

## TAMID, OR THE CONTINUAL SERVICE.

WITH THE COMMENTARY OF RABBI OBADIAH OF BARTENORA.

## CHAPTER I.

1. THE priests guarded the Sanctuary in three places,<sup>1</sup> in the house Abtinās, in the house Nitzus, and in the house Moked. The house Abtinās and the house Nitzus were upper rooms,<sup>2</sup> and the boys<sup>3</sup> watched there. The house Moked was vaulted,<sup>4</sup> and it was a large room surrounded by stone benches, and there the elders of the house or the fathers<sup>5</sup> slept, the keys of the court being in their hands. And the young priests<sup>6</sup> slept each with his cushion<sup>7</sup> upon the ground.<sup>8</sup> They did not sleep in the sacred garments, but took them off, folded them up, and placed them under their heads,<sup>9</sup> and covered themselves with their own cloaks.<sup>10</sup> If an

<sup>1</sup> This was because of the honour and magnificence of the house, that it should not be without guards. And "three places" were taught from what is written (Numb. iii, 38). "Those that encamp before the tabernacle towards the east," &c. "Keeping the charge . . . for the charge," points to three guards in three places; and as we find that in the tabernacle the priests Aaron and his two sons kept the charge of it in three places, so also the Temple [מקדש].

<sup>2</sup> Built beside gates of the court.

<sup>3</sup> ילדים = רובין, *children, boys*. The translation of ילד, *yeled*, is רביא, *rabea*. Another explanation is that רובין, *robim*, were archers, from the phrase קשת רובה, *an archer* (Gen. xxi, 20).

<sup>4</sup> The house Moked was not an upper room,<sup>1</sup> but vaulted, "ארקוולט" *arquolto*, in the barbarian tongue. [Ital. *archivolto* or *arcuato*.] It was built upon the ground and surrounded by רוברים, *pavements* of stone, benches or seats of hewn stones sunk in the wall, and projecting from the wall into the house Moked next to the floor, and over these other shorter stones, which also projected from the wall; and they were like steps one above the other.

<sup>5</sup> The watch was divided into seven houses of fathers, according to the number of the days of the week, each one its day, and the elders of the house of the father for that day slept there upon those stone benches.

<sup>6</sup> Young men, the hair of whose beards was beginning to grow; and it was they who watched.

<sup>7</sup> כסדת, *kaeseth*, has the signification of כר [a mattress, a cushion on which a person lies, Aruch.], and כסתות [cushions for the head, Aruch.; cf. Ezek. xiii, 18].

<sup>8</sup> Because they might not lie there upon beds, but upon the ground, like guards in the courts of kings.

<sup>9</sup> Near to their heads, and properly not under them, because they were of the garments of the priesthood, in which there were diverse kinds of stuff, as in the girdle [cf. Levit. xix, 19, and Exod. xxxix, 29], and it was not permitted to make use of them except at the time of the service.

<sup>10</sup> With profane or ordinary garments.

impurity happened to one of them, he went out and passed by the passage<sup>11</sup> that went under the Sanctuary, lamps burning on either side,<sup>12</sup> until he reached the bathing place. And a large fire was there<sup>13</sup> and a privy of honour. And this was its honour,<sup>14</sup> that if he found it shut<sup>15</sup> he knew that some one was there, if open, he knew that no one was there. He descended and bathed, came up and wiped himself,<sup>16</sup> and warmed himself before the fire, and came and sat by his brethren the priests<sup>17</sup> until the gates were opened, when he went out<sup>18</sup> and went his way.

2. Whoever of the priests desired to cleanse the altar<sup>19</sup> rose early and bathed<sup>20</sup> before the prefect came. And at what time did the prefect come?<sup>21</sup> Not always at the same time. Sometimes he came at cock-crow,<sup>22</sup> or near it, either before or after. The overseer came and knocked to them, and they opened to him. He said to them "let him who has bathed come and cast lots.<sup>23</sup> They cast lots, and he to whom the lot fell performed the duty [*lit.*, he was considered worthy who was found worthy].

<sup>11</sup> By the cavern which went under the *birah*, for there was a cavern under the Sanctuary, and all the Sanctuary was called *birah*, as it is written (2 Chron. xxix, 19), "the palace (*birah*) for the which I have made provision," and because he was impure (שהיה בעל קרי) he did not go by way of the court but by way of the caverns, because it is a statute with us that the caverns were not sanctified.

