

ומקטירו בכלי שרת. בכלי שרת מקטיר ליה?
אלא אימא: מעלהו בכלי שרת להקטירו.

”ומולחו ונותנו על גבי האש” – דכתיב:
”וכל קרבן מנחתך במלח תמלח” וגו’.

”קרב הקומץ – שריה נאכלין”. מנלן? דכתיב:
”והקטיר הפהן את אוקרתה” וגו’, וכתיב:
”והנותרת מן המנחה לאהרן ולבניו”.

and burns it in the service vessel. The Gemara asks: Does he really burn it in a service vessel? Rather, say: He brings it up to the altar in a service vessel in order to burn it.

The *baraita* continues: And he salts it and places it on the fires. The Gemara cites the source: As it is written: “And every meal-offering of yours you shall season with salt” (Leviticus 2:13).

The *baraita* continues: After the handful is sacrificed, the remainders of the meal-offering are eaten. The Gemara asks: From where do we derive this? As it is written: “And he shall bring it to Aaron’s sons, the priests... and the priest shall make the memorial part thereof smoke upon the altar” (Leviticus 2:2). The memorial part is the handful. And it is written afterward: “But that which is left of the meal-offering shall be for Aaron and his sons” (Leviticus 2:3).

”קרב הקומץ” – לְמַר כְּדָאִית לִיהּ
וּלְמַר כְּדָאִית לִיהּ, דְּאִיתְמַר: הַקּוֹמֵץ
מֵאִמְתֵּי מִתְּרֵי שִׁירִים בְּאִכְלָהּ? רַבִּי
חֲנִינָא אָמַר: מִשְׁתַּשְׁלוֹט בּוֹ הָאֵוֶר, רַבִּי
יִחְנֵן אָמַר: מִשְׁתַּיְצֵת הָאֵוֶר בְּרוּבוֹ.

The *baraita* uses the phrase: After the handful is sacrificed. This phrase can be understood according to one Sage as he holds, and according to another Sage as he holds. As it is stated that there is a dispute between the Sages: **From when does the sacrifice of the handful render the remainder of the meal-offering permitted^d for consumption by the priests? Rabbi Hanina says: It is when the fire takes hold of it, i.e., when it ignites. Rabbi Yohanan says: It is when the fire consumes most of the handful.** Each of these *amora'im* understands the *baraita* in accordance with his opinion.

”וְרִשָּׁאִין הַכֹּהֲנִים לֵיתָן לְתוֹכוֹ יַיִן
וְשֶׁמֶן וְדִבְשׁ”. מַאי טַעְמָא? אָמַר
קְרָא: “לְמִשְׁחָה” – לְגִדּוּלָהּ, בְּדֶרֶךְ
שְׁהַמְלָכִים אוֹכְלִין.

The *baraita* continues: **And the priests are permitted^d to put wine and oil and honey in the remainder of the meal-offering. What is the reason? The verse states with regard to the gifts given to the priests: “And I, behold, I have given you the charge of My *terumot*... for a consecrated portion” (Numbers 18:8).** The phrase “for a consecrated portion” indicates that the gifts are given as a mark of greatness and should be eaten in the manner that the kings eat.

”וְאִין אֲסוּרִין אֲלֵא מִלְחֲמִץ”, דְּכַתִּיב:
”לֹא תֹאפֶה חֲמֵץ חֶלֶקֶם”, אָמַר רַבִּי
שְׁמַעוֹן בֶּן לֵקִישׁ: אֲפִילוּ חֶלֶקֶם לֹא
תֹאפֶה חֲמֵץ.

The *baraita* concludes: **And they are prohibited only from allowing the meal-offering to become leavened.** The Gemara cites the source: **As it is written with regard to meal-offerings: “It shall not be baked with leaven. Their portion I have given it of My offerings made by fire” (Leviticus 6:10).** Rabbi Shimon ben Lakish says: One should read the verse as if the phrase “their portion” is part of the same phrase as the prohibition of baking with leaven. This teaches that **even their portion,ⁿ i.e., the portion given to the priests, shall not be baked with leaven.^h**

”כָּל הַמִּנְחוֹת” כּוּ'. וְכָל הַמִּנְחוֹת
טַעוֹנוֹת שֶׁמֶן וְלֶבֶן? וְהֵאֵיכָא מִנְחַת
חוּטָא, דְּרַחֲמֵנָא אָמַר: “לֹא יִשֹּׂם
עָלֶיהָ שֶׁמֶן וְלֹא יִתֵּן עָלֶיהָ לֶבֶן!”

