

Mishnah Chagigah

Source Sheet by Michael Werbow

Mishnah Chagigah 1:1-3:8

(1) **All are obligated** on the three pilgrim Festivals in the mitzva of **appearance**, i.e., to appear in the Temple as well as to sacrifice an offering, **except for a deaf-mute, an imbecile, and a minor; and a *tumtum*, and a hermaphrodite, and women, and slaves who are not emancipated; and the lame, and the blind, and the sick, and the old, and one who is unable to ascend to Jerusalem on his own legs. Who has the status of a minor with regard to this *halakha*? Any child who is unable to ride on his father's shoulders and ascend from Jerusalem to the Temple Mount; this is the statement of Beit Shammai. And Beit Hillel say: Any child who is unable to hold his father's hand and ascend on foot from Jerusalem to the Temple Mount, as it is stated: "Three times [*regalim*]" (Exodus 23:14). Since the term for feet is *raglayim*, Beit Hillel infer from here that the obligation to ascend involves the use of one's legs.**

(2) **Beit Shammai say: The burnt-offering of appearance** brought on a pilgrim Festival must be worth at least **two silver** coins, **and the Festival peace-offering** must be worth at least one **silver *ma'a*** coin. **And Beit Hillel say: The burnt-offering of appearance** must be worth at least one **silver *ma'a*** and the Festival peace-offering at least **two silver** coins.

(3) **Burnt-offerings** that one sacrifices **on** the intermediate days of **the Festival** must **come from non-sacred** property, not from sacred property such as second-tithe money. **But the peace-offerings** may be brought **from the second tithe**, i.e., from money with which one redeemed second tithe, which is subsequently used to purchase food in Jerusalem. With regard to the Festival peace-offering sacrificed on **the first day of the festival of Passover**, **Beit Shammai say: It must come from non-sacred property, and Beit Hillel say: It may be brought even from the second tithe.**

משנה חגיגה א'א-ג'ח'

(א) הכל חייבין בראיה, חוץ מחרש, שוטה וקטן, וטמטום, ואנדרוגינוס, ונשים, ועבדים שאינם משחררים, החגר, והסומא, והחולה, והזקן, ומי שאינו יכול לעלות ברגליו. איזהו קטן, כל שאינו יכול לרכוב על כתפיו של אביו ולעלות מירושלים להר הבית, דברי בית שמאי. ובית הלל אומרים, כל שאינו יכול לאחז בידו של אביו ולעלות מירושלים להר הבית, שנאמר (שמות כג) שלש רגלים:

(ב) בית שמאי אומרים, הראיה שתי כסף, וחגיגה מעה כסף. ובית הלל אומרים, הראיה מעה כסף, וחגיגה שתי כסף:

(ג) עולות במועד באות מן החלין, והשלמים מן המעשר. יום טוב ראשון של פסח, בית שמאי אומרים, מן החלין, ובית הלל אומרים, מן המעשר:

(4) In general, **Israelites fulfill their obligation** to eat peace-offerings of rejoicing **with** their voluntary **vows and gift** offerings donated during the year and sacrificed on the Festival; **and** likewise **with animal tithes**. **And the priests** fulfill their obligation of rejoicing **with** the meat of **sin-offerings and guilt-offerings and with firstborn** offerings, as the priests receive a portion of these, **and with the breast and thigh** of peace-offerings, to which they are also entitled. **However**, they do **not** fulfill their obligation **with birds**, e.g., a bird sacrificed as a sin-offering, **nor with meal-offerings**, as only the eating of meat constitutes rejoicing.

(5) **One who has many eaters**, i.e., members of his household, **and a small** amount 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).

(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).

