

Talmud - Mas. Tamid 25b

CHAPTER I

MISHNAH .¹ IN THREE PLACES THE PRIESTS KEEP WATCH IN THE TEMPLE,² IN THE CHAMBER OF ABTINAS,³ IN THE CHAMBER OF THE SPARK,⁴ AND IN THE FIRE CHAMBER.⁵ IN THE CHAMBER OF ABTINAS AND IN THE CHAMBER OF THE SPARK THERE WERE UPPER CHAMBERS WHERE THE YOUTHS⁶ KEPT WATCH. THE FIRE CHAMBER WAS VAULTED.⁷ IT WAS A LARGE ROOM SURROUNDED WITH STONE PROJECTIONS,⁸ AND THE ELDERS OF THE BETH AB⁹ USED TO SLEEP THERE,¹⁰ HAVING WITH THEM THE KEYS OF THE AZARAH. THE PRIESTLY NOVITIATES¹¹ USED TO PLACE EACH ONE HIS PILLOW¹² ON THE GROUND.¹³ THEY DID NOT SLEEP IN THEIR SACRED GARMENTS, BUT THEY USED TO TAKE THEM OFF [AND FOLD THEM]¹⁴ AND PLACE THEM UNDER THEIR HEADS AND COVER THEMSELVES WITH THEIR OWN ORDINARY CLOTHES. IF AN ACCIDENT¹⁵ HAPPENED TO ONE OF THEM, HE USED TO GO OUT AND TAKE HIS WAY

(1) In current editions the pagination of the Tractate begins with 25b in continuation of Kinnim which follows on the Tractate Me'ilah.

(2) Not that the Temple or its contents needing guarding, according to the belief of the Sages. but as a mark of honour.

(3) Abtinah (== E*) is mentioned elsewhere (Yoma, 38a) as the head of the family which had the secret of making the incense, and apparently it was made in this chamber, which was on the south-east of the Azarah, or altar court.

(4) The reason of this name is not known for certain. Asheri suggests that it was so called because it was open to the rays of the sun. Another suggestion is, because a glimpse of the altar fire could be caught from it.

(5) So called because a fire was kept burning in it for the benefit of the priests who had to minister barefooted on the stone floor and wearing only one linen garment. These two rooms were on the north-west of the Azarah.

(6) Who were not yet quite old enough to minister. They were, however, allowed to keep watch.

(7) For this reason it had no upper chamber over it.

(8) Which could serve as steps to mount the wall,

(9) Lit., 'the father's house'. The priests were divided into family groups of 'fathers' houses' which ministered in rotation. The 'father's house' mentioned here is the one which was to minister next day.

(10) On these ledges or projections. They were not allowed to sleep inside, which would be consecrated ground.

(11) Lit., 'flowers of the priesthood'; young priests who had just commenced to minister.

(12) V. infra p. 5, n. 1.

(13) And not on beds.

(14) Reading as in the Mishnayoth.

(15) Euphemism for a seminal issue.

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DOWN THE WINDING STAIR¹ WHICH WENT UNDER THE BIRAH,² AND WHICH WAS LIT BY LIGHTS ON EACH SIDE UNTIL HE REACHED THE BATHING PLACE. THERE WAS A FIRE CLOSE BY AND A SUPERIOR PRIVY. ITS SUPERIORITY LAY IN THIS: IF HE FOUND IT LOCKED, HE KNEW THERE WAS SOMEONE THERE; IF IT WAS OPEN, HE KNEW THERE WAS NO ONE THERE. HE WOULD GO DOWN AND BATHE AND THEN COME UP AND DRY HIMSELF AND WARM HIMSELF IN FRONT OF THE FIRE, AND THEN GO AND TAKE HIS SEAT NEXT TO HIS BROTHER PRIESTS UNTIL THE GATES WERE OPENED, WHEN HE WOULD TAKE HIS DEPARTURE.³ ANYONE WHO DESIRED TO REMOVE THE ASHES FROM THE ALTAR USED TO RISE EARLY AND BATHE BEFORE THE SUPERINTENDENT⁴ CAME. AT WHAT TIME DID THE SUPERINTENDENT COME? HE DID NOT ALWAYS COME AT THE SAME TIME; SOMETIMES HE CAME JUST AT COCK-CROW, SOMETIMES A LITTLE BEFORE OR A LITTLE AFTER. **THE**

SUPERINTENDENT WOULD COME AND KNOCK AND THEY WOULD OPEN FOR HIM, AND HE WOULD SAY TO THEM, LET ALL WHO HAVE BATHED COME AND DRAW LOTS. SO THEY DREW LOTS, AND ONE OR OTHER WAS SUCCESSFUL.⁵

GEMARA. Whence [in the Scripture] is this rule derived?⁶ — Abaye replied: Scripture says, And those that were to pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, were Moses and Aaron and his sons, keeping the charge of the sanctuary, even the charge for the children of Israel.⁷ We say, Yes; we have found a basis for the rule of watching, and that it requires priests and Levites. But the Mishnah states:⁸ The priests keep watch in three places and the Levites in twenty-one; [furthermore] whereas Scripture places priests and Levites⁹ together the Mishnah places them separately. — We reply: What it means is this: ‘Those that were to pitch before the tabernacle eastward, before the tent of meeting toward the sunrising, were Moses’; and then, ‘Aaron and his sons keeping the charge of the sanctuary — Aaron in one place and his sons in two places.’¹⁰ Whence do you learn [that priests and Levites are separate]? — Because it is written ‘those that were to pitch’ and it is written ‘keeping’ which implies, that those who pitched and those who kept were separate. But I may still say that all [of those who kept] were in one place? — Do not imagine such a thing. Just as Moses was in one place by himself, so Aaron and his sons were each in one place by themselves. R. Ashi said: This can be learnt from the latter part of the verse, [from the words] keeping the charge . . . even the charge.¹¹

(1) Heb. mesibbah, something winding. Perhaps only a gangway is meant, not a stair.

(2) Lit., ‘palace’ or ‘fortress’, some part of the Temple buildings, the exact nature of which is not known. The word is sometimes used to designate the whole of the Temple, but it does not seem to have that meaning here. V. Yoma 2a.

(3) Because although he had bathed he did not become really clean and consequently not allowed to enter the Azarah, until sunset.

(4) Memunneh, lit., ‘the appointed one’, v. Sanh. (Sonc. ed.) p. 91, n. 11.

(5) Only one was required to remove the ashes.

(6) That the priests should keep watch.

(7) Num. III, 38. Moses here represents the Levites and Aaron the priests.

(8) Mid. ad init.

(9) Moses representing the Levites.

(10) This is a second lesson to be derived from the text.

(11) The repetition of the word ‘charge’ shows that the watching was to be in several places.

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In regard to the Chamber of Abtinas and the Chamber of the Spark, the question was asked in the Academy. Were they actually upper chambers¹ or were they perhaps simply raised like upper chambers?² — Come and hear; for we have learnt:³ In the north was the Chamber of the Spark, built like a veranda,⁴ and there was an upper chamber on top of it, and the priests kept watch above and the Levites below,⁵ and it had a doorway to the non-sacred part. Whence is this rule⁶ derived? — Because our Rabbis have taught: That they [the Levites] may be joined unto thee [Aaron] and minister unto thee.⁷ The text speaks of thy [Aaron's] service.⁸ You say, The text speaks of thy service. May it not perhaps be of their service?⁹ When it says, And they shall bejoined unto thee and keep the charge of the tent of meeting,¹⁰ this disposes of their service. What then do I make of That they may be joined unto thee and minister unto thee? The text must speak of thy service. How is this to be carried out? The priests watch above and the Levites below. **THE FIRE CHAMBER WAS VAULTED AND IT WAS A LARGE ROOM.** But was there only one watch kept in the Fire Chamber? This is opposed to [the following statement]: There were two gates in the Fire Chamber, one opening on to the Hel and one opening on to the Azarah. R. Judah said: In the doorway opening on to the Azarah there was a small wicket through which they used to go in to inspect the Azarah?¹¹ Abaye said: Since the gates were close to one another,¹² one watchman was sufficient, as he could

glance from one to the other. [IT WAS] SURROUNDED WITH STONE PROJECTIONS. What were these projections? — They were the hewn slabs of the projections by which they used to climb up to the projections.¹³ But were there any hewn stones there, seeing that it is written, For the house when it was in building was built of stone made ready etc.?¹⁴ — Abaye replied: They were brought ready prepared. smaller stones and larger stones, as it says, Stones of ten cubits and stones of eight cubits.¹⁵ THE ELDERS OF THE BETH AB SLEPT THERE. Why so? Why could they not take in beds? — Abaye replied: It would not be respectful to take beds into the Temple. THE PRIESTLY NOVITIATES PUT EACH HIS PILLOW¹⁶ ON THE GROUND. Why are they first called ‘youths’ and then

(1) This seems to show that the proper reading in the Mishnah is not, In the Chamber of Abtinah . . . were upper stories, but The Chamber . . . were upper stories; v. Sh. Mek. on the Mishnah.

(2) The meaning of the question is, Did they have actual chambers below them, or were they simply raised some way above the ground, like upper chambers?

(3) Mid. ad init.

(4) Open on one or more sides.

(5) This shows that it was actually an upper chamber.

(6) That the priests watch above and the Levites below.

(7) Num. XVIII, 2.

(8) E.g. watching, which was primarily a function of the priests.

(9) Viz., carrying the sacred vessels’

(10) Ib. 4.

(11) The superintendent went through to see that no one was asleep in the Azarah. v. Mid. 1, 7. And since there were two gates, presumably there were two watchers!

(12) Being both near the junction of the Azarah and the Hel in the eastern wall. Or perhaps he means that they exactly faced one another in opposite walls.

(13) The elders used to sleep on projections let into the wall, to which they climbed up by means of the slabs.

(14) I Kings, VI, 7.

(15) Ibid VII, 10.

(16) It is doubtful whether the correct reading is kesutha (his garment) as here, or kisto (his pillow) as above in the Mishnah.

