

I

BAVLI TAMID CHAPTER ONE

FOLIOS 25B-28B

1:1-2

1:1

- A. [26B] In three places do the priests keep watch in the sanctuary: (1) in the room of Abtinās, (2) in the room of the flame, and (3) in the room of the hearth.
- B. The room of Abtinās and the room of the flame were upper rooms.
- C. And youngsters keep watch there.
- D. The room of the hearth is vaulted.
- E. And it was a large room surrounded by a raised pavement of stone.
- F. And the mature members of the [priestly] household [of the day] sleep there [on the raised pavement] ,
- G. with the keys to the courtyard in their charge,
- H. and [there sleep] the fledgling priests, each with his mattress on the ground.
- I. They [the priests] did not sleep in the consecrated garments.
- J. But they spread them out, doubled them over, and lay them down under their heads, and cover themselves with their own clothes.
- K. [If] one of them should have a nocturnal emission of semen, he goes out, [26A] proceeding along the passage that leads below the building —
- L. and lamps flicker on this side and on that —
- M. until he reaches the immersion room.
- N. And there was a fire there,
- O. and a privy in good taste.
- P. And this was what signified its good taste: [if] he found it locked, he knows that someone is there; [if he found it] open, he knows that no one is there.
- Q. He went down and immersed, came up and dried off, and warmed himself by the fire.
- R. He came and sat himself down with his brothers, the priests [in the house of the hearth],

- S. until the gates were opened.
- T. He goes out, proceeding on his way [home].

1:2

- A. He who wants to take up [the ashes] from the altar gets up early,
- B. and immerses before the superintendent comes by.
- C. And at what time does the superintendent come by?
- D. Not all the times are the same.
- E. Sometimes he comes at cockcrow, or near then, earlier or later.
- F. The superintendent came and knocked on their door.
- G. And they opened it to him.
- H. He said to them, "Let him who has immersed come and cast lots."
- I. They cast lots.
- J. Whoever won won.

- I.1. A. [In three places do the priests keep watch in the sanctuary: (1) in the room of Abtinah, (2) in the room of the flame, and (3) in the room of the hearth:] *what is the source in Scripture for this fact?*
- B. Said Abbaye, "Said Scripture, 'Those camping near the tabernacle to the east, that is, eastward of the tent of meeting — Moses, Aaron, and his sons — are to keep watch over the sanctuary, a watch on behalf of the children of Israel'" (Num. 3:38). [Each then represents a watch, three in all.]
- C. *Say: the watch [of Moses] does not qualify as an ordinary watch, since we find that priests are required for a watch [and Moses was not a priest and therefore does not count].*
- D. *However, our Mishnah sets forth: In three places do the priests keep watch in the sanctuary, and in twenty-one, Levites [M. Middot 1:1].*[so a watch can comprise only Levites].
- E. *But Scripture refers to priest and Levite in the same sentence [so only priests comprise a watch].*
- F. *Say: this is the sense of matters: "Those camping near the tabernacle to the east, that is, eastward of the tent of meeting — Moses" — and then, the passage goes on, "Aaron, and his sons — are to keep watch over the sanctuary, a watch on behalf of the children of Israel" (Num. 3:38). Then Aaron is in one location, and his sons represent two more locations, [yielding three in all].s On what basis is this view set forth? Since it is written, "those camping" and further, "...keeping watch..." [which indicates that Aaron was in one location, the sons, in the plural, in at least two more locations].*
- G. *Say: all of them might have been in a single location?*
- H. *Don't even think the thought! For just as Moses was located in a single spot by himself, so Aaron and his sons were located in isolated positions, each on his own.*
- I. *R. Ashi said, "Since the concluding part of the clause refers to 'keep,' 'watch,' and 'for a watch,' [the verse takes for granted that watches were kept in three distinct locations]."*

II.1 A. [26B] The room of Abtinās and the room of the flame were upper rooms:

- B. *The question was raised: were they actually upper rooms, or perhaps they were elevated like upper rooms?*
- C. *Come and take note of that which we have learned in the Mishnah: **And that on the north is the gate of the flame. And it was like a portico, with an upper room built on it, through which the priests keep watch from above, and the Levites from below. And it had a door opening out to the rampart** [M. Mid. 1:5A-D]. [They were actually upper rooms.]*

II.2. A. How on the basis of Scripture do we know that the priests occupied the upper, the Levites the lower, room?