(ד) יִשְׂרָאֵל יוֹצֵאִין יְדֵי חוֹבֶתָן
בְּנִדְרִים וּנְדָבוֹת וּבִמְעָשָׁר בְּהֶמָּה,
וְהַכֹּהֲנִים בַּחֲטָאוֹת וּבִזְבָּחוֹת
וּבִבְכוֹר וּבִחֻזָּה וְשׁוֹק, אֲבָל לֹא
בְּעוֹפּוֹת וְלֹא בִּמְנַחוֹת:

(ה) מִי שֵׁישׁ לוֹ אוֹכְלִים מְרִבִּים
וְנִכְסִים מְעֻטִּים, מְבִיא שְׁלָמִים
מְרִבִּים וְעוֹלוֹת מְעֻטּוֹת. נִכְסִים
מְרִבִּים וְאוֹכְלִין מְעֻטִּין, מְבִיא
עוֹלוֹת מְרִבּוֹת וְשְׁלָמִים מְעֻטִּין. זֶה
זֶה מְעֻט, עַל זֶה נֶאֱמַר, מָעָה כֶּסֶף
וְשֵׁתִי כֶסֶף. זֶה וְזֶה מְרִבִּים, עַל זֶה
נֶאֱמַר (דְּבָרִים טז) אִישׁ כַּמֶּתֶנֶת
יְדוֹ כַּבְרֶכֶת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן
לְךָ:

(ו) מִי שֶׁלֹּא חָג בְּיוֹם טוֹב הָרָאשׁוֹן
שֶׁל חָג, חוֹגֵג אֶת כָּל הָרֶגֶל וְיוֹם
טוֹב הָאַחֲרוֹן שֶׁל חָג. עֶבֶר הָרֶגֶל
וְלֹא חָג, אֵינוֹ חַיֵּב בְּאַחֲרִיּוֹתָיו. עַל
זֶה נֶאֱמַר (קֹהֶלֶת א) מְעוֹת לֹא
יוֹכֵל לְתַקֵּן, וְחֶסְרוֹן לֹא יוֹכֵל
לְהַמְנוֹת:

(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.

(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.**

Chapter 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

(ז) רבי שמעון בן מנסיא אומר, איזהו מעות שאינו יכול לתקן, זה הבא על הערוה והוליד ממנה ממזר. אם תאמר בגונב וגזל, יכול הוא להחזירו ויתקן. רבי שמעון בן יוחאי אומר, אין קורין מעות אלא למי שהיה מתקן בתחלה ונתעוה, ואיזה, זה תלמיד חכם הפורש מן התורה:

(ח) הטר נדרים פורחין באויר, ואין להם על מה שיסמכו. הלכות שבת, חגיגות והמעילות, הרי הם כהררים התלויין בשערה, שהן מקרא מעט והלכות מרבות. הדינין והעבודות, הטהרות והטמאות ועריות, יש להן על מה שיסמכו. הן הן גופי תורה:

(א) אין דורשין בעריות בשלשה. ולא במעשה בראשית בשנים. ולא במרכבה ביחיד, אלא אם כן היה חכם ומבין מדעתו. כל המסתכל בארבעה דברים, ראוי לו כאלו לא בא לעולם, מה למעלה, מה למטה, מה לפניו, ומה לאחור. וכל שלא חס על כבוד קונו, ראוי לו שלא בא לעולם:

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) **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.**

(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.**

(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**

(ב) יוסי בן יועזר אומר שלא לסמוך, יוסי בן יוחנן אומר לסמוך. יהושע בן פרחיה אומר שלא לסמוך, נתאי הארכלי אומר לסמוך. יהודה בן טבאי אומר שלא לסמוך, שמעון בן שמח אומר לסמוך. שמעיה אומר לסמוך. אבטליון אומר שלא לסמוך. הלל ומנחם לא נחלקו. יצא מנחם, נכנס שמאי. שמאי אומר שלא לסמוך, הלל אומר לסמוך. הראשונים היו נשיאים, ושניים להם אב בית דין:

(ג) בית שמאי אומרים, מביאין שלמים ואין סומכין עליהם, אבל לא עולות. ובית הלל אומרים, מביאין שלמים ועולות וסומכין עליהם:

(ד) עצרת שחל להיות בערב שבת, בית שמאי אומרים, יום טבוח אחר השבת. ובית הלל אומרים, אין יום טבוח אחר השבת. ומודים שאם חל להיות בשבת, שיום טבוח אחר השבת. ואין כהן גדול מתלבש בכליו, ומתירין בהספד ובתענית, שלא לקיים דברי האומרים עצרת אחר השבת:

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.

