

yoma chapter 3

משנה יומא ג'א'

¹ **Azariah Betzalal:** It takes collaboration to ensure the time is correct. One person can't hold the rhythm alone.

אָמַר לָהֶם¹ הַמְּמַנֶּה צָאוּ וּרְאוּ אִם
הִגִּיעַ זְמַן הַשְׁחִיטָה אִם הִגִּיעַ הָרֹאָה
אוֹמֵר בִּרְקָאִי מַתִּיָּא בֶּן שְׁמוּאֵל
אוֹמֵר הָאִיר פָּנָי כָּל הַמִּזְרָח עַד
שְׂבַתְּכֶרֶוֹן וְהוּא אוֹמֵר הֵן:

The appointed [priest] said to [the other priests]¹, "Go out & observe the time for slaughter has arrived." If [the time] has arrived, the observer says, "There is a morning star/barkai!" Matitya ben Shmuel says, [that the appointed priest asks], "Is the entire eastern [sky] illuminated all the way to Hebron?" And [the observer] replies, "Yes!"

מַתִּיָּא בֶּן שְׁמוּאֵל

ODT: I checked my beloved copy of "Who's Who in the Talmud" by Shulamis Frieman for Mattatiya—it sent me to Matsya—but then it looks like they actually forgot to include the real entry...His other cameo is in Mishnah Shekalim 5:1, which shares a list of named Temple personnel (m'moo'nim), where they state that Mattitya was in charge of... all those lotteries that we learned about last chapter!

משנה יומא ג'ב'

¹ **Anonymous:** With all the micromanaging of every step of the process, it seems confusing that slaughter could ever happen too early.

² **Avraham:** The word

וְלָמָּה הִצְרָכּוֹ לָכֵן שְׁפָעַם אַחַת עָלָה
מֵאוֹר הַלְּבָנָה וְדַמּוֹ שֶׁהָאִיר מִזְרָח
וְשִׁחְטוּ אֶת הַתִּמִּיד וְהוֹצִיאוּהוּ לְבֵית
הַשְּׂרָפָה¹ הוֹרִידוּ כֵּהֵן גָּדוֹל לְבֵית
הַטְּבִילָה זֶה הַכָּלָל הִזָּה בַּמִּקְדָּשׁ כָּל

הִצְרָכּוֹ

MB: I am intrigued by the grammatical choices in this question! The Mishnah uses the word הִצְרָכּוֹ, which is

for “to cover” also means “to knit up” and the word for “sanctification” also means “separation.” The interplay between knitting one’s legs up to separate them is poetic.

² **Azariah Betzalal:** A reminder that the even the Kohen Gadol is a human with human needs. Everybody poops!

הַמִּסֵּךְ² אֶת רַגְלָיו טָעוֹן טְבִילָה וְכָל
הַמְטִיל מֵיִם טָעוֹן קְדוּשָׁה יְדֵי־
וְרַגְלָיִם:

And why did they need to [determine whether or not it is day]? Once, the light of the moon rose, and it resembled the eastern sky being illuminated [with sunlight] and they slaughtered the daily offering [before its appropriate time]. The [animal] was taken to the place of burning [and burnt, but not as a sacrifice, as it was slaughtered too early].¹ [After the priests announced the start of the day,] they led the High Priest down to the Hall of Immersion. This was the principle in the Temple: Anyone who covers² their legs [defecates], requires immersion afterward. And anyone who moves water [urinates] requires sanctification of the hands and feet.

the hophal form of the root צרך meaning “to need.” The hophal form is marked by the “oo” vowel called kubutz, in the past tense showing up under an initial heh. Hophal is the passive of pi’el, which is the intensive version of the verb. So...take the word “need,” make it intensive meaning “to really need” and then make it passive, “to really be needed/in need.” The same point could have been made with just about any of the easier and more familiar verb forms with almost no real change in the meaning! So why הִצְרָכָה?