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novitiates’? — They replied: That is quite right. In the first passage, which speaks of those who have not yet become qualified to minister,¹ they are called ‘youths’; in the second clause which speaks of those who have become qualified to minister, they are called ‘novitiates’. We have learnt elsewhere:² In three places the priests keep watch in the Temple — in the Chamber of Abtinah, in the Chamber of the Spark, and in the Fire Chamber, and the Levites in twenty one places — five at the five gates of the Temple Mount, four at its four corners, on the inside, five at the five gates of the Azarah and four at its four corners on the outside, one in the Offering Chamber, one in the Chamber of the Veil, and one behind the place of the Mercy Seat. On what Scriptural text was this practice based? — Rab Judah from Sura replied — according to others, it is taught in a Baraitha: Because it is written: Eastward were six Levites, northward four a day, southward four a day, and for the Storehouse [asuppim] two and two. For the Precinct [Parbar] westward four at the causeway and two at the Precinct.³ But, it was observed, that makes twenty-four? — Abaye replied: We must understand thus: For the two asuppim⁴ there were two. That still leaves twenty-two? — At the parbar there was properly only one watchman, and the other merely went and sat by him for company, because he was far outside.⁵ What is the meaning of parbar? — Rabbah, son of R. Shilah replied: It is as if one said, Towards the outside [clape bar]. If you like I can say that there were really twenty-four places, as stated in the text, three of them for priests and twenty-one for Levites. But the text says here ‘Levites’? This is explained by R. Joshua b. Levi; for R. Joshua b. Levi said: In twenty-four places

‘priests’ are called Levites, and this is one of them,⁶ viz., But the priests the Levites, the sons of Zadok.⁷ ‘Five at the five gates of the Temple Mount and four at its four corners on the inside, five at the five gates of the Azarah and four at its four corners on the outside’. Why in the case of the Temple Mount are they placed on the inside and in the case of the Azarah on the outside? — They replied: On the Temple Mount,⁸ if the watchman feels tired and wants to sit down, he may sit, and therefore he is placed on the inside, but in the Azarah, if he feels tired and wants to sit down he may not sit, since a Master has said that sitting is not allowed in the Azarah save only to kings of the House of David; therefore they are Placed on the outside. The Master said: ‘Five at the five gates of the Azarah’. Were there then only five gates in the Azarah? This seems to contradict the following:⁹ There were seven gates in the Azarah, three on the north, three on the south, and one on the east! — Abaye said: Two of them did not require to be watched.¹⁰ Raba said: There is a difference of Tannaim on this point, as it has been taught:¹¹ There must not be less than thirteen treasurers [attached to the Azarah] and seven supervisors. R. Nathan said: There must be not less than thirteen treasurers corresponding to the thirteen gates. Subtract five for the Temple Mount, and eight are left for the Azarah. We see therefore that there is a Tanna who says there were eight, and one who says there were seven, and one who says there were five. **THEY DID NOT SLEEP IN THEIR SACRED GARMENTS** etc. It was sleeping which was forbidden, but they used to walk about in them. You may infer from this that the priestly garments could be made general¹² use of! — It was replied: In fact walking about in them was also forbidden, and the reason why the Mishnah says simply that they did not sleep in them was because it was going to say subsequently, **BUT THEY TAKE THEM OFF AND FOLD THEM AND PLACE THEM UNDER THEIR HEADS**. Therefore it says in the first clause also **THEY DID NOT SLEEP IN THEM**. But your explanation itself involves a difficulty. **THEY PLACE THEM UNDER THEIR HEADS**: this shows that general use may be made of the priestly garments? — Read, Opposite their heads. R. Papa said: We may infer from this that it is allowed to place tefillin at one’s side [when sleeping] and we are not afraid that perhaps one will roll over and fall on them. It is reasonable to suppose that what is meant is opposite the head. For if you say ‘under the head’ even granting that they may be made general use of, it should still be forbidden on the ground of mixed kinds.¹³

(1) Having not yet reached the age of puberty.

(2) Mid. ad init.

(3) I Chron. Xxvi, 17, 18.

(4) It is doubtful how Abaye understood this word: perhaps ‘extra chambers’ from the root asaf to add, v. Asheri.

(5) I.e., at a distance from the Azarah.

(6) I.e. the clearest of them.

(7) Ezek. XLIV, 15.

(8) The precincts of the Temple outside of the Courts.

(9) Mid. I, 4.

(10) This apparently refers to the gates in the Chamber of the Spark and the Fire Chamber which were guarded by priest.

(11) Shek. V, 2.

(12) V. Yoma 69a.

(13) Contained in the priestly garments. It is forbidden to lie on such.

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. This argument is valid for one who says that the girdle of the high priest was not the same as the girdle of the ordinary priest.¹ But if one holds that the girdle of the ordinary priest is the same as that of the high priest, what is there to say? And should you allege that mixed kinds are forbidden only for putting over and putting on, but there is no objection to folding them under one, has it not been taught: Neither shall there come upon thee [a garment of two kinds of stuff];² you may, however, spread it under you. The Sages, however, said that it is forbidden to do this, for fear that a thread may wind itself round his body. And should you argue that there is something separating, behold, R.

Simeon has said in the name of Joshua b. Levi who had it from R. Jose b. Saul in the name of the holy congregation in Jerusalem, that even if there are ten coverings one on top of another and mixed kinds under them, it is forbidden to sleep on them. We must then conclude that what is meant is opposite the head. Alternatively, I may say that the Mishnah speaks of those garments in which there are no mixed kinds. R. Ashi said: The priestly garments were hard;³ since R. Huna the son of R. Joshua said: This hard fabric made in Naresh⁴ is permitted.⁵ (Come and hear: It is forbidden to go out into the town in priestly garments, but it is permissible to walk about in them in the Temple whether at the time of service or otherwise, since the priestly garments may be made general use of. This is conclusive. But not in the town? Has it not been taught: ‘On the twenty-first of this month is the day of Mount Gerizim on which it is forbidden to mourn, as we find in Yoma⁶ in the section ‘The High priest used to come’ etc. up to ‘If you like I can say they are fit for the priestly garments’.⁶ Or if you like I can say ‘When it is a time to act for the Lord they break Thy Law’).⁷ IF AN ACCIDENT HAPPENED TO ONE OF THEM etc. This supports the view of R. Johanan who said that the subterranean passage possessed no sanctity, and that a baal kerī⁸ is sent out of two camps.⁹ WITH LIGHTS BURNING ON EACH SIDE etc. R. Safra was once sitting in a privy when R. Abba came and gave a cough,¹⁰ whereupon R. Safra said, pray, enter, Sir. When he came out, R. Abba said to him: Though you have not got as far as a he-goat¹¹ you have learnt the manners of a he-goat. Have we not learnt as follows: IF HE FOUND IT LOCKED, HE KNEW THAT THERE WAS SOMEONE INSIDE? This was to signify that he ought not to have gone in.¹² R. Safra, however, thought that perhaps it would be dangerous for him to wait, as it has been taught: R. Simeon b. Gamaliel says: To hold back faeces brings on dropsy; to hold back urine brings on jaundice. Rab said to his son Hiyya — and so also said R. Huna to his son Raba — attend to your needs at nightfall and before daybreak,¹³ so that you shall not need to go a long way.¹⁴ Sit first and then Uncover, and cover first and then rise. Wipe [the cup] before drinking and wipe again before putting it down; and when you drink water, pour out some before giving [the cup] to your disciple,¹⁵ as it has been taught: A man should not drink water and hand [the cup] to his disciple unless he first pours some out. It happened once that a man drank some water and without pouring any out gave [the cup] to his disciple. The disciple was squeamish and did not like to drink, and he died of thirst. There and then they laid down a rule that a man should not drink and give [the cup] to his disciple without pouring some out. R. Ashi said: Consequently if a disciple pours out in front of his teacher, this shows no disrespect. Do not spit anything out in front of your teacher except pumpkin and leek, for they are like molten lead.¹⁶ We have learnt elsewhere:¹⁷ The officer of the Temple Mount used to go round to every watch with torches burning before him, and if any watchman did not rise and say, Officer,

(1) The girdle of the high priest contained both wool and linen. Another reading is: The girdle of the high priest was the same etc. The reference will then be to the girdle worn by the high priest on the Day of Atonement which was of linen only; v. Yoma 69a.

(2) Lev. XIX, 19.

(3) And therefore it was permitted to lie on them.

(4) Near Sura.

(5) Because there is no danger of a thread coming loose.

(6) 69a, from which this whole discussion is taken.

(7) The passage in brackets is obviously a marginal gloss which has crept into the text.

(8) V. Glos.

(9) Viz., of the Shechinah and of the Levites. This second statement of R. Johanan is quite independent of the first, and has no connection with the present passage.

(10) So as to ascertain if anyone was inside.

(11) Lit. ‘gone up to a he-goat’ (or perhaps ‘satyr’). V. Ber. (Sonc. ed.) 62b, p. 391, n. 12.

(12) But R. Safra ought to have coughed as a warning to him to stay outside.

(13) When there are no people about.

(14) To the privies in the fields.

(15) So as to cleanse the rim. In the case of wine it would be wasteful to pour out.

(16) Lit., 'a wick of lead'. I.e., the spittle formed by them, if swallowed, burns the inside.

(17) Mid. I, 2.

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I greet you, it was a proof that he was asleep,¹ and he would beat him with his stick. He was also permitted to burn his clothes. The others would say, What noise is that in the Azarah? It is the cry of a Levite who is being beaten and whose garments are being burnt because he was asleep at his post. R. Eliezer b. Jacob said: Once they found my mother's brother asleep and they burnt his clothes. R. Hiyya b. Abba said: When R. Johanan came to this Mishnah he used to say: Happy were the former generations who punished even for being overpowered by sleep; how much more then when there was no overpowering as of sleep!² It has been taught: Rabbi says: Which is a right way that a man should choose? Let him love reproof, since as long as there is reproof in the world ease of mind comes to the world, good and blessing come the world, and evil departs from the world, as it says, But to them that are reproved shall come delight; and a good blessing shall come upon them.³ Some say: Let him have scrupulous honesty,⁴ as it says, Mine eyes are upon the faithful of the land that they may dwell with me,⁵ etc. R. Samuel b. Nahmani said in the name of R. Jonathan: Whoever reproves his neighbour for a purely religious motive⁶ is deemed worthy to be in the portion of the Holy One, blessed be He,⁷ as it says, He that rebuketh a man is after Me.⁸ Not only so, but a thread of favour shall twine about him, as it says, He shall find more favour than he that flattereth with the tongue.⁹ IF HE FOUND IT LOCKED HE KNEW etc. . . . WHOEVER WANTED TO REMOVE THE ASHES FROM THE ALTAR etc. This statement contains a contradiction. You say first: WHOEVER WANTS TO REMOVE THE ASHES FROM THE ALTAR RISES EARLY AND BATHES BEFORE THE SUPERINTENDENT COMES, which would show that the matter does not depend on drawing of lots, and then it states, LET HIM COME AND DRAW LOTS, which shows that it does depend on the casting of lots?-Abaye replied: There is no contradiction. The first statement refers to the period before the regulation, the second to the period after the regulation, as we have learnt:¹⁰ At first whoever desired to remove the ashes from the altar used to do so. When there were several of them they used to run and go up the Ascent¹¹ and whoever was first in the last four cubits had the privilege. If two were level, the superintendent said to them, put your fingers out. They put out the one or two fingers, but they did not put out the thumb in the Temple. It happened once that two were running level up the Ascent and one of them pushed the other and he broke his leg, and when the Beth din saw that they were endangering themselves, they ordained that the task of removing the ashes should be assigned only by lot. Raba said: Both statements refer to the period after the regulation, and what it means is this: Whoever wanted to come and draw lots used to rise early and bathe before the superintendent came. MISHNAH. HE TOOK THE KEY¹² AND OPENED THE SMALL DOOR AND WENT FROM THE FIRE CHAMBER INTO THE AZARAH, AND THE PRIESTS WENT IN AFTER HIM CARRYING TWO LIGHTED TORCHES. THEY DIVIDED INTO TWO GROUPS, ONE OF WHICH WENT ALONG THE PORTICO¹³ TO THE EAST, WHILE THE OTHER WENT ALONG IT TO THE WEST. THEY WENT ALONG INSPECTING¹⁴ UNTIL THEY CAME TO THE PLACE WHERE THE GRIDDLE-CAKES¹⁵ WERE MADE.¹⁶ THERE THE TWO GROUPS MET AND SAID, IS IT WELL? ALL IS WELL.¹⁷ THEY THEN APPOINTED HIM THAT MADE THE GRIDDLE-CAKES TO MAKE GRIDDLE-CAKES. THE ONE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASHES FROM THE ALTAR MADE READY TO DO SO. THEY SAID TO HIM: 'BE CAREFUL NOT TO TOUCH ANY VESSEL UNTIL YOU HAVE WASHED YOUR HANDS AND FEET FROM THE LAVER. SEE, THE FIREPAN IS IN THE CORNER BETWEEN THE ASCENT AND THE ALTAR ON THE WEST OF THE ASCENT'. NO ONE ENTERED WITH HIM,¹⁸ NOR DID HE CARRY ANY LIGHT¹⁹ BUT HE WALKED BY THE LIGHT OF THE ALTAR FIRE. NO-ONE SAW HIM²⁰

