִיד הִכִּי? וְהִכְתִּיב: "הַכֹּל בְּכַתָּב
מִיַּד ה' עָלֵי הַשִּׁבּוּל!"

אָמַר רַב: קָרָא אֲשַׁבְּחוּ וּדְרוּשׁ:

§ The mishna continues: **At the conclusion of the first Festival day**, etc., the priests and the Levites descended from the Israelites' courtyard to the Women's Courtyard, where they would introduce a significant repair. The Gemara asks: **What is this significant repair?**^N Rabbi Elazar said that it is like that which we learned: The walls of the Women's Courtyard were smooth, without protrusions, initially. Subsequently, they affixed protrusions to the wall surrounding the Women's Courtyard. Each year thereafter, for the Celebration of the Place of the Drawing of the Water, they placed wooden planks on these projections and surrounded the courtyard with a balcony [gezuztra].^{NL} And they instituted that the women should sit above and the men below.

The Sages taught in the *Tosefta*: Initially, women would stand on the inside of the Women's Courtyard, closer to the Sanctuary to the west, and the men were on the outside in the courtyard and on the rampart. And they would come to conduct themselves with inappropriate levity in each other's company, as the men needed to enter closer to the altar when the offerings were being sacrificed and as a result they would mingle with the women. Therefore, the Sages instituted that the women should sit on the outside and the men on the inside, and still they would come to conduct themselves with inappropriate levity. Therefore, they instituted in the interest of complete separation that the women would sit above and the men below.

The Gemara asks: **How could one do so**, i.e., alter the structure of the Temple? But isn't it written with regard to the Temple: "All this I give you in writing, as the Lord has made me wise by His hand upon me, even all the works of this pattern" (1 Chronicles 28:19), meaning that all the structural plans of the Temple were divinely inspired; how could the Sages institute changes?

Rav said: They found a verse, and interpreted it homiletically and acted accordingly:

NOTES

Significant repair – תִּיקוֹן גָּדוֹל: In the Rambam's Commentary on the Mishna he explains this in the sense of a significant repair that brought great benefit. Others say that this separation between men and women was called a significant repair only to distinguish it from the previous attempts to ameliorate the situation, which were less successful.

And surrounded the courtyard with a balcony – וְהִקְיפוּהָ גְּזוּזְטָרָא: When the Gemara later raises the problem of introducing structural changes into the Temple, it is referring to the projections, which were permanent, not to the wooden boards placed on the projections to form the balcony, which were temporary. According to the Rambam, they were placed on the Festival eve. Others hold that they were placed at the conclusion of the first Festival day (see *Me'iri*).

LANGUAGE

Balcony [gezuztra] – גְּזוּזְטָרָא: From the Greek ἐξώστρα, *exostra*, meaning a projection from the side of a house upon which boards are laid, forming a balcony.

Perek V
Daf 52 Amud a

"וְסִפְּדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת
לְבַד מִשְׁפַּחַת בֵּית דָּוִד לְבַד וְנִשְׁיָהָם
לְבַד". אָמְרוּ: וְהֵלֵא דְבָרִים קֵל וְחוֹמֶר:
יִמָּה לְעֵתִיד לָבֹא – שְׁעוֹסְקִין בְּהֶסְפֵּד
וְאִין יֵצֵר הָרַע שׁוֹלֵט בָּהֶם – אָמְרָה
תּוֹרָה אֲנָשִׁים לְבַד וְנָשִׁים לְבַד, עֲכָשִׁי
שְׁעוֹסְקִין בְּשִׂמְחָה וְיֵצֵר הָרַע שׁוֹלֵט
בָּהֶם – עַל אַחַת כְּמָה וְכְמָה.

It is stated: "The land will eulogize,^N each family separately; the family of the house of David separately, and their women separately, the family of the house of Nathan separately, and their women separately" (Zechariah 12:12). This indicates that at the end of days a great eulogy will be organized during which men and women will be separate. They said: **And are these matters not inferred a fortiori? If in the future**, at the end of days referred to in this prophecy, when people are involved in a great eulogy and consequently the evil inclination does not dominate them, as typically during mourning inappropriate thoughts and conduct are less likely, and nevertheless the Torah says: **Men separately and women separately**; then now that they are involved in the Celebration of the Drawing of the Water, and as such the evil inclination dominates them, since celebration lends itself to levity, all the more so should men and women be separate.

NOTES

The land will eulogize, etc. – וְסִפְּדָה הָאָרֶץ וכו': In the Jerusalem Talmud this verse is applied to both opinions. According to the opinion that the eulogy is for Messiah ben Yosef, this verse proves that even during times of mourning there must be separation between men and women. According to the opinion that the eulogy is for the evil inclination that was killed, if men and women must be separated when the evil inclination has no dominion, all the more so they must be separated when it does have dominion.

Messiah, the evil inclination – יצר הרע: The verse in Zechariah cited in the Gemara is referring to an only son, and later in the verse there is reference to the firstborn. Both terms can apply to both Messiah ben Yosef and the evil inclination. Each was unique until their counterparts, Messiah ben David and the good inclination, came into being. And once their counterparts came into being, Messiah ben Yosef and the evil inclination are called firstborn relative to those counterparts.

Eulogy for the evil inclination that was killed – הקפד: Many have suggested homiletic interpretations to explain why the righteous would cry over the evil inclination that was killed. Some say it is because they have painful recollections of past battles with the evil inclination (Rashi). Others explain that the crying is not for the slain evil inclination, but that the tears are shed in the course of begging for mercy on behalf of the wicked (Arukh LaNer and others). Yet others suggest that with the evil inclination gone, the service of God will not be as remarkable as it was before, as there will be no challenge involved (Maharsha).

As a high mountain, as a strand of hair – כהר גבוה כחוט: Many of the early authorities sought to understand why the evil inclination is not perceived by everyone in the same way (see *Otzar HaGe'onim*, Rav Hai Gaon, and others). One explanation is based on the idea that initially when the evil inclination begins to overcome someone, it is merely with subtle threads of deceit, as the sinner begins with minor transgressions. However, the righteous individual, who resists the initial subtle pull of the evil inclination, is confronted with an evil inclination that continually grows more powerful in its attempt to overcome him, reaching the dimensions of a high mountain. Nevertheless, he successfully overcomes it (Rabbi Yoshiya Pinto).

Messiah ben Yosef – משיח בן יוסף: Much has been written about Messiah ben Yosef in homilies about the redemption. Most of these sources indicate that a man from the house of Joseph, i.e., from the tribes of Ephraim and Manasseh, will arise and achieve great accomplishments for the Jewish people to the point that it will seem that the ultimate redemption is near. The nations of the world will then wage war against Israel. Israel will suffer a great defeat and Messiah ben Yosef will be killed. That will be the ultimate test of faith that the Jewish people will face to establish the identity of the true believers (Rav Hai Gaon). Messiah ben David will then be revealed and the final redemption will ensue.

The evil inclination has seven names – שבעה שמות יש לו: Many have interpreted these names as symbolizing different gradations of evil, each worse than the one that preceded it. Some explain that the evil inclination is called evil because it is the source of everything evil in a person. Furthermore, it conceals good from the individual, a characteristic represented by the name uncircumcised, as the foreskin conceals. Next, it corrupts even the pure thoughts in the heart of man, as represented by the name impure. It does not do this passively, but plots and takes action against him like an enemy. Worse yet, in order to corrupt one who resists, it employs artifice in order to become an obstacle to entrap him. Once the obstacle is in place it is difficult to remove, as it is hard and heavy as a stone. Finally, the most difficult aspect of the evil inclination is that it acts stealthily, as it is hidden in the heart of man (Arukh LaNer).

LANGUAGE

Web [bukhya] – בוכיא: It appears that this word is not *bukhya*, but *kukhya*, the latter of which is used in rabbinic Hebrew and various dialects of Aramaic.

הא הספידא מאי עבדתי? פליגי בה רבי דוסא ורבנן. חד אמר: על משיח בן יוסף שנהרג, וחד אמר: על יצר הרע שנהרג.

בשלמא למאן דאמר על משיח בן יוסף שנהרג – היינו דכתיב: "והביטו אלי את אשר דקרו וספרו עליו כמספד על ה' יחיד". אלא למאן דאמר על יצר הרע שנהרג – האי הספידא בעי למעבד? שמחה בעי למעבד! אמאי בכי?

כדרש רבי יהודה: לעתיד לבא מביא הקדוש ברוך הוא ליצר הרע ושוחטו בפני הצדיקים ובפני הרשעים. צדיקים נדמה להם כהר גבוה, ורשעים נדמה להם כחוט השערה. הללו בוכין, והללו בוכין. צדיקים בוכין ואומרים: היאך יכולנו לכבוש הר גבוה כזה! ורשעים בוכין ואומרים: היאך לא יכולנו לכבוש את חוט השערה הזה! ואף הקדוש ברוך הוא תמה עמהם, שנאמר: "כה אמר ה' צבאות כי יפלא בעיני שארית העם הזה בימים ההם גם בעיני יפלא".