משנה יומא ג'ג'

¹ **Azariah Betzalel:** We don't make assumptions about where people are starting. Everyone takes this action so that those who were not yet ritually ready can do so without being shamed.

² **Sy:** this repetition, even when spaced out, is rhythmic. This rhythmic pattern carries forward to davening today.

³ **Krythe Elaine** Why was this Hall named after Parva the Persian? Who was Parva?

אין אדם נכנס לעזרה לעבודה
אפלו טהור¹ עד שיטבל חמש
טבילות ועשרה קדושין טובל
² כהן גדול ומקדש בו ביום
וכלן בקדש על בית הפרוה³
חוץ מזו בלבד:

A person does not enter the Temple courtyard for the Temple service, even if they are ritually clean, until they immerse.¹ The High Priest immerses five immersions and does ten sanctifications on [his hands and feet], on the day of Yom Kippur.² And all of these immersions and sanctifications take place in the sacred area, on the roof of the Hall of Parva³, except for this [first immersion] alone.

קדושין

ODT: The root here is koof-dalet-shin, pg. 1319 in Jastrow, "to be or become sacred or holy" from an older, deeper sense of being "cut off or separated". A kee'doosh is a "sanctification" and if you check out Jastrow 1355 you'll find a handful of specific actions labeled as kee'doo'sheen, including "sanctification of the name via martyrdom; proclaiming the new moon; proclaiming the sanctity of the day with the Kiddush blessing; washing hands and feet prior to a priestly function; putting ashes in the waters of lustration; and betrothal. It's easiest to say that here we're dealing with the washing of hands and feet prior to priestly function, but it turns out it's not so easy to say exactly how that washing was done!

משנה יומא ג'ד'

¹ **Azariah Betzalel:**

Fine linen isn't an opaque border, there's still going to be a lot of shapes visible as this happens.

² **Olivia Devorah:**

I would have thought that there would have been a Hebrew-origin word for drying off, but I'm happy to see my old friend the Sponge come in from Greek! Must've had good towels... Pirkei Avot 5:15 talks about the leaner who is a sponge

³ **Krythe Elaine:**

Is this in the same location as the HP immersed, or did they change

פֶּרְסוֹ סָדִין שֶׁל בּוּץ¹ בֵּינוּ לְבֵין

הָעַם פָּשַׁט יָרֵד וְטָבַל עָלֶיהָ

וְנִסְתַּפֵּג² הֵבִיאוּ לוֹ בִּגְדֵי זָהָב

וְלִבָּשׁ וְקִדָּשׁ יָדָיו וְרַגְלָיו הֵבִיאוּ

לוֹ אֶת הַתְּמִיד³ קָרָצוּ וַיִּמְרָק

אַחֵר שְׁחִיטָה עַל יָדוֹ קִבֵּל אֶת

הַדָּם וַיִּזְרֶקוּ נִכְנָס לְהַקְטִיר

קִטְרֶת שֶׁל שֶׁחַר וְלִהְטִיב אֶת

הַנִּירוֹת וְלִהְקָרִיב אֶת הָרֹאשׁ

וְאֶת הָאֲבָרִים וְאֶת הַחֲבָתִין

וְאֶת הַיָּיִן:

They spread a sheet of linen between him and the people.

¹ [The High Priest] undressed, descended, and immersed.

[Then] ascended and dried

himself.² Then they brought

him the golden garments, and

he dressed in the garments,

and he sanctified his hands

and his feet. They brought the

וַיִּזְרֶקוּ

JS: I'm leaning into the word וַיִּזְרֶקוּ /oozrako today, which means "and + he splattered /tossed/sprinkled/ threw/ cast + it". (In this case the "it" refers to the masculine noun דָּם /dahm / blood.) The Chumash (5 books of Moses) uses this verb liberally, more often than not concerning flinging blood on the altar during a sacrifice. The other times it is used is regarding Moses flinging ash into the heavens during the 10 ordeals in Egypt, through which the 6th plague of boils and blains is enacted.

locations and not include it in the narrative?

