

TAMID, OR THE CONTINUAL SERVICE—*continued.*

CHAPTER IV.

1. THEY did not tie the two fore-legs of the lamb to each other, or the two hind-legs to each other,¹ but tied the fore-leg and the hind-leg together. They to whom the lot fell to take up the pieces to the incline held it. And thus it was bound : its head to the south, and its face to the west,² and the slaughtering priest stood on the east with his face to the west. The morning lamb was slain at the north-western corner³ at the second ring. The slayer of the lamb slew it, and the receiver of the blood received it, and came to the north-western horn⁴ and put the blood east and north ;⁵ to the south-western horn and put the blood west and south, and the remainder of the blood he poured out upon the southern foundation.

2. He did not break the leg of the lamb,⁶ but pierced it through the

¹ They did not tie the lamb with its two fore-legs to each other or its two hind-legs to each other, in order not to do according to the customs of other nations [strangers] who did this when performing idolatrous sacrifices ; but they tied the lamb fore-leg and hind-leg together as Isaac was tied.

² It was slain on the side of the altar northward according to the law of the burnt offering [Levit. i, 11]. They turned his head to the south, and his face to the west in order that if he should drop his dung, it might not be near the altar.

³ The continual morning offering was slain at the north-western corner because in the morning the sun being in the east, its beams radiate towards the west, and the Scripture says "two lambs day by day" [Exod. xxix, 38] לַיּוֹם שְׁנַיִם, which is like כִּנְגַד הַיּוֹם, *opposite the day*, that is to say, opposite the sun, because the sun is called day. And that of the evening, when the sun was in the west, and shone towards the east, was slain at the north-eastern corner.

⁴ Distant from the altar, because the altar was high and overshadows everything [if near the altar, the place of slaying would come into shade as the sun moved south]. Johanan, the high priest, caused six rows of rings to be put there, in each row four rings, for the twenty-four courses of the priesthood. They were fixed in the pavement, and made like a kind of bow, and because the sacrifice was not tied [as is taught at the beginning of the chapter], they put the neck of the beast in those rings at the time of slaughtering, and fixed the end of the ring in the ground.

⁵ At first. After slaying the morning lamb at the north-western corner, he went to the eastern side and stood on the ground and threw the blood from the vessel, בְּכַלִּי, below the red line, and made two sprinklings which are four : one, which was like two, on the north-eastern corner, and then giving to the south-west one, which was like two, on the south-western corner.

⁶ As butchers do who cut off the leg with the skin upon it, but they pierced under the knee which is sold with the head, and suspended the carcase by it and skinned the leg, with the rest of the animal, and hence we learn that the feet were included in the skinning.

knee,⁷ and hung it up by that. He skinned downwards, until he reached the breast; having reached the breast, he cut off the head and gave it to him to whom the lot fell to take it. He cut off the feet, בריעים, and gave them to him to whom the lot fell to take them. Having finished the skinning,⁸ he tore the heart and put out its blood. He cut off the forelegs and gave them to him to whom the lot fell to take them. He went up to the right leg and cut it off, and gave it to him to whom the lot fell to take it, and the two testicles with it. He slipt up *the animal* and finding all open before him took the fat⁹ of *the inwards* and put it upon the cut surface¹⁰ of the head, took the inwards and gave it to him to whom the lot fell to wash them. And the stomach they washed¹¹ in the house of the washings,¹² as much as was required, but the inwards they washed three times¹³ at least¹⁴ upon the marble tables which were between the pillars.

3. He took the knife and separated the lung from the liver, and the finger of the liver from the liver, but did not remove it from its place;¹⁵ he then opened the chest, and gave it to him to whom the lot fell to take it. He ascended to the right side and cut it and descended as far as the spine, but he did not touch the spine until he came to the two soft ribs. He cut it off¹⁶ and gave it to him to whom the lot fell to take it with the liver hanging to it. He came to the throat, and left attached to it two ribs on this side and two on that side. He cut it off and gave it to him to whom the lot fell to take it, with the windpipe, the heart and the lung hanging to it. He came to the left side and left attached to it, two soft ribs above and two soft ribs below, and the same to that of the opposite side, so that there were left attached to each of them two above and two below. He cut it off¹⁶ and gave it to him to whom the lot fell to take it, and with it the spine with the spleen hanging to it. And this was the larger portion, but that of the right side was called the larger, because the liver was left hanging to it. He came to the end of the spine, cut it off and gave it to him to whom the

⁷ ערכובו = ארכובו, knee.