- B. *It is in line with that which has been taught on Tannaite authority:*
- C. *“So that the Levites may accompany you priests and serve you” (Num. 18: 2) — it is, in particular, concerning your distinctive acts of labor that Scripture speaks [and you alone may use the upper chamber].*
- D. *But is it not possible that Scripture speaks of their collective acts of labor [encompassing both priests and Levites as equals]?*
- E. *When Scripture says, “They shall accompany you and keep charge over the tent of meeting” (Num. 18: 4), that is the point at which Scripture speaks of their service in common. So how am I to interpret the language, “so that they may accompany you and serve you”? That can only refer to those acts of service that are particular to the priests.*
- F. *And exactly how is the distinction to be maintained? It is by having **the priests keep watch from above, and the Levites from below.***

III.1. A. The room of the hearth is vaulted. And it was a large room surrounded by a raised pavement of stone:

- B. *And there was one watch that was maintained in the room of the hearth.*
- C. *But an objection was raised from the following passage of the Mishnah: **Two gates were in the room of the hearth, one open to the rampart, and one open toward the courtyard. Said R. Judah, “This one which was open toward the courtyard had a small door, through which they enter to inspect the courtyard”** (M. Mid. 1: 7). [Since there were two gates, there also must have been two watches.]*
- D. *Said Abbayye, “Since the two gates were adjacent to one another, it was sufficient for a single guard to keep watch, since he could readily glance from the one to the other.”*

IV.1 A. And it was a large room surrounded by a raised pavement of stone:

- B. *What was this **raised pavement of stone**?*
- C. *Hewn stones, on which they would ascend to reach the berths.*
- D. *But were hewn stones used in the Temple? Isn’t it written, “When the house was built, only finished stones cut at the quarry were used” (1Ki. 6: 7) [so no hewn stones were prepared in the Temple itself]?*
- E. *Said Abbayye, “They would prepare before hand both big stones and little ones to bring, in line with what is written, ‘Stones of eight and of ten cubits’ (1Ki. 7:10).”*

V.1 A. And the mature members of the [priestly] household [of the day] sleep there [on the raised pavement]:

B. *How come they slept on the pavement? Let them bring in beds!*

C. *Said Abbaye, "It is hardly proper to bring beds into the house of the sanctuary."*

VI.1 A. and [there sleep] the fledgling priests, each with his mattress on the ground:

B. *How come these are referred to earlier as "boys" but here, as [27A] neophyte priests?*

C. *Say: Quite so. In the prior instance, where they have not reached the tasks of performing the rites of service, they are called "boys," but here, where they have reached the status of performing acts of service, they are called neophyte priests.*

We now undertake a talmud for the corresponding passage in Mishnah-tractate Middot.

VII.1 A. *There we have learned in the Mishnah: In three places do the priests keep watch in the sanctuary: (1) in the room of Abtinah, (2) in the room of the flame, and (3) in the room of the hearth. And the Levites [keep watch] in twenty-one places [1Ch. 26:17-18]: five at the five gates of the Temple mount; four at the four corners on the inside [of the Temple wall]; five at the five gates of the courtyard; four at the four corners on the outside [the wall of the courtyard]; and one at the office of the offering; and one at the office of the veil, and one behind the Mercy Seat [outside of the western wall of the holy of holies [M. Middot 1:1]:*

B. *What is the source in Scripture for these statements?*

C. *Said R. Judah of Sura — and some say, in a Tannaite formulation it has been repeated, "As it is written, 'On the east were six Levites, on the north there were four per day, on the south were four per day, for the storehouses there were two each, and for the Parbar there were four on the west at the road and two at the Parbar itself' (1Ch. 26:17-18)."*