High Priest³ a sheep for the daily offering, and he cut it. And another priest finished the ritual slaughter and the High Priest received the blood on his hand and sprinkle it [on the altar]. [The High Priest] entered [the Sanctuary] to burn the morning incense and to cleanse the candelabrum, and [he returned to the courtyard] to sacrifice the head and the limbs, and the griddle-cake offering, and the wine.

הַחֲבֵטִין

RF: Taking a peak in the Klein dictionary, we get a little more information. He understands the root ת-ב-ח to mean panfry, and the noun חֲבֵטִים to mean flat-cakes. For all the many rules and stories about temple sacrifices, this word is a ✨hapax legomenon ✨—aka a word that only appears once in a given canon, which in our case is TaNaKh.

משנה יומא ג'ה'

¹ **Azariah Betzalel:** The transition from night to day and day to night is marked by a transition from fluids (blood & wine) to the solidity of the limbs.

קִטְרֶת נֶשֶׁל עֹתָר¹ הָיְתָה קֶרֶבָה
בֵּין יָדָם לְאַבְרִים נֶשֶׁל בֵּין
הָעֲרֵבִים בֵּין אַבְרִים לְנֹסְכִים אִם
הָיָה כֹהֵן גָּדוֹל זָקֵן אוֹ **אֶסְטָנִים**²
מִתְמִין לוֹ תְּמִין וּמְטִילִין לְתוֹךְ

אֶסְטָנִים

JS: *istanis* means delicate, fastidious (especially regarding one's diet), squeamish, sensitive, or frail.

2

Anonymous:

Elsewhere *istanis* (a very sensitive person) includes somebody who is squeamish about blood (in Bava Batra 23a, Rav Yosef) so you really have to wonder how an *istanis* Priest (not to mention High Priest) can handle all the sacrifices.

³ **River Mudgett:** This is a sweet, human moment woven into a very important day. I do wonder if this is a practice is also done for normal days or just special days.

הַצֹּהֵן כְּדֵי שְׁתַּפּוּג צִנְתָּן

The morning¹ incense was burned between the [receiving and sprinkling of] blood and [the burning of] the limbs. [The incense burning] of the afternoon was between the limbs [being taken up to the altar] and [the pouring of the] libations. If the High Priest was old or if he was *istanis*², they would heat hot water for him and place it into the cold [water of the mikveh] in order to temper its chill.

The Greek points to weakness or a lack of strength. ...The big question lingering for me about this word is: Nu, did we NOT have a word in Hebrew that conveyed the same idea—why does the tradition choose a cognate here? Is it so that even a Greek-speaking Jew would understand this accommodation? Was Greek considered more “romantic” or “exotic”? Did it serve to add a layer of “otherness” to those so described? If so, does that otherness lend an aura of mystery, and therefore a cushion of unquestionable authority?

משנה יומא ג'ו'

¹ **River Mudgett:** Five immersions for Yom Kippur is a lot of immersions in a single day. Is there a significance to the number 5 on this occasion?

² **Krythe Elaine:** Fine linen would not fully obscure the actions of HP - it's almost as if we're getting a bit of burlesque from him.

³ **Anonymous:** self-absorption? or absorbing all the sacred experience into his own being?

⁴ **Avraham:** I wondered if Rabbi Meir had anything to say here, if he thought it should be done in opposite order for the same reasons he thought before, and how this contributes to ritual symmetry. Also, Zevachim 24a

הביאוהו לבית הפרה¹ ובקדש
היתה פרסו סדין של בויץ² בינו
לבין העם קדש ידיו ורגליו
ופשט רבי מאיר אומר פשט
קדש ידיו ורגליו ירד וטבל עליה
ונסתפג³ הביאו לו בגדי לבן
לבש וקדש ידיו ורגליו⁴:

They brought [the High Priest] to the Hall of Parva [for his second of five immersions]¹, which was in the sacred area [of the Temple]. They spread a sheet of fine linen² between him and the people, and he sanctified his hands and his feet and removed his garments. Rabbi Meir says, "He removed [his garments first] and [then] he sanctified his hands and his feet." He descended and immersed a second time. He ascended and dried himself. ³ And they

