

The second lottery – פּיּוּס הַשֵּׁנִי – Thirteen priests were chosen in the second lottery in the Temple. The one who was chosen in the lottery slaughters the daily morning offering, the priest next to him receives the blood, and so on, following the sequence of the mishna (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:6).

Burning the incense and removing the ashes from the lamps – הַקְטֹרֶת וְהַטְּבֵּה: The priest privileged to burn the incense enters first, followed by the priest privileged to remove the ashes from the candelabrum and clean the two lamps, in accordance with the opinion of the Rabbis (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:4).

NOTES

Abaye said this is not difficult – אָמַר אַבְיֵי: לֹא קָשִׁיא – *Tosafot* explain that based on the formulation of the Gemara, Abaye is not suggesting an entirely new solution but accepts Rabbi Yoḥanan's opinion, adding to and refining it. He does so because it is clear from tractate *Tamid* that there is an alternative opinion with regard to the order of the offerings as well as the two lamps. Therefore, it is possible to resolve only the contradiction between this mishna and the mishna in the second chapter (*Tosafot Yeshanim; Tosefot HaRosh*).

Here the mishna is discussing the removal of the ashes from two lamps – בְּהִטְבַּת שְׁתֵּי נֵרוֹת – *Tosafot* ask: Why does the mishna list the lighting of the two lamps, which is performed later, rather than the lighting of the five lamps, which is performed earlier? Apparently *Tosafot* and other sources hold that failure to remove the ashes from the five lamps does not invalidate the service and may even be performed by a non-priest. Therefore, the High Priest did not perform that service (*Mishnat Aharon*).

The removal of the ashes from five lamps – הִטְבַּת חֲמֵשׁ נֵרוֹת: When the priest arrived he would discover that several of the lamps had been extinguished. However, according to tradition, at least one lamp, the western lamp, remained burning. This is why that lamp and the one next to it were only rekindled or cleaned after the ashes were removed from the other five (Rabbi Elyakim).

וְרַמִּי סֵדֶר יוֹמָא אֲפֻדָּר יוֹמָא, דְּתַנּוּ: פּיּוּס הַשֵּׁנִי – מִי שׁוֹחֵט, מִי זוֹרֵק, מִי מְדַשֵּׁן מִזְבֵּחַ הַפְּנִימִי, וּמִי מְדַשֵּׁן אֶת הַמְּנוֹרָה, וּמִי מַעֲלֶה אֲבָרִים לְכַבֵּשׂ פּיּוּס הַשְּׁלִישִׁי: חֲדָשִׁים לְקִטּוֹרֶת בּוֹאוּ וְהִפְסִיאוּ!

The Gemara raises a contradiction from one mishna in tractate *Yoma* against another mishna in tractate *Yoma*, as we learned in a mishna: The second lottery^h conducted daily among the priests determined the following: Who slaughters the daily morning offering; who sprinkles its blood; who removes the ashes from the inner altar; and who removes the ashes and burnt wicks from the candelabrum; and who takes the limbs of the daily offering up to the ramp to be burned later. Following the second lottery the priests dispersed, and they later reconvened for the third lottery. Before the third lottery, the appointee declared: Let only those priests who are new to offering the incense come and participate in the lottery for the incense. Apparently, removing the ashes from the lamps of the candelabrum preceded the burning of the incense, which contradicts the mishna here.

אָמַר אַבְיֵי: לֹא קָשִׁיא: כָּאֵן – בְּהִטְבַּת שְׁתֵּי נֵרוֹת, כָּאֵן – בְּהִטְבַּת חֲמֵשׁ נֵרוֹת.

Abaye said: This is not difficult.ⁿ Here, the mishna is discussing the removal of the ashes from two lamps,ⁿ which is performed after the burning of the incense; there, the mishna of the lotteries is discussing the removal of the ashes from five lamps,ⁿ which precedes the burning of the incense. As will be explained, the priest attends to five lamps first, and after a break, he attends to the final two lamps.

לְמִימְרָא דְּבִקְטוֹרֶת מִפְּסִיק לְהוּ? וְהָא אַבְיֵי מְסַדֵּר מַעֲרָכָה מִשְׁמִיחַ דְּגִמְרָא, בְּדַם הַתְּמִיד מִפְּסִיק לְהוּ! אָמַר: לֹא קָשִׁיא: הֵיא – לְאַבָּא שְׂאוּל, הָא – לְרַבְּנָן: דְּתַנּוּ: לֹא יֵיטִיב אֶת הַנְּרוֹת וְאַחַר כֵּן יִקְטֹר, אֶלְא יִקְטֹר וְאַחַר כֵּן יֵיטִיב. אַבָּא שְׂאוּל אָמַר: מִטֵּיב וְאַחַר כֵּן מִקְטֹר.