§ The mishna states: **All other meal-offerings require oil and frankincense. The Gemara asks: But do all other meal-offerings actually require oil and frankincense? But isn't there the meal-offering of a sinner,^{hn} with regard to which the Merciful One states: “He shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering” (Leviticus 5:11).**

הַכִּי קָאֵמַר: כָּל הַמִּנְחוֹת טַעוֹנוֹת שֶׁמֶן
וְלֶבֶן, וּבָאוֹת מִן הַחִיטִין, וּבָאוֹת
סֹלֶת; מִנְחַת חוּטָא. אֵף עַל פִּי שְׂאִינָה
טַעוֹנָה שֶׁמֶן וְלֶבֶן – בָּאָה מִן הַחִטִּין
וּבָאָה סֹלֶת; מִנְחַת הָעוֹמֵר אֵף עַל פִּי
שְׂאִינָה מִן הַשְּׂעוּרִין – טַעוֹנָה
שֶׁמֶן וְלֶבֶן, וּבָאָה גֶרֶשׁ; וְזוֹ אֵינָה
טַעוֹנָה לֹא שֶׁמֶן וְלֹא לֶבֶן, וּבָאָה
מִן הַשְּׂעוּרִין, וּבָאָה קֶמֶח.

The Gemara responds: **This is what the mishna is saying: All meal-offerings other than that of the *sota* require oil and frankincense, and they are brought from wheat; and they are also brought from fine flour. However, the meal-offering of a sinner, even though it does not require oil and frankincense, must still be brought from wheat and brought from fine flour. Similarly, the *omer* meal-offering, even though it is brought from barley, requires oil and frankincense, and it is brought as groats.^b But this one, the *sota* meal-offering, requires neitherⁿ oil nor frankincense, and it is brought from barley and brought as unsifted flour. While the meal-offering of a sinner and the *omer* meal-offering are similar to other meal-offerings in one of these respects, the *sota* meal-offering is different in both respects.**

תֵּנִיא, אָמַר רַבִּי שְׁמַעוֹן: בְּדִין הוּא
שְׂתֵּהָא מִנְחַת חוּטָא טַעוֹנָה שֶׁמֶן
וְלֶבֶן, שְׂלֵא יְהֵא חוּטָא גִשְׁפָּר.
וּמִפְּנֵי מַה אֵינָה טַעוֹנָה? שְׂלֵא יְהֵא
קֶרְבָּנוּ מְהוּדָר.

It is taught in a *baraita* (*Tosefta* 1:10) that Rabbi Shimon said: **By right, it should have been the *halakha* that the meal-offering of a sinner requires oil and frankincense, so that a sinner should not stand to gain by not having to pay for them. For what reason does the verse not require them? It is so that his offering will not be of superior quality.**

From when does the sacrifice of the handful render the remainder permitted – הַקּוֹמֵץ מֵאִמְתֵּי מִתְּרֵי שִׁירִים – The remainder of the offering is permitted for consumption once the fire has consumed most of the handful. The Rambam rules in accordance with the opinion of Rabbi Yohanan and his understanding of tractate *Menaḥot* (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:13 and *Kesef Mishne* there).

Even their portion shall not be baked with leaven – אֲפִילוּ חֶלֶקֶם לֹא תֹאפֶה חֲמֵץ: It is prohibited to allow any part of the meal-offering to become leavened, even the portion eaten by the priests. One who causes the offering to become leavened is liable to be flogged (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:14).

Meal-offering of a sinner – מִנְחַת חוּטָא: No oil or frankincense is placed on the meal-offering of a sinner (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 12:7).

NOTES

וְרִשָּׁאִין הַכֹּהֲנִים וכו' – The Torah (Leviticus 2:11) prohibits leavening or adding honey to the portion of a meal-offering burned on the altar. As the prohibition against leavening applies the remainder of the offering as well, one might assume that the same is true with regard to honey. Therefore, the *baraita* states that honey may in fact be placed on the remainder (*Minḥa Hareva*).

Even their portion – אֲפִילוּ חֶלֶקֶם: This interpretation does fit the straightforward meaning of the verse, which states literally: “It shall not be baked with leaven. Their portion I have given it of My offerings made by fire” (Leviticus 6:10). According to Rashi, Reish Lakish places the period after the word “portion,” indicating that it is the object of the first sentence. Others explain that according to Reish Lakish, the clear intention of the entire verse is that no part of the meal-offering may be allowed to leaven. His reading of the phrase “their portion” as connected to “not baked with leaven” is meant only as an allusion to the straightforward meaning of the verse.