⁸ For he skinned no farther than the breast, on which the skin was still left.

⁹ חלב-פר.

¹⁰ And this in the way of honour to the Highest, that the blood of the slaying should not be seen as a defilement.

¹¹ They washed it by itself from the dung which was in it.

¹² In a chamber which was in the Sanctuary. They did not wash it with the rest of the inwards in order that they should not be polluted.

¹³ Because the dirt would not go out without pressure as *the intestines are narrow*.

¹⁴ At the very least, and if they desired to wash them more than three times they did so.

¹⁵ Because it was offered with the end of the spine and the fat tail; and the liver with the right side; and the lung with the throat and two ribs with it, as is explained immediately.

¹⁶ He cut it off near to the spine, but left two ribs above attached to the spine and two below.

lot fell to take it, with the fat of the tail and the finger of the liver, and the two kidneys with it. He took the left leg and gave it to him to whom the lot fell to take it. They were now all standing in a row with the pieces in their hands. The first with the head and the leg, the head in his right hand, with its nose towards his arm and its horns between his fingers and the cut surface upwards, with the fat [of the inwards] placed upon it, and the right leg in his left hand,¹⁷ with the skin surface [that part from which the skin had been taken] outwards.¹⁸ The second with the two fore-legs, the right in his right hand, and the left in his left hand with the skin surface outwards. The third with the end of the spine and the leg, the end of the spine in his right hand and the fat of the tail hanging down between his fingers, and the finger of the liver and the two kidneys with it, the left leg in his left hand with the skin surface outwards. The fourth with the breast and throat, the breast in his right hand, and the throat in his left hand, and the ribs which were attached to it between his fingers. The fifth with the two sides, the right in his right hand and the left in his left hand, with the skin surface outwards. The sixth with the inwards placed in a bowl¹⁹ and the feet upon them. The seventh with the fine flour.²⁰ The eighth with the pancakes.²¹ The ninth with the wine. They went and put them by the middle of the incline below on its west,²² and salted them. Then they went down to the chamber Gazith to read the *shin'a*.²³

¹⁷ Notwithstanding that the carrying the pieces to the incline was part of the service, and service performed with the left hand was unlawful; for that which did not delay the atonement was lawful even with the left hand as is adduced in Yoma [48 b].

¹⁸ The place [surface] from which the skin had been removed was next the ends of the fingers.

¹⁹ In the Targum כף אחת is rendered כויבה חדא [Numb. vii, 14], [one spoon A. V.].

²⁰ For the drink-offerings which were offered with the lamb.

²¹ The offering baked in a pan of the high priest, half of which was offered in the morning and half in the evening every day. [Levit. vi, 26, 21.] And the reason why the offering of pancakes was placed between the fine flour and the drink-offerings which were necessary always, was that the fine flour and the pancakes had both the name of *minchah* or meat-offering, and therefore they offered them one at a time.

²² And not at its middle and above, in order that the going with them to the altar after they returned from saying the *shin'a* might be evident. And only on common days were the pieces of the continual sacrifice put on the west, the side of the Shekinah; but on Sabbaths those additions which the day required were on the west, and the daily sacrifice on the east, as is argued in the treatise "Suceah," ch. 5.

²³ And the other benedictions, as appears from the next chapter.

CHAPTER V.

1. THE prefect said to them "pronounce a blessing,"¹ and they pronounced it. Then they read the ten commandments,² then *sh'm'a v'haiah im sham'o'a* and *vayomer*. They pronounced three blessings with the people,³ viz. : *emeth v'yatzib*, *'abodah*, and the blessing of the priests, and on Sabbath they added a blessing for the watch which was going off duty.⁴

2. He said to them "those who are new to the incense,⁵ come and cast lots." They cast lots and he to whom the lot fell performed the duty. He said to them "new and old,⁶ come and cast lots who shall take up the pieces from the incline to the altar," Rabbi Eliezer the son of Jacob said "he who took up the pieces to the incline took them up to the top of the altar."⁷

3. They handed them over to the wardens,⁸ who stripped them of their

¹ In the first chapter of "Berachoth" it is explained that this was *ahabah rabah*. And after the day dawned and the sun began to shine they pronounced the blessing *botze roor*. The observance of the order of the blessings was not essential.