The Gemara asks: Is that to say that the burning of the incense interposes between attending to the first five lamps and attending the last two? But when Abaye related the order of the daily priestly functions in the name of tradition, didn't he state that it was the sprinkling of the blood of the daily offering that interposed between the five lamps and the two, not the burning of the incense? The Sages say in response: This is not difficult. That sequence cited by Abaye is in accordance with the opinion of Abba Shaul, whereas this sequence cited in the mishna is in accordance with the opinion of the Rabbis, as it was taught in a *baraita*: One should not remove the ashes from the lamps and then burn the incense; rather one should burn the incense and then remove the ashes from the lamps. Abba Shaul says: One removes the ashes from the lamps and then burns the incense.^h The different sources reflect the dispute cited in the *baraita*.

מֵאִי טַעְמָא דְּאַבָּא שְׂאוּל – דְּכַתִּיב: "בִּבְקֹר בְּבִקֹר בְּהִיטִיבוּ אֶת הַנְּרוֹת" וְהָדֵר "יִקְטֹרֶנָּה". וְרַבְּנָן: מֵאִי קָאָמַר רַחֲמֵנָּא –

The Gemara asks: What is the rationale for the opinion of Abba Shaul? It is as it is written: "Every morning when he removes the ashes from the lamps, he shall burn it" (Exodus 30:7), and then it is written: "He shall burn it" (Exodus 30:8). First the lamps are cleaned, and only then is the incense burned. And how do the Rabbis, who hold that the incense was burned first, interpret this verse? They say: What is the Merciful One saying?

Perek I
Daf 15 Amud a

בְּעֵינֵן הַטְּבֵּה תְּהֵא מִקְטֹר קִטּוֹרֶת. דְּאִי לֹא תִימָא הָכִי, "בֵּין הָעֶרְבִים" דְּכַתִּיב: "וּבְהֶעֱלוֹת אֲהֵרֹן אֶת הַנְּרוֹת בֵּין הָעֶרְבִים יִקְטֹרֶנָּה" הָכִי נָמִי דְּבִרְשָׁא מְדַלֵּק נֵרוֹת וְהָדֵר מִקְטֹר קִטּוֹרֶת שֶׁל בֵּין הָעֶרְבִים! וְכִי תִימָא הָכִי נָמִי – וְהִתְנַיָּא: "מִמָּעֹב עַד בִּקֹר" –

It means: At the time of the removal of the ashes you shall burn the incense, and no later. As, if you do not say so but explain that the phrase: He shall burn the incense, at the end of the verse means after cleaning the lamps, then with regard to the burning of the afternoon incense, with regard to which it is written: "And when Aaron lights the lamps in the afternoon he shall burn it" (Exodus 30:8), in this case too, does it mean that initially the priest lights the lamps and only then burns the afternoon incense? And if you say indeed, that is so, wasn't the following taught in a *baraita* with regard to the verse: "Aaron and his sons will set it in order to burn from evening until morning before the Lord; it shall be a statute forever throughout their generations on behalf of the children of Israel" (Exodus 27:21)?

NOTES

Give the candelabrum its measure of oil – תן לה מדתה: Rashi writes that sufficient oil was provided to enable the lamps to burn from evening to morning even on the longest nights of the year. Occasionally there would be leftover oil and the lamps would continue to burn during the day. *Tosafot Yeshanim* comment that the thickness of the wicks would be adjusted seasonally: Thin wicks were used in the winter and thicker ones in the summer. In this way all the oil was consumed every night throughout the year (see Jerusalem Talmud).

With regard to Rav Pappa, what is the reason that he did not say in accordance with the opinion of Abaye – רב פפא במאי טעמא לא אמר כאבבי: There is an additional reason that Rav Pappa rejects Abaye's opinion: Abaye interprets the identical phrase that appears in two *mishnayot* in two different ways. Abaye explains that the first usage of the phrase: Removes the ashes from the lamps, refers to five lamps, and the second usage refers to the remaining two lamps. When confronted with a situation of that kind, most *amora'im* prefer to attribute each mishna to a different *tanna* rather than interpret the identical phrase differently. Nevertheless, in tractate *Zevachim* Rav Pappa himself adopts the strategy used by Abaye here, instead of attributing the two sources to two different *tanna'im* (*Mitzpe Eitan*).

HALAKHA

Give the candelabrum its measure of oil – תן לה מדתה: All the lamps were filled with half a *log* of oil, which allowed them to burn from evening to morning (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 3:11).

Slaughtering the daily offering on Yom Kippur – שחיטת תמיד: When the time to slaughter the daily offering on Yom Kippur arrived, the animal was brought to the High Priest, who cut through most of the two signs that determine whether the slaughter is valid, the gullet and the trachea. A second priest would step in and complete the job, enabling the High Priest to receive the blood and sprinkle it. After that the High Priest entered the Temple to burn the incense and remove the ashes from the lamps (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:1).

תן לה מדתה, שתהא דולקת והולקת כל הלילה מערב ועד בקר. דבר אחר: "מערב עד בקר" – אין לך עבודה שבשורה מערב עד בקר אלא זו בלבד. אלא מאי קאמר רחמנא – בעידן הדלקה תהא מקטר קטורת, הכא נמי – בעידן הטבה תהא מקטר קטורת.