(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.

(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.

(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**

(ה) נוטלין לידיים לחלין ולמעשר ולתרומה. ולקדש, מטבילין. ולחטאת, אם נטמאו ידיו, נטמא גופו:

(ו) הטובל לחלין והחזק לחלין, אסור למעשר. טבל למעשר והחזק למעשר, אסור לתרומה. טבל לתרומה, והחזק לתרומה, אסור לקדש. טבל לקדש והחזק לקדש, אסור לחטאת. טבל לחמור, מתר לקל. טבל ולא החזק, כאלו לא טבל:

(ז) בגדי עם הארץ מדרס לפרושין. בגדי פרושין מדרס לאוכלי תרומה. בגדי אוכלי תרומה מדרס לקדש. בגדי קדש מדרס לחטאת. יוסף בן יועזר

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. Yoḥanan 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.**

Chapter 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**

הִיָּה חֹסִיד שְׂבִכָהֶנָּה, וְהִיתָה
מְטַפְּחָתוֹ מִדֶּרֶס לְקֹדֶשׁ. יוֹחֲנָן בֶּן
גֻּדְגָדָא הִיָּה אוֹכֵל עַל טְהוֹרַת
הַקֹּדֶשׁ כָּל יָמָיו, וְהִיתָה מְטַפְּחָתוֹ
מִדֶּרֶס לַחֻטָּאת:

(א) חֹמֶר בְּקֹדֶשׁ מִבְּתְרוּמָה,
שֶׁמְטַבֵּילִין כָּלִים בְּתוֹךְ כָּלִים
לְתְרוּמָה, אֲבָל לֹא לְקֹדֶשׁ. אַחֲוָרִים
וְתוֹךְ וּבֵית הַצְּבִיטָה בְּתְרוּמָה,
אֲבָל לֹא בְקֹדֶשׁ. הַנוּשָׂא אֶת
הַמִּדֶּרֶס נוֹשֵׂא אֶת הַתְרוּמָה, אֲבָל
לֹא אֶת הַקֹּדֶשׁ. בְּגָדֵי אוֹכְלֵי
תְרוּמָה, מִדֶּרֶס לְקֹדֶשׁ. לֹא כַמִּדַּת
הַקֹּדֶשׁ מִדַּת הַתְרוּמָה, שֶׁבְּקֹדֶשׁ
מִתִּיר וּמִנְגֵּב וּמְטַבֵּיל וְאַחֵר כֶּךָ
קוֹשֶׁר, וּבְתְרוּמָה קוֹשֶׁר וְאַחֵר כֶּךָ
מְטַבֵּיל:

may, if he so desires, **tie** up the garment **and then immerse** it without any concern that the knot might be considered an interposition.

(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) 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***.

(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**

(ב) פְּלִים הַנִּגְמָרִין בְּטָהֳרָה,
צְרִיכִין טְבִילָה לְקֹדֶשׁ, אֲבָל לֹא
לְתִרוּמָּה. הַכֹּלִי מְצִרְף מֵהַ
שֶׁבְּתוֹכוֹ לְקֹדֶשׁ, אֲבָל לֹא
לְתִרוּמָּה. הָרַבִּיעִי בְּקֹדֶשׁ פָּסוּל,
וְהַשְּׁלִישִׁי בְּתִרוּמָּה. וּבְתִרוּמָּה,
אִם נִטְמְאָת אַחַת מִיָּדָיו, חֲבֵרְתָּהּ
טָהוֹרָה. וּבְקֹדֶשׁ, מִטְבִּיל שְׁתֵּיהֶן,
שֶׁהֵיךְ מְטַמֵּא אֶת חֲבֵרְתָּהּ בְּקֹדֶשׁ,
אֲבָל לֹא בְּתִרוּמָּה:

(ג) אוֹכְלִין אֶכְלִים נְגוּבִין בְּיָדִים
מְסֻבּוֹת בְּתִרוּמָּה, אֲבָל לֹא
בְּקֹדֶשׁ. הָאוֹנֵן וּמַחֲסֵר כַּפּוּרִים
צְרִיכִין טְבִילָה לְקֹדֶשׁ, אֲבָל לֹא
לְתִרוּמָּה:

(ד) חֹמֶר בְּתִרוּמָּה, שֶׁבִּיהוּדָה
נֶאֱמָנִים עַל טָהֳרָתָם וְשָׁמַן כָּל
יָמוֹת הַשָּׁנָה, וּבְשִׁעַת הַגָּתוֹת
וְהַבָּדִים אֵף עַל הַתִּרוּמָּה. עֲבָרוּ
הַגָּתוֹת וְהַבָּדִים וְהִבִּיאוּ לוֹ חֲבִית

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.

(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**.

שֶׁל יַיִן שֶׁל תְּרוּמָה, לֹא יִקְבְּלֶנָה מֵאֹמֵי הָאֶרֶץ, אֲבָל מִנִּיחָהּ לְגַת הַבָּאָה. וְאִם אָמַר לוֹ, הִפְרַשְׁתִּי לְתוֹכָהּ רִבְעִית קֹדֶשׁ, נֶאֱמַן. כִּדִּי יַיִן וְכִדִּי שֶׁמֶן הַמִּדְמָעוֹת, נֶאֱמָנִין עֲלֵיהֶם בְּשַׁעַת הַגָּתוֹת וְהַבָּדִים, וְקֹדֶם לְגָתוֹת שִׁבְעִים יוֹם:

(ה) מִן הַמּוֹדִיעִית וְלִפְנֵים, נֶאֱמָנִין עַל כָּלִי חֶרֶס. מִן הַמּוֹדִיעִית וְלַחוּץ, אֵין נֶאֱמָנִים. כִּי־צַד, הַקֶּדֶר שֶׁהוּא מוֹכֵר הַקֶּדְרוֹת, נִכְנָס לִפְנֵים מִן הַמּוֹדִיעִית, הוּא הַקֶּדֶר וְהֵן הַקֶּדְרוֹת וְהֵן הַלּוֹקְחִים, נֶאֱמָן. יֵצֵא, אֵינוֹ נֶאֱמָן:

(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*.

(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.

(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

(ו) הגבאים שנכנסו לתוך הבית, וכן הגנבים שהחזירו את הכלים, נאמנין לומר, לא נגענו. ובירושלים נאמנין על הקדש, ובשעת הרגל אף על התרומה:

(ז) הפותח את חביתו, והמתחיל בעסתו על גב הרגל, רבי יהודה אומר, יגמר. וחכמים אומרים, לא יגמר. משעבר הרגל, היו מעבירין על טהרת עזרה. עבר הרגל ביום ששי, לא היו מעבירין, מפני כבוד השבת. רבי יהודה אומר, אף לא ביום חמישי, שאין הכהנים פנויין:

(ח) כיצד מעבירים על טהרת עזרה. מטבילין את הכלים שהיו במקדש, ואומרים להם, הזהרו שלא תגעו בשלחן ובמנורה ותטמאוהו. כל הכלים שהיו במקדש, יש להם שניים ושלישים, שאם נטמאו הראשונים, יביאו שניים תחתיהן. כל הכלים שהיו במקדש, טעונין טבילה, חוץ ממזבח הזהב ומזבח הנחשת, מפני שהן כקרקע, דברי רבי אליעזר. וחכמים אומרים, מפני

susceptible to impurity. This is **the statement of Rabbi Eliezer. And the Rabbis say:** It is **because they are coated.**

שֶׁהֵן מְצֻפִּין:

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