<sup>12</sup> In the cavern on either side.

<sup>13</sup> That the priest might warm himself by it after he had bathed.

<sup>14</sup> That one might never enter whilst another person was there.

<sup>15</sup> That was a sign that some one was there, and he did not enter.

<sup>16</sup> Wiped away the water that was upon his flesh.

<sup>17</sup> In the house Moked.

<sup>18</sup> Because a *tibbul yom* (i.e., a person who had bathed in order to be cleansed from an impurity, and whose cleansing was not complete because the sun had not yet gone down, cf. Levit. xxii, 67) was sent out of the court, as we are told in Pesachim 67 b, קרי, כל זב לרבות בעל קרי, *omnis seminifluens includit eum cui casus nocturnus accesserit*.

<sup>19</sup> To take away the ashes.

<sup>20</sup> Because no one, even though clean, might enter the court to perform the service until he had bathed.

<sup>21</sup> That is, what was the time fixed for the coming of the prefect? since it is said *the priest* rose early and bathed before his coming. But evidently there was no time fixed for his coming, because the times when he did come were not always the same, for "sometimes he came at cock-crow," &c., and therefore he who desired to cleanse the altar rose as early as possible. And afterwards the prefect came and knocked to them who were in the house Moked, and they opened to him.

<sup>22</sup> Some explain cock-crow to be the crowing of a cock, others a priest who was accustomed to call every day near daybreak.

<sup>23</sup> All those who had set their hearts upon cleansing the altar bathed before the prefect came, and afterwards they cast lots amongst themselves, and he to whom the lot fell went and cleansed the altar. The manner of casting lots is described in the second chapter of "Yoma."

3. He took the key, and opened the little door,<sup>24</sup> and went from the house Moked into the court, and they went in after him with two lighted torches in their hands, and they were divided into parties, these going by the porch<sup>25</sup> towards the east,<sup>26</sup> and those going by the porch towards the west. They searched and went on until they reached the place (house) of the pancake maker. When both parties reached it they asked "peace?" and they answered "all is peace." They placed the maker of the pancakes to make the pancakes.

4. He to whom the lot fell to cleanse the altar, cleansed the altar. And they said to him "take care that thou touch not the vessel<sup>27</sup> until thou hast hallowed thy hands and feet at the laver." And lo, the censer was placed in the corner,<sup>28</sup> between the incline and the altar on the west of the incline. No one entered with him, and there was no lamp in his hand; but he went by the light of the fire on the altar. They did not see him, and did not hear his voice until they heard the sound of the wood, which Ben Katan<sup>29</sup> made a machine for the laver, and *then* they said "the time is come; he is hallowing his hands and feet at the laver." He took the silver censer and went up to the top of the altar, moved away the coals

<sup>24</sup> A little door which was in the middle of the body of the great door, and through it they went, from the house Moked into the court.

<sup>25</sup> Which was in the court.

<sup>26</sup> Because there were porches surrounding the court within, pillars projecting from the walls of the court, and from the pillars to the walls of the court was a covering above them, and such a construction is called portikin in the barbarian tongue, and from the pillars outwards [*i.e.*, towards the court] there was no covering, and the altar was in the uncovered place. They separated into two parties, in order that they might examine and see that all the vessels of service were in their places in peace. And they went along by the porches which were erected by the side of the northern space, these going in the eastern half and the others going in the western half, until they met at the place where they made the offering of pancakes of the high priest, which was brought every day, one half in the morning, and one half in the evening [Levit. vi, 20]. It was near the gate Nicanor. And there they said one to another, "is it peace?" "All is peace." That is to say, we have found all the vessels in their places [*lit.*, in peace], and not one of them is missing.

<sup>27</sup> The censer, which was a vessel (Numb. iv, 12, "instruments of ministry") of service, because no one was permitted to approach the altar or to undertake any part of the service until he had hallowed [washed] his hands and his feet.

<sup>28</sup> In the angle.

<sup>29</sup> This was the name of a high priest who made a machine for the laver, a revolving wheel, גלגל הסובב, by means of which they immersed the laver in the cistern, in order that the water in it might not become profaned by remaining all night. For everything that had been hallowed by a vessel of service became profaned by remaining all night, and when the laver was immersed in the cistern its water did not become profaned [the cistern not being a vessel of service]. Rambam says that the machine was a vessel surrounding the laver, that was not hallowed by a vessel of service, and there the water was left at night, in order that it should not become hallowed and *then* profaned by remaining all night.

to either side, took from the inner consumed portions,<sup>30</sup> and descended. Having reached the pavement he turned his face towards the north, and advanced about ten cubits along the east side of the incline. He heaped up the coals upon the pavement<sup>31</sup> three handbreadths from the incline, *in* the place where they put the crops of the birds, and the ashes of the inner altar and of the candlestick.