ואבא שאול אמר לך: שאני התם דכתיב: "אותו".

רב פפא אמר: לא קשיא: הא – רבנן, הא – אבא שאול. במאי אוקימתא למתניתין דהכא – ברבנן, פייס – כאבא שאול.

אימא סיפא: "הביאו לו את התמיד, קרצו, ומרק אחר שחיטה על ידו. נכנס להקטיר את הקטורת ולהיטיב את הירדות" – אתאן לרבנן. רישא וסיפא רבנן, ומציעתא אבא שאול! אמר לך רב פפא: אין, רישא וסיפא רבנן, ומציעתא אבא שאול.

בשלמא אבבי לא אמר כרב פפא – רישא וסיפא רבנן ומציעתא אבא שאול לא מוקים לה. אלא רב פפא, מאי טעמא לא אמר כאבבי? אמר לך: תנא ברישא הטבת שתי נרות, והדר הטבת חמש נרות.

And the *baraita* explains: Give the candelabrum its measure of oil¹⁴ so that it will continue to burn all night from evening until morning. Alternatively, the phrase: From evening to morning, teaches that you have only this service that is valid when performed from evening to morning. Apparently, lighting the candelabrum is the final daily Temple service and the incense is not burned after the lamps are lit. Rather, what is the Merciful One saying in the phrase: "And when Aaron lights the lamps in the afternoon he shall burn it." This teaches that at the time of the removal of the ashes you shall burn the incense, and no later. If so, here too, in the morning, at the time of the removal of the ashes you shall burn the incense, and no later. This is the rationale for the opinion of the Rabbis.

And Abba Shaul could have said to you in response: It is different there, with regard to the burning of the afternoon incense, as it is written: "Aaron and his sons will set it [*oto*] in order." The term *oto* is exclusionary: Only in the afternoon is it critical that the lighting of the lamps be the last service performed and that it follow the burning of the incense. However, in the morning, where there is no exclusionary term, the sequence of the verse is observed: First attending to the candelabrum and then burning the incense.

Rav Pappa said a different resolution to the contradiction between the *mishnayot*. This is not difficult, because each mishna is in accordance with the opinion of a different *tanna*. This mishna, in which the burning of the incense is first, is in accordance with the opinion of the Rabbis; and that mishna, in which the lighting of the lamps is first, is in accordance with the opinion of Abba Shaul. The Gemara questions Rav Pappa's resolution: In accordance with the opinion of which *tanna* is the mishna here established? It is in accordance with the opinion of the Rabbis. The sequence in the mishna where the lottery is discussed is in accordance with the opinion of Abba Shaul.

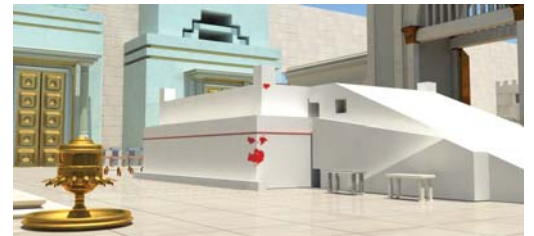
Say the latter clause of that mishna as follows: They brought him the sheep for the daily morning offering that he slaughtered by cutting most of the way through the gullet and the windpipe. And a different priest completed the slaughter on his behalf.¹⁵ And then he entered the Sanctuary to burn the morning incense and to remove the ashes from the lamps of the candelabrum. If so, we have again arrived at the opinion of the Rabbis that burning the incense precedes attending to the lamps, which leads to the difficult conclusion: The first clause and the last clause of the mishna in tractate *Yoma* are in accordance with the opinion of the Rabbis, and the middle clause is in accordance with the opinion of Abba Shaul. Rav Pappa could have said to you: Indeed, the first clause and the last clause are in accordance with the opinion of the Rabbis, and the middle clause is in accordance with the opinion of Abba Shaul. Although this is not common, because these *mishnayot* are not directly juxtaposed, it is possible.

The Gemara asks: Granted, Abaye does not say in accordance with the opinion of Rav Pappa, as he is not willing to establish the first clause and the last clause in accordance with the opinion of the Rabbis and the middle clause in accordance with the opinion of Abba Shaul. However, with regard to Rav Pappa, what is the reason that he did not say in accordance with the opinion of Abaye¹⁶ and instead prefers an uncommon and difficult resolution? Rav Pappa could have said to you that the resolution proposed by Abaye is difficult as well, as according to Abaye in the first clause of the mishna it was taught with regard to the removal of the ashes from two lamps, which is performed later, and only then taught the removal of the ashes from five lamps, which is performed before the ashes of the two lamps are cleared. Therefore, Rav Pappa prefers to establish that the *mishnayot* reflect a tannaitic dispute rather than to accept this reversal of the order.