(1) For an alternative rendering, v. Mid. (Sonc. ed). pp. 1 and 2, trans. and notes.

- (2) For transgressions committed not under constraint.
- (3) Prov. XXIV, 25. E.V., But to them that decide.
- (4) So Rashi. Lit., 'abundant faithfulness'.
- (5) Ps. CI, 6.
- (6) Lit., 'in the name of Heaven'.
- (7) I.e., in the inner circle of the righteous in heaven.
- (8) Prov. XXVIII, 23. E.V. shall in the end find more favour.
- (9) Ibid.
- (10) Yoma, 22a.
- (11) The sloping board which led from the pavement of the Azarah to the altar. It was 32 cubits long, v. Mid.Ili, 3.
- (12) Mid. I, 9.
- (13) Which ran right round the Azarah, and where various vessels were kept.
- (14) To see if all the vessels were in order.
- (15) Which were offered every day by the High Priest. V. Lev. VI, 12-15.
- (16) The south-east corner of the Temple court, v. Mid. I,14.
- (17) I.e., the vessels are all in order.
- (18) Because no-one was allowed in the Azarah save for purposes of service.
- (19) Because he needed to have both hands free.
- (20) Because he was hidden by the ascent.

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OR HEARD A SOUND FROM HIM UNTIL THEY HEARD THE NOISE OF THE WOODEN MACHINE WHICH BEN KATIN MADE FOR HAULING UP THE LAVER,¹ WHEN THEY SAID, THE TIME HAS COME. HE WASHED HIS HANDS AND FEET FROM THE LAVER, THEN TOOK THE SILVER FIREPAN AND WENT UP TO THE TOP OF THE ALTAR AND CLEARED AWAY THE CINDERS² ON EITHER SIDE AND SCOOPED UP THE ASHES³ IN THE CENTRE. HE THEN DESCENDED AND WHEN HE REACHED THE PAVEMENT⁴ HE TURNED HIS FACE TO THE NORTH⁵ AND WENT ALONG THE EAST SIDE OF THE ASCENT FOR ABOUT TEN CUBITS, AND HE THEN MADE A HEAP OF THE CINDERS ON THE PAVEMENT THREE HANDBREADTHS AWAY FROM THE ASCENT, IN THE PLACE WHERE THEY USED TO PUT THE CROP OF THE BIRDS⁶ AND THE ASHES FROM THE INNER ALTAR⁷ AND THE ASH FROM THE CANDLESTICK. GEMARA. But were there porticoes in the Azarah? Has it not been taught: R. Eliezer b. Jacob says: Whence do we learn that porticoes [of wood] are not made in the Azarah? Because it says: Thou shalt not plant thee an Asherah or any kind of tree beside the altar of the Lord thy God,⁸ the meaning of which is this: Thou shalt not plant thee an Asherah; nor shalt thou plant thee any kind of tree beside the altar of the Lord thy God?-R. Hisda replied: [It is permitted] with porticoes of stone.⁹ THEY WENT ALONG INSPECTING. . . . TO MAKE GRIDDLE CAKES. This would imply that the griddle cakes were the first thing offered. But it has been taught: Whence do we know that nothing preceded the regular morning offering? It says: And he shall lay the burnt-offering in order upon it,¹⁰ and Rabbah said, 'the burnt-offering' [implies that] it goes up first?¹¹ Rab Judah replied: He is appointed to prepare hot water for the soaking.¹²

CHAPTER II

MISHNAH. WHEN HIS BRETHREN SAW THAT HE HAD DESCENDED [FROM THE ASCENT]. THEY CAME RUNNING AND HASTENED TO WASH THEIR HANDS AND FEET IN THE LAVER. THEY THEN TOOK THE SHOVELS AND THE FORKS¹³ AND WENT UP TO THE TOP OF THE ALTAR. SUCH LIMBS AND PIECES OF FAT AS HAD NOT BEEN CONSUMED SINCE THE EVENING THEY REMOVED TO THE SIDES OF THE ALTAR.¹⁴ IF THERE WAS NOT ROOM ON THE SIDES THEY ARRANGED THEM ON THE SURROUND¹⁵

AND ON THE ASCENT.¹⁶ THEY THEN BEGAN TO THROW THE ASHES ON TO THE HEAP.¹⁷ THIS HEAP WAS IN THE MIDDLE OF THE ALTAR, AND SOMETIMES THERE WAS AS MUCH AS THREE HUNDRED KOR ON IT. ON FESTIVALS THEY DID NOT USE TO CLEAR AWAY THE ASH BECAUSE IT WAS RECKONED AN ORNAMENT TO THE ALTAR.¹⁸ IT NEVER HAPPENED THAT

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- (1) The laver was sunk underground in the evening so that its waters should not become disqualified by being exposed throughout the night, but it was hauled up by a pulley.
- (2) Which would be more on the side of the altar, where the heat was not so intense. The top of the altar was 28 cubits square. V. Mid. III, 1.
- (3) Lit., 'the consumed'; the fuel more in the centre which had been completely reduced to ashes.
- (4) The floor of the Azarah which was of stone.
- (5) I.e., turned back and faced the altar.
- (6) V. Lev. I, 16. It was reckoned that the priest standing at the altar would cast the crop behind him about twenty cubits.
- (7) The altar of incense.
- (8) Deut. XVI, 21.
- (9) Lit., 'of building', i.e., supported on stone pillars.
- (10) Lev. VI, 5.
- (11) V. Zeb. 103a.
- (12) V. Lev. VI, 14.
- (13) To collect the ashes and to turn the limbs.
- (14) With the intention of replacing them after the fire had been lit. Once the pieces had left the altar, it would not have been permitted to replace them, since they were reckoned as nothar.
- (15) The ledge running round the altar half way up. V. Mid. III, 1.
- (16) Which was counted as part of the altar. The 'and' is not in the text, but seems necessary for the sense, v. Sh. Mek. Var. lec. 'or on the Ascent'.
- (17) Lit., 'apple'.
- (18) Showing that a large number of sacrifices had been brought.

Talmud - Mas. Tamid 29a

THE PRIEST WAS NEGLECTFUL¹ IN TAKING OUT THE ASHES.² THEY THEN BEGAN TO TAKE UP THE LOGS³ TO LAY THE FIRE. WERE ALL KINDS OF WOOD SUITABLE FOR THE FIRE? ALL KINDS OF WOOD WERE SUITABLE FOR THE FIRE EXCEPT VINE AND OLIVE WOOD. O WHAT THEY MOSTLY USED, HOWEVER, WERE BOUGHS OF FIG TREES AND OF NUT TREES AND OF OIL TREES: HE⁴ THEN ARRANGED THE GREAT PILE⁵ ON THE EAST SIDE OF THE ALTAR WITH ITS OPEN SIDE⁶ ON THE EAST,⁷ WHILE THE INNER ENDS OF THE [SELECTED] LOGS TOUCHED THE CENTRAL HEAP. SPACES WERE LEFT BETWEEN THE LOGS IN WHICH THEY KINDLED THE BRUSHWOOD.⁸ THEY PICKED OUT FROM THERE SOME SPECIALLY GOOD FIG-TREE BRANCHES AND WITH THESE HE LAID A SECOND FIRE FOR THE INCENSE⁹ NEAR THE SOUTH-WESTERN CORNER SOME FOUR CUBITS TO THE NORTH OF IT,¹⁰ USING AS MUCH WOOD AS HE JUDGED SUFFICIENT TO FORM FIVE SE'AHs OF CINDERS, AND ON SABBATH AS MUCH AS HE THOUGHT WOULD MAKE EIGHT SE'AHs OF CINDERS, BECAUSE FROM THERE THEY USED TO TAKE FIRE FOR THE TWO DISHES OF FRANKINCENSE FOR THE SHEW-BREAD. THE LIMBS AND THE PIECES OF FAT WHICH HAD NOT BEEN CONSUMED OVER NIGHT WERE PUT BACK ON THE WOOD WHICH HAD BEEN LAID.¹¹ THEY THEN KINDLED THE TWO FIRES AND DESCENDED AND WENT TO THE CHAMBER OF HEWN STONE.¹² GEMARA. Said Raba: This¹³ is an exaggeration. [Similarly with regard to the statement]. 'They made the beast for the daily offering drink from a gold cup'.¹⁴ Raba said: This is an exaggeration. R. Ammi said: The Torah used hyperbole, the prophets used hyperbole, the Sages used hyperbole. The Torah used hyperbole, as where it is written, The cities are

great and fortified up to heaven.¹⁵ Up to heaven, think you? No; but it is an exaggeration. ‘The Sages Used hyperbole’, in the cases we have just mentioned — the heap and the giving the sacrifice beast to drink from a gold cup. ‘The prophets used hyperbole’, as it is written, And the people piped with pipes. . . . so that the earth rent with the sound of them.¹⁶ R. Jannai b. Nahmani said in the name of Samuel; In three places the Sages used the language of hyperbole, namely, in connection with the heap, the vine and the veil.¹⁷ This excludes the case cited by Raba, where we have learnt, ‘They made the beast for the daily sacrifice drink from a gold cup’, and Raba said, This is an exaggeration. This teaches us that this is true of the other cases, but not of this one, because in the abode of wealth no sign of poverty is allowed.¹⁸ [The exaggeration in the case of] the heap is as stated. In the case of the wine it is as has been taught:¹⁹ A gold vine used to stand at the door of the inner temple, trailed on poles, and anyone who offered a leaf

(1) I.e., if the ashes were left, it was not through neglect.