² Because they were the foundation, עקר, of the law. And by right they ought to be read every day even in the country places [בְּרִילִים], towns out of Jerusalem], but this was stopped, because of the complaints of the heretics, who said that they only were given from Sinai, and not the rest of the Law.

³ These were *emeth v'yatzib 'abodah*, and the blessing of the priests. They read the passages only and did not lift up the hands, because the priests did not lift up their hands until after the offering of the lamb and the incense, as is said in the next chapter. They only pronounced these blessings now in order that the lamb might be graciously accepted. And they were not by this exempted from saying the eighteen prayers.

⁴ The watch going out said to the watch entering, "May He who has caused His name to dwell in this house cause to dwell between you, love and brotherhood, peace and friendship:" for on every Sabbath one watch entered for the service, and the watch who had served went out.

⁵ Ye to whom the lot never yet fell to offer the incense come and cast lots. They never allowed one to whom the lot had once fallen to offer the incense to do it a second time because he became rich, for it is written [Deut. xxxiii, 10. 11] "they shall put incense before thee, &c. . . . bless, Lord, his substance." On this account they did not let any priest offer it a second time, in order that all should be made rich and be blessed by it.

⁶ As he had said in reference to the incense, "priests new to the office only," he said now, "new with old," that is to say those to whom the lot has fallen on other occasions, and those to whom it has not fallen, come and cast lots.

⁷ The lot was not so, and the decision was not in accordance with the view of Rabbi Eliezer ben Jacob.

⁸ Those priests who had made themselves ready, and to whom no lot had fallen, and who were dressed in the garments of the priesthood, they handed over to the wardens who were deacons employed in the necessary duties of the Sanctuary, in order that they might strip them of the sacred garments that were upon them.

clothes, leaving upon them their small clothes⁹ only. And there were niches there upon which were written the uses of the garments.¹⁰

4. He to whom the lot fell to offer the incense, took the *kaf* [A.V. *spoon*, Numb. vii, 20]. The *kaf* resembled a large golden *tirkab* containing three *cabs*, and the *bazik*¹¹ [or censer] was in it, full and heaped up with the incense.¹² There was a lid to it¹³ and a kind of *metotaaleth* over it.¹⁴

5. He to whom the lot fell to take the censer,¹⁵ took the silver censer and went up to the top of the altar, turned the coals this way and that way, and took a portion of them.¹⁶ He then descended and poured them into the golden *censer*,¹⁷ about a *cab* of the coals being spilled,¹⁸ which they swept into the cesspool,¹⁹ but on the Sabbath²⁰ covered with the *p'sachtar*.

⁹ And putting on profane garments, after which they took off their small clothes and leaving all the priestly garments, went their way.

¹⁰ The niches in which were the breeches had "breeches" written over them, and those in which were the shirts, "shirts," and the same with the turban and the girdle. And in the order of putting on the garments, the breeches were before all the other sacred garments, for it is written (Levit. vi, 10) "and his linen breeches shall be put upon his flesh," that there should be nothing before the breeches, and then the shirt, then he bound on the girdle, and then wound round the turban.

¹¹ A little *kaf*.

¹² It was placed in the middle of the large *kaf*, because when the small one was heaped up the incense would have been spilled upon the ground when it was carried. And it was not possible to use the great *kaf* only, for it was due to the honour of the Most High to empty out of the heaped up *kaf* upon the coals at the time of burning the incense.

¹³ To the *bazik*.

¹⁴ *מטוטלת*. My masters explained that it was a kind of ring to the above, by means of which they removed the lid and took it away from the *bazik*. In Aruch it is explained to be a piece of clothing, כַּנֶּךְ (as in Shabbath 54 a), "a camel may not go out with the *מטוטלת*," respecting which it is explained "with which a beast goes out"), which was placed upon the lid of the *bazik* like a kind of small cloth for ornament. [It is a custom in grand oriental houses for the coffee to be brought in covered with a richly embroidered cloth.]

¹⁵ To take the coals to the golden altar. There was no lot cast for this, but he who had obtained by lot the right to offer the incense said to him who was with him come and take the censer with me.

¹⁶ He took from the consumed inner portions. We do not read here of those which were almost converted into ashes, for on the contrary the coals taken were solid and incandescent.