D. *But these are twenty-four [while reference has been made to only twenty-one]!*

E. *Said Abbaye, "Here is the sense of the passage: 'for the storehouses, a total of two' [not two each]."*

F. *Still, there were then twenty-two!*

G. *But the way things were laid out at the parbar solves the problem, for there was only one Levite on duty there; the other was on location only to keep him company. He would then go and sit with the Levite-guard, because the Levite on duty was outside by himself, [so only twenty-one Levites were on duty].*

VII.2. A. *What is the meaning of parbar?*

B. *Said Rabbah bar R. Shila, "It is in line with the expression for 'outside' [bar standing for 'outwards']."*

VII.3. A. *And if you prefer, I shall maintain that in any event there were indeed twenty-four. Scripture lists twenty-four positions, three of these for the priests, twenty-one for the Levites.*

B. *But there is an explicit reference to Levites, not priests!*

- C. *The answer accords with R. Joshua b. Levi, for said R. Joshua b. Levi, "In twenty-four passages priests are referred to as Levites," and here is one of the best examples: "The Levitical priests, sons of Sadoq" (Eze. 44:15)."*

VIII.1 A. ...five at the five gates of the Temple mount; four at the four corners on the inside [of the Temple wall]; five at the five gates of the courtyard; four at the four corners on the outside [the wall of the courtyard]:

- B. *What differentiates the Temple mount, where maintain the guard on the inside, from the courtyard, where we maintain the guard on the outside?*
- C. *Say: In the case of the Temple mount, if the guard gets tired and wants to sit down, he may sit down, we say that it is done on the inside; in the court yard, if the guard gets tired and wants to sit down, he is not allowed to sit down [it is done on the outside].*
- D. *For a master has said, "Sitting down is allowed in the Temple courtyard only for the kings of the house of David," and therefore we say, he is outside.*

VIII.2. A. The master has said, five at the five gates of the Temple mount, which bears the implication that there really were only five gates to the courtyard. But by contrast: Seven gates were in the courtyard: three at the north, three at the south, and one at the east [M. Mid. 1:4].

- B. *Said Abbaye, "Two of the seven did not require a guard [so only the five gates that did require a guard are counted]."*
- C. *Rabbah said, "It is in fact a difference of opinion among Tannaite authorities, for it has been taught on Tannaite authority: They appoint no fewer than three revenueurs and seven supervisors [M. Sheq. 5:2]. R. Nathan says, "They appoint no fewer than thirteen revenueurs, corresponding to the thirteen gates of the Temple." Now, take away five on the Temple mount and you have eight gates left for the courtyard. It follows that there is a Tannaite authority who maintains that there were eight, and there was yet another who holds there were seven, while there is one who holds that there were five."*

We now revert to the exposition of Mishnah-tractate Tamid 1:1-2.

IX.1 A. They [the priests] did not sleep in the consecrated garments. But they spread them out, doubled them over, and lay them down under their heads, and cover themselves with their own clothes:

- B. *Sleeping is what they did not do in those garments, but they walked about in them. That yields the proposition that the garments of the priesthood were available for the priests' own personal utilization.*
- C. *Say: that same rule — forbidding utilization for personal benefit — applies even when it comes to walking about in those garments. And as to the formula, They [the priests] did not sleep in the consecrated garments, that was used because the framer wished to speak at the conclusion of the same clause to the language, But they spread them out, doubled them over, and lay them down under their heads, and cover themselves with their own clothes. Because of what was to follow, the framer used the language, They [the priests] did not sleep....*