בויץ

RF: I was delighted by the word bootz /בוץ/. It's root verb means to swell, bubble, burst forth, or shine—something about the sound of the word feels almost onomatopoeic. As a noun, like we have here, it means linen or byssus. I can just picture this gorgeous, flowing linen sheet as it twirls in the breeze... Somebody call Cher, we've got to make a second-temple-era parody of the Burlesque movie-musical—it's a life, it's a style, it's a need, it's...no fewer than five immersions over

talks about how there could be no barrier between the service vessels and floor of the temple, and draws a comparison. The priests served barefoot so this sanctification of what comes into direct contact with holiness makes sense.

immediately brought him the white garments, in which he dressed, and he sanctified his hands and his feet.⁴

the course of Yom Kippur!

משנה יומא בי'ז'

¹ **Anonymous:** The necessity of using fabrics from diaspora could either be interpreted as including diaspora in holy ritual, or it could be seen as another way to exclude people from ritual if they didn't have the wealth to access the diaspora.

² **Nancy:** In these days in which we are a nation of priests,

בַּשַּׁחַר הָיָה לוֹבֵשׁ פְּלוּסִין נָשִׁים עֲשָׂר מָנָה וּבֵין הָעֶרְבִים הַנְּדִוִּין נָשִׁל שְׂמֹנֶה מֵאוֹת זֹז¹ דְּבָרֵי רַבִּי מֵאִיר וְחֻכָּמִים אוֹמְרִים בַּשַּׁחַר הָיָה לוֹבֵשׁ נְשִׂמָנָה עֲשָׂר מָנָה וּבֵין הָעֶרְבִים נָשִׁל שְׂנַיִם עֲשָׂר מָנָה הַכֹּל שֶׁלֹּשִׁים מָנָה אֵלּוּ מִנְשֵׁל צְבוּר² וְאֵם רָצָה³ לְהוֹסִיף מוֹסִיף מִנְשֵׁלוֹ:

פְּלוּסִין

JS: I love when we have words that reveal the intercultural and international interactions of this period—in this case the word פְּלוּסִין / *pilusin* meaning a fancy, and therefore expensive, linen from Peluseum, a town in Egypt. (That said, I have to admit that to my ears

does this mean that we as a community are obligated to ensure that everyone who comes to Yom Kippur services is able to have beautiful garments for the day?

² **Elior:** Might we also extend that obligation to ritual items for the whole year? Perhaps the community should make sure that every household has a beautiful pair of candlesticks for Shabbat, a lovely kiddush cup, and a spice box for havdalah.

³ **Shelly:** I'm wondering if this could also be translated as the community (rather than the High Priest) wanting to add more money. And what is the purpose of wanting to further enhance the

In the morning [The High priest] would wear linen garments from Pelusium, worth twelve maneh. And in the afternoon, [The High Priest wore linen garments from] India, worth eight hundred zuz;¹ this is the statement of Rabbi Meir. And the Sages say, "In the morning he would wear garments worth eighteen maneh." And in the afternoon he would wear garments worth twelve maneh. In total, the clothes were worth thirty maneh. These sums for the garments came from the community.² And if the High Priest³ wished to add money to purchase even finer garments, he would add

Peluseum sounds so....Greek!!). In this age of hyperglobalism (where you can probably find a Trader Joe's in Peluseum) it is an important reminder that once upon a time certain goods were distinctly regional.

מָנָה

LT: The word maneh, derived from the root mem-nun-hey or mem-nun-yud can mean portions, to count, or a form of currency equivalent to 50 Sacred Shekels or 100 Common. Thank you, Jastrow! Rabbinic literature is simultaneously, in my experience, incredibly concerned with detail but also interested in

garments? Is it for self-aggrandizement of the High Priest; is it to help create a sense of awe among the congregants; or is it simply hiddur mitzvah?

understanding the larger context. Every aspect of this meant something, so every aspect is worthy of exploration.