¹⁷ But he did not take them in the golden censer in order that it should not be spoiled. The law is sparing of the goods of Israel.

¹⁸ Because they took the coals in the silver censer, which held four *cabs*, and emptied them into the golden one of three *cabs*, and in order that they might carry it full they emptied the coals into it at last [after descending] that being done as an act of honour to the Highest.

¹⁹ Into the receptacle for water which was in [under] the court; in order that the priests might not be burned by them.

²⁰ Because it was unlawful to extinguish them, a certain large vessel was

The *psachtar* was a large vessel holding a *letheck*²¹ [or half homer ; cf. Hosea iii, 2.] There were two chains attached to it,²² one by which he drew it and went down, and the other by which he held it from above, in order that it might not turn over. It served three purposes : they inverted it over the coals or creeping things,²³ on the Sabbath, and brought down in it the ashes from the top of the altar.

6. When they came between the porch and the altar, one of them took the *magrefah*²⁴ and threw it between the porch and the altar. In Jerusalem one could not hear his companion's voice for the noise of the *magrefah*. It served three purposes : the priest who heard its sound, knew that his brethren the priests were entering to worship, and he hastened and came ; the Levite who heard its sound, knew that his brethren the Levites were entering to chant the song, and he hastened and came ; and the captain of the station placed the unclean at the eastern gate.

turned over them. The translation of סירותין, *sirothin* [pots, A. V., Exod. xxxviii, 3], is פסכתרוותיה, *psachtarvotiah*.

²¹ Half a *chor*, or fifteen *seah* ; a *chor* containing thirty *seah*.

²² To the *psachtar*, one on this side and one on that side, because they let down in it the ashes from the top of the altar as we have said elsewhere. And when they let it down full of ashes on the surface of the *kebesh* which was sloping, one priest was in front who drew it by the chain, and another priest was above the *psachtar* who held it by the chain which was in front of him in order that it should not roll over on the declivity of the *kebesh*.

²³ Any creeping thing found in the court on the Sabbath they covered over with the *psachtar* in order that the priests might not be made unclean by it, for it was not lawful to take it out thence on the Sabbath. Such a Sabbath observance they decreed, even in the Sanctuary. This was only in the court, but if it was found in the Temple itself or in the porch, they took it out at once even on the Sabbath.

²⁴ A large instrument, which they threw in order that it might cause a sound to be heard, and the sound proceeding from it served three purposes, which are explained as follows : the priest who heard its sound, if he was not in the court, hastened and came to worship with his brethren the priests ; and the captain of the station who heard the sound of the *magrefah* caused the unclean of the house of the fathers serving that day, who were not fit to serve, to stand at the eastern gates. Some say this was in order to shame them, to make known that it was on account of the uncleanness, קרי, that he was prohibited from serving, so that he might be more careful another time ; and some say it was to obviate suspicion, that he might not be suspected of going to his work and leaving the service, but that it might be known that in consequence of some serious uncleanness, as contact with a creeping thing, or something else, he was prohibited from serving. Rambam writes that lepers who were already cleansed from their leprosy were caused to stand at the eastern gate in order to be ready for the sprinkling of the blood of the trespass-offering upon them.

CHAPTER VI.

1. THEY¹ began to ascend the steps of the porch, they to whom the lot fell to remove the ashes from the inner altar and the candlestick going before them. He whose lot it was to remove the ashes from the inner altar entered and took the basket, made his prostration and went out.² He whose lot it was to remove the ashes from the candlestick entered, and *if* he found the two eastern lamps burning, he took the ashes from the eastern one, and left the western one burning, that the candlestick might be lit from it in the evening. If he found it extinguished,³ he removed the ashes from it and lit it from the altar of burnt-offering.⁴ He then took the can from the second step,⁵ and went out.⁶

2. He to whom the lot fell to take the censer, collected the coals⁷ upon the altar,⁸ and spread them out with the bottom of the censer.⁹ Then he made his prostration and went out.

¹ They to whom the lot fell to take the *kaf* and the censer for the coals began to ascend the steps of the porch (for there were twelve steps to the porch), and before them they to whom the lot had fallen to remove the ashes from the inner altar went in order to take out the basket which had been left there, for it was necessary to put the ashes beside the altar on the east, like the ashes of the candlestick. They waited until after the sprinkling of the blood of the daily sacrifice, when he whose lot it was to take the ashes from the candlestick performed the dressing of the two lamps and completed the removal of the ashes from the candlestick, and then the one took out the basket, and the other the can, and poured out the ashes in a certain place near the altar on the east.