## CHAPTER II.

1. WHEN his brethren saw that he<sup>1</sup> came down<sup>2</sup> they ran and came quickly and sanctified their hands and their feet at the laver,<sup>3</sup> took the shovels and the hooks and went up to the top of the altar. The parts of the sacrifice and the fat which were not consumed from the evening they removed<sup>4</sup> to the sides of the altar, and if the sides could not hold them they arranged them by the circuit on the incline.<sup>5</sup>

2. They commenced putting the ashes<sup>6</sup> upon the apple-shaped heap (תפוח). This was in the middle of the altar, and sometimes there were upon it as much as 300 *chor*,<sup>7</sup> and at the feasts they did not remove the ashes from it,<sup>8</sup> because it was an ornament to the altar.<sup>9</sup> Never did a priest neglect to take away the ashes.<sup>10</sup>

<sup>30</sup> The coals which were in the middle of the fire and well consumed, so as to be almost reduced to ashes.

<sup>31</sup> Because it is written וְשָׂמוֹ, "and he shall put them" (Levit. vi, 3-10). And it is explained that this means all of them, that they might not be scattered.

<sup>1</sup> He who has removed the ashes from the altar.

<sup>2</sup> From the altar, and put the coals upon the eastern side.

<sup>3</sup> In order to perform the service.

<sup>4</sup> They put them aside. The word has the signification of moving rapidly or tossing, and thus like a goat they removed them, a goat tiring itself by rapid movements and fighting with its horns. As goats push one another with their horns, so here they put aside and moved and turned the pieces with the hooks to the sides of the altar.

<sup>5</sup> That is to say upon the incline which was opposite the circuit. [Namely the small incline which ran off on the right of the large one, and by which the priests went to the circuit. It seems more probable that the passage עַל הַכֶּבֶשׂ בְּסוּבָב should be understood as indicating that these partially consumed portions of the sacrifices were placed not upon the incline, but on the circuit.]

<sup>6</sup> After they had removed to the sides or to the circuit the pieces and fat which were not consumed they drew the ashes with the shovels which were in their hands and put them up on the תַּפּוּחַ, a great heap of ashes which was in the middle of the altar heaped up and made like an apple.

<sup>7</sup> This is taught in the way of hyperbole, for never were there left upon it three hundred *chor*.

<sup>8</sup> They did not take the ashes out even though there was a great quantity upon the altar.

<sup>9</sup> Because it might be seen that many offerings were upon the altar.

<sup>10</sup> That is to say, whatever might be the quantity of ashes, it was certainly not from neglect on the part of the priests, but as an ornament to show that a great many offerings had been offered upon the altar.

3. They *now* began to carry up the pieces of wood (גִּידוֹרִין)<sup>11</sup> to arrange the pile *for the fire*. And were all kinds of wood lawful for the pile?<sup>12</sup> Yes, all kinds of wood were lawful for the pile, except the wood of the olive and the vine; but these were ordinarily used, namely, branches<sup>13</sup> of the fig and the walnut, and the oil-tree.<sup>14</sup>

4. He arranged the great pile<sup>15</sup> on the east, and its front<sup>16</sup> was eastward and the inner ends of the pieces of wood touched the תַּמְחָה, or central heap of ashes. And between the pieces of wood there was a space in which they set fire to the small wood.<sup>17</sup>

5. They picked out thence<sup>18</sup> nice pieces of fig-wood, to make the second pile for the incense, opposite the south-western corner, distant from the corner four cubits towards the north. *It had* about<sup>19</sup> five seahs of coals and on the Sabbath about eight seahs of coals,<sup>20</sup> because they put there two dishes of frankincense belonging to the shewbread. The pieces and the fat

<sup>11</sup> Two long smooth pieces of wood were put in the middle of the length of the pile, for the text (Levit. vi, 12) "and the priest shall burn wood on it every morning" teaches that two pieces of wood were necessary.

