



of property, may bring many peace-offerings and few burnt-offerings, so he can feed the members of his household with the peace-offerings. If one has much property and few eaters, he should bring many burnt-offerings and few peace-offerings. If both these and those, his property and the members of his household, are few, with regard to this individual it is stated in the mishna (2a) that the Sages established the smallest amount of one silver ma'a for the burnt-offering of appearance in the Temple and two silver coins for the Festival peace-offerings. If both his eaters and his property are many, with regard to this individual it is stated: "Every man shall give as he is able, according to the blessing of the Lord your God, which He has given you" (Deuteronomy 16:17).

1:6 With regard to one who did not celebrate by bringing the Festival peace-offering on the first day of the festival of Sukkot, he may celebrate and bring it during the entire remaining days of the pilgrimage Festival, and even on the final day of the Festival, i.e., on the Eighth Day of Assembly. If the pilgrimage Festival passed and one did not celebrate by bringing the Festival peace-offering, he is not obligated to pay restitution for it. Even if he consecrated an animal for this purpose and it was lost, once the Festival is over he has no obligation to replace it, as he has missed the opportunity for performing this mitzva. And about this it is stated: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Ecclesiastes 1:15).

1:7 Rabbi Shimon ben Menasya says: Who is the crooked that cannot be made straight? This verse is referring to one who engaged in intercourse with a woman forbidden to him and fathered a mamzer with her. This individual is unable to rectify his sin, because the status of the illegitimate child is permanent. And if you say that it is referring to one who steals or robs, although he is crooked he can return what he stole and in this manner his sin will be rectified. Rabbi Shimon ben Yohai says: One calls crooked only someone who was initially straight and subsequently became crooked. And who is this? This is a Torah scholar who leaves his Torah study. Here is an example of something straight that became crooked.

1:8 Incidental to the Festival peace-offering, the mishna describes the nature of various areas of Torah study. The halakhot of the dissolution of vows, when one requests from a Sage to dissolve them, fly in the air and have nothing to support them, as these halakhot are not mentioned explicitly in the Torah. There is only a slight allusion to the dissolution of vows in the Torah, which is taught by the Sages as part of the oral tradition. The halakhot of Shabbat, Festival peace-offerings, and misuse of consecrated property are like mountains suspended by a hair, as they have little written about them in the Torah, and yet the details of their halakhot are numerous. The details of monetary law, sacrificial rites, ritual purity and impurity, and the halakhot of those with whom relations are forbidden all have something to support them, i.e., there is ample basis in the Torah for these halakhot, and these are the essential parts of Torah.

2:1 One may not expound the topic of forbidden sexual relations before three or more individuals; nor may one expound the act of Creation and the secrets of

the beginning of the world before two or more individuals; nor may one expound by oneself the Design of the Divine Chariot, a mystical teaching with regard to the ways God conducts the world, unless he is wise and understands most matters on his own. The mishna continues in the same vein: Whoever looks at four matters, it would have been better for him had he never entered the world: Anyone who reflects upon what is above the firmament and what is below the earth, what was before Creation, and what will be after the end of the world. And anyone who has no concern for the honor of his Maker, who inquires into and deals with matters not permitted to him, deserves to have never come to the world.

2:2 Yosei ben Yo'ezer says not to place one's hands on offerings before slaughtering them on a Festival because this is considered performing labor with an animal on a Festival. His colleague, Yosef ben Yohanan, says to place them; Yehoshua ben Perahya says not to place them; Nitai HaArbeli says to place them; Yehuda ben Tabbai says not to place them; Shimon ben Shatah says to place them; Shemaya says to place them; Avtalyon says not to place them. Hillel and Menahem did not disagree with regard to this issue. Menahem departed from his post, and Shammai entered in his stead. Shammai says not to place them; Hillel says to place them. The first members of each pair served as Nasi, and their counterparts served as deputy Nasi.

2:3 Beit Shammai say: One may bring peace-offerings on a Festival because both the owners and the priests partake of them, but one may not place his hands on them, on the peace-offerings before sacrificing them. However, one may not bring burnt-offerings at all because they are not eaten, and labor is permitted on Festivals only for the sake of preparing food for humans. And Beit Hillel say: One may bring peace-offerings and also burnt-offerings, and one places his hands on both of them.

2:4 If the festival of Shavuot occurs on the eve of Shabbat, Beit Shammai say: The day of slaughter is after Shabbat, on Sunday. This is the day on which the animals brought in honor of the pilgrim Festival are slaughtered, since they maintain that the Festival burnt-offering is not sacrificed on the Festival day itself but on the following day, and all burnt-offerings vowed by individuals are postponed to the following day. And Beit Hillel say: The day of slaughter is not after Shabbat. Since the slaughter may be performed on the Festival day itself, it is unnecessary to postpone it. But they concede that if Shavuot occurs on Shabbat, the day of slaughter is after Shabbat. The mishna relates that when the day of slaughter was on a Sunday, the High Priest would not dress in his festive garments but would wear his regular clothing. And all were permitted to eulogize and fast on this day. This was done in order not to uphold and reinforce the opinion of the Sadducees, who would say: Shavuot must always occur after Shabbat. As the day of slaughter was on Sunday, it was necessary to demonstrate that we do not accept the view of the Sadducees, and that the day is not a Festival.