אמר רב אסי: יצר הרע, בתחילה דומה לחוט של בוכיא, ולבסוף דומה כעבותות העגלה. שנאמר: "הוי מושבי העון בחבלי השוא וכעבות העגלה חטאה".

תנו רבנן: משיח בן דוד שעתיד להגלות במהרה בימינו, ואמר לו הקדוש ברוך הוא: שאל ממני דבר ואתן לך, שנאמר: "אספדה אל חוק וגו' אני היום ולדתיך שאל ממני ואתנה גוים נחלתך". וכיון שראה משיח בן יוסף שנהרג, אמר לפניו: רבונו של עולם, איני מבקש ממך אלא חיים. אמר לו: חיים, עד שלא אמרת – כבר התנבא עליך דוד אביך שנאמר: "חיים שאל ממך נתתה לו" וגו'.

דרש רבי עירא, ואיתימא רבי יהושע בן לוי: שבעה שמות יש לו ליצר הרע. הקדוש ברוך הוא קראו "רע", שנאמר: "כי יצר לב האדם רע מנעוריו". משה קראו "עגור", שנאמר: "ומלתם את ערלת לבבכם". דוד קראו "טמא", שנאמר: "לב טהור ברא לי אלהים" – מכלל דאיכא טמא.

Apropos the eulogy at the end of days, the Gemara asks: For what is the nature of this eulogy? The Gemara answers: Rabbi Dosa and the Rabbis disagree concerning this matter. One said that this eulogy is for Messiah ben Yosef who was killed in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David. And one said that this eulogy is for the evil inclination^N that was killed.^N

The Gemara asks: Granted, according to the one who said that the lament is for Messiah ben Yosef who was killed, this would be the meaning of that which is written in that context: "And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son" (Zechariah 12:10). However, according to the one who said that the eulogy is for the evil inclination that was killed, does one need to conduct a eulogy for this? On the contrary, one should conduct a celebration. Why, then, did they cry?

The Gemara answers: This can be understood as Rabbi Yehuda taught: In the future, at the end of days, God will bring the evil inclination and slaughter it in the presence of the righteous and in the presence of the wicked. For the righteous the evil inclination appears to them as a high mountain, and for the wicked it appears to them as a mere strand of hair.^N These weep and those weep. The righteous weep and say: How were we able to overcome so high a mountain? And the wicked weep and say: How were we unable to overcome this strand of hair? And even the Holy One, Blessed be He, will wonder with them, as it is stated with regard to the eulogy: "So says the Lord of hosts: If it be wondrous in the eyes of the remnant of this people in those days, it should also be wondrous in My eyes" (Zechariah 8:6).

Apropos the evil inclination and the battle against it, the Gemara cites that which Rav Asi said: Initially, when it begins to entice someone, the evil inclination is like a strand of a spider's web [bukhya];^L and ultimately it is like the thick ropes of a wagon, as it is stated: "Woe unto them that draw iniquity with cords of vanity, and sin as if it were with a wagon rope" (Isaiah 5:18). Initially, the enticement is almost imperceptible, like a thin strand; however, after one sins, it is like wagon ropes tied tightly around him.

The Sages taught: To Messiah ben David, who is destined to be revealed swiftly in our time, the Holy One, Blessed be He, says: Ask of Me anything and I will give you whatever you wish, as it is stated: "I will tell of the decree; the Lord said unto me: You are My son, this day have I begotten you, ask of Me, and I will give the nations for your inheritance, and the ends of the earth for your possession" (Psalms 2:7–8). Once the Messiah ben David saw Messiah ben Yosef,^N who was killed, he says to the Holy One, Blessed be He: Master of the Universe, I ask of you only life; that I will not suffer the same fate. The Holy One, Blessed be He, says to him: Life? Even before you stated this request, your father, David, already prophesied about you with regard to this matter precisely, as it is stated: "He asked life of You, You gave it to him; even length of days for ever and ever" (Psalms 21:5).

S Rabbi Avira, and some say Rabbi Yehoshua ben Levi, taught: The evil inclination has seven names.^N The Holy One, Blessed be He, called it evil, as it is stated: "For the inclination of a man's heart is evil from his youth" (Genesis 8:21). Moses called it uncircumcised, as it is stated: "And circumcise the foreskin of your hearts" (Deuteronomy 10:16). David called it impure, as it is stated: "Create for me a pure heart, O God" (Psalms 51:12); by inference, there is an impure heart that is the evil inclination.

שְׁלֹמֹה קָרָא "שׁוֹנֵא", שְׁנָאֵמֶר: "אִם רָעַב שְׁנֵאֵךְ הָאֲכִילָהוּ לֶחֶם וְאִם צָמָא הִשְׁקָהוּ מַיִם כִּי גִחְלִים אֶתָּה חוֹתָה עַל רֹאשׁוֹ וְהָיָה לְךָ יִשְׁלֵם לְךָ", אֵל תִּקְרִי "יִשְׁלֵם לְךָ" אֶלָּא "יִשְׁלִימֶנּוּ לְךָ".

יִשְׁעִיָּה קָרָא "מִכְשׁוֹל", שְׁנָאֵמֶר: "סוּלוּ סוּלוּ פִּנּוּ דֶּרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי". יְחִזְקָאֵל קָרָא "אֶבֶן", שְׁנָאֵמֶר: "וְהִסְרֹתִי אֶת לֵב הָאֶבֶן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בֶּשֶׂר". יוֹאֵל קָרָא "צִפּוֹנִי", שְׁנָאֵמֶר: "וְאֵת הַצִּפּוֹנִי אֲרַחֵק מֵעֲלֵיכֶם". תִּנּוּ רַבָּנִי: "וְאֵת הַצִּפּוֹנִי אֲרַחֵק מֵעֲלֵיכֶם" – זֶה יִצְרָר הָרַע, שְׁצִפּוֹן וְעוֹמֵד בְּלִבּוֹ שֶׁל אָדָם;

– וְהִדְחִיתִי אֶל אֶרֶץ צִיָּה וּשְׁמָמָה – לְמָקוֹם שָׂאִין בְּנֵי אָדָם מִצּוּיִן לְהַתְגָּרוֹת בָּהֶן: "אֵת פָּנָיו אֶל הַיָּם הַקָּדְמוֹנִי" – שְׁנָתָן עֵינָיו בְּמִקְדָּשׁ רִאשׁוֹן וְהַחְרִיבוּ וְהָרַג תַּלְמִידֵי חֻכְמָם שָׁבוּ: "וְסוּפוּ אֶל הַיָּם הָאַחֲרוֹן" – שְׁנָתָן עֵינָיו בְּמִקְדָּשׁ שֵׁנִי וְהַחְרִיבוּ, וְהָרַג תַּלְמִידֵי חֻכְמָם שָׁבוּ: "וְעַלָּה בְּאִשׁוֹ וְתַעַל צִחְנָתָהּ" – שְׁמַנִּית אוֹמֹת הָעוֹלָם וּמִתְגָּרָה בְּשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל: "כִּי הִגְדִּיל לַעֲשׂוֹת" – אָמַר אַבְיִי: וּבִתְלִמְיָי חֻכְמָם יוֹתֵר מְבֹלָם.

כִּי הָאֵל דָּאבְיִי שְׁמַעִיה לְהֵוָּא גִּבְרָא דְקָאֵמֶר לְהֵהִיא אֶתְתָּא: נִקְדִּים וְנִיזִיל בְּאוֹרְחָא. אָמַר: אִיזִיל אֶפְרָשִׁינְהוּ מֵאִסְפּוּרָא. אִזֵּל בְּתַרְיֵיהוּ תִלְתָּא פְּרָסֵי בְּאַגְמָא. כִּי הָווּ פְּרָשֵׁי מִהֲדָרֵי שְׁמַעִינְהוּ דְקָא אָמַר: אוֹרְחִין רַחֲמִיקָא וְצוֹתִין בְּסִימָא.

אָמַר אַבְיִי: אִי מֵאֵן דְּסִנֵּי לִי הָוָה – לֹא הָוָה מִצִּי לְאוֹקוּמִיָּה נִפְשִׁיָּה. אוֹל תִּלְא נִפְשִׁיָּה בְּעִיבּוּרָא דְדִשָּׂא, וּמִצְטָר. אֶתָּא הָהוּא סָבָא, תִּנָּא לִיָּה: כֹּל הַגְּדוֹל מִחֲבִירוֹ יִצְרוּ גְדוֹל הִימְנוּ.

אָמַר רַבִּי יִצְחָק: יִצְרוּ שֶׁל אָדָם מִתְגָּבֵר עָלָיו בְּכָל יוֹם, שְׁנָאֵמֶר: "רַק

Solomon called it enemy, as it is stated: "If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink; for you will heap coals of fire upon his head, and the Lord will reward you" (Proverbs 25:21–22). Do not read it as: And the Lord will reward you [yeshalem lakh]; rather read it as: And the Lord will reconcile it to you [yashlimenu lakh]. God will cause the evil inclination to love you and no longer seek to entice you to sin.