- IX.2.** A. *Now there is a problem with the very formulation of the Mishnah's rule. From the language, **and lay them down under their heads**, it follows that the garments of the priesthood were available for the priests' own personal utilization.*
- B. *Say: next to their heads [Haas: but not under their heads as a pillow].*
- C. *Said R. Pappa, "Does that formulation then yield the conclusion, as to phylacteries, it is permitted to put them next to one's head while asleep, without taking account of the possibility that one will roll over on them?" [That is manifestly absurd.]*
- D. *But the proposed conclusion [at B] still stands to reason, namely, that they may be located next to their heads, for if you say that they may be located literally underneath their heads, then, even if we grant that the objects are available for personal benefit, you would nonetheless find ourselves in the position of exempting priests from the prohibition against using fabric made of diverse kinds, namely flax and wool, [since the priests' garments were made of flax and wool].*
- E. **[27B]** *That objection would pose no problem for him who maintains that the belt of the high priest [made of linen and wool] is not the same as the belt of an ordinary priest. But from the perspective of him who maintains that the belt of the ordinary priest is the same as the belt of the high priest, what is to be said? [The ordinary priest may use such a cloth just as the high priest does.]*
- F. *And should you maintain that putting on or wearing a garment of mixed fibers is forbidden to an ordinary priest, but spreading them out is permitted, the answer is in line with that which has been taught on Tannaite authority, "It should not come upon you" (Lev. 19:19), meaning, you may spread it out under you," but sages have nonetheless said, "It is forbidden to do so lest a thread of the garment should wrap around is body [and so come upon him]."*
- G. *And if you should say, "It does not come on him directly," lo, has not R. Simeon said R. Joshua ben Levi said R. Yosé b. Saul said in the name of the holy community that is in Jerusalem, "Even if there are ten spreads one on top of the other, and only the bottom one is a forbidden mixture of linen and wool, nonetheless it is forbidden to sleep on the pile."*
- H. *From all of this, it surely is to be inferred that they are to be put next to their heads.*
- I. *And if you wish, I shall say that the rule of the Mishnah encompasses those garments that are not of diverse kinds.*
- J. *R. Ashi said, "Garments of the priesthood are tightly woven [so we do not have to take account of the possibility that a thread of mixed fabrics might come upon the priest while he is sleeping on the garment]. For said R. Huna b. R. Joshua, 'Lo, the stiff fabric of Naresh may be used in priestly garments.'"*
- K. *Come and take note: As to priestly garments, it is forbidden to wear them outside of the Temple. But one may wear them inside the Temple compound, both at the time that offerings are being presented and otherwise, because the garments of the priesthood were available for the priests' own personal utilization.*
- L. *That proves the point.*
- M. *But is it the fact that outside of the Temple they may not wear the priestly garments? And has it not been taught on Tannaite authority: On the twenty-first day of the month of Tebet is celebrated the day of Mount Gerizim, on which it is*

forbidden to conduct a rite of mourning, *as the story is told in tractate Yoma, in the chapter that deals with the high priest's coming near, through the passage that proceeds, and if you wish, I shall say [that the case was exceptional and not a precedent, in line with the verse, "It was time to work for the Lord so they violated the law for the greater good" (Psa. 119:126).*

X.1 A. [If] one of them should have a nocturnal emission of semen, he goes out, proceeding along the passage that leads below the building:

- B. *This sustains the view of R. Yohanan, who has said, "The underground tunnels of the Temple were not consecrated. That was so that a priest who had a nocturnal emission could be sent out of the two precincts."*

XI.1 A. And this was its good taste: [if] he found it locked, he knows that someone is there; [if he found it] open, he knows that no one is there:

- B. *R. Safra was sitting in the privy. R. Abba came and coughed. He said to him, "Let the master enter."*
- C. *The other did not do so. When he came out, R. Abba said to him, "If you've not become goat, you still act like one. Have we not learned in the Mishnah: [if] he found it locked, he knows that someone is there; [if he found it] open, he knows that no one is there? Surely this implies that one should not allow someone to enter if one is already in place."*
- D. *And R. Safra?*
- E. *He thought that it might be dangerous for him to wait, in line with that which has been taught on Tannaite authority:*
- F. *Rabban Simeon b. Gamaliel says, "Holding back faeces causes dropsy, holding back urine causes jaundice."*

XI.2. A. Said Rab to his son, Hiyya, and so said R. Huna to Rabbah his son, "At dark [at home] take care of your needs, or early in the morning take care of your needs, so that you won't have to go any distance to a private."