² His duty being now finished.

³ As after the death of Simeon the Just, when there was no miracle; whether it was extinguished after the slaying of the sacrifice, or was found extinguished before the slaying of the sacrifice and he lit it, as we have said above in Chapter III. Even if he now found it still burning, since there was no longer a miracle, he extinguished it, and took away its ashes in order to complete the dressing of the two lamps together.

⁴ Because they never lit the western lamp except from the fire of the altar of burnt-offering, for it is written (Levit. vi, 13) "the fire shall ever be burning upon the altar," fire of which it is said "continual," for it is written (*ib.* xxiv, 2) "to cause the lamps to burn continually," from the outer altar it was burning.

⁵ The second of the three steps which were before the candlestick.

⁶ Having now completed his duty.

⁷ Which were in the censer.

⁸ Of incense.

⁹ In order that the incense should not fall off the coals, he spread them out and extended them so that they did not slope on either side. The translation of וִירְקֵנו [Exod. xxxix, 3] is וְרִירוּ [the word used above in the Mishna]. The incense was burned on the golden altar, not in the censer. But in offering the incense on the day of atonement the coals were left in the censer and upon it the incense was burned. There was no spreading out of the coals on the day of atonement.

3. He to whom the lot fell to offer the incense, took the *bazik* from the middle of the *kaf* and gave it¹⁰ to his friend,¹¹ or relative. If any of the incense in it got spilled into the *kaf*, he gave it to him in his hand. They taught him¹² "take care that thou dost not begin to put incense on the coals immediately in front of thee, lest thou be burned."¹³ He began to spread out the incense and then went away.¹⁴ He who offered the incense did not offer the incense until the prefect said to him "offer the incense." If it was the high priest, the overseer said "my lord high priest, offer the incense." The people separated,¹⁵ the priest offered the incense, made his obeisance, and went out.

¹⁰ The *kaf*.

¹¹ Who had come with him into the Temple for this purpose. And if any of the incense which was in the *bazik* became spilled into the *kaf* (because the *bazik* was full and heaped up and sometimes some fell from it into the *kaf*) his friend put the incense which was spilled into the *kaf* into the hollow of the hand of him who offered the incense.

¹² Because he had never before offered the incense, as we are taught above "priests who have not before offered the incense, come and cast lots," therefore it was necessary to instruct him.

¹³ He poured out the incense upon the coals on the western side at a distance from himself, and if any were spilled at the side next to him, he heaped it up, as we are told in Yoma (49 b), "in order that its smoke might be long in coming," and this was an honour, that there should be no delay in the service. And he gathered it together and made a heap on the western side in order that when he came to draw the incense which was near to him, he might heap it upon the western side at a distance from himself, and not be burned by the heap of burning incense. But if he had made the heap in front of him, when he collected the incense which was spilled outside of it, and brought it near to it, his arm would have been burned by the heap of incense which was burning in front of him. And thus the Bareitha teaches in the fifth chapter of Yoma, at the end of page 53 b, "he heaped it up on the inner side, which was the other side to him."

¹⁴ That is to say, as soon as he had spread out the incense upon the top of the coals he went out.

¹⁵ All the priests went away from between the porch and the altar at the time of burning the incense, for it is written (Levit. xvi, 17) "and there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." At every atonement that was made in the holy place no man might be in the tabernacle, and hence at the time of offering the incense, and at the time of sprinkling the blood of the bullock of an anointed priest, and the bullock offered for an unknown transgression [Numb. xv, 24] of the congregation, and the kid offered as an atonement for idolatrous worship, the priests went away from between the porch and the altar; but at the time of offering the incense on the day of atonement, they went away from the Temple only, because the incense of the day of atonement was not without in the holy place [היכל] on the golden altar, but within, inside the holy of holies, and therefore it was not necessary for them to go away from between the porch and the altar, but from the holy place, היכל, only.

CHAPTER VII.