Isaiah called it a stumbling block, as it is stated: "And He will say: Cast you up, cast you up, clear the way, take up the stumbling block out of the way of My people" (Isaiah 57:14). Ezekiel called it stone, as it is stated: "And I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26). Joel called it hidden one, as it says: "But I will remove the northern one [hatzefoni] far off from you" (Joel 2:20). The Sages taught concerning the verse: "But I will remove the northern one [hatzefoni] far off from you," that this is referring to the evil inclination. And why is the evil inclination referred to as tzefoni? It is due to the fact that it is always hidden [tzafun] in the heart of man.

The *baraita* continues interpreting the verse in the book of Joel. "And will drive it to a land barren and desolate" (Joel 2:20), where there are no people for the evil inclination to incite. And what damage does the evil inclination cause? "With its face toward the eastern [hakadmoni] sea" (Joel 2:20), as it set its eyesⁿ on the First [mukdam] Temple and destroyed it, and killed the Torah scholars that were in it; "and its end toward the western [ha'aharon] sea" (Joel 2:20), as it set its eyes on the Second [aharon] Temple and destroyed it, and killed the Torah scholars that were in it; "its foulness may come up, and its ill odor may come up" (Joel 2:20), as it forsakes the nations of the world and incites the enemies of the Jewish people: In this context, the term the nations is a euphemism for the Jewish people. The evil inclination seeks to corrupt the Jews more than it does the members of any other nation. "Because it has done greatly" (Joel 2:20): Abaye^p said: And it provokes Torah scholars more than it provokes everyone else.

The Gemara illustrates that point. It is like this incident, as Abaye once heard a certain man say to a certain woman: Let us rise early and go on the road. Upon hearing this, Abaye said to himself: I will go and accompany them and prevent them from violating the prohibition that they certainly intend to violate. He went after them for a distance of three parasangs^q in a marsh among the reeds, while they walked on the road, and they did not engage in any wrongful activity. When they were taking leave of each other, he heard that they were saying: We traveled a long distance together, and the company was pleasant company.

Abaye said: In that situation, if instead of that man it had been one whom I hate, a euphemism for himself, he would not have been able to restrain himself from sinning. After becoming aware of so great a shortcoming he went and leaned against the doorpost, thinking and feeling regret. A certain Elder came and taught him: Anyone who is greater than another, his evil inclination is greater than his. Therefore, Abaye should not feel regret, as his realization is a consequence of his greatness.

Rabbi Yitzhak said: A person's inclination overcomes him each day, as it is stated: "Only

NOTES

As it set its eyes – שִׁנְתָּן עֵינָיו: The forces of evil, which adhere more to those on higher levels of sanctity, caused the destruction of both Temples. Those forces appear and intensify wherever there is increased sanctity, affecting Jews more than gentiles, and Torah scholars more than the rank and file (see Maharsha, Rabbi Yoshiya Pinto, and others).

BACKGROUND

Three parasangs – תִּלְתָּא פְּרָסֵי: The parasang is an ancient measure of distance originating in Persia. It is the equivalent of four *mil*. In today's measurements, three parasangs are approximately 12 km. The map below shows that the parasang was in use even in the nineteenth century.



Map of Persia from 1814 with scale in parasangs

PERSONALITIES

Abaye – אַבְיִי: One of the outstanding Sages of the Talmud, Abaye was a fourth-generation Babylonian *amora*. Abaye was orphaned at the time of his birth and raised by his paternal uncle, Rabba. Some say that his real name was Nahmani or Kilil and that Abaye was just a nickname. The woman who assisted his uncle in raising him impressed upon him many life lessons that he quotes in her name. There are several incidents related in the Gemara that illustrate his intelligence even as a child, including some where his adoptive father, Rabba, tests his knowledge. Although Rabba was a priest and the head of his yeshiva, he lived in poverty, as did Abaye.

Abaye was the primary student of Rabba and of Rav Yosef. After Rav Yosef's death, Abaye succeeded him as the head of the yeshiva in Pumbedita. He celebrated the study of Torah and would announce a holiday for the scholars whenever one of them completed a tractate. Growing up in his uncle's home he was aware of the difficulties of scholars who were without financial means. The Gemara in tractate *Berakhot* (35b) relates that he testified that many were successful following the path of Rabbi Yishmael, who instructed his students to plow, plant, and harvest in the appropriate time; only very few were successful following the path of Rabbi Shimon bar Yoḥai who taught that

one should devote himself entirely to Torah and ignore worldly concerns. In addition to Abaye's prominence as a Torah scholar, he was known for his righteousness and his acts of kindness.

Abaye's exchanges and halakhic arguments with his uncle and, even more so, with Rav Yosef, can be found throughout the Talmud. However, his disputes with his colleague Rava are especially significant. Their disputes, known as the discussions of Abaye and Rava, are examples of profound and edifying disputes and are among the foundations of the Babylonian Talmud. In these disputes, with six exceptions, the *halakha* is ruled in accordance with the opinion of Rava.

NOTES

אם ברזל הוא מתפוצץ – If it is like iron it will be shattered – See *Tosafot*. The early authorities discuss whether the intent is that the iron smashes the rock or that the rock smashes the iron. There is a variant reading: If it is like iron, it will be melted, in which case it is derived from the beginning of the verse: “Is not My word like fire, says the Lord” (see Ritva).

The evil inclination incites a person to sin in this world, and then testifies against him in the next world – יצר הרע מסיתו לאדם בעולם הזה ומעיד עליו לעולם הבא: Once an individual succumbs to his evil inclination, he internalizes that tendency and that conduct becomes part of his very essence. Once it is second nature and an integral part of one’s personality it is virtually impossible to eradicate it. That conduct will ultimately testify against him (*Midrash Shlomo*).

רע כל היום. אמר רבי שמעון בן לקיש: יצר הרע של אדם מתגבר עליו בכל יום ומבקש להמיתו, שנאמר: “צופה רשע לצדיק ומבקש להמיתו”, ואלמלא הקדוש ברוך הוא שעוור לו – אינו יכול לו, שנאמר: “ה’ לא יעזבנו בידו ולא ירשיענו בהשפּטו”.

תנא דבי רבי ישמעאל: אם פגע בך מנוול זה – משכהו לבית המדרש. אם אבן הוא – נימות, אם ברזל הוא – מתפוצץ. אם אבן הוא – נימות, דכתיב: “הוי כל צמא לכו למים”, וכתיב: “אבנים שחקו מים”. אם ברזל הוא – מתפוצץ, דכתיב: “הא כה דברי כאש נאם ה’ וכפטיש יפוצץ סלע”.

אמר רבי שמואל בר נחמני אמר רבי יונתן: יצר הרע מסיתו לאדם בעולם הזה, ומעיד עליו לעולם הבא. שנאמר: “מפנק מנוער עבדו ואחריתו יהיה מנון”, שכן באטב ח של רבי חייא קורין לסהדה “מנון”.

רב הונא רמי: פתיב “כי רוח זנונים התעה” וכתיב “בקרבים!” בתחלה התעם, ולבסוף בקרבים.

אמר רבא: בתחלה קראו “הלך” ולבסוף קראו “אורח” ולבסוף קראו “איש”, שנאמר: “ויבא הלך לאיש העשיר ויחמול לקחת מצאנו ומבקרו לעשות אורח”, וכתיב: “ויקח את כבשת האיש הרש ויעשה לאיש הבא אליו”.

אמר רבי יוחנן: אבר קטן יש לו לאדם, מרעיבו – שבע, משביעו – רעב, שנאמר: “במרעייתם וישבעו” וגו’.

evil all day” (Genesis 6:5). All day long his thoughts and desires are for evil. Rabbi Shimon ben Lakish said: A person’s evil inclination overcomes him each day and seeks to kill him, as it stated: “The wicked watches the righteous and seeks to kill him” (Psalms 37:32); the wicked here is referring to the wickedness inside one’s heart. And if not for the Holy One, Blessed be He, Who assists him with the good inclination, he would not overcome it, as it is stated: “The Lord will not leave him in his hand, nor suffer him to be condemned when he is judged” (Psalms 37:33).

The school of Rabbi Yishmael taught: If this scoundrel, the evil inclination, accosted you, seeking to tempt you to sin, drag it to the study hall and study Torah. If it is like a stone, it will be dissolved by the Torah. If it is like iron, it will be shattered. The Gemara elaborates: If it is like stone, it will be dissolved, as it is written: “Ho, everyone who is thirsty, come you for the water” (Isaiah 55:1), water in this context meaning Torah; and it is written: “Stones were worn by water” (Job 14:19). If it is like iron, it will be shattered,ⁿ as it is written: “Is not My word like fire, says the Lord; and like a hammer that shatters rock” (Jeremiah 23:29).