(2) Outside the camp, when there was a large quantity on the altar.

(3) Special large blocks of wood, well smoothed. (10) The reason is explained in the Gemara.

(4) The one who was chosen to clear away the ashes.

(5) So called by contrast with the other mentioned later.

(6) Lit., ‘transparency’. The open side from which it was touched, the other side was blocked by the central heap.

(7) So that there should be a draught from the door of the Azarah.

(8) To start the fire.

(9) I.e., to obtain coals for kindling the incense. For this it was reckoned a mark of respect to have a special fire.

(10) These five cubits of the altar faced the doorway of the Hekal, and could therefore be described as being ‘before the Lord’, and it was considered meritorious to obtain the coals for the incense from this space. The fifth cubit had to be used because four were taken up by the projections of the altar.

(11) It is not clear if this was before or after the daily offering was kindled.

(12) To cast further lots, half of this chamber being in unconsecrated ground. The Chamber of Hewn Stone was the Hall wherein the Great Sanhedrin used to sit. Schurer II, p. 264 identifies it with the Chamber ‘close to the Xystus’ on the western border of the Temple Mount, v. J. E. XII, 576.

(13) The statement that there were three hundred kor of ashes on the altar.

(14) *Infra*, 30a.

(15) Deut. I, 28. This is hardly a proof, as the Torah is here quoting the language of the spies.

(16) I Kings, I, 40.

(17) v. *infra*.

(18) I.e. no expense was to be spared in the Temple service.

(19) *Mid. III*, 8.

Talmud - Mas. Tamid 29b

or a single grape or a cluster used to bring it and hang it thereon. Said R. Eleazar son of R. Zadok: On one occasion three hundred priests were commissioned to clear it. The case of the veil as has been taught:¹ We have learnt: R. Simeon b. Gamaliel says: The thickness of the veil² was a handbreadth. It was formed of seventy-two strands, and each was made up of twenty-four threads.³ Its length was forty cubits and its breadth was twenty cubits, and it was made by eighty-two young girls,⁴ and two were made every year,⁵ and it took three hundred priests to immerse it.⁶ THEY BEGAN TO TAKE UP THE LOGS TO LAY THE FIRE. . . . EXCEPT VINE AND OLIVE WOOD. Why were these excepted? — R. Papa said: Because they have knots.⁷ R. Aha b. Jacob said: Because of the amenities of the Land of Israel.⁸ The following was cited in objection [to R. papa]: upon the wood that is on the fire which is upon the altar;⁹ this implies wood which rapidly becomes fire.¹⁰ Which kind is that? Thin boughs like spits which do not form knots, that is, that do not become knotted inwardly.¹¹ Are all kinds of wood suitable for the altar fire? All kinds are suitable excepts olive and vine, but what were mostly used were boughs of fig trees and nut trees and oil trees. R. Eleazar adds [as not suitable]: also wood from the matish¹² and the oak and the date tree

and the carob and sycamore. There is no difficulty here for the one who says that it is because they are knotted. The difference according to him is that one authority holds that although they are not knotted on the inside, yet since they are knotted on the outside we do not use them,¹³ while the other holds that since they are not knotted on the inside, although they are knotted on the outside we still bring them. But to the one who says, it is because of the amenities of the Land of Israel, we can object, does not the date tree contribute to the amenities of the Land of Israel? — He can reply to you: By the same reasoning does not the fig tree contribute to the amenities of the Land of Israel? But what do you answer to this? That we speak of a fig tree which does not produce fruit. Similarly we speak of a date tree which does not produce fruit. But are there fig trees which do not produce fruit? Yes, as stated by Rahabah. For Rahabah said: They bring white fig trees

(1) Shek. 12b.

(2) Between the Hekal and the Holy of Holies.

(3) Of gold, purple, etc.

(4) Var. lec. It cost eighty-two thousand denars.

(5) In the second temple there were two veils with a cubit space between them, to take the place of the wall which was in the First Temple.

(6) Like all holy things, it was immersed in water before being used. The 'three hundred' is the exaggeration.

(7) Which retain moisture and so prevent the wood from catching.

(8) Lit., 'the Settlement of the Land of Israel'. To which vines and olive trees were held to contribute in a high degree.

(9) Lev. I, 8.

(10) Lit. 'which is dissolved to become fire'.

(11) It is only in this case that moisture forms.

(12) An unknown kind of hardwood tree.

(13) Since even so there is sufficient moisture to disqualify them.

Talmud - Mas. Tamid 30a

and scrape them with a rope of date tree bark on which seed is smeared,¹ and they are then planted in alluvial soil, and they produce trunks but no fruit, and three branches of one will break down a bridge. HE THEN ARRANGED THE GREAT PILE etc. What is the reason [for the opening]? R. Huna and R. Hisda [gave different reasons]. One said, it was in order that a draught might blow on it, the other said it was in order that they might kindle the brushwood from there. The following was cited in objection [to the latter opinion]: SPACES WERE LEFT BETWEEN THE LOGS IN WHICH THEY KINDLED THE BRUSHWOOD. He can reply: [Brushwood] was put in several places.²

CHAPTER III

MISHNAH. THE SUPERINTENDENT THEN SAID TO THEM: COME AND CAST LOTS, TO SEE WHO IS TO SLAUGHTER THE ANIMAL,³ AND WHO IS TO SPRINKLE THE BLOOD, AND WHO IS TO CLEAR THE ASHES FROM THE INNER ALTAR,⁴ AND WHO IS TO CLEAR THE ASH FROM THE CANDLESTICK, AND WHO IS TO LIFT THE LIMBS ON TO THE ASCENT, [NAMELY] THE HEAD, THE RIGHT LEG, THE BREAST AND THE NECK AND THE TWO FLANKS WITH THE ENTRAILS, ALSO THE FINE FLOUR⁵ AND THE GRIDDLE CAKES⁶ AND THE WINE.⁷ THEY CAST LOTS AND ONE OR OTHER WAS SUCCESSFUL. HE THEN SAID TO THEM: GO OUT AND SEE IF IT IS YET TIME FOR THE SLAUGHTER. IF IT ACTUALLY WAS TIME, THE OBSERVER⁸ SAID, THERE ARE FLASHES.⁹ MATTITHIA B. SAMUEL SAYS: [HE USED TO SAY]¹⁰ THE WHOLE OF THE EAST [OF THE SKY] HAS LIT UP. [THEY WOULD ASK] AS FAR AS HEBRON? AND HE [THE OBSERVER] WOULD ANSWER YES. HE SAID TO THEM, GO OUT AND BRING A LAMB FROM THE LAMBS CHAMBER. NOW THE LAMBS CHAMBER WAS IN THE

NORTH-WESTERN CORNER.¹¹ THERE WERE FOUR CHAMBERS THERE¹² — THE LAMBS' CHAMBER, THE CHAMBER OF THE SEALS,¹³ THE CHAMBER OF THE FIRE-ROOM¹⁴ AND THE CHAMBER WHERE THE SHEWBREAD WAS PREPARED. THEY WENT INTO THE CHAMBER OF THE VESSELS AND BROUGHT OUT FROM THERE NINETY-THREE VESSELS OF SILVER AND GOLD. THEY GAVE THE ANIMAL FOR THE DAILY SACRIFICE A DRINK FROM A CUP

(1) This was supposed to spoil the seed of the tree itself.

(2) I.e., both between the logs and in the opening.

(3) The lamb of daily sacrifice.

(4) The altar of incense.

(5) For the mealoffering.

(6) The daily offering of the High Priest. V. Lev. VI, 15.

(7) For the drink-offering.

(8) A priest stationed for the purpose on the roof.

(9) The first Bashes of dawn.

(10) Alifer: Mattithiah b. Samuel used to say etc., v. Yoma, (Sonc. ed.) p. 131 and notes.

(11) Of the Fire Room. In Mid. I, 6, this room is called the Chamber of Offering (al. Chamber of the Lamb(s) of Offering), and is said to have been in the south-west of the Fire Room; in Yoma 16a it is explained that this is the opinion of R. Eleaiar b. Jacob.

(12) Attached to the Fire Room; V. Mid, I, 7.

(13) V. Shek. V, 3.

(14) In Mid. l.c., this is said to have been the room from which they went down to the bathing-place. Perhaps the fire burnt in this side room, so that it gave its name to the whole chamber.

Talmud - Mas. Tamid 30b

OF GOLD.¹ ALTHOUGH IT HAD BEEN EXAMINED ON THE PREVIOUS EVENING IT WAS NOW EXAMINED AGAIN BY TORCHLIGHT. THOSE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASH FROM THE INNER ALTAR AND FROM THE CANDLESTICK WENT ON IN FRONT WITH FOUR VESSELS IN THEIR HANDS — THE TENI² AND THE KUZ³ AND TWO KEYS. THE TENI RESEMBLED A TIRKAB⁴ OF GOLD AND HELD TWO KABS AND A HALF. THE KUZ RESEMBLED A LARGE GOLD PITCHER. WITH ONE OF THE TWO KEYS HE HAD TO REACH DOWN AS FAR AS HIS ARMPIT⁵ AND WITH THE OTHER HE OPENED IN FRONT OF HIM.⁶ HE THEN CAME TO THE SMALL DOOR ON THE NORTH. THE GREAT GATE HAD TWO SMALL WICKETS LET IN, ONE ON THE NORTH AND ONE ON THE SOUTH. NO ONE EVER WENT IN BY THE DOOR ON THE SOUTH, IN ACCORDANCE WITH THE DISTINCT STATEMENT IN EZEKIEL, NAMELY, AND THE LORD SAID UNTO ME, THIS GATE SHALL BE CLOSED, IT SHALL NOT BE OPENED, AND NO MAN SHALL ENTER BY IT, FOR THE LORD GOD OF ISRAEL HAS ENTERED BY IT.⁷ HE TOOK THE KEY AND OPENED THE SMALL DOOR AND WENT IN TO THE APARTMENT⁸ AND FROM THE APARTMENT TO THE HEKAL, [WHICH HE TRAVERSED] UNTIL HE REACHED THE GREAT GATE. WHEN HE REACHED THE GREAT GATE HE DREW BACK THE BOLT AND THE LATCHES⁹ AND OPENED IT. THE SLAUGHTERER DID NOT KILL TILL HE HEARD THE SOUND OF THE GREAT GATE BEING OPENED. FROM JERICHO¹⁰ THEY HEARD THE SOUND OF THE GREAT GATE BEING OPENED. FROM JERICHO THEY HEARD THE SOUND OF THE 'SHOVEL'.¹¹ FROM JERICHO THEY HEARD THE SOUND OF THE SINGING [OF THE LEVITES].¹² FROM JERICHO THEY USED TO HEAR THE SOUND OF BEN ARZA CLASHING THE CYMBALS. FROM JERICHO THEY USED TO HEAR THE SOUND OF THE PIPES. FROM JERICHO THEY COULD HEAR THE VOICE OF GABIN THE HERALD.¹³ FROM JERICHO THEY HEARD THE NOISE OF THE WOODEN PULLEY WHICH BEN KATIN MADE FOR THE LAVER.¹⁴ FROM JERICHO THEY