<sup>12</sup> Because it is taught simply that they commenced taking the logs up, and is not explained of what kind of wood the logs were. And it is taught "Yes," that is to say, all are lawful except the wood of the olive and of the vine, which are unlawful on account of the inhabitants of the land of Israel because they bear fruit; and some say the reason is because they quickly become ashes.

<sup>13</sup> Branches of the fig-tree, and only of bad fig-trees which do not produce fruit.

<sup>14</sup> That which produces balsam oil. I have heard that it is the tree called in the Latin tongue *pino*, and in Arabic *Sanawbar* (صنوبر), and although this is a tree yielding food [the seeds are extensively used in Palestine] it is not necessary like the vine and olive. For this reason they did not pronounce it unlawful on account of the inhabitants of the land of Israel as they did the vine and the olive.

<sup>15</sup> Because there was also another pile this one was called the great pile. There were three piles there every day; one, the great pile upon which was burned the daily sacrifice; the second pile smaller than it was called the pile of the incense, because from it they took coals in the censer for the incense, which was burned in the morning and evening; and the third had no other use than to keep up the fire, according to the text (Levit., vi, 12) "and the fire upon the altar shall be burning in it," this third pile was to keep up the fire.

<sup>16</sup> The direction of its face, which was the opening and hollow of the pile, was towards the eastern side of the altar, and the inner ends of the pieces of wood were long enough to touch the central heap of ashes.

<sup>17</sup> Branches and small pieces placed between the larger ones in order to light the fire. אֵלִיתָא has the meaning of אֵלִיָּה and is connected with the phrase וְנִבְרָת הָאֵרוֹרָם, "smoking firebrands" (Isaiah vii, 4).

<sup>18</sup> From the place of the wood.

<sup>19</sup> There were in that "pile of the incense" as much as five seahs of coals, because from it they took what was necessary for the incense.

<sup>20</sup> Because more coals were necessary for the two dishes of frankincense of the shewbread [Levit. xxiv, 7] which were burned from Sabbath to Sabbath.

which had not been consumed from the evening they replaced<sup>21</sup> on the pile, set the two piles on fire, and went down and came to the chamber Gazith.<sup>22</sup>

### CHAPTER III.

1. THE prefect said to them "come and cast lots<sup>1</sup> who shall slaughter,<sup>2</sup> who shall throw<sup>3</sup> *the blood*, who shall take away the ashes from the inner altar,<sup>4</sup> who shall take away the ashes from the candlestick, who shall take up the pieces of *the sacrifice* to the incline, the head and the leg, and the two fore-legs, and the end of the spine,<sup>5</sup> and the leg, the breast<sup>6</sup> and the throat,<sup>7</sup> the sides, the inwards, and the fine flour, and the pancakes, and the wine." They cast lots, and each performed the duty which fell to him.<sup>8</sup>

<sup>21</sup> To be burned there at the side of the great pile.

<sup>22</sup> To cast lots.

<sup>1</sup> The manner of casting lots is explained in the second chapter of *Yoma*.

<sup>2</sup> Notwithstanding that the slaughtering was lawful *even* by a stranger, they appointed for it a lot, because it was the beginning of the service, of the continual sacrifice, and it being a favourite office, if they did not draw lots for it they might fall to quarrelling over it, and come into danger.

<sup>3</sup> The priest who received the blood threw it, and because the essential part of the offering was the throwing of the blood, *therefore* the author of the Mishna mentions it.

<sup>4</sup> The priest who took away the ashes also burnt the incense, and because taking away the ashes was the beginning of the service of incense, the author of the Mishna mentions it. And also the taking the ashes from the candlestick was the beginning of the lighting, and the taking the ashes from the inner altar and from the candlestick was before the slaughtering of the continual *sacrifice*. And in mentioning the order of the lots, the slaughtering, and throwing of *the blood* were first because they were by far the most essential part of the service.

<sup>5</sup> The fat tail, פֶּתִיל.

<sup>6</sup> All (the fat) which looked towards the ground.

<sup>7</sup> The place where the cud is chewed : it is the neck, and with it were joined the windpipe with the liver and the heart.