Rabbi Shmuel bar Nahmani said that Rabbi Yohanan said: The evil inclination incites a person to sin in this world, and then testifies against him in the next world,ⁿ as it is stated: “He that delicately brings up his servant from a child shall have him become a master [*manon*] at the last” (Proverbs 29:21). Initially, in one’s youth, the evil inclination, which should have been enslaved to him, takes control of him and causes him to sin. Then, ultimately, that same evil inclination becomes his *manon*. *Manon* means witness, as in Rabbi Hiyya’s coded alphabet in which *alef* and *tet* and *beit* and *het*, etc., are interchanged. Witness [*sahada*] is called *manon*. The letters *mem* and *samekh*, *nun* and *heh*, and *vav* and *dalet* are interchanged with other letters.

Rav Huna raised a contradiction between two verses. It is written: “For the spirit of harlotry caused them to err” (Hosea 4:12), indicating that this spirit was a temporary phenomenon and not an integral part of their persona. And it is also written: “For the spirit of harlotry is within them” (Hosea 5:4), indicating that it is an integral part of their persona. The Gemara explains: Initially, it causes them to err from without, and ultimately, it is from within them.

Rava said: Initially, the verse called the evil inclination a traveler coming from afar. Subsequently, the verse calls it a guest, as one welcomes it. Ultimately, the verse calls it man, indicating significance, as it became the homeowner. As it is stated in the parable of the poor man’s lamb that Nathan the prophet said to David: “And there came a traveler to the rich man, and he was reluctant to take of his own flock and of his own herd, to prepare for the guest” (II Samuel 12:4). And it is written in the same verse: “And he took the poor man’s lamb, and prepared it for the man that was come to him.” In other words, the evil inclination that began as a traveler gradually rose in prominence.

Rabbi Yohanan said: A man has a small organ used in sexual relations. If he starves the organ, and does not overindulge, it is satiated; however, if he satiates the organ and overindulges in sexual relations, it is starving, and desires more, as it is stated: “When they were fed, they became full, they were filled, and their heart was exalted; therefore have they forgotten Me” (Hosea 13:6).

There are four creations that the Holy One, Blessed be He, created, yet regrets that He created them – **אַרְבַּעָה**: Although certainly God does not actually experience regret, this is an anthropomorphism to indicate that these creations pain Him (Rav Ya'akov Emden). They serve a purpose as a means for punishing the wicked, as each is an effective outlet for God's wrath in different circumstances.

Four craftsmen – אַרְבַּעָה חֲרָשִׁים: See Rashi, who explains why each of the four was referred to as a craftsman. Some explain that the four are famous for their victorious battles against the wicked. Some, including Rashi, explain that the righteous priest is Melchizedek, King of Salem (Genesis 14:18), who assisted Abraham in his battle against the four kings (*Arukh LaNer*).

Righteous High Priest – כֹּהֵן צֶדֶק: Some explain that the righteous High Priest is the High Priest who will serve in the Temple after the coming of the Messiah, an amalgam of Aaron the High Priest and Ezra the Scribe (see *Asara Ma'amarot*).

Seven shepherds – שִׁבְעָה רוּעִים: The Maharsha notes that with regard to most of them it was taught explicitly or even implicitly that they were, at one time or another, actual shepherds, and were therefore called shepherds. That is why Isaac is not listed among them, as he was a farmer (see Rashi).

אָמַר רַב חֲנָנִי בַּר אֲחָא, אָמַרְי בִּי רַב: אַרְבַּעָה מִתְחַרְט עֲלֵיהֶן הַקָּדוֹשׁ בְּרוּךְ הוּא שְׂבָרָאָם, וְאֵלּוּ הֵן: גָּלוּת, כְּשָׁדִים, וְיִשְׁמַעְיָאִים, וְיֵצֶר הָרַע. גָּלוּת – דְּכַתִּיב: "וְעַתָּה מִה לִּי פֹה נָאִם ה' כִּי לָקַח עִמִּי חֲנָם" וְגו'. כְּשָׁדִים – דְּכַתִּיב: "הֵן אֲרָץ כְּשָׁדִים זֶה הָעָם לֹא הָיָה".

יִשְׁמַעְיָאִים – דְּכַתִּיב: "וְשָׁלוּ אֱהָלִים לְשׁוֹדָדִים וּבְטוּחוֹת לְמִרְגִּיזֵי אֵל לְאִשָּׁר הִבִּיא אֱלֹהֵי בִידוֹ". יֵצֶר הָרַע – דְּכַתִּיב: "וְאִשָּׁר הָרַעְתִּי".

אָמַר רַבִּי יוֹחָנָן: אֵלְמָלָא שְׁלֹשׁ מִקְרָאוֹת הֲלָלוּ נְתַמּוּטְטוּ וְגַלְיָהֶם שׁוֹנְאִיהֶן שֶׁל יִשְׂרָאֵל. חֵד – דְּכַתִּיב: "וְאִשָּׁר הָרַעְתִּי", וְחֵד – דְּכַתִּיב: "הִנֵּה כְחוֹמֶר בִּיד הַיּוֹצֵר כֵּן אֲתֵם" וְגו'. וְאִידֶךְ – "וְהִסְרֵתִי אֶת לֵב הָאָבֶן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר".

רַב פַּפָּא אָמַר: אִף מִהָאִי נִמְי: "וְאֵת רוּחִי אָתֵן בְּקִרְבְּכֶם" וְגו'.

"וְיִרְאֵנִי ה' אַרְבַּעָה חֲרָשִׁים". מֵאֵן נִיגְהוּ אַרְבַּעָה חֲרָשִׁים? אָמַר רַב חֲנָנִי בַּר בִּיזְנָא אָמַר רַבִּי שְׁמַעוֹן חֲסִידָא: מְשִׁיחַ בֶּן דָּוִד וּמְשִׁיחַ בֶּן יוֹסֵף, וְאֵלֶיהֶן וְכֹהֵן צֶדֶק. מִתִּיב רַב שֵׁשֶׁת: אֵי הֵבִי, הֵינּוּ דְכַתִּיב: "וְיִאמֶר אֱלֹהֵי אֱלֹהֵי הַקְּרָנוֹת אֲשֶׁר יָרוּ אֶת יְהוּדָה" הֵנִי לְשׁוֹבָה אֲתוּ!

אָמַר לִיה: שְׁפִיל לְסִפְיָה דְקָרָא, "וְיָבֹאוּ אֱלֹהֵי הַתְּחִיד אוֹתָם לִידוֹת אֶת קְרָנוֹת הַגּוֹיִם הַנּוֹשְׂאִים קֶרֶן אֶל אֲרָץ יְהוּדָה לְרוֹתָהּ" וְגו'. אָמַר לִיה: בְּהָדִי חֲנָנִי בְּאַגְדָּתָא לְמָה לִּי.

"וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצֵנוּ וְכִי יִדְרוֹךְ בְּאַרְמְנוֹתֵינוּ וְהִקְמֵנוּ עָלָיו שְׁבָעָה רוּעִים וּשְׁמֹנֶה נְסִיכֵי אָדָם". מֵאֵן נִיגְהוּ שְׁבָעָה רוּעִים? דָּוִד בְּאַמְצַע, אָדָם שֶׁתּ וּמִתּוֹשֶׁלַח מִיָּמֵינוּ, אַבְרָהָם יַעֲקֹב וּמִשָּׁה בְּשִׁמְאָלוֹ. וּמֵאֵן נִיגְהוּ שְׁמֹנֶה נְסִיכֵי אָדָם – יִשְׁי, וְשָׂאוּל, וּשְׁמוּאֵל, עֲמוֹס, וְצִפְנְיָה, צִדְקִיָּה, וּמְשִׁיחַ, וְאֵלֶיהֶן.

Rav Hana bar Aha said that the Sages in the school of Rav say: There are four creations that the Holy One, Blessed be He, created, yet He, as it were, regrets that He created them,^N as they do more harm than good. And these are they: Exile, Chaldeans, and Ishmaelites, and the evil inclination. Exile, as it is written: "Now therefore, for what am I here, says the Lord, seeing that My people is taken away for naught" (Isaiah 52:5). God Himself is asking: For what am I here? Chaldeans, as it is written: "Behold the land of the Chaldeans, this is the people that was not" (Isaiah 23:13), meaning, if only they never were.

Ishmaelites, as it is written: "The tents of robbers prosper, and they that provoke God are secure, in whatsoever God brings with His hand" (Job 12:6). God brought upon Himself these Arabs that dwell in the deserts in tents. The evil inclination, as it is written: "On that day, says the Lord, will I assemble her that is lame, and I will gather her that is driven away, and her that I corrupted" (Micah 4:6). God is saying that He created the evil inclination that led the people to sin and to be cast into exile.

Rabbi Yohanan said: Were it not for these three verses that follow that indicate that God controls people's hearts, the legs of the enemies of the Jewish people, a euphemism for the Jewish people themselves, would have collapsed, unable to withstand the repercussions of their sins. One, as it is written: "And her that I corrupted," indicating God's regret for doing so. And one, as it is written: "Behold, as the clay in the potter's hand, so are you in My hand, O house of Israel" (Jeremiah 18:6). And the other verse: "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26), indicating that the matter is not solely in human hands, but in the hands of God as well.