HEARD THE SOUND OF THE SINGING [OF THE LEVITES]. FROM JERICHO THEY HEARD THE SOUND OF THE SHOFAR;¹⁵ SOME SAY ALSO OF THE HIGH PRIEST WHEN HE PRONOUNCED THE DIVINE NAME ON THE DAY OF ATONEMENT. FROM JERICHO THEY COULD SMELL THE ODOUR OF THE COMPOUNDING OF INCENSE. R. ELEAZAR B. DIGLAI SAID: MY FATHER HAD SOME GOATS IN THE TOWNS OF MICHVAR,¹⁶ AND THEY USED TO SNEEZE FROM THE SMELL OF THE INCENSE. THE PRIEST WHO HAD BEEN CHOSEN TO KILL THE DAILY OFFERING TOOK IT ALONG WITH HIM TO THE SLAUGHTER HOUSE, ACCOMPANIED BY THOSE WHO HAD BEEN CHOSEN TO HAND UP THE LIMBS. THE SLAUGHTER HOUSE WAS TO THE NORTH OF THE ALTAR.¹⁷ BY IT WERE EIGHT DWARF PILLARS ON TOP OF WHICH WERE BLOCKS OF CEDAR WOOD, IN WHICH WERE FIXED HOOKS OF IRON, THREE ROWS IN EACH.¹⁸ THE ANIMALS WERE HUNG ON THESE AND FLAYED OVER TABLES OF MARBLE BETWEEN THE PILLARS. THE ONE WHO HAD BEEN CHOSEN FOR CLEARING THE INNER ALTAR WENT IN CARRYING THE TENI WHICH HE SET DOWN IN FRONT OF IT, AND HE SCOOPED UP THE ASH IN HIS FISTS AND PUT IT INSIDE, AND IN THE END HE SWEEPED UP WHAT WAS LEFT INTO IT, AND THEN HE LEFT IT THERE AND WENT OUT. THE ONE WHO HAD BEEN CHOSEN TO CLEAR THE CANDLESTICK WENT IN, AND IF HE FOUND THE TWO WESTERN LIGHTS BURNING,¹⁹ HE CLEARED THE ASH FROM THE REST AND LEFT THESE TWO BURNING. IF HE²⁰ FOUND THAT THESE TWO HAD GONE OUT, HE CLEARED AWAY THEIR ASH AND KINDLED THEM FROM THOSE WHICH WERE STILL ALIGHT AND THEN HE CLEARED THE ASH FROM THE REST. THERE WAS A STONE IN FRONT OF THE CANDLESTICK²¹ WITH THREE STEPS ON WHICH THE PRIEST STOOD IN ORDER TO TRIM THE LIGHTS. HE LEFT THE KUZ ON THE SECOND STEP AND WENT OUT.

CHAPTER IV

MISHNAH. THEY DID NOT USE TO TIE UP²² THE LAMB BUT THEY STRUNG ITS LEGS TOGETHER.²³ THOSE ON WHOM THE LOT FELL FOR THE LIMBS TOOK HOLD OF IT. IT WAS STRUNG UP IN SUCH A WAY THAT ITS HEAD WAS TO THE SOUTH WHILE ITS FACE WAS TURNED TO THE WEST,²⁴ AND THE SLAUGHTERER STOOD TO THE EAST OF IT WITH HIS FACE TURNED TO THE WEST. THE MORNING SACRIFICE WAS KILLED BY THE NORTH-WESTERN CORNER OF THE ALTAR AT THE SECOND RING,²⁵ WHILE THE EVENING SACRIFICE WAS KILLED BY THE NORTH-EASTERN CORNER AT THE SECOND RING. WHILE ONE SLAUGHTERED ANOTHER RECEIVED THE BLOOD. THE LATTER PROCEEDED TO THE NORTH-EASTERN CORNER²⁶ AND CAST THE BLOOD ON THE EASTERN AND NORTHERN SIDES; HE THEN PROCEEDED TO THE SOUTHWESTERN CORNER AND CAST THE BLOOD ON THE WESTERN AND SOUTHERN SIDES. THE REMNANT OF THE BLOOD HE POURED OUT AT THE SOUTHERN BASE OF THE ALTAR.

(1) Cf. supra, 29a.

(2) Lit., 'basket'. The receptacle for the ash from the altar.

(3) Lit., 'pitcher', the receptacle for the ashes from the candlestick.

(4) *;*;. A measure holding three kabs.

(5) Because the bolt was fixed in a socket in the ground.

(6) Because it was on a level with him.

(7) Ezek. XLIV, 2. Ezekiel is speaking of the outer gate, and we do not know by what authority the Rabbis applied his words to this door. The statement is repeated in Mid. IV, 1.

(8) Heb. to, a kind of cell let into the wall of the Hekal, V. Mid. IV, 3.

(9) Apparently the 'bolt' was fixed in a socket in the ground, and the 'latches' were cross-bars level with his own height.

(10) About twenty miles from Jerusalem. For this passage cf. Yoma 39b.

- (11) Magrepah. A musical instrument shaped like a shovel. V. 'Ar. 10b.
- (12) These words are here out of place, and are repeated lower down.
- (13) Summoning the priests and Levites to their duties before the dawn. Shek. V, 1.
- (14) V. supra 28b.
- (15) Blown every day over the sacrifices.
- (16) A district of Peraea, beyond the Dead Sea.
- (17) On this passage cf. Mid. IV, 4.
- (18) So as to be adapted for animals of different sizes.
- (19) These had more oil than the others.
- (20) Apparently this refers not to this priest. but to the Priest who came in later, as explained infra VI, 1.
- (21) Which was eighteen hand-breadths high-about a man's height.
- (22) I.e., all four legs together, or the two fore legs and the two hind legs.
- (23) Tying together a fore leg and a hind leg.
- (24) The side of the Shechinah.
- (25) Near the altar were a number of rows of semi-circular hoops fixed in the ground under the which the head of the animal was put to keep it in place. The second row was chosen as not being in the shade of the altar; V. Gemara infra.
- (26) He started from the ascent which was on the south side and began going round to the right, passing by the south-eastern corner because it had no foundation. On this passage cf. Yoma, 14b.

Talmud - Mas. Tamid 31a

. HE DID NOT USE TO BREAK THE LEG,¹ BUT HE MADE A HOLE IN IT² AT THE JOINT AND SUSPENDED IT FROM THERE. HE THEN BEGAN TO FLAY IT AND WENT ON UNTIL HE CAME TO THE BREAST.³ WHEN HE CAME TO THE BREAST HE CUT OFF THE HEAD AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN. HE THEN CUT OFF THE LEGS AND GAVE THEM TO THE ONE TO WHOSE LOT THEY HAD FALLEN. ON COMPLETING THE Flaying HE TORE OUT THE HEART AND SQUEEZED OUT THE BLOOD IN IT.⁴ HE THEN CUT OFF THE FORE LEGS AND GAVE THEM TO THE ONE TO WHOSE LOT THEY HAD FALLEN. HE THEN WENT BACK TO THE RIGHT LEG AND CUT IT OFF AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN, AND THE TWO TESTICLES WITH IT. HE THEN TORE OPEN THE CARCASS SO THAT IT WAS ALL EXPOSED BEFORE HIM. HE TOOK THE FAT AND PUT IT ON TOP OF THE PLACE WHERE THE HEAD HAD BEEN SEVERED. HE TOOK THE INNARDS AND GAVE THEM TO THE ONE TO WHOSE LOT THEY HAD FALLEN TO WASH THEM. THE STOMACH WAS WASHED VERY THOROUGHLY IN THE WASHING CHAMBER, WHILE THE ENTRAILS WERE WASHED AT LEAST⁵ THREE TIMES ON MARBLE TABLES WHICH STOOD BETWEEN THE PILLARS.⁶ HE THEN TOOK A KNIFE AND SEPARATED THE LUNG FROM THE LIVER⁷ AND THE FINGER OF THE LIVER⁸ FROM THE LIVER,⁹ BUT WITHOUT REMOVING IT FROM ITS PLACE. HE HOLLOWED OUT THE BREAST¹⁰ AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN. HE CAME TO THE RIGHT FLANK AND CUT INTO IT AS FAR AS THE SPINE, WITHOUT HOWEVER TOUCHING THE SPINE, UNTIL HE CAME TO THE PLACE BETWEEN TWO SMALL RIBS. HE CUT IT OFF AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN, WITH THE LIVER ATTACHED TO IT. HE THEN CAME TO THE NECK, AND LEAVING TWO RIBS ON EACH SIDE OF IT¹¹ HE CUT IT OFF AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN, WITH THE WINDPIPE AND THE HEART AND THE LUNG ATTACHED TO IT. HE THEN CAME TO THE LEFT FLANK IN WHICH HE LEFT TWO THIN RIBS ABOVE AND TWO THIN RIBS BELOW;¹² AND HE HAD DONE SIMILARLY WITH THE OTHER FLANK. THUS HE LEFT TWO ON EACH SIDE ABOVE AND TWO ON EACH SIDE BELOW. HE CUT IT OFF AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN, AND THE SPINE WITH IT AND THE MILT ATTACHED TO IT. THIS WAS REALLY THE LARGEST PIECE, BUT THE RIGHT FLANK WAS CALLED THE LARGEST, BECAUSE THE LIVER WAS ATTACHED TO IT. HE THEN CAME TO THE

TAIL BONE, WHICH HE CUT OFF AND GAVE TO THE ONE TO WHOSE LOT IT HAD FALLEN, ALONG WITH THE TAIL, THE FINGER OF THE LIVER AND THE TWO KIDNEYS. HE THEN TOOK THE LEFT LEG AND CUT IT OFF AND GAVE IT TO THE ONE TO WHOSE LOT IT HAD FALLEN. BY THIS TIME THEY WERE ALL STANDING IN A ROW WITH THE LIMBS IN THEIR HANDS

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- (1) In order to suspend it for laying, after the usual manner of butchers.
 - (2) The object being that the body should not fall to the ground when the leg was cut off.
 - (3) I.e., until the flaying was completed.
 - (4) The animal usually draws back some blood to the heart at the time of slaughter. This sentence seems to be out of place and should follow the word 'breast' above.
 - (5) Aliter: 'in a vessel' used for preserving olives. Var. lec. 'on the smallest of the tables'.
 - (6) V. supra 30b.
 - (7) Because the lung was offered with the neck and the liver with the flank.
 - (8) A small projection from the liver.
 - (9) Because this finger was offered with the tail.
 - (10) I.e., he cut a piece out of the breast, making a hollow through which he could reach inside the body.
 - (11) I.e., the two ribs attached to each of the two flanks.
 - (12) I.e., two by the tail bone and two by the breast.

