

IV

BAVLI TAMID CHAPTER FOUR

FOLIOS 30B-32B

4:1-3

4:1

- A. They did not [wholly] bind up the lamb but [only] tied it[s foreleg and hindleg].
- B. Those who had won [the privilege of taking] the limbs take hold of it.
- C. And thus was the manner of tying it:
- D. its head to the south [toward the altar], and its face to the west [toward the hekhal] .
- E. He who effects the act of slaughter stands in the east with his face to the west.
- F. And that [daily whole offering] of the dawn was slaughtered at the northwestern corner, at the second ring.
- G. That [daily whole offering] of twilight was slaughtered at the northeastern corner [of the altar], at the second ring.
- H. The slaughterer slaughtered.
- I. The one who receives the blood received the blood.
- J. He came to the northeastern corner.
- K. He tosses [the blood] in a northeasterly direction.
- L. [Then he came] to the southwestern corner.
- M. He tosses [the blood] in a southwesterly direction.
- N. The residue of the blood did he pour out on the southern base [of the altar].

4:2

- A. [31A] He [who slaughtered the daily whole offering] did not break the hind leg. But he pierces it at the knee joint and hangs it up therewith.
- B. He did flay it downward, until he reached the breast.
- C. [When] he reached the breast, he cut off the head and gave it to him who had won it.
- D. He cut off the shanks and gave them to him who had won them.
- E. He stripped off the hide.

- F. He cut open the heart and removed its blood.
- G. He cut off the forelegs and gave them to him who had won them.
- H. He came up to the right hind leg, cut it off, and gave it to him who had won it, and the two testicles with it.
- I. He cut it [the carcass] open, so that all of it was open before him.
- J. He took the fat and put it at the place at which the head had been cut off above.
- K. He took the innards and gave them to him who had won them, for the purpose of washing them.
- L. And as to the stomach: they wash it in the swilling room, so much as was required.
- M. And as to the innards: they wash them three times at the very least, on the marble tables which are between the pillars.

4:3

- A. He took the knife and separated the lungs from the liver, and the lobe of the liver from the liver.
- B. But he did not move it from its place,
- C. He pierced the breast and gave it to him who had won it.
- D. He proceeded to the right flank and did cut it downward to the backbone —
- E. but he did not touch the backbone —
- F. until he reached the two thin ribs.
- G. He cut it off and gave it to him who had won it, with the liver suspended from it.
- H. He came to the neck, and left with it two ribs on this side and two ribs on that side.
- I. He cut it off and gave it to him who had won it, with the windpipe, heart, and lungs hanging from it.
- J. He came to the left flank and left with it two thin ribs above and two thin ribs below.
- K. And so did he leave them on the other side.
- L. it turns out that he left on both of them two each above and two each below.
- M. He cut it off and gave it to him who had won it, and the backbone with it, and the spleen hanging from it.
- N. This was the larger part, but that of the right side do they call the larger part, for the liver is suspended on it.
- O. He came to the rump, cut it off, and gave it to him who had won it, with the fat tail, and the lobe of the liver, and the two kidneys with it.
- P. He took the left hind leg and gave it to him who had won it.
- Q. All of them turned out to be standing in a row, and the limbs in their hands: [32B] (1) the first, with the head and a hind-leg, the head in his right hand, with its muzzle along his arm, and its horns in his fingers, and the place at which it was slaughtered turned upwards, and the fat set on top of it [that place], and the right hind leg in his left hand, and the flayed end outermost;

(2) the second, with the two forelegs, that of the right hand in his right hand, and that of the left in his left, with the flayed end outermost; (3) the third, with the rump and the [other] hind leg, the rump in his right hand, and the fat tail hanging down between his fingers, and the lobe of the liver and the two kidneys with it, the left hind leg in his left hand, with the flayed end outermost; (4) the fourth, with the breast and the neck, the breast in his right hand, and the neck in his left, and with its ribs between his fingers; (5) the fifth with the two flanks, that of the right in his right hand, that of the left in his left, with the flayed ends outwards; (6) the sixth, with the innards put in a dish, and the shanks on top of them, above; (7) the seventh, with the fine flour; (8) the eighth, with the baked cakes; (9) the ninth, with the wine.

- R. They went and put them on the lower half of the ramp, on the west side of it.
- S. And they salted them [the limbs and meal offering].
- T. Then they came down and came to the office of hewn stone to recite the Shema.]

I.1 A. They did not [wholly] bind up the lamb but [only] tied it[s foreleg and hindleg]:

- B. *A Tannaite statement:* [They tied up] its forelegs and hindlegs as in the binding of Isaac, Abraham's son.