XI.3. A. First of all sit down, then uncover; first of all cover up, and then rise.

- B. *Rinse a cup, then drink, then rinse before putting it down.*
- C. *And when you drink water, first pour out a little bit and then hand it to your disciples, as it has been taught on Tannaite authority: A person should not drink water and give it to his disciple unless he has poured out some of the water first.*
- D. *And there is the case of someone who drank water without pouring a bit out first, and then he gave it to his disciple, and that disciple was meticulous and didn't want to drink the water, so he died of thirst. At that moment they said, "A person should not drink water and give it to his disciple unless he has poured out some of the water first."*
- E. *R. Ashi said, "Therefore a disciple who pours out water before his master is not subject to the accusation of disesteem for the master."*
- F. *"Don't spit anything before a master except for spit from eating pumpkin or leek, since if swallowed, that is like a stream of molten lead."*

We revert to the clarification of a passage of Mishnah-tractate Middot, with special attention to the Mishnah-passage that corresponds to the one in our tractate.

XII.1. A. [Supply: He who wants to take up [the ashes] from the altar gets up early, and immerses before the superintendent comes by And at what time does the superintendent come by? Not all the times are the same. Sometimes he comes at cockcrow, or near then, earlier or later. The superintendent came and knocked on their door. And they opened it to him] — *We have learned in the Mishnah:* The man in charge of the Temple mount would make the rounds at every watch, with lighted torches flaring before him. And to any watch that was not standing guard, the man in charge of the Temple mount would say, **[28A]** “Peace be unto you.” If it was self-evident that the guard was sleeping, he would bat him with his staff, and he had every right even to burn his garment. and the people would say What’s that noise in the courtyard?” “It is the sound of a Levite’s being beaten and his clothing being burned, since he’s fallen sleep at his post.” R. Eliezer b. Jacob says, “Once they found my mother’s brother asleep at his post and they burned his garments” (M. **Mid. 1: 2**).

- B. *Said R. Hiyya bar Abba, “When R. Yohanan came to this passage of the Mishnah, this is what he said: ‘Happy are the ancients! Fr even for [Haas:] giving way to sleep did they exact a penalty, and for transgressions not caused by ineluctable sleep, all the more so!’”*
- C. *It has been taught on Tannaite authority: Rabbi says, “What is the straight path that a person should chose? Love correction, for when correction comes into the world, serenity comes into the world, goodness and blessing come into the world, and evil takes its leave of the world, as it is said, ‘Those who are corrected will be comforted, a good blessing shall come upon them’ (Pro. 24:25).”*
- D. Some say, “One should strengthen himself with even an excess of faith, as it is said, ‘My eyes are upon the faithful of the land so that they may sit with me’ (Psa. 101: 6).”
- E. *Said R. Samuel bar Nahmani said R. Jonathan, “Whoever corrects his fellow for the sake of Heaven gains the grace of a share with the Holy One, blessed be he, as it is said, ‘One who corrects someone follows after me’ (Pro. 28:23).”*
- F. “And, furthermore, a thread of mercy is tied to him: ‘He who reproves someone will in the end find more flavor than a flatterer’ (Pro. 28:23).”

XIII.1 A. And this was its good taste: [if] he found it locked, he knows that someone is there; [if he found it] open, he knows that no one is there. He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won won.

- B. *Now there is an internal contradiction in the formulation of the Mishnah’s statement itself. First you say, He who wants to take up [the ashes] from the altar gets up early, and immerses before the superintendent comes by. It follows that the matter does not depend upon the lottery. And then the Tannaite formulation continues, He said to them, “Let him who has immersed come and cast lots.” They cast lots. Whoever won won. It follows that the matter does depend upon the lottery.*
- C. *Said Abbaye, “There is no contradiction. The one speaks of the rule that applies before the institution of the lottery, the latter speaks of the rule afterward, for we*

have learned in the Mishnah: At first, whoever wanted to take up the ashes would do so. When volunteers became numerous, they would run up the ramp, so whoever got there first within four cubits of the altar won the right to take up the ashes that morning. If there was a tie, the superintendent would say, 'Indicate your choice.' what would they put out? One finger or two. But they would not stick out their thumbs in the temple compound. There was then an incident, in which two priests were running neck and neck up the ramp, and one pushed the other, who broke his leg. When the court say that matters had gotten out of hand, they decreed the institution of a lottery for assigning the taking up of the ashes" (M. Yoma 2:1-2)."