Talmud - Mas. Tamid 31b

. THE FIRST HAD THE HEAD AND THE [RIGHT] HIND LEG. THE HEAD WAS IN HIS RIGHT HAND WITH ITS NOSE TOWARDS HIS ARM, ITS HORNS BETWEEN HIS FINGERS, AND THE PLACE WHERE IT WAS SEVERED TURNED UPWARDS WITH THE FAT COVERING IT. THE RIGHT LEG WAS IN HIS LEFT HAND WITH THE PLACE WHERE THE FLAYING COMMENCED AWAY FROM HIM.¹ THE SECOND HAD THE TWO FORE LEGS, THE RIGHT LEG IN HIS RIGHT HAND AND THE LEFT LEG IN HIS LEFT HAND, THE PLACE WHERE THE FLAYING COMMENCED BEING TURNED AWAY FROM HIM. THE THIRD HAD THE TAIL BONE AND THE OTHER HIND LEG, THE TAIL BONE IN HIS RIGHT HAND WITH THE TAIL HANGING BETWEEN HIS FINGERS AND THE FINGER OF THE LIVER AND THE TWO KIDNEYS WITH IT, AND THE LEFT HIND LEG IN HIS LEFT HAND WITH THE PLACE WHERE THE FLAYING COMMENCED AWAY FROM HIM. THE FOURTH HAD THE BREAST AND THE NECK, THE BREAST IN HIS RIGHT HAND AND THE NECK IN HIS LEFT HAND, ITS RIBS BEING BETWEEN TWO OF HIS FINGERS. THE FIFTH HAD THE TWO FLANKS, THE RIGHT ONE IN HIS RIGHT HAND, AND THE LEFT ONE IN HIS LEFT HAND, WITH THE PLACE WHERE THE FLAYING COMMENCED AWAY FROM HIM. THE SIXTH HAD THE INNARDS ON A PLATTER² WITH THE KNEES ON TOP OF THEM. THE SEVENTH HAD THE FINE FLOUR,³ THE EIGHTH THE GRIDDLE CAKES,⁴ THE NINTH THE WINE.⁵ THEY WENT AND PLACED THEM ON THE LOWER HALF OF THE ASCENT⁶ ON ITS WESTERN SIDE, AND SALTED THEM⁷ AND CAME DOWN AND WENT TO THE CHAMBER OF HEWN STONE TO RECITE THE SHEMA'.⁸ GEMARA. One taught: The fore leg and the hind leg [tied together] like the binding of Isaac the son of Abraham. THEY DID NOT TIE UP THE LAMB. What was the reason? — R. Huna and R. Hisda gave different answers. One said it was to avoid showing disrespect to holy things. while the other said it was to avoid walking in the statutes of the other peoples.⁹ What practical difference is there between them?¹⁰ — In the case where it was tied with silk or with gold thread.¹¹ We have learnt elsewhere:¹² There were thirteen tables in the Temple.¹³ There were eight of marble in the slaughter house on which they used to wash the innards; two to the west of the ascent, one of marble and one of silver — on the marble one they used to put the limbs and on the silver one vessels of service,¹⁴ two in the Porch on the inner side by the door of the Sanctuary, one of silver and one of gold — on the silver one they used to place the Shewbread when it was first brought in,¹⁵ and on the gold one when it was

taken out, because with holy things we always go a step higher and not a step lower; and one of gold in the inner place on which the Shewbread always rested. Now let us see. There must be no sign of poverty in the abode of wealth.¹⁶ Why then was the table¹⁷ made of marble? It should have been made of silver or even of gold! R. Hinnena answered in the name of R. Assi, and R. Assi in the name of R. Samuel b. R. Isaac: Because [the metal] would heat the flesh.¹⁸ THE MORNING SACRIFICE WAS KILLED BY THE NORTHWESTERN CORNER [etc.]. Whence is derived this rule? — R. Hisda replied: Because Scriptures says. Two to the day,¹⁹ implying [that they should be killed] towards the day[light].²⁰ It has been taught to the same effect: Two to the day: this means, towards the day [light]. You say it means, towards the day[light]. Or perhaps it is not so, but it means, the obligation of each day? When the text says. The one lamb shalt thou offer in the morning and the other lamb shalt thou offer at dusk,²¹ this states the obligation of the day. What then do I make of the words Two to the day? This must mean, towards the day [light]. How is this effected? The morning daily sacrifice was killed by the north-western corner by the second ring, and the evening daily sacrifice by the north-eastern corner by the second ring.²² Alexander of Macedon put ten questions to the elders of the south country.²³ He asked:

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- (1) I.e., exposed to the public, while the place where it was severed was in his hand.
 - (2) Being loose they could not be held in the hand.
 - (3) For the meal-offering.
 - (4) The daily offering of the High Priest, which was brought at the same time as the daily burnt-offering.
 - (5) For the drink-offering.
 - (6) The reason was apparently to make rather more ceremonious the actual bringing to the altar which took place later.
 - (7) In accordance with the injunction in Lev. II, 13.
 - (8) And pray for the acceptance of the sacrifice.
 - (9) Who used to bind their sacrifices in this way.
 - (10) Since each reason is in itself sufficient, why did not the later authority accept that given by the earlier?
 - (11) In this case there is no disrespect to holy things.
 - (12) Shek. 15b.
 - (13) Ten in the Azarah, and three others in the Sanctuary.
 - (14) The ninety-three vessels mentioned in our Mishnah.
 - (15) It was not taken directly to the table of gold. According to some it was brought in on Friday evening, though not placed on the table till the next day.
 - (16) A maxim frequently quoted in the Talmud: cf. supra.
 - (17) On which the limbs were put.
 - (18) Causing it to putrefy.
 - (19) Num. XXVIII, 3. E.V., 'two day by day'.
 - (20) I.e., towards the rise of the sun, hence in the west, facing east.
 - (21) Ibid. 4.
 - (22) V. supra at the beginning of the chapter and notes.
 - (23) This passage is inserted here because Alexander's first question had reference to the sun.

Talmud - Mas. Tamid 32a

Which is further, from heaven to earth or from east to west? They replied: From east to west. The proof is that when the sun is in the east all can look at it, and when it is in the west all can look at it, but when the sun is in the middle of the sky no — one can look at it.¹ The Sages, however, say: The distance in both cases is the same, as it says, For as the heaven is high above the earth [so great is His mercy towards them that fear Him]; as far as the east is from the west, [so far hath He removed our transgressions from us].² Now if one of these distances is greater, the text should not write both but only the one which is the greater. What then is the reason why no — one can look at the sun when it is in the middle of the sky? Because it is absolutely clear and nothing obstructs the view.³ He said to them: Were heavens created first or the earth? They replied: The heavens were created first,

as it says. In the beginning God created the heaven and the earth.⁴ He said to them: Was light created first, or darkness? They replied: This question cannot be solved. Why did they not reply that darkness was created first, since it is written, Now the earth was unformed and void and darkness,⁵ and after that, And God said, Let there be light, and there was light?⁶ — They thought to themselves: perhaps he will go on to ask what is above and what is below, what is before and what is after.⁷ If that is the case, they should not have answered his question about the heaven either? — At first they thought that he just happened to ask that question, but when they saw that he pursued the same subject, they bethought themselves not to answer him lest he should go on to ask what was above and what was below what was before and what was after. He said to them: Who is called wise? They replied: Who is wise? He who discerns what is about to come to pass.⁸ He said to them: Who is called a mighty man? They replied: Who is a mighty man? He who subdues his evil passions. He said to them: Who is called a rich man? They replied: Who is rich? He who rejoices in his lot. He said to them: **What shall a man do to live? They replied: Let him mortify himself.**⁹ What should a man do to kill himself? They replied: Let him keep himself alive.¹⁰ He said to them: What should a man do to make himself popular? They replied: Let him hate sovereignty and authority. He said to them: I have a better answer than yours: let him love sovereignty and authority and confer favours on mankind. He said to them: Is it better to dwell on sea or on dry land? They replied, It is better to dwell on dry land, because those who set out to sea are never free from anxiety till they reach dry land again. He said to them: Which among you is the wisest? They replied: We are all equal, because we have all concurred in the same answers to your questions. He said to them: Why do you resist me?¹¹ They replied: The Satan is too powerful.¹² He said to them: Behold I will slay you by royal decree. They replied: power is in the hands of the king, but it beseems not a king to be false.¹³ Forthwith he clothed them with garments of purple and put chains of gold on their necks. He said to them: I want to go to the country of Africa. They said to him: You cannot get there, because the Mountains of Darkness are in the Way. He said to them: That will not stop me from going. Was it for that I asked you? But tell me what I am to do.¹⁴ They said to him: Take Libyan asses that can travel in the dark and take coils of rope and fix them at the side [of the road] so that when you return you can guide yourself by them and reach your destination. He did so and set forth. He came to a place where there were only women. He wanted to make war with them, but they said to him, If you slay us, people will say that he killed women, and if we slay you they will call you the king who was killed by women. He said to them: Bring me bread. They brought him gold bread on a gold table.

(1) The reason, presumably, being that it is nearer.

(2) Ps. CIII, II, 12.

(3) But on the east and west hills and mountains are in the way.

(4) Gen. I, 1.

(5) Ibid 2.

(6) Ibid 3.

(7) V. Hag. 11b.

(8) V. Aboth, IV, 1.

(9) Lit., 'kill himself', with study and hard work.

(10) I.e., indulge in luxuries.

(11) In keeping with your own religion.