1. WHEN the high priest entered to worship,¹ three *priests* held him, one on the right, one on the left, and one by the precious stones.² And when the prefect heard the sound of the feet of the high priest as he was coming out, he raised for him the vail,³ he entered and worshipped and went out, and his brethren the priests entered and worshipped and went out.

2. They came and stood⁴ on the steps of the porch. The first,⁵ stood on the south of their brethren the priests, and five vessels *were* in their hands, the basket in the hand of one, the can in the hand of one, the censel in the hand of one, the *bazik* in the hand of one, and the *kaf* and its cover in the hand of one. They blessed the people with one blessing,⁶ but they who were in the provincial towns said three blessings; and in the Sanctuary one blessing. In the Sanctuary they said the Name as it is written,⁷ and in the provincial towns, by its cognomen.⁸ In the provincial towns the priests lifted up (the palms of) their hands, to a level with their shoulders,⁹ and in the Sanctuary,¹⁰ above their heads, except the high priest, who did not raise his hands above the *golden* plate.¹¹ Rabbi Judah said,¹² also the high priest raised his hands above the *golden* plate, for it is said (Levit. ix, 22), "and Aaron lifted up his hand towards the people and blessed them."

¹ In the holy place—Temple, הֵיכָל. This is not said of an entering which was not necessary.

² Which were on the shoulders of the ephod [Exod. xxviii, 12].

³ The vail which hung at the doorway of the porch, because there were no doors to the doorway of the porch, as there were to the other doorways in the Sanctuary, but a vail only.

⁴ After they had pronounced a blessing, and read, and performed those services mentioned above, they came to the steps of the porch.

⁵ Those five priests in whose hands were the five vessels.

⁶ Three verses of the priests' blessing, *yebakakh*, *yair*, and *yesa*. The author calls it one blessing, because they did not repeat after them Amen between the verses, as was the custom in the provincial towns.

⁷ With *yod he* [יְהוָה].

⁸ With *Aleph daleth* [אֵלֶּיךָ]. Because they did not speak [*lit.* record] the Name as it is written except in the Sanctuary only, for it is said [Exod. xx, 24], "in all places where I record my name, I will come unto thee and I will bless thee;" they transpose it and explain it "in every place where I come unto thee and bless thee," *i.e.*, in the Sanctuary, "there I will record my name."

⁹ Because the lifting up of the hands was necessary, for it is written [Levit. ix, 22], "and Aaron lifted up his hand toward the people and blessed them," and it is written [Deut. xviii, 5], "him and his sons for ever." As the lifting up of the hands refers to him, so also the lifting up of the hands refers to his sons for ever.

¹⁰ Because they blessed the people with the *shem hamphorash* [the explained Name, the ineffable Name, of God], and *Shechinah* was above the joints of their fingers they raised their hands above their heads.

¹¹ Because the Name was written upon it.

¹² The decision was not according to Rabbi Judah.

3. When the high priest desired to make the offering,¹³ he went up by the incline, with the *sagan* on his right. When he reached the middle of the incline,¹⁴ the *sagan* took hold of him by the right hand, and led him up. The first *priest* handed to him the head and the leg, and he laid his hands upon them,¹⁵ and threw them¹⁶ upon the altar. The second priest then handed to the first the two fore-legs, and he gave them to the high priest who laid his hands upon them, and threw them upon the altar. The second *priest* was now dismissed and went away.¹⁷ And in this manner they handed to him all the other pieces, and he laid his hands upon them and threw them upon the altar. And when he so desired, he laid his hands upon them, and the others threw them upon the altar. He now made the circuit of the altar.¹⁸ Where did he begin? From the south-eastern corner, the north-eastern, the north-western, the south-western. They gave to him wine for the drink-offering. The *sagan* stood at the corner,¹⁹ with the cloths in his hand,²⁰ and two priests stood by the table for the

¹³ The high priest made the offering whenever he pleased, and took the part he pleased. ¹⁴ And was already somewhat fatigued.

¹⁵ On account of the honour of the high priest that his offering should be regarded as more important than that of other priests.

¹⁶ As it is explained in reference to the passage "and thou shalt offer thy burnt-offerings, the flesh and the blood" (Deut. xii, 27); as the blood was by throwing, זריקה [sprinkling, A. V.], so also the flesh was by throwing.

¹⁷ But the first remained there to receive the pieces from those who handed them up and to give them to the high priest.