2:5 One must wash his hands by pouring a quarter-log of water over them before eating non-sacred food, and for tithes and for teruma; but for eating sacrificial food one must immerse one's hands in purification waters, such as those of a ritual bath. And with regard to one who wishes to touch the

purification waters of the red heifer used for sprinkling, concerning which the Sages ordained further measures of sanctity, if one's hands were rendered impure even by rabbinical ritual impurity, which usually only renders the hands impure, his entire body is rendered impure, and he must immerse himself in a ritual bath.

2:6 The mishna continues to list additional differences between various levels of ritual purity: If one immersed for the purpose of eating non-sacred food, he assumes a presumptive status of ritual purity for non-sacred food, and it is prohibited for him to eat tithes, as he did not purify himself with the intention of eating tithes. If one immersed to eat tithes, he assumes a presumptive status for tithes, but he is prohibited from eating teruma. If one immersed for teruma, he assumes a presumptive status for teruma, but he is prohibited from eating sacrificial food. If he immersed for sacrificial food, he assumes a presumptive status for sacrificial food, but he is prohibited from coming in contact with the purification waters. The principle is as follows: One who immersed to eat a food in a stringent category is permitted to eat a food in a lenient one. Another principle: One who immersed without the intention to assume a presumptive status of ritual purity, i.e., one who immersed but did not intend to purify himself, it is as though he has not immersed at all.

2:7 The mishna continues: The garments of an am ha'aretz, one who is not careful with regard to the laws of ritual purity, are considered impure with the ritual impurity imparted by the treading of a zav. That is considered a primary level of impurity for individuals who are scrupulous with regard to impurity [perushin]. The garments of perushin are considered impure by the treading of a zav for priests who eat teruma; the garments of those who eat teruma are considered impure by the treading of a zav for those who eat sacrificial food; and likewise the garments of those who eat sacrificial food are considered impure by the treading of a zav for those dealing with the preparation of the purification waters. The mishna relates: Yosef ben Yo'ezer was the most pious member of the priesthood and was extremely careful to eat teruma in a state of ritual purity, and yet his cloth was considered impure by the treading of a zav for those who ate sacrificial food. Yohanan ben Gudgeda would eat non-sacred food while following the laws of ritual purity for sacrificial food all his days, and nevertheless his cloth was considered impure by the treading of a zav for those preparing the purification waters.

3:1 Concerning several matters there is greater stringency with regard to sacrificial food than with regard to teruma, a portion of the produce designated for the priest. This expresses itself in many ways, the first being that one may immerse vessels inside other vessels to purify them for teruma; but not for sacrificial food, for which one must immerse each vessel separately. Another difference is that the halakhot of the back of a vessel and its inside and its place for gripping apply to vessels used for teruma, meaning that each part of the vessel has its own use and is considered a separate vessel in that it does not convey impurity to the other parts of the vessel when it contracts impurity; but not to sacrificial food, for which an impure section of the vessel does convey impurity to all the other sections. Likewise,

one who carries an object trodden on by a zav, a man suffering from gonorrhea, may carry teruma at the same time, if he is careful that neither he nor the impure object should come into contact with the teruma, but this may not be done with sacrificial food. The garments of those who eat teruma are like an object trodden on by a zav with regard to sacrificial food. The mishna lists other stringencies that apply to sacrificial foods but not to teruma: The characteristics of teruma are not like the characteristics of sacrificial food, as in the case of vessels that are used with sacrificial food, if one has a garment or vessel that is tied up he must untie it and dry it if there was any moisture on it, as both a knot and absorbed moisture are considered interpositions that prevent the water of the ritual bath from reaching the entire garment. And he may then immerse them, and afterward he may tie them up again if he wishes. But with regard to teruma he may, if he so desires, tie up the garment and then immerse it without any concern that the knot might be considered an interposition.

3:2 Vessels that were fashioned and completed in purity nevertheless require immersion to be considered pure for sacrificial foods, but not for teruma. A vessel combines all the food that is in it with regard to sacrificial food, meaning that if one piece of food becomes impure all the other pieces become impure as well; but not with regard to teruma, concerning which each piece is treated independently. The mishna continues the list of differences between sacrificial food and teruma. Sacrificial food that is impure with fourth-degree impurity is disqualified, meaning that the sacrificial food is rendered impure but it does not impart impurity to other items. Teruma is disqualified when it is impure with third-degree impurity; it is not susceptible to fourth-degree impurity at all. And with regard to teruma, if one of one's hands became impure by rabbinic law that renders only the hands impure, its counterpart, i.e., the other hand, remains pure. But with regard to sacrificial food, if one hand becomes impure he must immerse them both, as one hand renders its counterpart impure with regard to sacrificial food but not with regard to teruma.