(12) A double entendre. What they meant was that his power was due to the Satan, and was only given to him to try them.

(13) He had apparently given them a safe-conduct.

(14) What I want you to tell me is how to get there.

Talmud - Mas. Tamid 32b

. He said to them: Do people here eat gold bread? They replied: If you wanted bread, had you no bread in your own place to eat that you should have journeyed here? When he left the place he wrote

on the gate of the city: 'I, Alexander of Macedon, was a fool until I came to the city of women in Africa and I learnt counsel from the women'. As he was journeying he sat by a well and began to eat. He had with him some salted fish, and as they were being washed they gave off a sweet odour. He said: This shows that this well comes from the Garden of Eden. Some say that he took some of the water and washed his face with it; others say that he went alongside of it until he came to the door of the Garden of Eden. He cried out, Open the door for me. They replied, This is the gate of the Lord, [the righteous shall enter into it].¹ He replied: I too am a king; I am also of some account, give me something. They gave him an eyeball. He went and weighed all his silver and gold against it, and it was not equal to it. He said to the Rabbis: How is this? They replied: It is the eyeball of a human being, which is never satisfied. He said to them: How can you prove that this is so? They took a little dust and covered it, and immediately it was weighed down; and so it is written, The nether world and Destruction are never satiated; [so the eyes of man are never satiated].² The Tanna de-be Eliyahu taught: Gehinnom is above the firmament; some, however, say that is behind the Mountains of Darkness. R. Hiyya taught: **If one studies the Torah at night, the Divine presence faces him**, as it says, Arise, cry out in the night, at the beginning of the watches; pour out thy heart like water before the face of the Lord.³ R. Eliezer b. Azariah said: The disciples of the wise increase peace in the world, as it says, And all thy children shall be taught of the Lord, and great shall be the peace of thy children.⁴ Read not banayik, [thy children], but bonayik [thy builders].

CHAPTER V

MISHNAH. THE SUPERINTENDENT SAID TO THEM, PRONOUNCE ONE BLESSING,⁵ AND THEY DID SO: THEY THEN RECITED THE TEN COMMANDMENTS,⁶ AND THE FIRST, SECOND AND THIRD SECTIONS OF THE SHEMA', AND THEY BLESSED THE PEOPLE WITH THREE BENEDICTIONS,⁷ NAMELY, TRUE AND FIRM,⁸ AND ABODAH,⁹ AND THE PRIESTLY BENEDICTION.¹⁰ ON SABBATH THEY ADDED A BENEDICTION TO BE SAID BY THE WATCH WHICH WAS LEAVING.¹¹

MISHNAH . HE SAID TO THEM, THOSE WHO ARE FRESH TO THE INCENSE COME AND DRAW LOTS,¹² AND ONE OR OTHER WAS SUCCESSFUL. HE THEN SAID, NEW AND OLD, COME AND DRAW LOTS TO SEE WHO SHALL TAKE UP THE LIMBS FROM THE ASCENT TO THE ALTAR.¹³ R. ELIEZER B. JACOB SAYS, THE ONE WHO LIFTS THE LIMBS ON TO THE ASCENT ALSO TAKES THEM UP TO THE ALTAR.¹⁴

MISHNAH . HE THEN HANDED THEM OVER TO THE ATTENDANTS, WHO STRIPPED THEM OF THEIR GARMENTS,¹⁵ LEAVING ON THEM ONLY THE BREECHES.¹⁶ THERE WERE WINDOWS THERE¹⁷ ON WHICH WAS INSCRIBED THE NAME OF THE GARMENT TO WHICH EACH WAS ASSIGNED.¹⁸

MISHNAH. THE ONE WHO HAD BEEN SELECTED TO OFFER THE INCENSE TOOK UP THE SPOON, WHICH WAS IN SHAPE LIKE A BIG TIRKAB¹⁹ OF GOLD. IT HELD THREE KABS, AND THE [SMALL] DISH²⁰ WAS IN THE MIDDLE OF IT,

(1) Ps. CXVIII, 20.

(2) Prov. XXVII, 20.

(3) Lam. II, 19.

(4) Isa. LIV, 13.

(5) There is a difference of opinion in Br. 11b as to whether this was 'Who fashionest light' or 'Great love' (P. B. p. 39). This and the succeeding prayers were said in the Chamber of Hewn Stone.

(6) V. Br. 12a.

(7) Since they had not time to say all the eighteen benedictions.

(8) The blessing following the Shema.

- (9) The last but two of the eighteen benedictions.
- (10) The last of the eighteen.
- (11) They blessed the incoming watch. V. Ber. 12a.
- (12) The incense was supposed to bring prosperity. and therefore a fresh priest was given the privilege of burning it every time.
- (13) V. supra. p. 25.
- (14) I.e., each one takes up to the altar the limb which he placed on the ascent.
- (15) There is a difference of opinion in Yoma 24b, as to whether they cast lots in holy or in everyday garments. If the former, then those who were unsuccessful changed into everyday garments: if the latter, then those who were successful changed into holy garments.
- (16) These they removed for themselves after changing into the other garments.
- (17) In the wall of the Chamber of Hewn Stone.
- (18) I.e., all garments of the same kind were kept in the same window space.
- (19) A measure of capacity holding three kaba.
- (20) Wherewith to scoop up the incense.

Talmud - Mas. Tamid 33a

HEAPED UP WITH INCENSE;¹ THIS HAD A COVERING, OVER WHICH WAS SPREAD A KIND OF JACKET.²

MISHNAH . THE ONE WHO HAD BEEN ASSIGNED THE SHOVELLING,³ TOOK THE SILVER FIREPAN AND ASCENDED TO THE TOP OF THE ALTAR AND CLEARED AWAY THE LIVE COALS TO THIS SIDE AND THAT [AND SWEEPED AWAY SOME OF THE ASH AT THE BOTTOM]⁴ AND THEN WENT DOWN AND EMPTIED THEM INTO A GOLD [FIREPAN]. ABOUT A KAB OF THE COALS WAS SPILT,⁵ AND THESE HE SWEEPED INTO THE SEWER⁶ , ON SABBATH⁷ HE USED TO PUT AN OVERTURNED POT⁸ ON THEM. THIS POT WAS A LARGE VESSEL HOLDING A LETHEK.⁹ IT HAD TWO CHAINS; WITH ONE HE USED TO DRAW IT DOWN,¹⁰ AND WITH THE OTHER HE USED TO HOLD IT ABOVE SO THAT IT SHOULD NOT ROLL OVER.¹¹ IT WAS USED FOR THREE PURPOSES — FOR PLACING OVER LIVE COALS, AND OVER A [DEAD] CREEPING THING ON SABBATH,¹² AND FOR DRAWING DOWN THE ASHES FROM THE TOP OF THE ALTAR.

MISHNAH . WHEN THEY¹³ CAME BETWEEN THE PORCH AND THE ALTAR, ONE TOOK THE 'SHOVEL'¹⁴ AND THREW IT BETWEEN THE PORCH AND THE ALTAR. PEOPLE COULD NOT HEAR ONE ANOTHER SPEAK IN JERUSALEM FROM THE NOISE OF THE SHOVEL. IT SERVED THREE PURPOSES. WHEN A PRIEST HEARD THE SOUND OF IT HE KNEW THAT HIS BROTHER PRIESTS WERE GOING IN TO PROSTRATE THEMSELVES,¹⁵ AND HE WOULD RUN TO JOIN THEM. WHEN A LEVITE HEARD THE NOISE OF IT HE KNEW THAT HIS BROTHER LEVITES WERE GOING IN TO CHANT,¹⁶ AND HE WOULD RUN TO JOIN THEM. AND THE HEAD OF THE MA'AMAD¹⁷ USED TO MAKE THE UNCLEAN STAND IN THE EAST GATE.¹⁸

CHAPTER VI

MISHNAH . THEY¹⁹ COMMENCED TO ASCEND THE STEPS OF THE PORCH.²⁰ THOSE WHO HAD BEEN CHOSEN TO CLEAR THE ASHES FROM THE INNER ALTAR²¹ AND FROM THE CANDLESTICK LED THE WAY.²² THE ONE WHO HAD BEEN CHOSEN TO CLEAR THE INNER ALTAR WENT IN AND TOOK THE TENI AND PROSTRATED HIMSELF AND WENT OUT AGAIN. THE ONE WHO HAD BEEN CHOSEN TO CLEAR THE CANDLESTICK WENT IN, AND IF HE FOUND THE TWO WESTERN LIGHTS²³ STILL BURNING HE CLEARED OUT THE EASTERN ONE²⁴ AND LEFT THE WESTERN ONE

BURNING,²⁵ SINCE FROM IT HE LIT THE CANDLESTICK FOR THE EVENING. IF HE FOUND THAT THIS ONE HAD GONE OUT, HE CLEARED THE ASH AWAY AND LIT IT FROM THE ALTAR OF BURNT-OFFERING. HE THEN TOOK THE KUZ FROM THE SECOND STEP²⁶ AND PROSTRATED HIMSELF AND WENT OUT.

MISHNAH . THE ONE WHO HAD BEEN CHOSEN FOR THE FIREPAN MADE A HEAP OF THE CINDERS ON THE TOP OF THE ALTAR AND THEN SPREAD THEM ABOUT WITH THE END OF THE FIREPAN²⁷ AND PROSTRATED HIMSELF AND WENT OUT. MISHNAH. THE ONE WHO HAD BEEN CHOSEN FOR THE INCENSE TO OK THE DISH FROM THE MIDDLE OF THE SPOON AND GAVE IT²⁸ TO HIS FRIEND OR HIS RELATIVE. IF SOME OF IT WAS SPILT INTO THE SPOON, HE WOULD PUT IT INTO HIS HANDS. THEY USED TO INSTRUCT HIM²⁹ SAYING, BE CAREFUL NOT TO BEGIN IMMEDIATELY IN FRONT OF YOU OR ELSE YOU MAY BURN YOURSELF.³⁰ HE THEN COMMENCED TO SCATTER THE INCENSE AND [AFTER FINISHING] WENT OUT. THE ONE WHO BURNT THE INCENSE DID NOT DO SO UNTIL THE SUPERINTENDENT SAID TO HIM, BURN THE INCENSE. IF IT WAS THE HIGH PRIEST WHO BURNT, HE WOULD SAY TO HIM, SIR,³¹ PRAY BURN THE INCENSE. THE PEOPLE³² LEFT AND HE BURNT THE CENSE AND PROSTRATED HIMSELF AND WENT OUT.

CHAPTER VII

MISHNAH .