על עולת התמיד – Aside from the daily burnt-offering – The interpretation of Rabbi Shimon Ish HaMitzpa is difficult, because ostensibly the meaning of the verse is clear. The sin-offering that is a part of the additional offering is brought after the daily offering. However, it could be argued that since that *halakha* is derived elsewhere, the verse is superfluous and must come to teach an additional *halakha* (*Siah Yitzhak*). Alternatively, it is possible that Rabbi Shimon Ish HaMitzpa derives his *halakha* from the slightly atypical language that appears in the verse. Usually, the Torah formulates the phrase: Beside the daily burnt-offering, *millevad olat hatamid*. Here the verse states instead: *Aside from the daily offering, al olat hatamid* (*Gevurat Ari*).

מעשה עולה – The procedure of a burnt-offering and a sin-offering – **חטאת**: The primary atonement provided by offerings is achieved by means of the sprinkling the blood of the animal on the altar, an act referred to as a gift. The blood of a standard burnt-offering is sprinkled twice on two opposite corners of the altar with the intention of the blood falling on all four walls. This is referred to as: Two sprinklings that are four. The sprinkling is performed on the bottom half of the altar, beneath the red line that ran across the walls indicating the midpoint. The blood of a sin-offering was sprinkled on the corners at the top of the altar, one on each side. This is known as: Four sprinklings.

דם חטאת – The blood of the sin-offering and burnt-offering – **עולה**: Sprinkling of the blood of an offering differs based on the type of offering being sacrificed, with the greatest distinction being between the sin-offering and the burnt-offering. The priest sprinkles the blood of the sin-offering on the upper corners of the altar with his finger. The blood of the burnt-offering is splashed directly from the vessel, on the bottom half of the altar, beneath the red line. The objective was to sprinkle it on the corner so that each sprinkling of the blood would fall simultaneously on two walls. Rabbi Shimon Ish HaMitzpa ruled that one of the sprinklings of the blood of the daily burnt-offering should be placed on one corner, while on the opposite corner, blood was sprinkled separately on the two walls. The result was a combination of the sprinkling of a burnt-offering and the sprinkling of a sin-offering.



Blood sprinkled on the altar

ואבני אֶמֶר לָךְ: אֲרוּוֹי בְּעֶלְמָא
הוּא דְקָא מוֹרִי, וְסִדְרָא הָא הֵדֵר
תִּנִּי לִיה.

And Abaye holds that this is not difficult and could have said to you that the first mishna, which describes the routine of the High Priest during his seven days of separation, teaches a general directive describing the services with which the High Priest must be familiarized prior to Yom Kippur, without concern for the sequence. And in terms of the sequence, the mishna then teaches it in the context of the actual performance of the services.

גּוֹפָא, בָּא לוֹ לְקָרְן מְזֻרְחִית
צְפוֹנִית – נוֹתֵן מְזֻרְחִית צְפוֹנִית,
מְעֻרְבִית דְּרוֹמִית – נוֹתֵן מְעֻרְבִית
דְּרוֹמִית. וְתִנִּי עֲלֶיהָ, רַבִּי שְׁמַעוֹן אִישׁ
הַמְצִיפָה מְשֻׁנָּה בְּתַמִּיד; בָּא לוֹ לְקָרְן
מְזֻרְחִית צְפוֹנִית – נוֹתֵן מְזֻרְחִית
צְפוֹנִית, מְעֻרְבִית דְּרוֹמִית – נוֹתֵן
מְעֻרְבָה וְאַחַר כֵּן נוֹתֵן דְּרוֹמָה. מֵאִי
טַעְמָא דְּרַבִּי שְׁמַעוֹן אִישׁ הַמְצִיפָה?

The Gemara cites a dispute between the Rabbis and Rabbi Shimon Ish HaMitzpa. The Gemara proceeds to analyze the matter itself: The priest comes to the northeast corner of the altar and sprinkles once on the northeast corner. From there he proceeds to the southwest corner and sprinkles once on the southwest corner. And it was taught in the *Tosefta* concerning this mishna: Rabbi Shimon Ish HaMitzpa changes the sprinkling of the blood of the daily offering vis-à-vis the sprinkling of blood of all other burnt-offerings. The priest comes to the northeast corner and sprinkles once on the northeast corner. However, when he proceeds to the southwest corner, he sprinkles on the west side of the altar and then sprinkles on the south side. The Gemara asks: What is the rationale for the opinion of Rabbi Shimon Ish HaMitzpa, who changes the sprinkling of the blood of the daily offering vis-à-vis the sprinkling of blood of all other burnt-offerings?

אֶמֶר רַבִּי יוֹחָנָן מְשׁוּם חֵד דְּבִי רַבִּי
יְנָאִי: אֶמֶר קָרָא: "וְשַׁעִיר עִזִּים אֶחָד
לְחַטָּאת לַיהוָה" עַל עוֹלַת הַתַּמִּיד
יַעֲשֶׂה וְנִסְכּוֹ עוֹלָה הִיא, וְאֶמֶר
רַחֲמָנָא עֵבִיד בְּהַ מְעֻשָׁה חַטָּאת.

