

II

BAVLI TAMID CHAPTER TWO

FOLIOS 28B-30A

2:1-5

2:1

- A. His brothers saw that he came down, and they came running.
- B. They hastened and sanctified their hands and their feet from the laver.
- C. They took the shovels and the rakes and went up to the top of the altar.
- D. The limbs and the fat pieces which had not been consumed the preceding night they raked to the sides of the altar.
- E. If the sides did not hold them, they arranged them on the circuit by the ramp.

2:2

- A. They began heaping up ashes on the apple [ash pile].
- B. And the apple was in the middle of the altar.
- C. Sometimes there were three hundred kors [of ashes]
- D. And at festival they did not clear away the ashes,
- E. for they are an ornament to the altar.
- E [29A] The priests never through neglect failed to remove the ashes.

2:3

- A. They began heaping up the twigs to prepare the altar fire.
- B. And are all sorts of wood valid for the altar fire?
- C. Yes.
- D. All sorts of wood are valid for the altar fire,
- E. except for olive wood and wood of the vine.
- F. But with these were they used [to light the fire]: boughs (1) of the fig tree, or (2) of the walnut tree, or (3) of oleaster wood.

2:4

- A. He arranged the altar fire, the larger one on the east side, with its open side [at which side it was tended] facing east.

- B. And the tips of the inner twigs were touching the apple.
- C. And there was a space between the twigs, through which they set fire to the kindling wood.

2:5

- A. They selected from there fine pieces of fig wood [with which] to arrange the second altar fire, [the one] for the incense,
- B. toward the southwestern corner, four cubits to the north of the corner.
- C. [On weekdays, they took] sufficient [wood to produce] an amount of five seahs of cinders, and on the Sabbath, sufficient for an amount of eight seahs of cinders.
- D. For there [A] did they place the two dishes of frankincense which accompany the show bread.
- E. The limbs and pieces of fat which had not been consumed the preceding evening they put back onto the altar fire.
- F. They kindled the two altar fires.
- G. And they came down.
- H. And they went to the office made of hewn stone.

I.1 A. Sometimes there were three hundred kors [of ashes]:

- B. Said Raba, "This is an exaggeration."

I.2. A. They gave [the lamb which was to be] the daily whole offering a drink from a golden cup [M. **Tamid 3:4B**]:

- B. Said Raba, "This is an exaggeration."

I.3. A. Said R. Ammi, "The Torah uses hyperbole, the prophets use hyperbole, and sages use hyperbole.

- B. "The Torah uses hyperbole: 'Great citizens fortified to the heavens' (Deu. 1:28). *Do you imagine it means literally, to the heavens? It is an obvious hyperbole.*
- C. "and sages use hyperbole: *as we just said in connection with the pile of ashes and also in the case of the statement, They gave [the lamb which was to be] the daily whole offering a drink from a golden cup [M. **Tamid 3:4B**].*
- D. "the prophets use hyperbole: 'And all the people played their flutes...and the earth opening up due to the noise' (1Ki. 1:40)."

I.4. A. Said R. Yannai b. R. Nahmani said Samuel, "In three passages sages used hyperbole and these are they:

- B. "the heap of ashes; the vine, and the veil."
 - C. *That excludes the case of Raba, concerning which we have learned in the Mishnah: They gave [the lamb which was to be] the daily whole offering a drink from a golden cup [M. **Tamid 3:4B**]: And said Raba, "This is an exaggeration."*
 - D. *That omission serves to inform us that the three to which allusion is made are authentic exaggerations, while this one is not [and a golden cup was used, as specified].* The reason is, poverty has no place amidst wealth.
- E. the heap of ashes: *as we have already said.*

- F. the vine: *as we have learned in the Mishnah*: A golden vine was standing at the entrance of the sanctuary, trained over the posts. Whoever gave a leaf [29B] or a berry or a cluster brings it and hangs it on it Said R. Eleazar bar Sadoq, “There was an incident, and three hundred priests were appointed [to clear it since it was too heavy]” [M. [Middot 3:8F-H](#)].
- G. and the veil: *as we have learned in the Mishnah*: Rabban Simeon b. Gamaliel says in the name of R. Simeon, son of the Prefect, “The veil was a handbreadth thick, and was woven on a loom of seventy-two cords, and each cord was made up of twenty-four threads. It was forty cubits long, and twenty cubits broad. It was made by eighty-two young girls [or: it was made up of eighty-two times ten thousand threads]. And they make two a year. And three hundred priests immerse it” M. [Sheq. 8:5](#)].

- II.1 A.** They began heaping up the twigs to prepare the altar fire. And are all sorts of wood valid for the altar fire? Yes. All sorts of wood are valid for the altar fire, except for olive wood and wood of the vine. But with these were they used [to light the fire]: boughs (1) of the fig tree, or (2) of the walnut tree, or (3) of oleaster wood:
- B. *What is the operative consideration behind this rule?*
- C. *R. Pappa said, “Because they are knotty.”*
- D. R. Aha bar Jacob said, “Because of the consideration of preserving the ecology of the Land of Israel” [keeping these species intact].
- E. *An objection was raised [in support of Pappa, and against Aha]: “On the wood that is on the fire” (Lev. 1: 8) — and what might such wood be? It is thin spits that do not form knots that grow into the wood.*
- F. **And are all sorts of wood valid for the altar fire? Yes. All sorts of wood are valid for the altar fire, except for olive wood and wood of the vine. But with these were they used [to light the fire]: boughs (1) of the fig tree, or (2) of the walnut tree, or (3) of oleaster wood:**
- G. R. Eliezer adds [to wood that may not be used] mayish-wood, oak, palm, carob, and sycamore.
- H. *Now, from the perspective of him who says that the operative consideration is that they are knotty, there is no problem, for this is then what is at issue between the sage’s additions and the original list: the one authority maintains that even though these items do not form knots on the inside, we do not make use of them because they produce knots on the surface, and the contrary view maintains that since they do not form knots on the inside, we present them, even though they do form knots on the surface.*
- I. *But from the perspective of him who maintains that the operative consideration is preserving the ecology of the Land of Israel, doesn’t the palm tree play an important role in the ecology of the Land of Israel [and yet it may be burned]?*
- J. *He will say to you, “Well, then, what about the fig tree? They too should be forbidden for use on the altar, and yet they are important to the ecology of the Land of Israel, and yet they may be used! So what is to be said?”*
- K. *Just as wood from fig trees, which do not produce figs, may be used, so wood from palm trees, which do not produce fruit, may be used.*

- L. *Well, then, are there really fig trees that don't produce fruit?*
- M. *Yes, indeed! For that is in line with what Rahbah said, for said Rahbah, "Present white fig trees [30A] and rub them with a strap of fig tree bark on which seed is smeared. Plant them in soil washed by the sea. They will yield a stem but no fruit. And the stems are so big that a bridge can't hold more than three at once."*
- III.1 A. He arranged the altar fire, the larger one on the east side, with its open side [at which side it was tended] facing east.**
- B. *What is the operative consideration [that places the open end facing east]?*
- C. R. Huna and R. Hisda:
- D. One said, "It is so that the wind will blow on the fire."
- E. And the other said, "It is so that they can light the kindling at that side."
- F. *An objection was raised [to E]: **And there was a space between the twigs, through which they set fire to the kindling wood [M. 2:4C].***
- G. *He may reply, "They set fire to the kindling at several sports [and need the several openings for that purpose]."*

The glossing presents no surprises, only the failure to gloss.