Rav Pappa said: It is derived from this verse as well: "And I will put My spirit within you, and cause you to walk in My statutes, and you shall keep My ordinances, and do them" (Ezekiel 36:27).

§ Apropos the end of days, the Gemara cites another verse and interprets it homiletically. It is stated: "The Lord then showed me four craftsmen" (Zechariah 2:3).^N Who are these four craftsmen? Rav Hana bar Bizna said that Rabbi Shimon Hasida said: They are Messiah ben David, Messiah ben Yosef, Elijah, and the righteous High Priest,^N who will serve in the Messianic era. Rav Sheshet raised an objection: If so, if that is the identity of the four craftsmen, then that which is written in the previous verse: "And he said to me: These are the horns that scattered Judea" (Zechariah 2:2), is difficult; these four in the first verse are coming for their enemies, and are not redeemers.

Rav Hana said to Rav Sheshet: Go to the end of the verse: "These then are come to frighten them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it." This indicates that the horns refer to the nations that exiled the Jewish people and that the four craftsmen will hurl those horns aside. Rav Sheshet said to him: Why should I disagree with Rav Hana in matters of *aggada*, where he is more expert than I, and I cannot prevail?

The Gemara continues homiletically interpreting verses that relate to the end of days. It is stated: "And this shall be peace: When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes among men" (Micah 5:4). The Gemara asks: Who are these seven shepherds?^N The Gemara explains: David is in the middle; Adam, Seth, and Methuselah are to his right; Abraham, Jacob, and Moses are to his left. And who are the eight princes among men? They are Yishai, Saul, Samuel, Amos, Zephania, Zedekiah, Messiah, and Elijah.

NOTES

Were superior – **משׁוּבָּחִין הָיוּ**: These priests in training are deemed superior because they climbed a steep ladder, holding on to the ladder in one hand, and a large basin of oil in the other hand, all the while ensuring that the oil would not spill (Ritva).

PERSONALITIES

Marta, daughter of Baitos – **מִרְתָּא בַּת בַּיְתוֹס**: This exceptional personality is mentioned several times in the Talmud and due to her great fortune served as the archetypal woman of wealth and influence. Apparently, she was a member of the wealthy Baitos family, which was one of the most powerful priestly families in Jerusalem during the Second Temple era and which produced High Priests and other prominent Temple functionaries.

According to the incidents related in the Talmud surrounding the destruction of the Second Temple, even Marta's great wealth could not save her, and she died of starvation in the streets of Jerusalem.

BACKGROUND

Two thighs – **שְׁתֵּי יָרִיכוֹת**: Two thighs of one bull after skinning and the removal of waste can weigh as much as 200 kg or more. In contrast, thirty *log* of oil weigh only about 40 kg.

“אַרְבַּעַה סוּלָמוֹת” כו'. תָּנָא: גֻּבְהָהּ שֶׁל מְנֻרָה חֲמִשִּׁים אַמָּה. “וְאַרְבַּעַה יָלָדִים שֶׁל פְּרָחִי כְהוּנָה וּבִידֵיהֶם בְּדֵי שָׁמֶן שֶׁל מֵאָה וְעֶשְׂרִים לֹג.” אִיבַעֲיָא לְהוּ: מֵאָה וְעֶשְׂרִים לֹג בּוֹלְהוּ, אוּ דְלָמָּא לְכָל חֵד וְחֵד? תָּא שְׁמַע: וּבִידֵיהֶם בְּדֵי שָׁמֶן שֶׁל שְׁלֹשִׁים לֹג, שֶׁהֵם בּוֹלִים מֵאָה וְעֶשְׂרִים לֹג.

תָּנָא: וְהֵן מְשׁוּבָּחִין הָיוּ יוֹתֵר מִבְּנֵה שֶׁל מִרְתָּא בַת בַּיְתוֹס. אָמְרוּ עַל בְּנֵה שֶׁל מִרְתָּא בַת בַּיְתוֹס שֶׁהָיָה נוֹטֵל שְׁתֵּי יָרִיכוֹת שֶׁל שׁוֹר הַגָּדוֹל, שֶׁלְקוֹחַ בְּאַלְף זֶז, וּמֵהַלֵּךְ עֶקֶב בְּצֵד גּוֹדֵל. וְלֹא הִנִּיחוּהוּ אֲחָיו הַכֹּהֲנִים לַעֲשׂוֹת כֵּן מִשּׁוּם “בָּרַב עִם הָדָרִת מֶלֶךְ”.

מֵאֵי מְשׁוּבָּחִים? אֵילִימָא מִשּׁוּם יוֹקְרָא – הֵן יֻקְרִי טִפְלִי אֶלָּא, הָתֵם כָּבֵשׁ וּמְרֻבָּע וְלֹא יֻקְרִי, הֵבָא סוּלָמוֹת, וְיֻקְרִי טוֹבָא.

“וְלֹא הָיָה חָצֵר בִּירוּשָׁלַיִם.” תָּנָא:

§ The mishna continues: **And there were four ladders for each pole. One of the Sages taught: The height of the candelabrum upon the pole is fifty cubits. And there were four children from the priesthood trainees holding and in their hands jugs of oil with a capacity of 120 *log* of oil. A dilemma was raised: Was it 120 *log* altogether, or perhaps each and every child carried that amount? Come and hear proof from this *baraita*: And in their hands were jugs of oil, each with a capacity of thirty *log*, that were all together 120 *log*.**

One of the Sages taught: **And these young priests who held the pitchers were superiorⁿ in strength to the son of Marta, daughter of Baitos,^p who was a priest renowned for his might. They said about the son of Marta, daughter of Baitos, that he would take two thighs^b of a large bull that was so large that it would be purchased for one thousand *zuz*, and walk up the ramp in small steps, heel to toe, without hurrying, due to his strength. However, his brethren the priests would not allow him do so, due to the principle: “In the multitude of people is the King’s glory” (Proverbs 14:28). The more priests engaged in the Temple service, the greater glory for God. Therefore, it is preferable for the thighs to be carried to the altar by multiple priests.**

The Gemara asks: In what sense were these young priests superior? If we say it is due to the weight of the pitchers that they carried, these two thighs are heavier than the thirty *log* of oil. The Gemara answers: Rather, the difference is that there, in the case of the son of Marta, he walked on a ramp that was wide, and with a moderate gradient of only one cubit every four cubits of length, and it is not steep; here they climbed ladders, and those are very steep.

§ The mishna continues: **And there was not a courtyard in Jerusalem that was not illuminated from the light of the Place of the Drawing of the Water. One of the Sages taught:**

Perek V

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NOTES

Happy is our old age that atoned [*shekippera*] – **אַשְׁרֵי**: There is a variant reading, *shekifra*, from the word *kefira*, meaning denial. The phrase would then read: Our old age negated the sinful actions of our youth because we repented (*Me’iri*).

אִשָּׁה הִיתָה בּוֹרֶרֶת חֲטִיִּים לְאוֹר שֶׁל בֵּית הַשְּׁוֹאֵבָה.

“חֲסִידִים וְאֲנָשֵׁי מַעֲשֶׂה” כו'. תֵּנוּ רַבָּנִן, יֵשׁ מֵהֶן אוֹמְרִים: “אַשְׁרֵי יְלָדוֹתֵינוּ שֶׁלֹּא בִּישָׁה אֶת זְקֻנָּתֵנוּ” – אֵלּוּ חֲסִידִים וְאֲנָשֵׁי מַעֲשֶׂה, וְיֵשׁ מֵהֶן אוֹמְרִים: “אַשְׁרֵי זְקֻנָּתֵנוּ שֶׁכִּפְּרָה אֶת יְלָדוֹתֵנוּ” – אֵלּוּ בַּעֲלֵי תְשׁוּבָה. אֵלּוּ וְאֵלּוּ אוֹמְרִים “אַשְׁרֵי מִי שֶׁלֹּא חָטָא, וּמִי שֶׁחָטָא יֵשׁוּב וּמִחּוֹל לוֹ”.

It was so bright that a woman would be able to sort wheat by the light of the Celebration of the Place of the Drawing of the Water.

§ The mishna continues: **The pious and the men of action would dance before the people who attended the celebration. The Sages taught in the *Tosefta* that some of them would say in their song praising God: Happy is our youth, as we did not sin then, that did not embarrass our old age. These are the pious and the men of action, who spent all their lives engaged in Torah and mitzvot. And some would say: Happy is our old age, that atonedⁿ for our youth when we sinned. These are the penitents. Both these and those say: Happy is he who did not sin; and he who sinned should repent and God will absolve him.**

Hillel the Elder – הלל הזקן: Hillel the Elder was Shammai's partner in the last of the pairs of Sages; he was *Nasi* of the Sanhedrin, and Shammai was the Head of the Court. Hillel and Shammai lived about one hundred years prior to the destruction of the Temple, at the beginning of Herod's reign. Despite the fact that each founded a school, Beit Hillel and Beit Shammai respectively, both of which continued many years after their passing, they themselves disagreed about only three or four matters. The difference between Hillel and Shammai themselves was mainly one of personality. Hillel was easygoing in his approach to himself and to others, avoiding conflict wherever possible. Shammai took a more exacting approach and scrutinized people's motives and actions.