Meal-offering of a sinner – מִנְחַת חוּטָא: The meal-offering of a sinner is a poor man's sin-offering. Generally, those obligated to bring a sliding-scale sin-offering must bring a lamb or a goat or, if they cannot afford one, two birds. One who cannot afford even this brings the meal-offering of a sinner.

This one requires neither, etc. – וְזוֹ אֵינָה טַעוֹנָה וכו' – The Ramban notes that the Hebrew word for barley, *seora*, is similar to the word for an angry storm [*se'ara*]. The verse (Numbers 5:25) refers to this meal-offering as a *minḥat kendaot*, a meal-offering of jealousy. For this reason, the *sota* drinks out of an earthenware cup, a symbol of breaking and destruction, and dust is placed in the water of the *sota*, symbolizing death. The *Sefer HaHinnukh* explains that since oil is used for anointing kings, it is not proper to use oil for offerings related to sin.

BACKGROUND

Groats – גֶרֶשׁ: Wheat and barley were ground in the following manner: First, one would grind the grains crudely with some becoming finely ground flour and the rest remaining coarse. After the contents were ground, they were sifted to separate the finely ground flour from the coarser meal. The

finely ground flour was considered of lower quality, while the coarser meal was considered more desirable. This coarse meal is called *solet* when made from wheat and *geres* when made from barley.

Sin-offering of forbidden fat – חטאת חלב: Certain sin-offerings are brought for unintentional transgression of prohibitions that are punishable by *karet* when violated intentionally. All such sin-offerings are referred to as a sin-offering of forbidden fat, as distinguished from communal sin-offerings or the sin-offering of a nazirite. Rashi explains that this name is used as a general term because the prohibition: “You shall eat neither fat nor blood” (Leviticus 3:17), immediately precedes the *halakhot* of sin-offerings in the Torah. The Rosh suggests an alternative explanation, that this sin is particularly common. It could easily happen that a butcher would fail to remove all of the forbidden fats from the animal, resulting in the consumer unintentionally violating the prohibition. Furthermore, once the fat has been removed from the animal it is difficult to distinguish between permitted and forbidden fats, and a person is therefore likely to eat the forbidden fat unwittingly, requiring him to bring a sin-offering.

On account of seven matters, etc. – על שבעה דברים וכו': In tractate *Arakhin* these seven matters are enumerated and derived from verses. They are: Evil speech, murder, an oath taken in vain, forbidden sexual relations, arrogance, robbery, and envy.

HALAKHA

Sin-offering of forbidden fat – חטאת חלב: Libations are not brought to accompany guilt-offerings and sin-offerings, with the exception of the sin-offering and guilt-offering of a leper. The Torah expressly instructs that these be accompanied by libations (Rambam *Sefer Avoda*, *Hilkhot Ma'aseh HaKorbanot* 2:2–3).

LANGUAGE

Decorative wreath [*homer*] – חומר: The text here reads: *Homer*, which is understood to mean a ring on which spices are hung. This indicates that the explanation provided is homiletical, adding additional ideas like a spice adds flavor. Some understood the word to be related to the term *humra*, meaning stringency. Rav Se'adya Gaon's text reads: *Homer*, which he explains is derived from Aramaic and denotes a story.

ובדין הוא שתהא חטאת חלב טעונה נסכים, שלא יהא חוטא נשקר. ומפני מה אינה טעונה? שלא יהא קרבנו מהודר.

אבל חטאתו של מצורע ואשמו טעונים נסכים, לפי שאין באין על חטא. איני? והאמר רבי שמואל בר נחמני אמר רבי יונתן: על שבעה דברים נגעים באין וכו'! היתם מנגיעיה הוא דאיכפר ליה, כי מייתי קרבן – לא שתרוויי בקדשים הוא דקא מייתי.

אלא מעתה, חטאת נזיר תהא טעונה נסכים, לפי שאינה באה על חטא! סבר לה ברבי אלעזר הקפר, דאמר: נזיר נמי חוטא הוא.

”רבן גמליאל אומר: בשם” כו'. תניא, אמר להן רבן גמליאל לחכמים: סופרים, הניחו לי ואדרשנה במין חומר,

And by right, it should have been the *halakha* that a sin-offering brought for transgression of a prohibition punishable by *karet*, e.g., consumption of forbidden fat,¹¹ requires fine flour and libations of oil, and wine. Just as burnt-offerings and peace-offerings require these, a sin-offering should require them as well so that a sinner should not stand to gain by not having to pay for them. For what reason does it not require them? It is so that his offering will not be of superior quality.

