

NOTES

Ridya – רִידְיָא: Tractate *Ta'anit* describes this angel as the one tasked with watering the earth. He appears in the image of a bull positioned between heaven and the earth. The sound mentioned in the Gemara is that of a powerful rain. The *ge'onim* say that the sound is produced by the water in channels and swamps during certain months of the year.

And the Sages asked for mercy – וַיִּבְעוּ רַבְּנֵי רַחֲמֵי: The Maharsha explains that the Sages occasionally commute a death sentence, thereby preventing the sound of death from being pervasive. Others explain that the Rabbis asked that people not be preoccupied with thoughts of death so that they could proceed with their daily lives.

Behind the Hall of the Ark Cover – אַחֲרֵי בֵּית הַכַּפֹּרֶת: Although in general it is prohibited for Israelites to stand between the hall and the altar, they may have passed through the Chamber of the Knives to the area behind the Holy of Holies (Ritva). Rav Ya'akov Emden explains that the people who stood there were priests, who walked there directly.

Miracles that were performed in the Temple – נִסִּים שְׁנֻעְשׂוּ: Some commentaries explain these miracles as being less than supernatural. The people crowded together when bowing in awe of God, so there was sufficient room. The priests were careful to sacrifice the meat in a timely fashion to avoid attracting worms and flies, and to prevent spoilage. It was due to their precautions that there were no disqualifications. The High Priest never experienced a seminal emission due to his fear of God. Since Jerusalem was always populated, no snakes or scorpions could find a place to nest. And due to people's love for each other there was never a lack of space for anyone to sleep (Rav Shem Tov ibn Shaprut).

The sacrificial meat never putrefied – לֹא הִסְרִיחַ בֶּשֶׂר הַקֹּדֶשׁ – מֵעוֹלָם: Meat of the peace-offerings was eaten over a period of two days and one night and never spoiled during that time (*Me'iri*; Rabbeinu Yona). Similarly, limbs of the burnt-offering would sometimes remain on the altar for days until they were completely consumed (Ritva and Rashi on tractate *Avot*). Some commentaries explain this miracle to be that the hands of the priests handling the offerings never became disgusting (*Me'iri*).

וַיִּשׂ אֲוִמְרִים: אֵף רִידְיָא. וַיִּבְעוּ רַבְּנֵי רַחֲמֵי אֲנִשְׁמָה בְּשַׁעַה שְׁיִוְצָאָה מִן הַגֹּף, וּבְכֻלָּוָה.

תֵּנִיא כּוֹוֹתִיהָ דְרַבִּי שִׁילָא: הֵיִצְאָ לְדֶרֶךְ קֹדֶם קְרִיאַת הַגָּבֶר – דָּמּוּ בְרֵאשׁוֹ. רַבִּי יֵאֵשִׁיָּה אֹמֵר: עַד שְׁיִשְׁנָה, וַיִּשׂ אֲוִמְרִים: עַד שְׁיִשְׁלֹשׁ. וּבְאִיָּה תִרְנַגּוּל אֲמָרוּ – בְּתִרְנַגּוּל בִּינוּנֵי.

אָמַר רַב יְהוּדָה אָמַר רַב: בְּשַׁעַה שְׁיִשְׂרָאֵל עוֹלִין לְרַגְלֵי עוֹמְדֵי צְפוּפִין, וּמִשְׁתַּחֲוִים רוֹוְחִים. וְנִמְשְׁכִין אַחַת עֶשְׂרֵה אַמָּה אַחֲרֵי בֵּית הַכַּפֹּרֶת. מֵאִי קָאֵמְרוּ? הֲכִי קָאֵמְרוּ: אֵף עַל פִּי שְׁנִמְשְׁכִין אַחַת עֶשְׂרֵה אַמָּה אַחֲרֵי בֵּית הַכַּפֹּרֶת, וְעוֹמְדִים צְפוּפִין, כְּשֶׁהֵן מִשְׁתַּחֲוִין – מִשְׁתַּחֲוִין רוֹוְחִים. וְזֶה אֶחָד מֵעֲשָׂרֵה נִסִּים שְׁנֻעְשׂוּ בְּמִקְדָּשׁ.