Tradition has it that Hillel began as an impoverished student engaged in menial labor to earn money to pay the entrance fee to attend the lectures of Shemaya and Avtalyon. Ultimately, the Gemara likens Hillel to Ezra the Scribe, crediting him with reestablishing Torah during a period in history when it was in danger of being forgotten (*Sukka* 20a). His disciples were praised as well. According to the Gemara, Hillel the Elder had eighty students; thirty were worthy to have the Divine Presence rest upon them like Moses, thirty were worthy to have the sun stand still for them, as it did for Joshua bin Nun; and twenty were considered average. The greatest among them all was Yonatan ben Uziel and the least prominent among them Rabban Yohanan ben Zakkai (*Sukka* 28a).

תנא, אמרו עליו על הלל הזקן בשהיה שמח בשמחת בית השואבה אמר: אם אני כאן – הכל כאן, ואם אני כאן – מי כאן. הוא היה אומר: מקום שאני אוהב שם רגלי מוליכות אותי, אם תבא אל ביתי – אני אבא אל ביתך, אם אתה לא תבא אל ביתי – אני לא אבא אל ביתך, שנאמר: "בכל המקום אשר אוכיר את שמי אבא אליך וברכתך".

אף הוא ראה גלגולת אחת שצפה על פני המים, אמר לה: על דאטפת אטפון, ומטיפוך וטופון. אמר רבי יוחנן: רגלוי דבר איניש אינון ערבין ביה, לאתר דמיתבעי תמן מובילין יתיה.

הנהו תרתי כושאי דהוו קיימי קמי שלמה, אליהורף ואחיה בני שישא, סופרים דשלמה הוו. יומא חד חזייה מלאך המות דההו קא עציב. אמר ליה: אמאי עציבת? אמר ליה: דקא בעו מינאי הני תרתי כושאי דיתבי הכא. מסרינהו לשעירים שדרינהו למחוזא דלז. כי מטו למחוזא דלז שכיבו.

למחר חזיא מלאך המות דההו קבדח, אמר ליה: אמאי בדיתחת? אמר ליה: באתר דבעו מינאי תמן שדרינהו. מיד פתח שלמה ואמר: רגלוי דבר איניש אינון ערבין ביה, לאתר דמיתבעי תמן מובילין יתיה.

It is taught in the *Tosefta*: They said about Hillel the Elder^p that when he was rejoicing at the Celebration of the Place of the Drawing of the Water he said this: If I am here, everyone is here;ⁿ and if I am not here, who is here? In other words, one must consider himself as the one upon whom it is incumbent to fulfill obligations, and he must not rely on others to do so. He would also say this: To the place that I love, there my feet take me, and therefore, I come to the Temple. And the Holy One, Blessed be He, says: If you come to My house, I will come to your house; if you do not come to My house, I will not come to your house, as it is stated: "In every place that I cause My name to be mentioned, I will come to you and bless you" (Exodus 20:20).

The Gemara cites another statement of Hillel the Elder. Additionally, he saw one skullⁿ that was floating on the water and he said to it: Because you drowned others, they drowned you, and those that drowned you will be drowned. That is the way of the world; everyone is punished measure for measure. Apropos following one's feet, Rabbi Yohanan said: The feet of a person are responsible for him; to the place where he is in demand, there they lead him.

The Gemara relates with regard to these two Cushites who would stand before Solomon: "Elioreph and Ahijah, the sons of Shisha" (1 Kings 4:3), and they were scribes of Solomon. One day Solomon saw that the Angel of Death was sad. He said to him: Why are you sad? He said to him: They are asking me to take the lives of these two Cushites who are sitting here. Solomon handed them to the demons in his service, and sent them to the district of Luz,ⁿ where the Angel of Death has no dominion. When they arrived at the district of Luz, they died.

The following day, Solomon saw that the Angel of Death was happy. He said to him: Why are you happy? He replied: In the place that they asked me to take them, there you sent them. The Angel of Death was instructed to take their lives in the district of Luz. Since they resided in Solomon's palace and never went to Luz, he was unable to complete his mission. That saddened him. Ultimately, Solomon dispatched them to Luz, enabling the angel to accomplish his mission. That pleased him. Immediately, Solomon began to speak and said: The feet of a person are responsible for him; to the place where he is in demand, there they lead him.

NOTES

If I am here, everyone is here – אם אני כאן הכל כאן: Most commentaries follow Rashi's explanation that Hillel is speaking in God's name. If God is present, everything is present, and in God's absence there is nothing (Rabbeinu Yehonatan, Ritva, and others). Some explain that Hillel is referring to the Jewish people, speaking in the singular as a member of the Jewish people. That is also the understanding in the Jerusalem Talmud: When Hillel saw that the Jewish people were going through the motions in their worship of God, he would say: Does God need their praise? Doesn't He have millions of angels praising Him? And when he saw that they were worshipping for the sake of Heaven, he would say: If I, the Jewish people, am here, everything is here, because God desires the praise of Israel more than anything else.

There are some who add to the explanation that says that Hillel spoke in the name of the Divine Presence: if God is present in a given place, then the place becomes a small area that holds

the multitudes, and everyone could be there. However, if the Divine Presence is not there, then the space would not be able to hold all the people there (Rabbi Meir Arak).

Additionally he saw one skull – אף הוא ראה גלגולת אחת: In Hillel's previous statement and in this one, he is referring to the divine attribute of measure for measure, extending it to all aspects of life. There are some who divide this statement into two independent scenarios. Because you drowned others, they drowned you, as a punishment that fits the crime. However, if you are not guilty, those that drowned you will be drowned (*Midrash Shmuel*).

The district of Luz – מחוזא דלז: In Judges, chapter 1, there is an incident involving the city of Luz. It is said that it is a city of refuge even from the Angel of Death, as he is not permitted to enter there.

רבן שמעון בן גמליאל – Rabban Shimon ben Gamliel: The reference here is to Rabban Shimon ben Gamliel the Elder, who followed in the footsteps of his father Rabban Gamliel the Elder and his grandfather Hillel the Elder, and served as *Nasi*. According to his testimony, he was raised among the Sages (*Avot* 1:17). Josephus relates that Rabban Shimon ben Gamliel was appointed *Nasi* eighteen years prior to the destruction of the Temple. From the little we know about him, he was a forceful yet pious individual. Aside from the story that appears here, the mishna records his sensitivity to community needs and describes how he brought down the price of turtledoves in Jerusalem by ruling that women needed to bring only one sacrifice even after several births (*Keritot* 8a).

Rabban Shimon ben Gamliel supported the rebels in their revolt against Roman rule, and according to tradition he was one of the Ten Martyrs killed before the Temple was destroyed. His son, Rabban Gamliel of Yavne, served as *Nasi* after Rabban Yohanan ben Zakkai.

King Shapur – **שבור מלכא**: This is the Persian King Shapur, Shahpuhr I (241–272 CE), second king of the Sassanid dynasty. He was one of the great Persian kings and expanded the empire. He waged several wars against the Romans and occupied extensive territories, reaching as far as Syria. In one battle, he even captured the Roman emperor Valerian the Elder. However, he did not win all his wars, and in some battles he was routed by the Romans.

Unlike other kings in the Sassanid dynasty, Shapur was tolerant of other faiths. There are many incidents related reflecting his close relationship with the Jewish people, as well as his love and appreciation for Jewish customs. In several places the Gemara describes his friendship with the *amora* Shmuel.



Image of King Shapur I of Persia on a coin minted during his reign

HALAKHA

Taking an oath in vain – **שבועת שוא**: One who takes an oath to perform an impossible task, e.g., one who swears that he will not sleep for three days, has taken an oath in vain. He need not wait until he is overwhelmed by exhaustion; rather, he is flogged and may sleep immediately (*Shulhan Arukh, Yoreh De'a* 236:4).

NOTES

One flogs him and he may sleep immediately – **מלקין אותו וישן לאחר**: In other words, he may go to sleep immediately if he chooses and he need not wait until he submits to exhaustion. The oath is inherently impossible to fulfill, and therefore he is flogged for taking it (*Me'ir*).

תניא, אמרו עליו על רבן שמעון בן גמליאל כשהיה שמת בית השואבה היה נוטל שמונה אבוקות של אור, וזרק אחת ונוטל אחת ואין נוגעות זו בזו. וכשהוא משתחוה נועץ שני גודליו בארץ ושוחה, ונושק את הרצפה וזוקף, ואין כל ברירה יכולה לעשות כן. וזו היא קידה.

לוי אחיו קידה קמיה דרבי, ואיטלע. והא גרמא ליה? והאמר רבי אלעזר: לעולם אל יטח אדם דברים בלפי מעלה, שהרי אדם גדול הטיח דברים כפי מעלה ואיטלע, ומנו – לוי! הא והא גרמא ליה.