<sup>8</sup> He to whom the lot fell threw the blood, and the next to him slaughtered, notwithstanding that the slaughtering preceded the receiving of the blood, yet in consequence of the throwing of *the blood* being of more importance than the slaughtering, because the slaughtering was lawful *if done by* a stranger, which was not the case with the throwing of *the blood*, therefore he to whom the first lot fell was privileged to throw *the blood*, and the second next to him to slaughter : and the third took away the ashes from the inner altar and burned the incense, and the fourth took away the ashes from the candlestick and lit the lamps, and the fifth carried up the head and the leg to the incline, and the sixth the two forelegs, and the seventh the extremity of the spine, which was the fat tail, and the other leg, and the eighth the breast and the throat, and

2. The prefect said to them "go out<sup>9</sup> and see whether the time for slaughtering<sup>10</sup> has arrived." If it had arrived the observer said "it lightens."<sup>11</sup> Mattai, son of Samuel, said "is the whole eastern side become light<sup>12</sup> as far as Hebron?<sup>13</sup> And he answered "yes."

3. He said to them "go out and bring the lamb from the chamber of the lambs."<sup>14</sup> And lo the chamber of the lambs was in the north-western corner. And four chambers were there, one the chamber of the lambs, one the chamber of the seals,<sup>15</sup> one the chamber of the house Moked,<sup>16</sup> and one the chamber in which they made the shewbread.

4. They went into the chamber of the vessels, and brought out thence ninety-three silver and golden vessels.<sup>17</sup> They gave the lamb to drink<sup>18</sup>

the ninth the two sides, and the tenth the inwards, and the eleventh the fine flour of the meat and drink-offerings which was offered with the continual sacrifice, and the twelfth the pancakes of the high priest, and the thirteenth the wine of the drink-offerings. All these thirteen priests had their functions assigned to them by the one lot, as explained in the second chapter of "Yoma."

To a high place which they had in the Sanctuary.

<sup>10</sup> Because the slaughtering was unlawful by night, as is said (Levit. xix, 6) "The day ye offer it."

<sup>11</sup> It becomes light and the morning shines.

<sup>12</sup> That he did not say anything until the eastern side was lightened, because it was not sufficient that the morning had appeared in one point only. The decision is according to Mattai ben Samuel.

<sup>13</sup> Those who stood below asked him, "does the light appear as far as Hebron?" and he answered "Yes;" and they said so to bring to mind the worth of the fathers buried in Hebron.

<sup>14</sup> The chamber in which were the lambs for the continual sacrifices.

<sup>15</sup> For those taking fine flour for the meat-offering and wine for the drink-offerings. They went to the overseer of the seals and gave him money according to the quantity of drink-offerings required, and he gave to him a seal which he took to the overseer of the drink-offerings and received from him the drink-offerings, and that chamber in which the overseer of the seals sat was called the chamber of the seals. And in the treatise "Shekalim" it is explained that there were four seals in the Sanctuary, and upon them written *זכר ג'די, חוטא עגל*. If he brought the seal upon which was written *עגל, egel*, the overseer knew that he had paid the money for a drink-offering for a bull; if that with *זכר, zachar*, he knew that he had paid the price for a drink-offering for a ram, because the translation of *איל, a il*, a ram, is *דכרא, dachra*; if that with *ג'די, g'di*, he knew that he had paid the money for a drink-offering for a lamb; if *חוטא, chota*, he knew that he had paid the money for a drink-offering for a leper.

<sup>16</sup> "The chamber of the house of the burning." It was so called because of the large fire which was constantly burning in it.

<sup>17</sup> It is not explained why this number of vessels was necessary. In the Jerusalem Talmud, treatise "Chagigah," they are said to correspond to the ninety-three times the Divine name is mentioned in the prophecies of Haggai, Zechariah, and Malachi.

<sup>18</sup> Near the time of slaughtering, in order that the skin might come off easily.

out of a golden bowl.<sup>19</sup> And although it had been examined in the evening<sup>20</sup> they examined it *again* by the light of the torches.

5. He to whom the lot fell to slaughter the lamb, drew it, and went to the place of slaughterers, and they whose lot it was to take up the pieces to the incline followed him. The place of the slaughterers was to the north<sup>21</sup> of the altar, and upon it were eight little pillars<sup>22</sup> with square pieces of cedar *wood* over them,<sup>23</sup> and iron hooks<sup>24</sup> were fixed to them,<sup>25</sup> three rows<sup>26</sup> to each, by which they suspended *the sacrifices* and skinned them upon the marble tables which were between the pillars.<sup>27</sup>

6. They to whom the lot fell to remove the ashes from the inner altar and the candlestick, went before with four vessels in their hands—the basket,<sup>28</sup> the can,<sup>29</sup> and two keys.<sup>30</sup> The basket resembled a large golden *tarkab*,<sup>31</sup> and held two cabs and a half, and the can resembled a large golden *kithon*. With one of the two keys the *priest* put *his arm through a hole in the door or wall* as far as the armpit,<sup>32</sup> to open the little door, and with the other opened<sup>33</sup> immediately before him.