But the sin-offering of a leper⁸ and his guilt-offering require libations, as they are not brought on account of a sin. The Gemara asks: Is that so? But didn't Rabbi Shmuel bar Nahmani say that Rabbi Yonatan says: Leprosy comes on account of seven matters.⁹ Leprosy develops on account of sin, so by extension the leper's offerings are also brought on account of sin. The Gemara answers: There, from the time he contracts his leprosy he gains atonement for his sin through the plague of leprosy itself. Consequently, when he brings the offering, he brings it only in order to permit him to eat sacrificial food.

The Gemara asks: If that is so, then the sin-offering of a nazirite⁸ should require libations, because it is not brought on account of a sin. The Gemara answers: Rabbi Shimon holds in accordance with the opinion of Rabbi Elazar HaKappar, who says: The nazirite is also a sinner, since he denies himself wine unnecessarily.

The mishna states that Rabban Gamliel says: Just as her actions were the actions of an animal, so too, her offering is animal food. It is taught in a *baraita* that Rabban Gamliel said to the Sages: Scribes, permit me, and I will explain it as a type of decorative wreath [*homer*],¹ i.e., an allegory.

BACKGROUND

The sin-offering of a leper – חטאת מצורע: The illness referred to in the Torah as *tzara'at* is traditionally translated as leprosy, although it is not identical medically to that disease. The *halakhot* of leprosy are recorded in the book of Leviticus in the portions of *Tzaria* and *Metzora* (see Leviticus chapters 13–14). In the Mishna, tractate *Nega'im* deals exclusively with different types of leprosy. After a leper has been healed, he must follow a procedure established by the Torah (Leviticus 14:1–32), part of which, e.g., shaving his hair and cutting his fingernails, is performed outside the Temple. Afterward, the leper comes to the Temple with a lamb for a guilt-offering and a *log* of oil for waving by the priest. After the sacrifice of the guilt-offering, the priest applies some of the animal's blood to the leper's right earlobe, right thumb, and right big toe. Next, the priest takes some of the oil in his hand and sprinkles it seven times opposite

the Holy of Holies. Some of the remaining oil is placed on the earlobe of the leper, his thumb, and his big toe. Finally, some of the remaining oil is placed on the head of the leper. When all this has been done, the leper sacrifices a lamb as a sin-offering and a second lamb as a burnt-offering. If he is poor he sacrifices a bird instead of a lamb for both offerings.

The sin-offering of a nazirite – חטאת נזיר: When a nazirite completes his term of naziriteship, he must bring one female lamb as a sin-offering, one male lamb as a burnt-offering, and a ram as a peace-offering (Numbers 6:13–21). He must shave his hair and burn it beneath the pot in which the meat of the peace-offering is cooked. After these offerings have been sacrificed, his period as a nazirite ends, and he is no different from anyone else. The *halakhot* of the nazirite are discussed in the Talmud in tractate *Nazir*.

דְּשִׁמְעִיהָ לְרַבִּי מֵאִיר דְּקָאָמֵר: הִיא הֵאָכִילָתָהּ מֵעֲדָמִי עוֹלָם לְפִיכָךְ קָרְבָּנָהּ מֵאָכַל בְּהֵמָה, אָמַר לוֹ: הֲתִינַח עֲשִׂירָה, עֵינָהּ מֵאֵי אִיכָא לְמִימֵר? אֲלֵא, כְּשֶׁם שְׁמַעְשִׂיהָ מַעֲשֵׂה בְּהֵמָה, כִּךְ קָרְבָּנָהּ מֵאָכַל בְּהֵמָה.

מתני' הָיָה מְבִיא פְּלִי שֶׁל חֶרֶם, וְנִתְּן לְתוֹכָהּ חֲצִי לֹג מִמֵּי מִן הַכִּיּוֹר; רַבִּי יְהוּדָה אָמַר: רַבִּיעִית. כְּשֶׁם שְׁמַמְעֵט בְּבִתְבָּב כִּךְ מְמַעֵט בְּמִים.

נִכְנַס לְהִיכָל וּפְנָה לְיָמִינוּ. וּמְקוֹם הֵיךְ שָׁם אָמָה עַל אָמָה, וְטַבְּלָא שֶׁל שֵׁשׁ וְטַבְּעַת הֵיחָה קְבוּעָה בָּהּ, בְּשָׂהוּא מִגְּבִיָּה, וְנוֹטֵל עֵפֶר מִתַּחְתֶּיהָ וְנִתְּן כְּדֵי שִׁירָאָה עַל הַמִּים, שְׁנָאָמֵר: "וּמִן הָעֵפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמִּים".