משנה יומא ג'ח'

¹ **Shelly F. Cohen:** Looking at this text again has me wondering how subversive it's intended to be. On the p'shat level, this is a record of how things were done in the Temple so that it can all be recreated when the Temple is rebuilt. But on another level, one could ask, "Is this really something we want to do?" Do we want to pay astronomical sums for the High Priest's garments that are worn only once? Even if we take the broadest reading of ביתי (my house), is it only the people in the Temple and the courtyard who receive atonement through this ritual? As Bryan pointed out, this is

בָּא לוֹ אֶצֶל פָּרוּ וּפָרוּ הָיָה עוֹמֵד
בֵּין הָאוֹלָם וְלַמִּזְבֵּחַ רָאִשׁוֹ
לְדָרוֹם וּפָנָיו לַמַּעֲרָב וְהַפֶּהוּ
עוֹמֵד בַּמִּזְרָח וּפָנָיו לַמַּעֲרָב
וְסוֹמֵךְ שְׁתֵּי יָדָיו עָלָיו וּמִתְוֹדֶה
וְכֹךְ הָיָה אוֹמֵר אֲנִי הֵשֵׁם עֲוִיתִי
פָּשַׁעַתִּי חֲטָאתִי לְפָנֶיךָ אֱנִי וּבֵיתִי
יֵאָנָא הֵשֵׁם כִּפָּר נָא לְעוֹנוֹת
וּלְפִשְׁעִים וְלַחֲטָאִים שְׁעוֹתִי
וּשְׁפִשְׁעִתִּי וּשְׁחֲטָאתִי לְפָנֶיךָ אֱנִי
וּבֵיתִי כִּכְתוּב בְּתוֹרַת מֹשֶׁה
עֲבָדְךָ (וִיקְרָא טז) כִּי בַיּוֹם הַזֶּה
יִכָּפֹר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
חֲטָאתֵיכֶם לְפָנַי יִי תִטְהָרוּ וְהָיוּ

עֲוִיתִי פָּשַׁעַתִּי
חֲטָאתִי

JS: So many sins, so little time!! Hebrew is loaded with words describing every manner of screw ups, and we get three juicy ones today: עָוִי/avi, פָּשַׁע/pasha, and חֲטָא/chata. This is basically "Sin 3 Ways": עָוִי to pervert (and not in the nice way), lay waste, or bend; פָּשַׁע to be rebellious, willful (also not in the nice

not a pilgrimage festival, so attendance is presumably limited. How would everyone outside Jerusalem receive atonement? Perhaps going into this level of detail about the proceedings is both a way of honoring the past and pointing out where things need to change.

¹ **Amy Brookman:** What did Aaron need, in terms of forgiveness, in order to function as High Priest? Does anyone who serves to lead or guide the community Avodah service on YK in our time somehow engage with a continuity of actions going all the way back to Aaron, the original HP? Aaron made mistakes like anybody else. He played a role in crafting the Golden Calf, and a role in mentoring his sons, Nadab and Abihu, the priests who die suddenly while making an offering of strange fire. In Lev. 10:1 the wording is mysterious. First the verse says that Nadab and Abihu each took his fire pan and put fire in it

עֹנִין אֲחֵרָיו בְּרוּךְ שֵׁם כְּבוֹד
מְלָכֹתוֹ לְעוֹלָם וָעֶד:¹

The High Priest comes and stands next to his bull, and his bull was standing between the Entrance Hall and the altar with its head facing to the south and its face to the west. And the priest stands to the east [of the bull], and his face [points] to the west. And [the High Priest] places his two hands on [the bull] and confesses. And this is what he would say in his confession: “Please, God, I have sinned, I have done wrong, and I have failed before You—me and my family. Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that I have sinned, and done wrong, and rebelled before You, I and my family.” As it is written in the Torah of Moses, your servant (Leviticus 16:30), “For on this day

way) or transgress on purpose; אָטָה to go wrong, make a mistake, or fail. Each of these roots is an etymological journey—if you have time I highly recommend diving into each of them!! Pro tip: the root א-ט-נ derives from its more complex self spelled י-ט-נ, check it out!! Those ancient Hebrew speakers were so onto us!!