I.2. A. [They did not wholly bind up the lamb but only tied its foreleg and hindleg:]
How come?

- B. R. Huna and R. Hisda:
- C. One said, "So as not to show disrespect to Holy Things."
- D. The other said, "So as not to follow the gentiles' custom."
- E. *What is at issue between them?*
- F. *The case of a priest who did the binding with silk strands. Alternatively, if he did it with strands of gold. [It would be permitted, since it is not disrespectful, but it is a gentile practice and forbidden.]*

I.3. A. *We have learned in the Mishnah:* Thirteen tables were in the sanctuary: eight of marble in the shambles, on which they rinse the innards [of offerings]; two at the west of the ramp, one of marble and one of silver-on the one of marble they lay out the limbs, and on the one of silver, the utensils of service; two in the Porch on the inside, at the entry of the house, one of marble and one of gold; on the one of marble they put the Show Bread when it is brought in, and on the one of gold when it is taken out, for they promote what is holy to a higher status and do not bring it down; one of gold inside, on which the Show Bread is set at all times [M. [Sheq. 6:4](#)].

- B. *Now, since it is the fact that poverty has no place amidst wealth, why are some tables made of marble, when all of them should be made of silver or of gold!*
- C. Said R. Hinena in the name of R. Assi and R. Assi in the name of R. Samuel bar R. Isaac, "Because [if of metal] they would sear [meat put on them]."

II.1 A. And that [daily whole offering] of the dawn was slaughtered at the northwestern corner, at the second ring:

- B. *What is the scriptural foundation for this rule?*

- C. Said R. Hisda, "Said Scripture, 'Two per day' (Num. 28: 3). [Each is to be slaughtered] in the direction at which the day commences."
- D. *So to it has been taught on Tannaite authority:*
- E. "Two per day" (Num. 28: 3). [Each is to be slaughtered] in the direction at which the day commences.
- F. You maintain that it is to be done in the direction at which the day commences [northeastward]. But perhaps the meaning of the passage pertains to the obligation that occurs day by day.
- G. When Scripture says, "Prepare the one lamb in the morning and the other lamb in the evening" (Num. 28: 4) — lo, Scripture thereby specifies the rule governing the obligatory daily offering. Then what am I to derive from the phrase, "two per day"? I derive from that phrase the lesson that they are to be slaughtered in the direction at which the day commences."
- H. How so? **And that [daily whole offering] of the dawn was slaughtered at the northwestern corner, at the second ring. That [daily whole offering] of twilight was slaughtered at the northeastern corner [of the altar], at the second ring.**

II.2. A. Ten questions did Alexander of Macedonia ask the elders of the South.

- B. He said to them, **[32A]** "Is the distance from heaven to earth greater than the distance from east to west?"
- C. They said to him, "From east to west. You may know that that is the fact, since lo, when the sun is in the east, everybody can see it, and when the sun is in the west, everybody can see it, but when it is in the center [at high noon], no one can look at it [since it is too close at hand]."
- D. But sages say, "This distance and that distance are equal, since it is said, 'As the heavens are high above the earth...as the distance from east to west' (Psa. 103:11, 12). *Now if one of the distances were greater than the other, Scripture should refer to one distance as greater than the other.*" [Haas: since both examples are used, they must be the same.]
- E. *Then how come* no one can look at the sun at high noon?
- F. *Because it stands alone, and nothing obscures its radiance.*
- G. He said to them, "Was heaven created first, or was earth?"
- H. They said, "Heaven was created first, as it is said, 'In the beginning God created the heaven and the earth,' (Gen. 1: 1)."
- I. He said to them, "Was light created first, or darkness?"
- J. They said to him, "That is a matter that has no solution."
- K. *But why not say to him that* the darkness was created first, *since it is written,* "And the earth was unformed and voice, and darkness..." *followed by* "And God said, 'Let there be light,' and there was light" (Gen. 1: 2)?
- L. *They were concerned that he might proceed to investigate* what is above and what is below, what is before and what is after.
- M. *Well, then, they shouldn't have taken up his questions about heaven either.*
- N. *They supposed that he just stumbled on that question. When they saw that he went and asked further, they determined not to say anything to him, lest he*

proceed to investigate what is above and what is below, what is before and what is after.