3:3 One may eat dry foods, i.e., foods that have never come into contact with liquid and are therefore not susceptible to impurity, with impure hands when it is teruma, but not when it is sacrificial food. An acute mourner [onen], i.e., someone who has experienced the loss of a close relative on that day, who had not come into contact with the deceased; and one who is lacking atonement, i.e., someone who still needs to bring an offering to complete his purification procedure, such as a zav or a woman after childbirth, both require immersion in order to eat sacrificial food. The onen would immerse after the day has passed and the one lacking atonement would immerse after the requisite offering is brought. However, immersion in these cases is not necessary for eating teruma.

3:4 The previous mishna listed stringencies that apply to sacrificial food but not to teruma. However, there are also stringencies that apply to teruma over sacrificial food: In Judea all people, even people who are not generally meticulous in their observance of the halakhot of ritual purity [amei ha'aretz], are trusted with regard to the purity of consecrated wine and oil throughout all the days of the year. And during the period of the winepress and

olive press, when grapes and olives are pressed and made into wine and oil, respectively, they are trusted even with regard to the purity of teruma, as all people, including amei ha'aretz, purify their vessels for this season. But once the periods of the winepress and olive press have passed, if amei ha'aretz brought to him, i.e., to a priest who is meticulous concerning the halakhot of ritual purity [haver], a barrel of teruma wine, he may not accept it from them, as amei ha'aretz are not trusted with regard to matters of ritual purity during the rest of the year. But the giver may leave it over for the following winepress season, in the following year, at which point the haver priest may accept it from him, although it was prohibited for him to accept the same barrel beforehand. And if the giver said to the priest: I separated and placed into this barrel of teruma a quarter-log of sacrificial wine or oil, he is trusted with regard to the entire contents of the barrel. Since an am ha'aretz is trusted with regard to the purity of sacrificial food, he is also believed with regard to teruma that is mingled with the sacrificial food. With regard to jugs of wine and jugs of oil that are mingled, amei ha'aretz are trusted with regard to them during the period of the winepress and the olive press, and also up to seventy days before the winepress, for that is when people begin to purify their vessels in preparation for the wine-pressing season.

3:5 From Modi'im and inward toward Jerusalem, i.e., in the area surrounding Jerusalem, up to the distance of the town of Modi'im, which is fifteen mil from Jerusalem, all potters, including amei ha'aretz, are deemed credible with regard to the purity of earthenware vessels that they have produced. Because these places supplied earthenware vessels for the people in Jerusalem, the Sages did not decree impurity for them. From Modi'im and outward, however, they are not deemed credible. The details of this ruling are specified: How so? A potter who sells pots, if he entered within Modi'im from outside it, although the potter, and the pots, and the customers were all previously located outside Modi'im, where he is not deemed credible with regard to purity, he is now deemed credible. And the opposite is true of the opposite case: If the same person who was deemed credible inside left the boundaries of Modi'im, he is no longer deemed credible.

3:6 In the case of amei ha'aretz tax collectors who entered a house to collect items for a tax, and similarly thieves who returned the vessels they had stolen, they are deemed credible when they say: We did not touch the rest of the objects in the house, and those items remain pure. And in Jerusalem all people, even amei ha'aretz, are deemed credible with regard to sacrificial food throughout the year, and during a pilgrimage Festival they are deemed credible even with regard to teruma.

3:7 In the case of one who opens his barrel of wine for public sale, and similarly one who starts selling his dough during the time of the pilgrimage Festival, and these items perforce come into contact with amei ha'aretz, Rabbi Yehuda says: Since the food was pure, despite its contact with amei ha'aretz, when he began selling it, he may finish selling it in a state of purity even after the Festival, and there is no concern about the contact that has been made by amei ha'aretz during the Festival. But the Rabbis say: He

may not finish selling it. Once the pilgrimage Festival has passed by, the priests pass all the vessels of the Temple courtyard through a process of purification, since they were touched by am ha'aretz priests during the Festival. If the Festival passed by into a Friday, i.e., if the Festival ended on Thursday night, they would not pass the vessels through the purification process on that day, due to the honor of Shabbat, in order to give the priests time to prepare the requirements of Shabbat. Rabbi Yehuda says: They do not even purify them on Thursday, in the event that the Festival ended on Wednesday night, because the priests are not free to do so.

3:8 How do they pass all the vessels of the Temple courtyard through a process of purification? They immerse the vessels that were in the Temple. And they say to the am ha'aretz priests who served in the Temple during the Festival: Be careful that you not touch the table of the shewbread. If you defile it by touching it, it would need to be removed for immersion, and this would lead to the temporary suspension of the mitzva of the shewbread, which had to be on the table at all times. The mishna continues: All the vessels that were in the Temple had second and third substitute vessels, so that if the first ones became impure they could bring the second ones in their place. All the vessels that were in the Temple required immersion after the Festival, apart from the golden altar and the bronze altar, because they are considered like the ground and therefore, like land itself, not susceptible to impurity. This is the statement of Rabbi Eliezer. And the Rabbis say: It is because they are coated.