Rabbi Yohanan said in the name of one of the Sages of the school of Rabbi Yannai that the verse states: "And one goat as a sin-offering to the Lord; it shall be offered aside from the daily burnt-offering^N and its libation" (Numbers 28:15). From the phrase: Beside the daily burnt-offering, it is derived that the daily offering is a burnt-offering, and from the juxtaposition of the sacrifice of the sin-offering to the daily offering, the Merciful One said: Perform with it the procedure of a sin-offering.^N

הָא בִּיצֵד? נוֹתֵן אַחַת שְׁהִיא שְׁתֵּי
כְּמַעֲשֵׂה עוֹלָה, שְׁתֵּי שְׁהֵן שְׁתֵּי
כְּמַעֲשֵׂה חַטָּאת. וְלִיתֵן שְׁתֵּי שְׁהֵן
אַרְבַּע כְּמַעֲשֵׂה עוֹלָה, וְאַרְבַּע שְׁהֵן
אַרְבַּע כְּמַעֲשֵׂה חַטָּאת!

And how can this be accomplished? It can be accomplished by performing half of the sprinklings according to the procedure of a burnt-offering, and half according to the procedure of a sin-offering. One sprinkles one sprinkling that is two, i.e., one sprinkles the blood on the corner of the altar so that the blood is divided between the two sides, in accordance with the procedure of a standard burnt-offering. Then he sprinkles two sprinklings that are two, in accordance with the procedure of a sin-offering.^N The blood of a sin-offering is sprinkled in four separate actions, one on each of the four corners of the altar. The Gemara asks: And if the objective is to have the daily offering sacrificed like a sin-offering, let him sprinkle the blood in a manner that will accomplish both: First, two sprinklings that are four in accordance with the procedure of a standard burnt-offering, and then four sprinklings that are four in accordance with the procedure of a sin-offering.

לֹא מְצִינוּ דְּמִים שְׁמֻכְפְּרִין וְחוֹזְרִין
וּמְכַפְּרִין. וְכִי מְצִינוּ דְּמִים שְׁחֻצִין
חַטָּאת וְחֻצִין עוֹלָה? אֵלֶּא – עַל
כִּרְתֵּן הַקִּישׁוֹן הַכְּתוּב, הֲכֵא נָמִי –
בְּעַל כִּרְתֵּן הַקִּישׁוֹן הַכְּתוּב!

The Gemara rejects that proposal: We did not find a case of blood that atones and then again atones. Once the blood was sprinkled and brought atonement by following the procedure of the burnt-offering, one cannot then begin the rite of atonement of a sin-offering. The Gemara asks: And did we find the blood of an offering, half of which is sprinkled as a sin-offering and half of which is sprinkled as a burnt-offering? Rather, perforce, say that the verse juxtaposes them and commands that the blood of the daily offering be offered half as a burnt-offering and half as a sin-offering. Here too, perforce, say that the verse juxtaposes them and commands two separate sprinklings: The sprinkling of a burnt-offering followed by the sprinkling of a sin-offering.

Sprinkling opposite the Ark cover – הַזָּהָה כְּנֶגֶד הַכַּפֹּרֶת – When the High Priest sprinkled the blood on the Ark cover, he sprinkled once upward and seven times downward. The blood was not really sprinkled upward and downward, but in more of a whipping motion, each below the previous one (Rambam *Sefer Avoda*, *Hilkhot Avodat Yom HaKippurim* 3:5).

הַתָּם פִּסּוּק מִתְנַתּוֹת בְּעֶלְמָא הִיא.
וַיִּנְתִּיב אַחַת שְׁהִיא שְׁתֵּימָּ לְמִטָּה
בְּמַעֲשֵׂה עוֹלָה, שְׁתֵּימָּ שְׁהֵן שְׁתֵּימָּ
לְמַעַלָּה בְּמַעֲשֵׂה חֲטָאָת!
לֹא מִצִּינוּ דְּמִים שְׁחָצִינוּ לְמַעַלָּה וְחָצִינוּ
לְמִטָּה. וְלֹא? וְהִתְנַן: הַזָּה מִמְּנוּ אַחַת
לְמַעַלָּה וְשִׁבְעַ לְמִטָּה!

לֹא מִצִּינוּ דְּמִים שְׁחָצִינוּ לְמַעַלָּה וְחָצִינוּ
לְמִטָּה. וְלֹא? וְהִתְנַן: הַזָּה מִמְּנוּ אַחַת
לְמַעַלָּה וְשִׁבְעַ לְמִטָּה!

בְּמַצְלִיף. מֵאֵי בְּמַצְלִיף – מִחֻי רַב
יְהוּדָה: בְּמַנְגֵּדָנָא.

וְלֹא? וְהִתְנַן: הַזָּה מִמְּנוּ עַל טְהוֹרוֹ שֶׁל
מִזְבֵּחַ שְׁבַע פְּעָמִים, מֵאֵי לָאוּ אֶפְלִגִּיה
דְּמִזְבֵּחַ, בְּדִאֲמֵרֵי אֵינְשֵׁי: טְהוֹר טִיהָרָא,
הוּא פְּלָגָא דְיוֹמָא?