¹⁸ The high priest who was at the top of the incline, which was south of the altar, turned towards the right (because "every turn that thou makest must be only to the right" [Yoma 55 a]), therefore he went to the south-east, and thence to the north-east, and so on, until he reached the south-west, the place where were the holes by which the wine and water which were poured out ran down, and passed thence into the *shateen*, which were the foundations. And there a priest stood and handed to him the wine for the drink-offerings. But the high priest did not carry the wine with him, lest it should be spoiled by the smoke of the fire as he was making the circuit of the altar. And whilst he was making the circuit they turned with the צנורה, *tsinoreth*, or fork, the pieces which were not consumed upon the altar. But the other priests when they made the drink-offering of wine went to the left from the incline to the south-west, which was near to the incline, as we are taught in the 6th chapter of Zebachim [Mishna 3], "all who went up to the altar went to the right, except those going up for these three things, a drink-offering of wine, and of water, and a burnt-offering of a fowl;" the wine and the water that they should not become smoked, and the burnt-offering of a fowl also that it should not die from the smoke. And the high priest, who was like a son of the house, might go wherever he pleased, which the other priests were not permitted to do, and also he might turn the pieces with the fork without obtaining the right by lot. And he might go round in order to go to the right.

¹⁹ Beside the high priest who came to pour out the drink-offering.

²⁰ To wave when the priest poured out in order that the Levites might know and chant the song, and that Ben Arza might know and play the cymbal as is said below.

fat,²¹ with two silver trumpets in their hands. They blew, and shouted, and blew, and came and stood beside Ben Arza,²² one on his right, and one on his left. When the *high priest* stooped to *pour out* the drink-offering, the *sagan* waved the cloths, Ben Arza played with the cymbal, and the Levites chanted the song. When they reached the end of a section,²³ they blew *the trumpets*, and the people prostrated themselves. At every section they blew, and every time they blew *the people* prostrated themselves. This was the order of the continual sacrifice for the service of the House of our God. May He will that it be built quickly in our days! Amen.

4. The songs which the Levites chanted in the Sanctuary. On the first day of *the week*, they chanted "The earth is the Lord's, and the fulness thereof: the world and they that dwell therein"²⁴ [Psalm xxiv]. On the second *day* they chanted, "Great is the Lord, and greatly to be praised in the city of our God, *in* the mountain of His holiness"²⁵ [Psalm xlvi]. On the third *day* they chanted, "God standeth in the congregation of the mighty: He judgeth among the gods"²⁶ [Psalm lxxxii]. On the fourth *day* they chanted, "O Lord God, to whom vengeance belongeth, O God to whom vengeance belongeth, show Thyself, &c."²⁷ [Psalm xciv]. On the fifth *day* they chanted, "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob"²⁸ [Psalm lxxxiii]. On the sixth *day* they chanted, "The Lord reigneth, He is clothed with majesty, &c."²⁹ [Psalm xciii]. On the Sabbath they chanted "a psalm or song for the Sabbath day"³⁰ [Psalm xcii]—a psalm *or* song for the future; for the day which will be all Sabbath and rest; for the life eternal.³⁰

²¹ Two tables were on the west of the incline, one of silver on which they put the vessels of service, and one of marble on which they put the pieces of the sacrifice, and this was called the table of the fat.

²² The name of a man who played on the *tsiltzil*, or cymbal.

²³ The end of a *pareshah*, or section of the law for reading.

²⁴ Because it was the first day of the Creation.

²⁵ Because on that day the waters were divided, and there was a firmament between the waters and the waters.

²⁶ Because on that day the dry land appeared, upon which the judges stand to do judgment.

²⁷ Because on that day the sun, moon, and stars were created, upon the worshippers of which the Holy One, blessed be He, would in the future take vengeance.

²⁸ Because on that day were created the living creatures, whoever sees which would sing aloud and praise his Creator.

²⁹ Because on that day the Creation was completed, and man was created who acknowledges the kingdom his Creator.

³⁰ This doctor held with those who say that the world will exist six thousand years, and be desolated one thousand. And because in the seventh thousand there will exist only the Holy One, blessed be He, as is said (Isaiah ii, 11), "and the Lord alone shall be exalted in that day," therefore they chanted on the Sabbath "a psalm or song for the Sabbath day," for the seventh thousand, for the day of the Holy One, blessed be He, is a thousand years.