גמ' תָּנָא: פְּלִי שֶׁל חֶרֶם חֲדָשָׁה, דְּבִרְבִּי יִשְׁמַעְאֵל. מֵאֵי טַעְמָא דְּרַבִּי יִשְׁמַעְאֵל? גָּמַר "כְּלִי" מְמַצֹּרֵעַ, מֵה לְהִלְן חֶרֶם חֲדָשָׁה, אִף כָּאֵן חֶרֶם חֲדָשָׁה.

וְהֵתָם מְנַלְן? דְּכִתְבִּי: "וְשָׁחַט אֶת הַצֹּפֹר הָאֶחָת אֶל כְּלִי חֶרֶשׁ עַל מִים חַיִּים", מֵה מִים חַיִּים שְׁלֵא נִעְשְׂתָה בְּהִלְן מְלֵאכָה, אִף כְּלִי שְׁלֵא נִעְשְׂתָה בּו מְלֵאכָה.

אֵי מֵה לְהִלְן מִים חַיִּים, אִף כָּאֵן מִים חַיִּים!

לְרַבִּי יִשְׁמַעְאֵל הָכִי נִמְי, דְּאָמַר רַבִּי יוֹחָנָן: מִי בִּיר – רַבִּי יִשְׁמַעְאֵל אָמַר: מִי מַעֲיִין הֵן, וְחֻכְמִים אֹמְרִים: מְשָׂאָר מִימֹת הֵן.

אִיכָא לְמִפְרָךְ: מֵה לְמַצֹּרֵעַ שְׂבָן טַעוֹן עֵץ אֲרוֹ וְאֹזֵב וְשִׁנֵּי תוֹלְעֵת!

And why did Rabban Gamliel speak up? It was because he heard Rabbi Meir saying an alternative explanation: **She fed him**, i.e., her paramour, **delicacies from around the world**; therefore, **her offering is animal food**. Rabban Gamliel said to him: Your explanation works out well in the case of a rich *sota*, but with regard to a poor *sota*, who cannot afford such delicacies, **what is there to say?** Rather, the reason she brings an offering of animal food is: **Just as her actions were the actions of an animal, so too her offering is animal food.**

MISHNA The priest would bring an earthenware drinking vessel [peyalei]^{HL} and he would pour into it half a *log*^N of water from the basin in the Temple. Rabbi Yehuda says: The priest would pour only a quarter-*log* of water. **Just as Rabbi Yehuda minimizes the writing**, as he requires that less be written on the scroll of the *sota* than do the Rabbis, **so too he minimizes the amount of water** to be taken from the basin for the erasing of the text.

The priest would enter the Sanctuary and turn to his right.^H **And there was a place there,^N** on the Sanctuary floor, with an area of a cubit by a cubit, and a marble tablet [tavla]^L was there, and a ring was fastened to the tablet to assist the priest when he would raise it. **And the priest would take loose dust from underneath it and place the dust into the vessel with the water, so that the dust would be visible upon the water, as it is stated:** "And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the Tabernacle the priest shall take, and put it into the water" (Numbers 5:17).

GEMARA The Sages taught: It must be a new earthenware vessel;^H this is the statement of Rabbi Yishmael. The Gemara asks: **What is the reasoning of Rabbi Yishmael?** The Gemara answers: Rabbi Yishmael derives this by means of a verbal analogy between "vessel" in the case of the *sota* (Numbers 5:17) and "vessel" from the case of a leper (Leviticus 14:5). **Just as there**, with regard to the leper, a new^H earthenware vessel is required, **so too here**, a new earthenware vessel is required.

And there, with regard to the leper, **from where do we derive that a new vessel is required?** The Gemara answers: **As it is written:** "And he shall slaughter one of the birds in an earthen vessel over running water" (Leviticus 14:5). **Just as running water has not been used beforehand for work**, i.e., once used it is no longer considered to be running, **so too the vessel must not have been used for work.**

The Gemara asks: **If this verbal analogy is extended**, then **just as there, running water** from a flowing spring is required, **so too here**, with regard to the *sota*, **running water** from a spring should be required for the water of a *sota*.

The Gemara answers: **According to Rabbi Yishmael it is indeed so**, as Rabbi Yohanan says: **With regard to the water of the basin in the Temple** Rabbi Yishmael says: **It is collected from spring water.** **And the Rabbis say:** It may also be from any other type of water^H and need not be collected from spring water.

The Gemara asks: The verbal analogy can be refuted: One cannot apply *halakhot* stated with regard to a leper to a *sota*, **as what is unique about a leper is that he requires cedar wood, and the hyssop, and the scarlet wool** for the performance of his purification ritual, and these are not required of the *sota*. **Why, then, should a new vessel be required by the *sota*?**

HALAKHA

Would bring an earthenware vessel – הִיָּה מְבִיא פְּלִי שֶׁל חֶרֶם: An earthenware vessel is brought and a half a *log* of water is poured into it for the *sota* to drink, in accordance with the opinion of the first *tanna* (Rambam *Sefer Nashim, Hilkhot Sota* 3:9).