אָמַר רַבָּה בַּר שֵׁילָא: לֹא.

The Gemara responds: The two suggestions are different. **There**, in the statement of Rabbi Shimon Ish HaMitzpa, there is no radical divergence from the standard burnt-offering; **it is merely dividing the sprinklings**. Instead of sprinkling the blood on the corner so that it falls on two sides of the altar, one sprinkles the blood on each of the two sides separately. In contrast, performing two independent acts of sprinkling is a radical divergence. **And** the Gemara suggests an alternative manner in which the daily offering could be offered like a sin-offering. **Let us sprinkle one** sprinkling **that is two below** the red line painted halfway up the altar, **in accordance with the procedure of a standard burnt-offering**, and sprinkle another **two sprinklings that are two above** the red line on the upper half of the altar **in accordance with the procedure of a sin-offering**.

The Gemara rejects this: **We did not find** a case of **blood half of which is sprinkled above** the red line **and half of which is sprinkled below** the red line. One either sprinkles all the blood on the lower half of the altar, as in the case of most offerings, or entirely on the upper half of the altar, as in the case of sin-offerings. The Gemara asks: **And** is there really **no** case of that sort? **Didn't we learn** in a mishna: The High Priest took the blood of the bull into the Holy of Holies **and sprinkled from** the blood **one** time **upward** and then **seven** times **downward**? Apparently, the blood of an offering can be sprinkled part upward, toward the upper part of the thickness of the Ark cover, and part downward, toward the lower part of the thickness of the Ark cover.^h

The Gemara rejects this: That is not a case of half the blood sprinkled upward and half sprinkled downward. Instead, that sprinkling was **like a matzlif**;ⁿ the sprinklings were not performed one above the other, but rather one beneath the other, and all were sprinkled in a row on the Ark cover. The Gemara explains: **What is the meaning of like a matzlif?** Rav Yehuda **demonstrated** with his hand; it means **like one who whips**. One who whips another does not strike in one place but directs one lash beneath another.

The Gemara asks: **And** is there really **no** case of that sort? **Didn't we learn** in a mishna with regard to the sprinkling of blood on the incense altar: **He sprinkled seven times from** the blood **on tohor** of the altar. **What, is it not referring to the middle of the side of the altar, as people say: Clear noon [tihara], that is the middle of the day?** In other words, *tohor* refers to halfway up the altar. Now, since the blood was sprinkled on the altar seven times, inevitably some of the blood landed above the midpoint and some of it landed below the midpoint.

Rabba bar Sheila said: **No**, that is not the meaning of *tohor*.

NOTES

Like a *matzlif* – בְּמַצְלִיף: Some people explain that the lashing of a whip is imprecise, landing in different spots, not necessarily above or below a certain point (*Me'iri*). Others explain the image by saying that when one is whipped he is lashed in front and in back, which requires the one administering the

lashes to adjust his grip on the whip; sometimes the strap is held higher, and sometimes lower. Similarly, with regard to the priest sprinkling blood, the difference between sprinkling above and sprinkling below depends on whether he holds his fingers up or down (*Tosafot Yeshanim; Tosafot HaRosh*).

אגופיה דמזבחה, דכתבי: "וכעצם השמים לטהר".

מאי שנא דיהיב עולה ברישא והדר יהיב דחטאת? נתיב ברישא דחטאת, והדר יתיב דעולה! בין דעולה היא – היא קדמה ברישא.

ומאי שנא דיהיב מזרחית צפונת ומערבית דרומית? נתיב דרומית מזרחית והדר צפונת מערבית! אמרי: עולה טעונה יסוד, וקרן דרומית מזרחית לא הוה ליה יסוד.

מאי שנא דיהיב ברישא מזרחית צפונת והדר מערבית דרומית? נתיב ברישא מערבית דרומית והדר מזרחית צפונת! בין דאמר מר: כל פינות שאתה פונה – לא יהו אלא דרך ימין למזרח – ברישא בההוא פגע.

וממאי דבעולה הוא דקאמר רחמנא עביד בה מעשה חטאת? ודילמא בחטאת הוא דקאמר רחמנא עביד בה מעשה עולה? לא סלקא דעתך, דכתבי: "על עולת התמיד יעשה ונסכו". מאי קאמר רחמנא – מידי דחטאת שדי אעולה.

Rather, *tohor* means on top of the altar itself,⁸ as it is written: "Like the very sky for purity [*latohar*]" (Exodus 24:10). *Tohor* refers to the top of the altar after the ashes of the incense are cleared and the pure gold is visible.

The Gemara returns to the opinion of Rabbi Shimon Ish HaMitzpa: What is different that he says to sprinkle in accordance with the procedure of the burnt-offering first and then sprinkle in accordance with the procedure that is used for the sin-offering? Let us first sprinkle in accordance with the procedure that is used for the sin-offering and then let us sprinkle in accordance with the procedure that is used for the burnt-offering. The Gemara answers: Since the daily offering is a burnt-offering, that procedure takes precedence, and it is followed by the sin-offering.