<sup>19</sup> Some say that this is hyperbole, that it was not in a golden bowl, but in a brass one beautiful as gold. As some say that it was really in a golden bowl, because there could be nothing poor in the place of the rich.

<sup>20</sup> Because it was obligatory to examine the lamb for blemishes four days before it was slaughtered, as in the case of the Passover lamb.

<sup>21</sup> Because the continual sacrifice was a burnt-offering, and a burnt-offering must be on the north.

<sup>22</sup> Low *pillars* of stone.

<sup>23</sup> Square pieces of cedar *wood* were upon the pillars.

<sup>24</sup> A kind of hooks called *uncinus* in the barbarian tongue.

<sup>25</sup> To those pieces of cedar wood, and by them they suspended the beast.

<sup>26</sup> Of hooks one above the other on each piece of wood, to suspend a large or a small beast.

<sup>27</sup> Upon which they washed the inwards. They might be made of gold, because what is poor should not be in the place of the rich, but they made them only of marble, because gold becomes heated and might cause *the flesh* to smell, and the marble was always cold and preserved *the flesh* from smelling.

<sup>28</sup> As in Deuteronomy xxvi, 2. The *בַּלְיָה*, or basket, was like a *sal* or basket with a broad mouth.

<sup>29</sup> A *kithon*, in the Arabic language called *kās*.

<sup>30</sup> To open the two locks which were in the little northern door.

<sup>31</sup> A vessel containing three cabs. The meaning of the word is *תרי וקב*, two cabs and a cab=three cabs. But though the basket resembled a *tarkab* it contained only two cabs and a half. It was of gold.

<sup>32</sup> The northern little door respecting which we are taught below, "he came to the northern little door," had two locks, one of which was low down inside at the lower part of the door, and the priest desiring to enter put in his arm as far as his armpit through a hole which was in the wall and opened with his hand from inside, and the other he opened at once with the key without trouble like other doors.

<sup>33</sup> *כִּיִּן*. As they made it in the mould and fixed it, *כִּיִּן*, that is, quickly without trouble [Pesach. 37a].

7. He came to the northern little door, for there were two little doors to the great gate,<sup>34</sup> one on the north and one on the south. By that on the south no man ever entered, and respecting this it is explained by Ezekiel (xliv, 2), "then said the Lord unto me; this gate shall be shut, it shall not be opened, and no man shall enter by it; because the Lord the God of Israel hath entered by it, therefore it shall be shut." He took the key and opened the little door, went into the chamber,<sup>35</sup> and from the chamber into the Temple,<sup>36</sup> **דְּוִיבֵל**, until he reached the great gate: having reached the great gate, he drew aside the bar<sup>37</sup> and the bolts,<sup>38</sup> and opened it. The slaughterer did not slaughter until he heard the sound of the great gate being opened.

8. From Jericho they could hear the sound of the great gate when it was opened;<sup>39</sup> from Jericho they could hear the sound of the Magrefah;<sup>40</sup> from Jericho they could hear the sound of the wood which Ben Katan<sup>41</sup> made a machine for the laver; from Jericho they could hear the voice of Gabinus the crier;<sup>42</sup> from Jericho they could hear the sound of the

<sup>34</sup> This was the gate of the Temple. It had doors at the commencement of the thickness of the wall (which thickness was six cubits), and other doors at the end of the thickness of the wall on the inner side. And these two little doors were two small doorways, one on the right of the great gate, and one on its left, **רְתוּק קִצוֹת**, somewhat distant from the gate. In reference to that on the south the text "it shall be shut, it shall not be opened," refers to the Temple of the future, and doubtless it was so in the "eternal house" [*i.e.*, the second temple]. But the little door in the north he opened by means of the hole which was beside it, putting in his hand as far as the armpit and curving his hand within, and by means of the other lock which was in it which was opened at once without difficulty.

<sup>35</sup> This was a chamber which opened to the Temple.

<sup>36</sup> And went in the interior of the Temple as far as the great gate which was at the end of the thickness of the wall within, and opened it. Then he came to the second gate and stood inside and opened it.