- D. *Raba said, "Not at all! Both statements were made after the institution of the lottery, but this is the sense of the matter: He who wants to come to participate in the lottery gets up early, and immerses before the superintendent comes by."*

The sole point of query concerns the insertion of paragraphs from Mishnah-tractate Middot into the program of Mishnah-exposition; but the answer is obvious, since these paragraphs go over the same ground as the corresponding ones in Mishnah-tractate Tamid.

1:3-4

1:3

- A. He took the key and opened the door and entered via the room of the hearth into the Temple courtyard.
- B. And they entered after him with two lighted torches in their hands.
- C. And they divided into two parties.
- D. These go along the colonnade eastward, and those go along the colonnade westward.
- E. They would go along and inspect [to make sure everything was in order], until they reach the place where they make the baked cakes.
- F. These met up with those.
- G. They said, "Is it in order?"
- H. "All is in order."
- I. They had those who make the baked cakes begin to make baked cakes.

1:4

- A. He who had won [the right] to take up [the ash] from the altar [Lev. 6:3] he will take up the ash from the altar.
- B. And they say to him, "Be careful not to touch a utensil [the fire shovel] before you sanctify your hands and your feet in the laver."
- C. And lo, the fire shovel is placed in the corner between the ramp and the altar, at the westward side of the ramp.
- D. No one goes in with him, nor is there a light in his hand.
- E. But he goes along by the light of the altar fire.

- F. They did not see him, [28B] nor did they hear a sound from him until they hear the noise of the wooden device which Ben Qatin made for the laver [M. Yoma 3:10].
 - G. And they say, "The time has come."
 - H. He sanctified his hands and feet with the laver.
 - I. He took the silver fire shovel and went up to the top of the altar, and he cleared away the cinders from one side and the other, scooped up the innermost ashes, and came down.
 - J. He reached the pavement.
 - K. He turned his face northward [toward the altar] —
 - L. He went along ten cubits to the east of the ramp.
 - M. He heaped up the cinders together on the pavement, three handbreadths from the ramp,
 - N. the place in which they toss the crops of fowl, and the ashes of the innermost altar and the candlestick.
- I.1. A.** [These go along the colonnade eastward, and those go along the colonnade westward:] *But were there really colonnades in the courtyard of the Temple? And lo, it has been taught on Tannaite authority:*
- B. R. Eliezer b. Jacob says, "How on the basis of Scripture do we know that they are not to make colonnades in the courtyard? Scripture states, 'You may plant no asherah; you may plant no tree next to the altar of the Lord your God' (Dt. 16:21). Now is the sense merely, you may plant no asherah and you may plant no tree? [Surely not. Rather: you may not build something that even looks like a tree, meaning, a colonnade (Haas)]."
 - C. Said R. Hisda, "With reference to a colonnade that is part of the building [there is no objection]."
- II.1 A.** They would go along and inspect [to make sure everything was in order], until they reach the place where they make the baked cakes:
- B. *Is this to suggest that the baked cakes were offered first of all?*
 - C. *[Not at all, for] it has been taught on Tannaite authority:*
 - D. How on the basis of Scripture do we know that nothing takes precedence over the daily whole offering that is presented in the morning? 'Arrange the burnt offering on it' (Lev. 6: 5)."
 - E. And said Rabbah, "This reference to 'the' burnt offering means, the first offering of the day, even prior to the bread."
 - F. Said R. Judah, "[The rule before us refers not to wafers but to the place at which] they heat water for making the dough.

The glosses are minor and harmonize Scripture-Mishnah-relationships.