לוי היה מטייל קמיה דרבי בתמיני סביני. שמואל קמיה שבור מלכא בתמיני מוגי חמרא. אביי קמיה (דרבא) בתמיני ביני, ואמרי לה בארבעה ביני.

תניא, אמר רבי יהושע בן חנניה: כשהיינו שמחים שמת בית השואבה לא ראינו שינה בעינינו. ביצד? שעה ראשונה – תמיד של שחר, משם – לתפלה, משם – לקרבן מוקף, משם – לתפלת המוספין, משם – לבית המדרש, משם – לאכילה ושתייה, משם – לתפלת המנחה, משם – לתמיד של בין הערבים, מכאן ואילך – לשמחת בית השואבה.

איני? והאמר רבי יוחנן: "שבועה שלא אישן שלשה ימים" – מלקין אותו וישן לאחר! אלא הכי קאמר: לא טעמנו טעם שינה, דהווי מנמנמי אכתפא דהדרי.

"חמש עשרה מעלות." אמר ליה רב חסדא ליהוא מדרבנן דהו קמסדר אגדתא קמיה, אמר ליה: שמע לך הני חמש עשרה מעלות כנגד מי אמרם דוד? אמר ליה, הכי אמר רבי יוחנן: בשעה שברך דוד שיתין, קפא תהומא ובעי למשטפא עלמא, אמר דוד חמש עשרה מעלות והורידן! אי הכי, חמש עשרה "מעלות" יורדות מיבעי ליה!

It is taught in a *baraita*: They said about Rabban Shimon ben Gamliel^p that when he would rejoice at the Celebration of the Place of the Drawing of the Water, he would take eight flaming torches and toss one and catch another, juggling them, and, though all were in the air at the same time, they would not touch each other. And when he would prostrate himself, he would insert his two thumbs into the ground, and bow, and kiss the floor of the courtyard and straighten, and there was not any other creature that could do that due to the extreme difficulty involved. And this was the form of bowing called *kidda* performed by the High Priest.

The Gemara relates: Levi demonstrated a *kidda* before Rabbi Yehuda HaNasi and strained his thigh and came up lame. The Gemara asks: And is that what caused him to be lame? But didn't Rabbi Elazar say: One should never speak impertinently toward God above; as a great person once spoke impertinently toward God above, and even though his prayers were answered, he was still punished and came up lame. And who was this great person? It was Levi. Apparently his condition was not caused by his bow. The Gemara answers: There is no contradiction. Both this and that caused him to come up lame; because he spoke impertinently toward God, he therefore was injured when exerting himself in demonstrating *kidda*.

Apropos the rejoicing of Rabban Shimon ben Gamliel at the Celebration of the Place of the Drawing of the Water, the Gemara recounts: Levi would walk before Rabbi Yehuda HaNasi juggling with eight knives. Shmuel would juggle before King Shapur^p with eight glasses of wine without spilling. Abaye would juggle before Rabba with eight eggs. Some say he did so with four eggs. All these were cited.

It is taught in a *baraita* that Rabbi Yehoshua ben Hananya said: When we would rejoice in the Celebration of the Place of the Drawing of the Water, we did not see sleep in our eyes the entire Festival. How so? In the first hour of the day, the daily morning offering was sacrificed and everyone came to watch. From there they proceeded to engage in prayer in the synagogue; from there, to watch the sacrifice of the additional offerings; from there, to the synagogue to recite the additional prayer. From there they would proceed to the study hall to study Torah; from there to the eating and drinking in the *sukka*; from there to the afternoon prayer. From there they would proceed to the daily afternoon offering in the Temple. From this point forward, they proceeded to the Celebration of the Place of the Drawing of the Water.

The Gemara wonders: Is that so? But didn't Rabbi Yohanan say: One who took an oath that I will not sleep three days, one flogs him immediately for taking an oath in vain,^h and he may sleep immediatelyⁿ because it is impossible to stay awake for three days uninterrupted. Rather, this is what Rabbi Yehoshua is saying: We did not experience the sense of actual sleep, because they would merely doze on each other's shoulders. In any case, they were not actually awake for the entire week.

The mishna continues: The musicians would stand on the fifteen stairs that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms. Rav Hisha said to one of the Sages who was organizing *aggada* before him: Did you hear with regard to these fifteen Songs of Ascents in Psalms, corresponding to what did David say them? He said to him that this is what Rabbi Yohanan said: At the time that David dug the drainpipes in the foundation of the Temple, the waters of the depths rose and sought to inundate the world. Immediately, David recited the fifteen Songs of the Ascents and caused them to subside. Rav Hisha asked: If so, should they be called fifteen Songs of the Ascents? They should have been called Songs of the Descents.

אמר ליה: הואיל ואדברתן (מלתא).
הכי אתמר: בשעה שברה דוד שיתין
קפא תהומא ובעא למשטפא עלמא.
אמר דוד: מי איכא דידע אי שרי
למכתב שם

Rav Hisda continued and said to him: Since you reminded me of this matter, this is what was originally stated: At the time that David dug the drainpipes, the waters of the depths rose and sought to inundate the world. David said: Is there anyone who knows whether it is permitted to write the sacred name

Perek V

Daf 53 Amud b

אחספא ונשדיה בתהומא ומנח? לייבא
דקאמר ליה מדי. אמר דוד: כל דידע
למימר ואינו אומר – יחנק בגרונו.
נשא אחיתופל קל וחומר בעצמו:
ומה לעשות שלום בין איש לאשתו,
אמרה תורה: שמי שנכתב בקדושה
ימחה על המים, לעשות שלום לכל
העולם כולו – על אחת כמה וכמה.
אמר ליה: שרי.

on an earthenware shard? If it is permitted, we will write it and throw it into the depths, and they will subside. There was no one who said anything to him. David said: Anyone who knows what to say and does not say anything may be strangled in his throat.ⁿ Then Ahithophel raised an *a fortiori* argument on his own and said: And just as in order to make peace between a man and his wife in the case of *sota*, when the husband suspects his wife of having committed adultery, the Torah said: My Name that was written in sanctity will be erased on the water to establish peace for the whole world in its entirety, all the more so it is permitted. He said to David: It is permitted.

כתב שם אחספא, ושדי לתהומא,
ונחית תהומא שיתסר אלפי גרמידי.
כי חזי דנחית טובא, אמר: כמה דמדילי
טיפי מירטב עלמא. אמר חמש עשרה
מעלות ואסקיה חמיסר אלפי גרמידי,
ואוקמיה באלפי גרמידי. אמר עולא:
שמע מינה, סומכא דארעא אלפי
גרמידי. והא חזינן דכרינן פורתא
ונפקי מיא! אמר רב משרשיא: ההוא
מסולמא דפרת.

He wrote the sacred name on an earthenware shard and cast it into the depths, and the waters in the depths subsided sixteen thousand cubits. When he saw that they subsided excessively, he said: The higher the waters in the aquifers, the moister and more fertile the soil of the world. He recited the fifteen Songs of the Ascents and elevated them fifteen thousand cubits, and established them at a depth of one thousand cubits. Ulla said: Learn from here that the thickness of the earth above the waters of the depths is one thousand cubits. The Gemara asks: But don't we see that when we dig a little, significantly less than one thousand cubits, water emerges? Rav Mesharshiyya said: That is from the ascent of the Euphrates River, which flows at a higher altitude than do other rivers. The water flows up through underground passages to reach the river. That is why water emerges when one digs in the hills of Babylonia.

"ועמדו בהנים בשער העליון שיורד"
כו'. בעי רבי ירמיה: למעלה עשרית
דנחית חמשה וקאי אעשרה, או דלמא
דנחית עשרה וקאי אחמשה? תיקו.

§ The mishna continues: And two priests stood with two trumpets at the Upper Gate that descends from the Israelites' courtyard to the Women's Courtyard, and when those drawing the water reached the tenth stair they sounded the trumpets. Rabbi Yirmeya raised a dilemma: Does the phrase reached the tenth stairⁿ mean that he would descend five stairs and stand on the tenth from the bottom? Or perhaps it means that he would descend ten stairs and stand on the fifth from the bottom? The Gemara notes: The dilemma shall stand unresolved.

תנו רבנן: ממשמע שנאמר "ופניהם
קדמה" איני יודע שאחוריהם אל
היכל ה'?

The mishna describes: When they reached the gate through which one exits to the east, they turned from facing east to facing west toward the Holy of Holies, and said: Our ancestors who were in this place during the First Temple period did not conduct themselves appropriately and stood "with their backs toward the Sanctuary of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:16), and we, our eyes are to God. The Sages taught: By inference, from the fact that it is stated: "And their faces toward the east,"ⁿ don't I know that "their backs were toward the Sanctuary of the Lord"? The Sanctuary was to the west.

NOTES

Anyone who knows what to say and does not say anything may he be strangled in his throat – אמר – יחנק בגרונו: There are some who explain that David said this as a punishment that fits the crime. Drowning is a form of strangulation. Therefore, one who causes the masses to drown should be strangled. The Gemara relates this incident to impart that Ahitophel hated David from the outset (see *Arukh LaNer* and others). In tractate *Makkot* it is derived from here that a curse uttered by one of the Sages, even if it was uttered conditionally, will take effect. Ultimately, Ahitophel hanged himself.