<sup>37</sup> A bar which passed from one end of the door to the other. Another explanation is that it was a bolt which was fixed behind the door in a hole of the door post.

<sup>38</sup> The locks and fastenings.

<sup>39</sup> From Jerusalem to Jericho was ten *parsaoth*.

<sup>40</sup> A kind of musical instrument that was in the Sanctuary. It had ten holes [perhaps pipes], from each of which issued a hundred kinds of sounds, and its sound could be heard at a great distance.

<sup>41</sup> The name of a man. He was a high priest and made a wheel for the laver to sink it in the cistern that its waters should not become profaned from remaining all night. For whatever had been sanctified in a vessel of service became profaned by remaining all night, and by going out, and by *tibbul youm*, and when they raised this from the cistern to sanctify [wash] at it their hands and their feet, the sound of the wheel was heard as far as Jericho.

<sup>42</sup> A priest whose name was Gabinus, who called out every morning in the Sanctuary, "rise up oh priests to your service!"

pipe ;<sup>43</sup> from Jericho they could hear the sound of the cymbal ;<sup>44</sup> from Jericho they could hear the sound of the song ; from Jericho they could hear the sound of the trumpet ; and some say also the voice of the high priest when he mentioned the Name on the day of atonement. From Jericho they could smell the odour of the mixture for the incense. Rabbi Eleazar ben Diglai said the family of Aba had some goats on Mount Mikvor,<sup>45</sup> and they were set sneezing by the smell of the mixture for the incense.

9. He to whom the lot fell to remove the ashes from the inner altar, entered and took the basket and placed it before him, removed *the ashes* by handfuls and put them into it, and at last<sup>46</sup> swept the remainder into it, put it down,<sup>47</sup> and went out.<sup>48</sup> He to whom the lot fell to remove the ashes from the candlestick, entered, and if he found the two eastern lamps burning,<sup>49</sup> he removed the ashes from the others,<sup>50</sup> and left those burning in

<sup>43</sup> Tsilmitslis [Psalmus ?] in the barbarian tongue, and in Arabic *mazmûr*, a psalm. The sound of it could be heard at a great distance. Some say it was what was called ״ר״פ, *piperi*, in the barbarian tongue.

<sup>44</sup> Cymbal in the barbarian tongue.

<sup>45</sup> The name of a place.

<sup>46</sup> When only a small quantity of ashes was left, and he could not take them in his hand, he swept the remainder of the ashes into the basket.

<sup>47</sup> The basket.

<sup>48</sup> But he did not take out the basket immediately, for since it was necessary to put the ashes near the altar on the east, as well as the ashes of the candlestick, they delayed until after the throwing of the blood of the continual sacrifice, when they performed the trimming of the two lamps, and finished removing the ashes of the candlestick, and then they took out, the one the basket, and the other the can, and poured out the ashes in a certain place near the altar ; and they were consumed there in their place.

<sup>49</sup> This doctor thought that the candlestick was placed east and west, and that sometimes the other lamps also were found burning, and understood that the two eastern ones were left burning on account of the others, and that if [the others] were burning they extinguished them and removed their ashes, but if they found these two [eastern] lamps burning, they did not extinguish them. And further, from what is taught at the end [we learn] that if they found those eastern lamps extinguished they lit them again, but if they found the others extinguished they did not light them until the evening.

<sup>50</sup> The five lamps that were on the western side [of the two left burning]. They removed from them the old oil and the old wick and the ashes, and put them all in the can, and supplied fresh oil and a fresh wick ; and after the slaughter of the sacrifice and the sprinkling of its blood, they removed the ashes of the two eastern [lamps] and supplied them with fresh oil and wicks ; so that the trimming of *the lamps* was made to pause by the slaughtering of the sacrifice and the sprinkling of its blood. And they did not trim them all at once because of the Scripture (Exod. xxx, 7) בְּבֹקֶר בְּבֹקֶר, "every morning when he dressed the lamps." The law says the trimming was divided to two mornings : and the work of trimming five lamps was done first, and subsequently the trimming of the other two, because it is right that the great

their place. If he found those eastern lamps extinguished,<sup>51</sup> he removed the ashes from them and lit them from those that were burning, and afterwards removed the ashes from the remainder.<sup>52</sup> There was a stone in front