The Gemara asks: What is different that he says to sprinkle first on the northeast corner of the altar and then on the southwest corner? Let him sprinkle first on the southeast corner and then on the northwest corner. The Sages say: That is because the blood of the burnt-offering requires sprinkling on the side of the altar with a base,^{8b} as it is stated: "On the base of the altar of burnt-offering" (Leviticus 4:18) and the southeast corner did not have a base.⁹ Therefore, the sprinkling was performed on the northeast corner, where part of the base of the altar was located.

The Gemara asks: What is different that he says to sprinkle first on the northeast corner of the altar and then on the southwest corner? Let him sprinkle first on the southwest corner and then on the northeast corner. The Gemara answers that it is since the Master said: All turns that you turn should be only to the right.⁹ With regard to certain offerings sacrificed when the priest is on the south side of the altar, he would turn to the east, which was to his right. Since the animal to be offered is slaughtered to the north of the altar, he first sprinkles blood at the corner that he encounters first.

And from where is the conclusion drawn that the Merciful One says with regard to a burnt-offering to perform it in accordance with the procedure of a sin-offering? Perhaps it is with regard to a sin-offering of the New Moon that the Merciful One says to perform it in accordance with the procedure of a burnt-offering. The Gemara responds: This can not enter your mind, as it is written: "It shall be offered aside from the daily burnt-offering and its libation" (Numbers 28:15). What is the Merciful One saying? Cast a matter of the sin-offering upon the burnt-offering, i.e., apply the procedure of the sin-offering to the sacrifice of the burnt-offering.

NOTES

And the southeast corner did not have a base – מזרחית לא הוה ליה יסוד: According to Rashi and other commentators, the altar did not have a base on most of its east or south side. There was merely a cubit adjacent to the corners. Some of the *ge'onim*, however, write that there was indeed a base on those sides as well, and it was only at the southeast corner that there was no base. According to most commentaries, the altar did not protrude in those places where there was no base. However, some maintain that there was a base on all sides of the altar. The base on the south and west sides was a slight

protuberance from the wall, and on the other sides there was a hollow structure through which the blood flowed outside the Temple (*Peirush Kadmon*).

All turns that you turn should be only to the right – כל פינות – שאתה פונה לא יהו אלא דרך ימין: The Talmud cites different proofs in support of this concept, and there are several cases in the Bible (see I Kings 7) in which movement in a circle is described as progressing to the right and to the east.

HALAKHA

The blood of the burnt-offering requires sprinkling on the side of the altar with a base – עולה טעונה יסוד: The blood of the burnt-offering is sprinkled only on the corners of the altar where there is a base (Rambam *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 5:6).

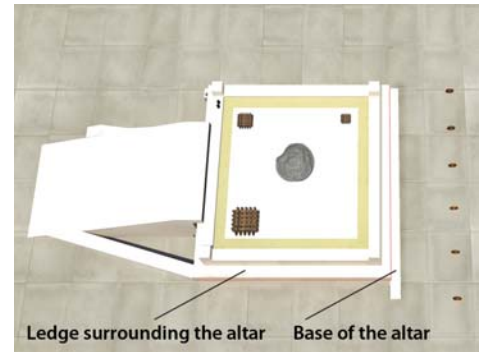
BACKGROUND

On top of the altar itself – אגופיה דמזבחה:



High Priest sprinkling blood on top of the altar

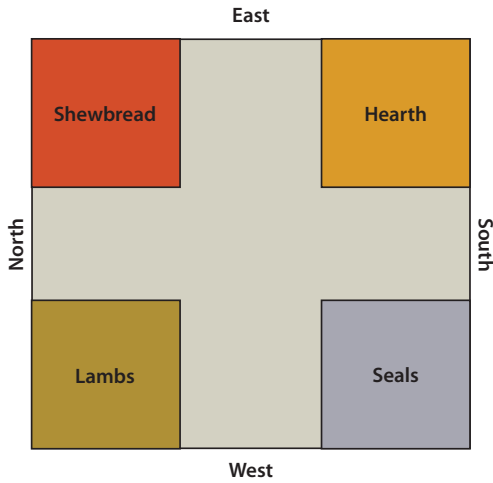
Base of the altar – יסוד המזבחה: This diagram shows the place where the offerings were burned, the corners of the altar, the ledge surrounding the altar, and the base on some of the sides of the altar.



Aerial view of the altar

BACKGROUND

Chambers in the Hall of the Hearth – לשכות בבית המוקד – Illustration of the chambers in the Hall of the Hearth, based on the configuration described in tractate *Tamid*.



Chambers in the Hall of the Hearth

NOTES

The Chamber of the Seals – לשכת החותמות: When an individual arrived at the Temple to sacrifice an offering but did not bring an animal with him, he would effect purchase of the animal by paying a Temple official. The official gave him a seal, which served as a receipt. He then proceeded with the seal to a second official, who gave him an animal in return for the seal. The seals were kept in the Chamber of the Seals.