Tenth stair – מעלה עשרית: The early and later authorities sought to understand the significance of the tenth stair, in that the blasts were sounded specifically there. Some explain that in the fifth and the tenth of the Songs of Ascents there are allusions to this matter (*Arukh LaNer*). The Maharsha wrote that the name of God uttered during the water libation was the name *yod heh*, whose numerological value is ten and five respectively, totaling fifteen. The stairs, the songs, and the blasts all correspond to that number.

By inference, from the fact that it is stated: And their faces toward the east – ממשמע שנאמר ופניהם קדמה – It is explained in the Jerusalem Talmud that the verse: "Two evils has My people committed" (Jeremiah 2:13) refers to their bowing both to God and to idolatry. It also explains the unique term in the verse cited here: *Mishtahavitem* (Ezekiel 8:16) in a similar manner.

One who says: Listen, listen – **הָאוֹמֵר שְׁמַע שְׁמַע** – It is prohibited to recite *Shema* twice, whether one is repeating the word *shema* itself or whether he is repeating the entire first verse. If he must repeat the verse because he did not have the requisite intent when he recited it the first time, he should not repeat it immediately, but should pause a bit before repeating it (see *Magen Avraham; Shulhan Arukh, Orach Hayyim* 61:9).

Trumpet blasts in the Temple – תקיעות במקדש – Each weekday, twenty-one trumpet blasts were sounded in the Temple: Three for the opening of the gates in the morning, nine for the daily morning offering, and nine for the daily afternoon offering. On a day on which additional offerings were sacrificed, nine additional blasts were sounded in honor of the additional offering. Even if multiple additional offerings were offered marking different occasions, e.g., when Shabbat and the New Moon coincided, they sufficed with the same nine blasts as per the mishna, and contrary to the opinion cited later in the Gemara (Rambam *Sefer Avoda, Hilkhoh Kelei HaMikdash* 7:5).

Trumpet blasts on Shabbat and Festivals – תקיעות בשבת – On Friday six additional blasts were sounded: Three to stop the people from their labor, and three to demarcate between the sacred and the profane. On the festival of *Sukkot*, three additional blasts were sounded for the opening of the lower gate, three for the opening of the upper gate, three for the filling of the water, and three more when pouring the water libation on the altar (Rambam *Sefer Avoda, Hilkhoh Kelei HaMikdash* 7:6).

אֵלָּא מִהַ תִּלְמֹד לִזְמַר “אֲחֻרֵיהֶם אֵל הֵיכַל ה’” – מִלְּמַד שֶׁהָיוּ פּוֹרְעִין עֲצָמוֹ, מִתְרִיזִין כְּלָפִי מִטָּה.

“אֵנוּ לֵיָּהּ וְלֵיָּהּ עֵינֵינוּ” כּו'. אֵינִי! וְהָאֵמַר רַבִּי זִירָא: כָּל הָאוֹמֵר “שְׁמַע” “שְׁמַע” כְּאִילוֹ אָמַר “מוֹדִים” “מוֹדִים”! אֵלָּא הֲכִי אָמַר: הִמָּה מְשַׁתְּחוּיָם קִדְמָה, וְאֵנוּ לֵיָּהּ (אֲנַחְנוּ מוֹדִים), וְעֵינֵינוּ לֵיָּהּ מִיַּחְלָת.

מתני' אֵין פּוֹתְחִין מִעֲשָׂרִים וְאַחַת תְּקִיעוֹת בַּמִּקְדָּשׁ, וְאֵין מוֹסִיפִין עַל אַרְבָּעִים וּשְׁמֹנֶה. בְּכָל יוֹם הָיוּ שָׁם עֲשָׂרִים וְאַחַת תְּקִיעוֹת בַּמִּקְדָּשׁ: שְׁלֹשׁ לַפְּתִיחַת שְׁעָרִים, וְתִשְׁעַת לְתַמִּיד שֶׁל שַׁחַר, וְתִשְׁעַת לְתַמִּיד שֶׁל בֵּין הָעֶרְבִים. וּבַמּוֹסְפִין הָיוּ מוֹסִיפִין עוֹד תִּשְׁעַת.

וּבְעֶרֶב שַׁבָּת הָיוּ מוֹסִיפִין שֵׁשׁ: שְׁלֹשׁ לְהַבְטִיל אֶת הָעַם מִמְּלָאכָה, וְשְׁלֹשׁ לְהַבְדִּיל בֵּין קֹדֶשׁ לְחֹל.

עֶרֶב שַׁבָּת שְׁבַת שְׁבַת הָחָג הָיוּ שָׁם אַרְבָּעִים וּשְׁמֹנֶה: שְׁלֹשׁ לַפְּתִיחַת שְׁעָרִים, שְׁלֹשׁ לְשַׁעַר הָעֲלִיּוֹן, וְשְׁלֹשׁ לְשַׁעַר הַתַּחְתּוֹן, וְשְׁלֹשׁ לְמִילּוֹי הַמַּיִם, וְשְׁלֹשׁ עַל גְּבִי מִזְבֵּחַ, תִּשְׁעַת לְתַמִּיד שֶׁל שַׁחַר, וְתִשְׁעַת לְתַמִּיד שֶׁל בֵּין הָעֶרְבִים, וְתִשְׁעַת לְמוֹסְפִין, שְׁלֹשׁ לְהַבְטִיל אֶת הָעַם מִן הַמְּלָאכָה, וְשְׁלֹשׁ לְהַבְדִּיל בֵּין קֹדֶשׁ לְחֹל.

Rather, to what purpose does the verse state: “Their backs toward the Sanctuary of the Lord”? It is an allusion to the fact that in addition to turning their backs on the Sanctuary of the Lord, they performed an additional evil. It teaches that they would expose themselves and defecate downward, a euphemism for the direction of the Divine Presence.

The mishna continues: In the Second Temple period they would say: We are to God, and to God are our eyes. The Gemara asks: Is that so? May one pray in that manner? Didn't Rabbi Zeira say: One who repeats himself while reciting *Shema* and says: Listen, listen,^h is like one who says: We give thanks, we give thanks, and he is silenced, as it appears that he is worshipping two authorities. How then did they recite God's name twice, consecutively? Rather, this is what they said: They bow toward the east,ⁿ while we give thanks to God, and our eyes turn in hope to God, so that they would not recite God's name consecutively.

MISHNA One sounds no fewer than twenty-one trumpet blasts in the Temple,^h and one sounds no more than forty-eight. The mishna elaborates: Each day there were twenty-one trumpet blasts in the Temple: Three blasts were sounded for the opening of the gates in the morning, nine for the daily morning offering, and nine for the daily afternoon offering,ⁿ totaling twenty-one. And on a day when the additional offerings were sacrificed, e.g., the New Moon, with the additional offerings they would add nine additional blasts.

And on Shabbat eve they would add six blasts sounded adjacent to the onset of Shabbat:ⁿ Three to stop the people from their labor, as the blasts inform the people that Shabbat is approaching and they stop working, and three at the onset of Shabbat to demarcate between sacred and profane.

On Shabbat eve during the festival of *Sukkot*, there were forty-eight blasts.^h How so? Three in the morning for the opening of the gates; three for the upper gate; and three for the lower gate; and three for the filling of the vessel with water, as described in the sequence of the ritual of drawing the water for the water libation (48b); and three when pouring the water libation upon the altar; nine for the daily morning offering; and nine for the daily afternoon offering; and nine for the additional offerings; three to stop the people from work; and three more to demarcate between sacred and profane, totaling forty-eight blasts.

NOTES

They bow toward the east – הִמָּה מְשַׁתְּחוּיָם קִדְמָה: The question was raised: Why did they denigrate their deceased ancestors? *Yad Ne'eman* dealt with this issue at length, citing both early and later authorities who explained that there is no prohibition against denigrating the dead unless they were Torah scholars. The *Me'iri* explained that they mentioned their ancestors only to stir the Jewish people to worship God by reminding them that it was the idolatry of their ancestors that caused the destruction of the First Temple, and that therefore they must intensify their worship of God.

Nine for the daily offering – תִּשְׁעַת לְתַמִּיד: It is explained in tractate *Tamid* that the song sung by the Levites during the

sacrifice of the daily offering was divided into three sections, and they would sound the blasts during the breaks between the sections.

Six blasts on Shabbat eve – שֵׁשׁ תְּקִיעוֹת בְּעֶרֶב שַׁבָּת: In tractate *Shabbat* it is explained that there were significant intervals between each of the first three blasts. The first indicated to the farmers in the field that it was time to cease their labor. The second indicated to the people in the city to cease their labor. The third indicated that the time had arrived to insulate the hot water and to kindle the Shabbat lights. They would wait a short period thereafter and sound three consecutive blasts to inform the people that Shabbat had begun.