וְשִׁטָּאתִי

MB: The root טָטַח/אָטָה has several fascinating realms of meaning. In the qal (simple indicative), it holds a Biblical Hebrew meaning of “to live in luxury” or “to saunter,” as well as “to miss [the target],” “to fail,” or

[here simply referred to as fire], but then it goes on to say "...and laid incense on it; and they offered before the LORD alien fire, [here the reference changes to alien, or strange fire] which He had not enjoined upon them."

[Translation: The Contemporary Torah, JPS, 2006, Sefaria]

atonement shall be made for you, to cleanse you of all your wrong-doing; you shall be clean before the Lord." And [the priests and the people who were in the courtyard] respond after The High Priest, "Blessed is the Name, whose honored reign will be for all eternity."¹

"to err." Interestingly, the piel or intensive meaning of the same root means "to expiate or cleanse from sin" in Hebrew, but "to tempt" or "cause to sin" in Aramaic. Wow! What a... complex... relationship to human error.

משנה יומא ג'ט'

¹ **Anonymous:** Like a ballot box, with the Divine voting for the fate (*goral*) of the 2 goats.

בָּא לוֹ לְמִזְרַח הָעֶזְרָה לְצִפּוֹן הַמִּזְבֵּחַ
הַסֵּגָן מִיְמִינוֹ וְרֹאשׁ בֵּית אָב
מִשְׁמָאלוֹ וְשָׁם שְׁנֵי שְׁעִירִים וְקִלְפִּי¹
הִיתָה שָׁם וּבָה שְׁנֵי גּוֹרְלוֹת שֶׁל
אֲשֶׁכְרוּעַ הָיוּ וַעֲשָׂאן בֵּן גַּמְלָא שֶׁל
זָהָב וְהָיוּ מִזְכִּירִין אוֹתוֹ לְשִׁבְחָה:

He came to the eastern side of the Temple courtyard, to the north of the altar. The deputy was to [The High Priest's] right, and the head of the patrilineal family [that belonged to the priestly watch]

מימינו

BM: At first glance, it seems that we're getting a mere stage direction—"deputy, stand here; head of the patrilineal priestly line, stand there." But there's something beautiful in the syntax of this direction: "מימינו/from his right" & "משמאלו/from his left". In English syntax, we say "stand to his right" or "stand to his left".

was to his left. And there were two goats there, and there was a lottery receptacle there, and in it were two lots. They were [originally made] of boxwood, but Ben Gamla [made them out] of gold. And they would mention [Ben Gamla] favorably [because he made the boxes out of gold].

While a seemingly small thing, I think what our text is telling us is that the people you have closest to you in these important moments of taking on responsibility should be people who have stood where you have stood, who have taken on that responsibility for themselves and know its weight, who know how sacred and volatile the task at hand is.

משנה יומא ג'י

¹ **Anonymous:** We looked at Yom Kippur in Temple times and what we've kept and/or changed today. We said that in our shul communities we appreciate non-ostentatious donations of utilitarian items.

² **Anonymous:** It's striking that this tablet is made of gold like the lots that ben Gamla made (3:9) for

בן קטין עשה שנים עשר דד לכיור
שלא היו לו אלא שנים¹ ואף הוא
עשה מוכני לכיור שלא יהיו מימי
נפסלין בלינה מנבז המלך היה עושה
כל ידות הכלים של יום הכפורים של
זהב הילני אמו עשתה גברשת של
זהב על פתחו של היכל ואף היא
עשתה טבלא של זהב שפרשת סוטה
כתובה עליה² ניקנור געשו נסים
לדלתותיו והיו מזכירין אותו לשבח:
[The High Priest] ben Katin made
twelve spigots for the basin, [so that