He would enter the Sanctuary and turn to his right, etc. – נִכְנַס לְהִיכָל וּפְנָה לְיָמִינוּ וְכִוֵּן: The priest would take the vessel and enter the Sanctuary. There was an area of one square cubit to the right of where he entered where there was a tablet and a ring affixed to it. The priest would raise the tablet and take dust from underneath it (Rambam *Sefer Nashim, Hilkhot Sota* 3:9–10).

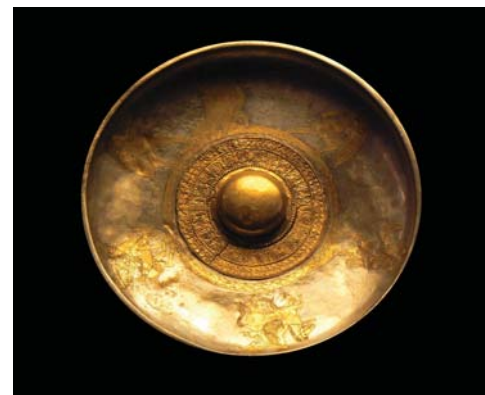
A new earthenware vessel – פְּלִי שֶׁל חֶרֶם חֲדָשָׁה: The *sota* drinks from an earthenware cup that has never been used, in accordance with the statement of Rabbi Yishmael (Rambam *Sefer Nashim, Hilkhot Sota* 3:9).

New – הַחֲדָשָׁה: A new vessel must be used for the process of purifying the leper (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 11:1).

From any other type of water – מְשָׂאָר מִימֹת: The water of the basin, which the priests use to purify their hands and feet, need not be spring water. It may be any water fit for use in a ritual bath, in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 5:12).

LANGUAGE

Drinking vessel [peyalei] – פְּלִי: This refers to a phiale, from the Greek *φιάλη*, *fiálē*, and the Latin *phiala*, meaning a vessel used for cooking and drinking. The *peyalei* was made from clay, metal, or other materials, and was apparently shaped like a shallow pan. This is the Aramaic translation of the Hebrew *ke'arat* (Exodus 25:29), which are among the vessels of the Temple.



Phiale

Tablet [tavla] – טַבְּלָא: From the Latin *tabula*, probably via the Greek loanword *τάβλα*, *tabla*, meaning a flat table-like surface.

NOTES

Half a log – חֲצִי לֹג: Rashi on *Menahot* 86a explains that this amount is known by oral tradition (see Griz there). However, *Tosefot Yom Tov* asserts that the tradition does not indicate a specific amount of water but rather demands that there be enough water to ensure that the scroll can be erased easily. Since Rabbi Yehuda requires less to be written on the scroll, he infers from the same tradition that less water is necessary (see *Tosafot* on *Menahot* 86a).

And there was a place there – מְקוֹם הֵיךְ שָׁם: This spot was noticeably different from the rest of the floor of the Sanctuary (Rabbi Ovadya Bartenura). Although there were other tablets on the floor of the Sanctuary that could be raised, there was still a need for a designated tablet, as the Temple was built on rocky terrain, and not all of its tablets had dust beneath them.

Its exterior was blackened, etc. – **נְתַאֲכְמוּ פָּנֵי וְכוּ**: Many commentaries discuss whether this *halakha* is only according to the opinion of Rabbi Yishmael, who requires the water of a *sota* to come from the spring water in the basin, or whether it is true even according to the opinion of the Rabbis (see Jerusalem Talmud). Although the Rambam does not rule in accordance with the opinion of Rabbi Yishmael requiring the water of a *sota* to be taken from the basin, he nevertheless rules that it is necessary to use a new earthenware vessel. Some explain that this is due to a textual variant in the mishna (see *Melekheth Shlomo*). According to others, the Rambam maintains that only *halakhot* concerning the vessel itself can be derived from the *halakhot* of the leper, but not *halakhot* concerning its contents.

The commentaries also discuss whether blackening caused by age, even in the absence of use, is sufficient to disqualify the vessel.

Turn to his right, etc. – **פָּנָה לְיְמִינוֹ וְכוּ**: Certain commentaries question the import of this requirement, as the tablet was located to the priest's right in any event (*Be'er Sheva*). According to some, the reason that the tablet was deliberately placed in that spot was in order to require the priest to turn to his right (*Yad HaMelekh*; see *Hiddushei Batra*).