דְּתַנּוּ: עֶשְׂרֵה נִסִּים נַעֲשׂוּ בְּבֵית הַמִּקְדָּשׁ: לֹא הִפִּילָה אִשָּׁה מֵרִיחַ בֶּשֶׂר הַקֹּדֶשׁ, וְלֹא הִסְרִיחַ בֶּשֶׂר הַקֹּדֶשׁ מֵעוֹלָם, וְלֹא נִרְאָה זְבוּב בְּבֵית הַמִּטְבָּחִים, וְלֹא אִירַע קְרִי לְכַהֵן גְּדוֹל בְּיוֹם הַכַּפּוּרִים, וְלֹא נִמְצָא פְּסוּל בְּעוֹמֵר, וּבִשְׁתֵּי הַלֶּחֶם, וּבְלֶחֶם הַפְּנִים, עוֹמְדִים צְפוּפִים וּמִשְׁתַּחֲוִים רוֹוְחִים, וְלֹא הִזִּיק נֶחֱשׁ וְעֶקְרָב בִּירוּשָׁלַיִם מֵעוֹלָם, וְלֹא אָמַר אָדָם לְחֵבְרוֹ "צַר לִי הַמָּקוֹם שְׁאֵלַיִן בִּירוּשָׁלַיִם".

And some say: The sound of *Ridya*^N as well. *Ridya* is the angel tasked with irrigating the earth, who calls to the heavens and to the aquifers to provide their water. The Gemara comments: **And the Sages asked for mercy^N** so that the sound of the soul at the moment that it leaves the body would no longer be heard to that extent, and God eliminated it. In any event, clearly this *baraita* understands *keriat hagever* as the proclamation of the Temple crier, in support of the opinion of Rav.

A baraita was taught in accordance with the opinion of Rabbi Sheila: With regard to one who sets out on the path at night before *keriat hagever*^B and is killed by demons, his blood is on his own head, i.e., he is at fault. **Rabbi Yoshiya says:** The prohibition of traveling at night is in effect until the rooster crows twice. **And some say:** Until he crows three times. **And with regard to what rooster did these Sages state this advisory?** It is with regard to a rooster of medium size. Clearly, this *baraita* understands *keriat hagever* as the crow of the rooster.

S Rav Yehuda said that Rav said: When the Jewish people ascend to Jerusalem for the pilgrimage Festivals they stand crowded, but when they bow during confession they are spaced so that no one hears the confession of another. **And due to the large crowd they extend eleven cubits behind the Hall of the Ark Cover,^N** the Holy of Holies. The Gemara asks: **What is he saying in the reference to eleven cubits behind the Holy of Holies?** The Gemara explains that **this is what he is saying:** Even though the crowd is so large that the people extend eleven cubits behind the Hall of the Ark Cover and people stand crowded, still, when they bow, they bow spaced. **And that is one of the ten miracles that were performed in the Temple.^N**

As we learned in a mishna: Ten miracles were performed in the Temple. No woman miscarried from the aroma of the sacrificial meat, as a pregnant woman craves various foods and occasionally that craving leads to miscarriage. **And the sacrificial meat never putrefied.^N** **And no fly was seen in the slaughterhouse,** although flies are generally attracted to a place where there is flesh and blood. **And a seminal emission did not befall the High Priest on Yom Kippur.** **And no disqualification was found in the omer or the two loaves, which are communal offerings, or in the shewbread.** **And the Jewish people stand crowded but bow spaced.** **And neither a snake nor a scorpion^B ever harmed anyone in Jerusalem.** **And a person never said to another: There is no room for me to stay overnight in Jerusalem.**

BACKGROUND

Times of the crow of the rooster – זְמַנֵּי קְרִיאַת הַתִּרְנַגּוּל: Although roosters generally crow at set periods during the night, the precise time of the crow is affected by various physiological and hereditary factors.

Scorpion – עֶקְרָב: Scorpions are widely distributed over all continents, except Antarctica, in a variety of terrestrial habitats. The scorpion numbers over 1,700 described species, with thirteen extant families recognized to date. Although scorpion venom has a fearsome reputation, only about twenty-five species are known to have venom capable of killing a human being.