זהב

HG: We also talked about what it might mean that there are so many luxury items used during Yom Kippur. Shouldn't this day be about paring things down to the basics? Who is this luxury for, and why? Perhaps the external luxury

the goats — this makes me think Queen Hilni may be trying to raise awareness of changing the law — because of her knowledge that a woman in an abusive marriage needs legal help to get free of that marriage.

several priests could sanctify their hands and feet at once]. Because [previously], [the basin] only had two. [Ben Katin] also made a machine for the basin so that its water would not become disqualified by remaining overnight. King Munbaz would contribute the funds required to make the handles of all the Yom Kippur vessels of gold. Queen Hilni, [King Munbaz's] mother, made a gold chandelier above the entrance of the Sanctuary. [Queen Hilni] also made a golden tablet on which the [Torah] portion "Sota" was written. [Regarding] Nicanor, miracles were performed to the doors [of the gate of the Temple named after him]. And [the people] would mention those [whose contributions were listed] favorably.

satiates a need for sensual beauty on a day that we can't experience that on our bodies? Or maybe, like many synagogues today, the High Holidays are a time to bring out the most beautiful objects in the name of hiddur mitzvah, beautifying the mitzvah.

משנה יומא ג'כ'

¹ **Nancy:** All of these are about teachers — more pressure and responsibility to do the right thing than other professions.

² **Anonymous:** An

וְאֵלּוּ לְגִנְאֵי נֶשֶׁל בֵּית גִּרְמוֹ **לֹא רָצוּ**
 לְלַמֵּד¹ עַל מַעֲשֵׂה לְחֵם הַפָּנִים נֶשֶׁל
 בֵּית אַבְטִינָס² לֹא רָצוּ לְלַמֵּד עַל
 מַעֲשֵׂה הַקְטָרֶת הַגֵּרֶס בֶּן לִוִּי הָיָה
 יוֹדֵעַ פָּרָק בַּנְּשִׁיר וְלֹא רָצָה לְלַמֵּד

לֹא רָצוּ

CS: "Make for yourself a Rav (mentor), acquire for yourself a

entire house choosing to keep a secret seems more difficult than a single person choosing. It had to involve coercion and shaming.

³ **Azariah Betzalel:** I see Mishna Yoma 3:10 and 3:11 as being in conversation with each other, a la a goofus and gallant comic. Goofus hoards knowledge, Gallant shares wealth.

⁴ **Anonymous:** A community cannot benefit from the wisdom of all members if financial resources or knowledge resources are hoarded by the few at the top.

בְּן קִמְצָר לֹא רָצָה לְלַמֵּד עַל
מַעֲשֵׂה הַכֶּתֶב עַל הָרִאשׁוֹנִים
נֶאֱמַר (מִשְׁלִי י) זֵכֶר צַדִּיק
לְבִרְכָהוּ עַל אֱלוֹ³ נֶאֱמַר (שֵׁם) וְשֵׁם
רְשָׁעִים יִרְקָב⁴:

And those [about to be listed were mentioned] unfavorably. The House of Garmu did not want to teach [the secret] of the preparation of the showbread. The House of Avtinas did not want to teach [the secret] of the preparation of the incense. Hugas ben Levi knew a chapter of music and he did not want to teach it. Ben Kamtzar did not want to teach [a special] act of writing. About the first ones [who were mentioned favorably] it is stated (Proverbs 10:7), "The memory of the righteous shall be for a blessing." And about these [who were mentioned unfavorably], it is stated (Proverbs 10:7), "But the name of the wicked shall rot".

colleague and give all individuals the benefit of the doubt." (Pirkei Avot 1:6) I tend to interpret this text from Pirkei Avot to mean that we are obligated to trust each other in learning and in teaching each other in learning and in teaching. We need to trust that if we share our knowledge it will be used to build a better world, not to destroy it. What would it look like today if our ancestors from the Houses of Garmu and Avtinas had trusted not only the people they taught in the moment but trusted their descendants countless generations into the future?