All turns, etc. – **כָּל פְּיּוֹת וְכוּ**: According to Rashi, the source for this principle is a midrash concerning the twelve oxen under Solomon's Sea in the First Temple, which teaches that they faced right. Others explain that this statement of the Gemara is not a binding *halakha* but a praiseworthy suggestion.

BACKGROUND

Tied...to his basket – **הִפְשִׁיל בְּהֶן קוּפְתּוֹ**: This type of basket was normally woven from willow or date branches and was formed into various shapes. Often there were handles attached to these baskets to aid in carrying them when heavy. The baskets were sometimes carried on one's back, in which case one could stabilize the basket by tying items to the handles or hanging the basket over a wooden rod.

אָמַר רַבָּא, אֶמְרָ קָרָא: "בְּכָלֵי חָרָם, כְּלֵי שְׂאֵמֻרְתֵי לֶךְ כְּבָר.

אָמַר רַבָּא: לֹא שָׁנוּ אֶלָּא שְׂלֵא נְתַאֲכְמוּ פָּנֵי, אֲבָל נְתַאֲכְמוּ פָּנֵי – פְּסוּלִין. מֵאֵי טַעְמָא? דּוּמֵיא דְּמִים, מִה מִים שְׂלֵא נִשְׁתַּנּוּ, אֶף כְּלֵי שְׂלֵא נִשְׁתַּנּוּ.

בְּעֵי רַבָּא: נְתַאֲכְמוּ, וְהַחֲזִירֵן לְתוֹךְ כְּבִשָּׁן הָאֵשׁ וְנִתְלַבְּנוּ, מִהוּ? מִי אֶמְרִינָן בֵּין דְּאִידְחוּ – אִידְחוּ, אוּ דִילְמָא מִיּוֹן דְּהַדוּר – הַדוּר?

תָּא שְׂמַע, רַבִּי אֶלְעָזָר אוֹמֵר: עֵץ אֶרֶז וְאַזּוּב וְשֵׁנֵי תוֹלַעַת שְׁהַפְשִׁיל בְּהֶן קוּפְתּוֹ לְאַחֲרָיו – פְּסוּלִין. וְהָא הֵתָם הַדְרֵי וּמִפְּשִׁטֵי

הֵתָם דְּאִיקְלוּף אִיקְלוּפֵי.

"נִכְנַס לְהִיכָל וּפָנָה לְיְמִינוֹ" וְכוּ. מֵאֵי טַעְמָא? דְּאָמַר מַר: כָּל פְּיּוֹת שְׂאֵתָהּ פּוֹנָה, לֹא יְהוּ אֶלָּא דְרָךְ יְמִין.

"מָקוֹם הִיא שָׁם אֲמַה" כּו'. תִּנּוּ רַבָּנָן: "וּמִן הָעֶפֶר אֲשֶׁר יִהְיֶה" – יָכוֹל יִתְקַן מִבַּחוּץ וּבְכֵינִים,

Rabba said: The verse cited in the mishna states: "And the priest shall take holy water in an earthen vessel" (Numbers 5:17). The Torah makes no prior mention of the need for the priest to bring with him an earthenware vessel. Therefore, the verse must mean that the water should be placed in the vessel that I have already told you about, i.e., the vessel used for the leper.

Rava says: Even according to the opinion that a new vessel is not required, they taught that the earthenware vessel is taken only when its exterior was not blackened from usage. But if its exterior was blackened,^{NH} then it is unfit for use by the *sota*. What is the reason for this? Its requirements are similar to those of water: Just as the water must be clear and unchanged in appearance, so too the vessel must be unchanged in appearance.

Rava raised a dilemma: If the vessel's exterior was blackened, and it was returned to the furnace^H and became white again, what is the *halakha*? Do we say that once it has been disqualified, it is disqualified forever and can never be rendered fit for use? Or perhaps since it has returned to a white appearance it has returned to a state of fitness.

Come and hear evidence from that which Rabbi Elazar says: If the leper tied the cedar wood, and the hyssop, and the scarlet wool for his purification to his basket^B behind him, so as to carry it on his back, they are disqualified, since their form has changed. But there, after those items have been tied, they can be smoothed out again as if they had never been used, and still they are unfit. Evidently, after being disqualified an item cannot become fit again.

The Gemara answers: There, the items are permanently unfit because they are peeled^H due to tying and can never truly return to their original appearance. That case does not provide proof.

The mishna states: The priest would enter the Sanctuary and turn to his right.^N The Gemara asks: What is the reason that he should do so? The Gemara responds: As the Master said: All turns^N that you turn should be only to the right.