One species native to the Middle East is *Buthus occitanus*, the common yellow scorpion. This scorpion is venomous, but its toxicity varies markedly across its range.



Common yellow scorpion

עשן המערכה – Smoke of the arrangement



Smoke of the arrangement

כרובים בגג – Through a miracle the cherubs would stand – **כרובים בגג**: This refers to the cherubs which Solomon placed in the Holy of Holies in the First Temple. These cherubs were in addition to those that stood on top of the Ark.



Cherubs in the First Temple

NOTES

The disqualifications were three; consider them as one – **פסולי תלתא הוּ, חשבניהו בחד**: These are combined because the fact that these offerings were never disqualified is not an obvious miracle, but was merely a problem that was avoided. The swallowing of the shards and ashes, on the other hand, were obvious miracles. Therefore, they should be listed separately (*Ben Yehoyada*).

The pure table – **השולחן הטהור**: The table and the candelabrum are called pure by the Torah because they were always clean, in contrast to the altar, which was full of ashes. Lighting the candelabrum and placing the bread on the table did not cause a mess (*Tosefot Ri HaLavan*).

פתח במקדש וסיים בירושלים!
איכא תרתי אחרנייתא במקדש,
דתניא: מעולם לא כבו גשמים אש
של עצי המערכה, ועשן המערכה
אפילו כל הרוחות שבעולם באות
וימנשות בו אין מזיזות אותו
ממקומו.

The Gemara notes: This list **opened** with miracles that occurred in the Temple, and **closed** with miracles that occurred in Jerusalem. Apparently there were not actually ten miracles performed in the Temple. The Gemara answers: **There are two other miracles in the Temple, as it was taught in a baraita: Rain never extinguished the fire of the arrangement of wood on the altar, despite the fact that the altar stood in the courtyard, exposed to the elements. And with regard to the smoke of the arrangement,^b even if all the winds in the world come and blow it, they do not move it from its place and it rises directly heavenward.**

ותו ליכא? והתניא רב שמעיה
במקדש: שברי כלי חרס נבלעין
במקומן. ואמר אביי: מורא
ונצח ודישון מובח הפנימי ודישון
המנורה נבלעין במקומן.

The Gemara asks: **And are there no more miracles in the Temple? But didn't Rav Shemaya teach in a baraita in the city of Kalnevo: Shards of earthenware vessels were swallowed in the earth in their places,** and there was no need to dispose of them. The vessels used for cooking the meat of the offerings of the most sacred order absorbed some of the meat. The meat that was absorbed became *notar* when the period during which the offering may be eaten concludes. One was required to break those vessels in which the meat was absorbed. The shards of those vessels were miraculously swallowed in the earth where they were smashed. And similarly, **Abaye said: The crop and feathers of sacrificial birds, and the ashes of the inner altar, and the ashes of the candelabrum, which were not removed to the place of ashes outside the Temple like the ashes of the outer altar, were also swallowed in the earth in their places.** Apparently, there were more than ten miracles in the Temple.

פסולי תלתא הוּ, חשבניהו בחד,
אפיק תרי ועייל תרי. אי הכי בלועין
נמי תרי הוּ, חשבניהו בחד – חסרו
להו! איכא נמי אחריתי, דאמר רבי
יהושע בן לוי: גם גדול היה נעשה
בלחם הפנים, סלוקו כסדורו,
שנאמר: "לשום לחם חום ביום
הלקחו".

The Gemara answers: **The disqualifications** mentioned that never occurred in the Temple, in the *omer*, the two loaves, or the shewbread, **were three; consider them as oneⁿ miracle. Eliminate two** from the total and **introduce these two** to complete the list of ten miracles. The Gemara asks: **If similar miracles are combined and considered as one, the swallowing of the earthenware, crops, feathers, and ashes are also two similar miracles that should be considered as one,** the result being that **they are lacking one miracle to complete the total of ten.** The Gemara responds: **There is also another miracle, as Rabbi Yehoshua ben Levi said: A great miracle was performed with regard to the shewbread in the Temple, that the bread was as hot at its removal on Shabbat, after a week on the table, as it was at its arrangement, as it is stated: "To put out hot bread on the day it was taken away"** (I Samuel 21:7).