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- (1) And if any was spilt, it would fall into the spoon.
 - (2) Made of cloth or leather, to prevent the fragrance from escaping.
 - (3) Lit., 'the firepan'. Of the cinders from the altar.
 - (4) These words are obviously a gloss inserted incorrectly from the Mishnah 28a dealing with the clearing away of the ashes.
 - (5) Because the silver firepan would hold four kabs and the gold one only three.
 - (6) V. Mid. III, 2 and Yoma 43b.
 - (7) When it was not permissible to sweep the cinders away.
 - (8) **, 'a wine cooler'.
 - (9) Fifteen se'aha.
 - (10) From the top of the altar pile of ashes, v. infra.
 - (11) Because it was round-bottomed.
 - (12) When it was not permissible to remove it.
 - (13) Those who had been chosen for the firepan and the incense.
 - (14) Magrepah. V. supra p. 20, n. 2. Whether it is identical with the vessel mentioned there is difficult to say.
 - (15) After the offering of the incense.
 - (16) When the libation of wine was offered.
 - (17) Here the word seems to mean the section of the priests on duty, elsewhere designated Mishmar. Maimonides, however, takes it in its usual sense (v. G]os. s.v.) and supposes that the unclean persons mentioned in the next sentence are lepers awaiting the sprinkling of the blood.
 - (18) All the priests of the beth ab (v. supra p. I, n. 9) which was on duty had to turn up, whether clean or unclean. The reason is given in Pes. 82a.
 - (19) Those who had been chosen for the incense and the firepan.
 - (20) There were twelve steps between the altar and the Porch. V. Mid. III, 6.
 - (21) The altar of incense.
 - (22) In order to remove the teni and the kuz which had been left there. V. Jupra, end of Ch. III.
 - (23) Those which he had left at the first clearance. V. Ch. III.
 - (24) He removed the wick and the oil and cleared out the socket and put in a fresh wick and oil.
 - (25) I.e., he poured in oil without putting it out first.

- (26) Where it had been left when he trimmed the lights. V. supra end of Ch. III.
- (27) So as to sprinkle the incense over them.
- (28) The spoon.
- (29) Since the burning of the incense was always assigned to a priest who had never had this privilege before. V. supra IV, 2.
- (30) Because he would have to put his hand over the smoke to reach the further cinders.
- (31) Lit., 'My sir, the High Priest'.
- (32) I.e., the priests between the court and the altar.

Talmud - Mas. Tamid 33b

WHEN THE HIGH PRIEST WENT IN¹ TO PROSTRATE HIMSELF,² THREE PRIESTS SUPPORTED HIM, ONE BY HIS RIGHT AND ONE BY HIS LEFT AND ONE BY THE PRECIOUS STONES.³ WHEN THE SUPERINTENDENT HEARD THE SOUND OF THE FOOTSTEPS OF THE HIGH PRIEST AS HE WAS ABOUT TO ISSUE [FROM THE HEKAL], HE RAISED THE CURTAIN FOR HIM. HE WENT IN, PROSTRATED HIMSELF AND WENT OUT, AND THEN HIS BROTHER PRIESTS WENT IN AND PROSTRATED THEMSELVES AND WENT OUT.

MISHNAH . THEY⁴ WENT AND STOOD ON THE STEPS OF THE PORCH. THE FIRST SET⁵ STOOD AT THE SOUTH SIDE OF THEIR BROTHER PRIESTS HOLDING FIVE VESSELS; ONE HELD THE TENI, A SECOND THE KUZ, A THIRD THE FIREPAN, A FOURTH THE DISH, AND THE FIFTH THE SPOON AND ITS COVERING. THEY BLESSED THE PEOPLE WITH A SINGLE BENEDICTION;⁶ IN THE COUNTRY THEY RECITED IT AS THREE BLESSINGS,⁷ IN THE SANCTUARY AS ONE.⁸ IN THE TEMPLE THEY PRONOUNCED THE DIVINE NAME AS IT IS WRITTEN,⁹ BUT IN THE COUNTRY BY ITS SUBSTITUTE.¹⁰ IN THE COUNTRY THE PRIESTS RAISED THEIR HANDS AS HIGH AS THEIR SHOULDERS, BUT IN THE TEMPLE RIGHT ABOVE THEIR HEADS, ALL EXCEPT THE HIGH PRIEST, WHO DID NOT RAISE HIS HANDS ABOVE THE PLATE.¹¹ R. JUDAH SAYS THAT THE HIGH PRIEST ALSO RAISED HIS HANDS ABOVE THE PLATE, SINCE IT SAYS, AND AARON LIFTED UP HIS HANDS TOWARD THE PEOPLE AND BLESSED THEM.¹²

MISHNAH . WHEN THE HIGH PRIEST DESIRED TO BURN THE OFFERINGS,¹³ HE USED TO GO UP THE ASCENT WITH THE DEPUTY HIGH PRIEST¹⁴ AT HIS RIGHT HAND, AND WHEN HE REACHED THE MIDDLE OF THE ASCENT THE DEPUTY TOOK HOLD OF HIS RIGHT HAND AND HELPED HIM UP. THE FIRST [OF THE OFFICIATING PRIESTS] THEN HANDED TO HIM THE HEAD AND THE FOOT OF THE SACRIFICE AND HE LAID HIS HANDS ON THEM¹⁵ AND THREW THEM [ON THE ALTAR FIRE]. THE SECOND THEN HANDED TO THE FIRST THE TWO FORE LEGS. AND HE HANDED THEM TO THE HIGH PRIEST WHO LAID HIS HANDS ON THEM AND THREW THEM [ON TO THE ALTAR]. THE SECOND THEN SLIPPED AWAY. IN THE SAME WAY ALL THE OTHER LIMBS WERE HANDED TO HIM AND HE LAID HANDS ON THEM AND THREW THEM [ON TO THE ALTAR FIRE]. IF HE PREFERRED, HE COULD LAY ON HANDS AND LET OTHERS THROW ON THE FIRE. WHEN HE CAME TO GO ROUND THE ALTAR¹⁶ FROM WHERE DID HE COMMENCE? FROM THE SOUTH-EASTERN CORNER; FROM THERE HE WENT TO THE NORTH-EASTERN, THEN TO THE NORTH-WESTERN AND THEN TO THE SOUTH-WESTERN. THEY THERE HANDED TO HIM WINE FOR LIBATION. THE DEPUTY HIGH PRIEST STOOD ON THE HORN OF THE ALTAR¹⁷ WITH THE FLAGS IN HIS HAND, AND TWO PRIESTS ON THE TABLE OF THE FAT¹⁸ WITH TWO TRUMPETS IN THEIR HANDS. THEY BLEW A TEK'AH, A TERU'AH AND A TEK'AH,¹⁹ AND THEN WENT AND STOOD BY BEN ARZA,²⁰ ONE ON HIS RIGHT HAND AND ONE ON HIS LEFT. WHEN HE

BENT DOWN TO MAKE THE LIBATION THE DEPUTY HIGH PRIEST WAVED THE FLAGS AND BEN ARZA STRUCK THE CYMBALS AND THE LEVITES CHANTED THE PSALM. WHEN THEY CAME TO A PAUSE²¹ A TERIAH WAS BLOWN, AND THE PUBLIC PROSTRATED THEMSELVES; AT EVERY PAUSE THERE WAS A TEKIAH AND AT EVERY TEKIAH A PROSTRATION. THIS WAS THE ORDER OF THE REGULAR DAILY SACRIFICE FOR THE SERVICE OF THE HOUSE OF OUR GOD. MAY IT BE GOD'S WILL THAT IT BE BUILT SPEEDILY IN OUR DAYS, AMEN.

MISHNAH . THE FOLLOWING ARE THE PSALMS THAT WERE CHANTED IN THE TEMPLE. ON THE FIRST DAY THEY USED TO SAY, THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF, THE WORLD AND THEY THAT DWELL THEREIN.²² ON THE SECOND DAY THEY USED TO SAY, GREAT IS THE LORD AND HIGHLY TO BE PRAISED, IN THE CITY OF OUR GOD. HIS HOLY MOUNTAIN.²³ ON THE THIRD DAY THEY USED TO SAY, GOD STANDETH IN THE CONGREGATION OF GOD, IN THE MIDST OF THE JUDGES HE JUDGETH.²⁴ ON THE FOURTH DAY THEY USED TO SAY, O LORD, THOU GOD TO WHOM VENGEANCE BELONGETH, THOU GOD TO WHOM VENGEANCE BELONGETH, SHINE FORTH.²⁵ ON THE FIFTH DAY THEY USED TO SAY, SING ALOUD UNTO GOD OUR STRENGTH, SHOUT UNTO THE GOD OF JACOB.²⁶ ON THE SIXTH DAY THEY USED TO SAY, THE LORD REIGNETH, HE IS CLOTHED IN MAJESTY, THE LORD IS CLOTHED, HE HATH GIRDED HIMSELF WITH STRENGTH.²⁷ ON SABBATH THEY USED TO SAY, A PSALM, A SONG FOR THE SABBATH DAY:²⁸ A PSALM, A SONG FOR THE TIME TO COME, FOR THE DAY THAT WILL BE ALL SABBATH AND REST FOR EVERLASTING LIFE.

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- (1) To the Hekal.
 - (2) After the offering of the incense.
 - (3) On the shoulder pieces of the ephod.
 - (4) All the priests who had officiated.
 - (5) The five particularly mentioned above, who had cleared the ashes from the inner altar and the candlestick.
 - (6) The priestly benediction, 'The Lord bless thee and preserve thee etc.' Num. VI, 24-26.
 - (7) Allowing the public to say Amen after each verse.
 - (8) Because Amen was not said in the Temple.
 - (9) YHVH.
 - (10) Adonai.
 - (11) Because the name of God was inscribed on it.
 - (12) Lev. IX, 22. Which shows that the priestly benediction must be said with raised hands. Tosaf. Yom Tob.
 - (13) The High Priest had the privilege of performing any service he wished without the formality of the lot.
 - (14) Selan
 - (15) This was not the regulation laying on of hands, which was performed when the animal was still alive, but a special mark of distinction for the High Priest.
 - (16) The ascent was on the south side of the altar and the place of libation was at the south-western corner, but as it was the rule for the officiating priest to move to the right, he had to go right round the altar to get to it.
 - (17) The horn was a cubit square.
 - (18) The marble table on which the limbs were put. V. supra.
 - (19) On these terms, v. Glos.
 - (20) V. Shek. V, 1.
 - (21) In the palm.
 - (22) Ps. XXIV.
 - (23) Ibid XLVIII.
 - (24) Ibid LXXXII.
 - (25) Ibid XCIV.
 - (26) Ibid LXXXI.

(27) Ibid. XCIII.

(28) Ibid XCII. The reasons why these Psalms were chosen are given in R.H. 31a.