The mishna continues: There was a place there, on the Sanctuary floor, with an area of a cubit by a cubit, and a marble tablet was there and a ring was fastened to the tablet so that it could be raised. When the priest would raise the tablet, he would take loose dust from underneath it and place the dust into the vessel with the water, so that the dust would be visible upon the water, as it is stated: "And the priest shall take holy water in an earthen vessel; and of the dust that is on the floor of the Tabernacle the priest shall take, and put it into the water" (Numbers 5:17). The Sages taught in a *baraita*: If the verse had stated only: "And of the dust that is on the floor," one might have thought that the priest could prepare the concoction from dust from outside the Sanctuary and bring it in afterward.

HALAKHA

Was blackened – **נְתַאֲכְמוּ**: The *sota* may not drink from an earthenware vessel that appears aged, in accordance with the opinion of Rava (Rambam *Sefer Nashim, Hilkhot Sota* 3:9).

Returned to the furnace – **הַחֲזִירֵן לְתוֹךְ כְּבִשָּׁן הָאֵשׁ**: A blackened earthenware vessel is considered new after emerging from a furnace. The *Kesef Mishne* questions why the Rambam rules leniently on this matter, given that the matter is not decided in the Gemara and the principle in cases of uncertainty with regard to Torah law

is to be stringent. The *Mishne LaMelekh* suggests that the Rambam agrees with *Tosafot*, who claim that a blackened vessel is prohibited by rabbinic law. Therefore, one may be lenient in cases of uncertainty (Rambam *Sefer Nashim, Hilkhot Sota* 3:9).

Are peeled – **אִיקְלוּף אִיקְלוּפֵי**: The cedar, hyssop, and scarlet wool used to purify a leper are disqualified if peeled, in accordance with the Gemara here (Rambam *Sefer Tahara, Hilkhot Tumat Tzara'at* 11:1).

Ax [*kardom*] – קרדום: Based on the description here and elsewhere, a *kardom* is the Roman dolabra, a two-sided implement. Its broader end was used for chopping, while its narrower side was used for hoeing or breaking. The narrow end was either bent, as depicted here, or straight.



Roman dolabrae

NOTES

שְׁהִיָּה מִתֵּקֵן – That he would prepare dust from outside – מִבְּחוּץ: Rashi notes that since the verse does not state that the dust is from the floor of the Tabernacle, this teaches that the dust can be from elsewhere. The *Tosefot HaRosh* objects, as the verse clearly refers to the dust of the floor of the Tabernacle. He explains that the dust may originate elsewhere, and need not be taken initially from the floor of the Tabernacle, but it must be placed on the floor there and raised before being mixed with the water.

תְּלַמּוּד לֹאמַר: “בְּקִרְקַע הַמִּשְׁכָּן.”
 אִי “בְּקִרְקַע הַמִּשְׁכָּן”, יָכוֹל יִחְפּוֹר
 בְּקִרְדוֹמוֹת? תְּלַמּוּד לֹאמַר: “אֲשֶׁר
 יִהְיֶה”. הֵא בִּיצֵד? יֵשׁ שָׁם – הֲבֵא;
 אִין שָׁם – תֵּן שָׁם.

Therefore, **the verse states:** “The dust that is **on the floor of the Tabernacle,**” indicating that the dust must be from inside the Sanctuary. **If** the verse had stated only: “**On the floor of the Tabernacle,**” one **might** have thought that the priest may **dig with axes^b** to loosen the dust there. Therefore, **the verse states:** “And of the dust **that is** on the floor of the Tabernacle,” indicating that the dust must be lying there loosely. **How so?** **If there is** already loose earth **there** on the Sanctuary floor, **bring it**; **if there is none there**, then **place** loose dust **there** from elsewhere, and then pick it up and use it.

תִּנְיָא אֵידִךְ: “וּמִן הָעֶפְרָא אֲשֶׁר יִהְיֶה”
 וְגו' – מִלְּמַד, שְׁהִיָּה מִתֵּקֵן מִבְּחוּץ
 וּמִכִּנִּים. “בְּקִרְקַע הַמִּשְׁכָּן” – אִיסִי בֵּן
 יְהוּדָה אוֹמֵר: לְהֵבִיא קִרְקַע

It is taught in another *baraita*: The verse states: “**And of the dust that is** on the floor of the Tabernacle”; the fact that the verse does not explicitly state to take the dust from the floor of the Tabernacle teaches that the priest would **prepare dust from outside^N** and **bring it into** the Sanctuary. When the verse states: “The dust that is **on the floor of the Tabernacle,**” **Isi ben Yehuda** says that this phrase serves to **include the floor of the Tabernacle** when it stood in