- O. He said to them, *"Who is called wise?"*
- P. They said to him, *"Who is wise? He who sees what is going to happen."*
- Q. He said to them, *"Who is called mighty?"*
- R. They said to him, *"Who is mighty? He who overcomes his impulses."*
- S. He said to them, *"Who is called rich?"*
- T. They said to him, *"Who is rich? He who takes pleasure in his lot."*
- U. *He said to them, "What should a person do to live?"*
- V. They said to him, *"He should kill his 'self.'" [Haas: he should be humble so as to gain eternal life.]*
- W. *"What should someone do to die?"*
- X. *"He should resurrect his 'self.'" [Haas: he should indulge himself and so merit eternal death.]*
- Y. *"What should someone do to be accepted by others?"*
- Z. *"They said, "Let him hate the king and the ruler."*
- AA. *He said to him, "My answer is better than yours: 'Let him love the king and the ruler and do good for others.'"*
- BB. *He said to him, "Is it better to live in the sea or on dry land?"*
- CC. *They said to him, "On dry land it is better to live, for lo, everyone who sets out at sea has no peace of mind until returning home to land."*
- DD. *He said to them, "Who is the wisest among you?"*
- EE. *They said to him, "We're all the same, for lo, to every question that you posed to us, we gave the same answer."*
- FF. *He said to them, "How come you refuse to accept me?"*
- GG. *They said, "Satan is victorious [through you]."*
- HH. *He said to him, "Look, I'm going to kill you by royal decree."*
- II. *They said to him, "Power is in the hand of the king, and it is hardly appropriate for the king to dissimulate."*
- JJ. *On the spot he dressed them in purple garments and put golden chains around their necks.*
- KK. *He said to them, "I am planning to go to a city in Africa."*
- LL. *They said to him, "You won't be able to go there, because the mountains of darkness block the way."*
- MM. *He said to them, "That won't stop me. This is what I'm asking you: what do I need to do to get there?"*
- NN. *They said to him, "Get yourself some Libyan asses that can travel in the dark and get some coils of rope. Tie the rope along the sides of the road, so when you come back, you will follow the rope and get home."*
- OO. *He did it and went. He came to a place that was populated solely by women. He wanted to do battle with them. They said to him, "If you kill us, people will say he killed women, and if we kill you, they'll say, he was the king whom women killed."*

- PP. *He said to them, "Bring me bread."*
- QQ. *They brought him gold bread on gold plates.*
- RR. **[32B]** *He said to them, "Do people eat gold bread?"*
- SS. *They said to him, "Well, now, if you wanted real bread to eat, then don't you have break to eat where you come from, that you have gone and made the trip here?"*
- TT. *When he left, he wrote on the gate of the city, "I, Alexander of Macedonia, was a fool until I came to this African town made up of women and learned wisdom from women."*
- UU. *As he was going along, he encamped by a well to eat bread. He had in hand salted fish, and, as he was washing off the salt, a fragrance wafted. He said, "From that fact we may conclude that the well flows from the Garden of Eden."*
- VV. *Some say that he took some of the water and washed his face [and then smelled the scent of it].*
- XX. *Some say that he took all of the water out of the well until he got to the gates of the Garden of Eden, whereupon he said in a loud voiced, "Open the gates.:" They responded, "This is the gate of the Lord" (Psa. 118:20).*
- YY. *He said to them, "I too am a king, I too possess dignity. Give me something."*
- ZZ. *They gave him an eye ball.*
- AAA. *He went and weighed in the balance against it all his silver and gold, but they did not outweigh it. He said to our rabbis, "What's going on?"*
- BBB. *They said to him, "It is the eyeball of a mortal, which is never satisfied."*
- CCC. *He said to them, "How so?"*
- DDD. *They took some dirt and covered it, and on the spot, it was outweighed in the balance: "As death and destruction are never satisfied, so people are never satisfied" (Pro. 27:20).*

II.3. A. *A Tannaite statement of the household of Elijah: "Hell is above the firmament."*

B. *And other says, "Beyond the Mountains of Darkness."*

II.4. A. *A Tannaite statement of the R. Hiyya, "Whoever takes up the study of the Torah by night — the presence of God is with him: 'Arise, cry out in the night at the beginning of the watch. Pour out your heart like water before the Lord' (Lam. 2:12)."*

B. *Said R. Eleazar b. Azariah, "The disciples of sages make peace abundant in the world, as it is said, 'All your children are instructed by God, great shall be the peace of your children' (Isa. 54:13)."*

I:1 and II:1 episodically gloss sentences of the Mishnah. II.2 (+3) is parachuted down, probably because of its opening proposition, concerning the movement of the sun across the firmament. The closing units make reference to the conclusion of the tractate in its Talmudic, not its Mishnaic, context.