portion of the work should be done first. And why were not six first trimmed and afterwards one? Because of the Scripture "when he dressed the lamps" [in the plural]. There can be no trimming of lamps if they are less than two. And these words refer to the time when there was no miracle, as after the death of Simeon the Just; but before Simeon the Just died the western lamp burned continually by miracle, as is taught in the Bareitha, "outside the veil of the testimony;" testimony, that is, that the *Shechinah* dwelt with Israel. In this western lamp the priest put as much oil as in its fellows, and from it he began and with it he ended. When he came to trim the two eastern lamps, he did not remove the ashes except from the first only, and he trimmed it and left the second lamp which was next to it burning until the evening when he lighted the lamps, and from it he lighted all the other lamps, and after lighting the other lamps he trimmed and removed the ashes from this lamp in the evening and lit it, and this, notwithstanding the Scripture "when he dressed the lamps," and that there was no trimming of less than two. It was very good so: not to trim more than one of the two eastern lamps, and to leave the second one burning, and not to trim it until the evening, in order to make evident the miracle that it remained burning continually. And that he trimmed the five lamps on the western side first and not the five on the eastern side, and at last the two on the west, and from them lit *the remainder* was for this reason, that it is written [Levit. xxiv, 2, 3], "to cause the lamps to burn continually, without the veil of the testimony shall Aaron order it . . . before the Lord." The law says that a lamp was fixed from which to light the remainder of the lamps. And which was that lamp? The second lamp on the eastern side, and this was called the western lamp, because a person entering the Temple would come to that lamp first, and they did not transgress the commandment. And some say that it was at this lamp the miracle occurred, and that it was fixed to light the others from, which could not be with the first lamp, because the Scripture says "before the Lord," *i.e.*, from that lamp which was on the side of the *Shechinah*, which was on the western side, and the first lamp is not called "before the Lord."

<sup>51</sup> The two eastern lamps, as after the death of Simeon the Just. He removed the ashes from them and lit them from those that were found burning. Not that he put fresh wicks and fresh oil, in the ordinary way of dressing the lamps, for never did they dress the two eastern lamps until after the slaying of the lamb, in order that there might be a pause between the dressing of the five and the dressing of the two. But this removal of the ashes was only that he took away the ash from the top of the old wick, pulled it up, and lit it, in order that the interval between the dressing of the five lamps and of the two should be well marked. And if none of the lamps were found burning he lit them from the altar of burnt offering.

<sup>52</sup> This was the dressing of the five lamps, that he put fresh wicks and fresh oil and left them extinguished until the evening, when he came and lit them. And this removal of the ashes was not like the removal of the ashes from the two eastern lamps above spoken of, for after the slaying of the lamb and the

of the candlestick,<sup>53</sup> with three steps in it,<sup>54</sup> upon which the priest stood and trimmed the lamps. He then left the can on the second step, and went out.<sup>55</sup>

sprinkling of its blood he returned and took the ashes from those eastern lamps and supplied them with oil and fresh wicks and left them extinguished until the evening. And from the second lamp which was called "western" he in like manner removed the ashes, and took away the old oil and wick, adding fresh oil and lighting it from the altar of burnt offering in order to light from it in the evening the other lamps, for the "western" lamp was appointed for the other lamps to be lit from it, and therefore they lit it (if they found it extinguished) before the slaying of the lamb, since it was necessary to light from when he came to dress the lamps after the sacrifice . . . . Thus I find this Mishma explained in the commentaries of our master Barueh bar Isaak, which is the most perspicuous of all the explanations. And the words of Rambam upon this Mishna surprise me extremely, and especially his opinion that the dressing, טבת, of the lamps was the same as the lighting of them, and that they lit all the lamps of the candlestick in the morning as they did in the evening. To me this seems strangely incomprehensible, and I never heard or understood that any of my masters thought so.

<sup>53</sup> Because the candlestick was eighteen hand-breadths in height, and it was necessary to ascend a high place in order to dress the lamps.

<sup>54</sup> Corresponding to the three עלאות which are written of the candlestick, viz., בהעלותך את הנרות, [Numbers viii, 2], העלה את נרותיה [Exodus xxv, 37], and להעלות נר התמיד [Levit. xxiv, 2].

<sup>55</sup> Until after the sprinkling of the blood of the lamb, when he performed the trimming of the lamps and took it out; and also his companion took out the basket, and as they went out they did obeisance at the completion of this service, but not now, because they had not yet completed their service.

(To be continued.)