The Chamber of the Hall of the Hearth – לשכת בית המוקד: Within the large Hall of the Hearth was a smaller chamber called the Hall of the Small Hearth. In the center of the large hall, fire was kept burning to warm the priests in the winter. The fire burning in the smaller room was used to warm the more modest priests (Rashi) or was the source of the fire used to light the arrangement of wood on the altar (Rabbeinu Hananel).



Hall of the Hearth

The tops of wooden stakes – ראשי פספסין: Some commentaries suggest that the Gemara is describing markers in the floor of the Chamber of the Hearth that indicated the boundaries of the sacred and non-sacred areas. Others explain that the tops of beams protruded from the wall to signal this border (*Arukh*).

תָּנַן הֵתָם, אָמַר לָהֶם הַמְמוֹנָה: צֵאוּ וְהִבִּיאוּ טֹלָה מִלְשֹׁכַת בַּיִת הַטְּלָאִים. וְהָלַא לְשֹׁכַת הַטְּלָאִים הֵיטָהּ בְּמִקְצוֹעַ צְפוֹנִית מֵעֶרְבִית, וְאַרְבַּע לְשֹׁכֹת הָיוּ שָׁם: אַחַת לְשֹׁכַת הַטְּלָאִים, וְאַחַת לְשֹׁכַת הַחוֹתְמוֹת, וְאַחַת לְשֹׁכַת בַּיִת הַמוֹקֵד, וְאַחַת לְשֹׁכַת שְׁעוֹשֵׂי בֶהּ לֶחֶם הַפָּנִים.

וּרְמִינָהוּ: אַרְבַּע לְשֹׁכֹת הָיוּ לְבֵית הַמוֹקֵד בְּקִטוּיּוֹת הַפְּתוּחוֹת לְטְרַקְלִין, שְׁתֵּים בְּקוֹדֶשׁ וּשְׁתֵּים בְּחוּל, וְרֹאשֵׁי פֶסְפָּסִין מְבַדְּלִין בֵּין קוֹדֶשׁ לְחוּל. וּמָה הָיוּ מְשֻׁמָּשׁוֹת? מֵעֶרְבִית דְּרוּמִית – הִיא הֵיטָהּ לְשֹׁכַת טְלֵי קֶרֶבָן.

Just as the contradiction above was resolved by attributing different sources to different *tanna'im*, the Gemara cites an additional contradiction with a similar resolution. We learned in a mishna there: The appointee, the deputy High Priest, said to the other priests: Go out and bring a lamb from the Chamber of the Lambs, where lambs awaiting sacrifice were kept after they underwent inspection and were found to be without blemish. That mishna continues: The Chamber of the Lambs was located in the northwest corner of the Hall of the Hearth in the Temple courtyard. And there were four chambers there in that hall.^{BH} One was the Chamber of the Lambs, and one was the Chamber of the Seals.^N In the Temple, seals were dispensed as receipts to individuals who paid for sacrificial animals. The person then showed the seal to a Temple official, who supplied him with an animal. And one was the Chamber of the Hall of the Hearth,^N and one was the chamber where the shewbread was prepared.

And the Gemara raises a contradiction from a mishna in tractate *Middot*: Four chambers were open into the Hall of the Hearth like small semi-open rooms [*kitioniyyot*]^L that open into a central hall [*teraklin*].^L Two of these chambers were located in the sacred area, in the Temple courtyard, and two of the chambers were located in the non-sacred area of the Temple Mount. And the tops of wooden stakes [*pispasin*]^{NL} in the Hall of the Hearth divided between the sacred area and the non-sacred area to apprise the people in both areas where they were located and what conduct is required. And what purpose did these chambers serve? The southwest chamber was the Chamber of the Sacrificial Lambs;

HALAKHA

Chambers in the Hall of the Hearth – לשכות בית המוקד: The Hall of the Hearth contained four smaller chambers: Two of them stood in the sacred area in the courtyard and two in the non-sacred area of the Temple Mount. The tops of wooden stakes demarcated between the two areas. The southwestern room was the Chamber of the Lambs; the

southeastern room was where the shewbread was prepared. The northeastern chamber held the altar stones desecrated by the Greeks; and the northwestern chamber led to the Hall of Immersion. That is the configuration as described in tractate *Middot* and according to the Gemara's conclusion here (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 5:10).

LANGUAGE

Small semi-open rooms [*kitioniyyot*] – קִיטוּיּוֹת: This Hebrew word is the diminutive form of the word *kiton*, from the Greek κοιτών, *koiton*, meaning bedroom. In the Talmud it can refer to any small room.

ing, but later came to mean the central hall in a house where hosts received guests and dined. The bedrooms in the house often opened to this central hall.

Central hall [*teraklin*] – טְרַקְלִין: From the Greek τρικλίνιον, *triklinion*, which originally meant beds or couches for reclining,

Wooden stakes [*pispasin*] – פֶּסְפָּסִין: From the Greek ψήφος, *psefos*, meaning small stone. Here it may be referring to a mosaic on the floor or some type of lattice-work.