ותו ליכא? והאמר רבי לוי: דבר זה
מסורת בידינו מאבותינו, מקום
ארוז אינו מן המדה. ואמר רבנאי
אמר שמואל: כרובים בגג הוּ
עומדין!

The Gemara asks: **And were there no more miracles in the Temple? But didn't Rabbi Levi say that this matter is a tradition that we received from our ancestors: The place of the Ark of the Covenant is not included in the measurement of the Holy of Holies.** Based on that measurement, the Ark should not have fit inside the hall. The Holy of Holies measured twenty cubits by twenty cubits (see I Kings 6), and a *baraita* states that there were ten cubits of space on either side of the Ark. Therefore, it was only through a miracle that the Ark fit in the Holy of Holies. **And Rabbenai said that Shmuel said: It was through a miracle that the cherubs that Solomon placed in the Holy of Holies would stand.^b** Their wingspan was twenty cubits, and since the length of the chamber was the same, there was no room for the bodies of the cherubs. There were additional miracles performed in the Temple.

ניסי דבראי – קא חשיב, ניסי
דגואי – לא קא חשיב. – אי הכי
לחם הפנים נמי ניסי דגואי הוא!
לחם הפנים ניסי דבראי הוא,
דאמר ריש לקיש, מאי דכתיב:
"על השולחן הטהור" טהור – מכלל
שהוא טמא,

The Gemara responds: The *tanna* counts miracles that were performed **outside** the Sanctuary and were visible to all, but he **does not count miracles** that were performed **inside** the Sanctuary and were not visible to all. The Gemara asks: **If so, the shewbread is also a miracle performed on the table inside the Sanctuary and is not visible to all, yet the miracle that the bread's heat did not dissipate was listed among the miracles.** The Gemara answers: **The shewbread was a miracle performed outside, as Reish Lakish said: What is the meaning of that which is written: "Place them on the pure tableⁿ before the Lord in two rows, six to a row" (Leviticus 24:6)?** From the emphasis that the Torah places on the fact that the table was ritually **pure**, it can be learned by inference that it indicates that it could become impure as well.

HALAKHA

A wooden vessel designated to rest – כְּלֵי עֵץ הָעֵשׂוּי לְנַחַת – A wooden utensil designated to remain fixed in its place and never moved is not susceptible to impurity, even if it is small (Ra'avad; *Kesef Mishneh*; Rambam *Sefer Tahara, Hilkhot Kelim* 3:1).

A mitzva to bring fire by a person – מִצְוָה לְהַבִּיאַ מִן הַהַדְיוּט – Although fire descended from heaven, there was a mitzva for the priests to kindle the wood on the altar daily with ordinary fire (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 2:1).

NOTES

They lift it – מְגַבְיֵהִין אוֹתוֹ – The priests would show everyone that the heat was emanating from the bread despite the fact that it had been sitting on the table for a week (Ritva).

Precious golden fruits – מְגִדִים שֶׁל זָהָב – Some commentators see this passage as a metaphor meaning that Solomon composed significant books of wisdom that continued to be studied for generations until they were lost during the destruction of the Temple. On the other hand, the Gemara could be alluding to the great wealth that Solomon accumulated. Gold was so plentiful that people said it grew on trees (Rav Shem Tov ibn Shaprut).

Crouched like a lion – רְבֹצָה כְּאַרְיֵי – Rashi writes that a coal or flame shaped like a lion descended from heaven. Others explain that the term: Like a lion, does not refer to its shape but to its power. The fire that descended from heaven was that much more powerful than ordinary fire (*Me'iri*).

כְּלֵי עֵץ הָעֵשׂוּי לְנַחַת הוּא, וְכֹל כְּלֵי [עֵץ] הָעֵשׂוּי לְנַחַת אֵינוּ מְקַבְּלִים טוּמְאָה, וְחֹצֵץ בֵּינֵינוּ טוּמְאָה. אֲלֵא: מְלַמֵּד שֶׁמְגַבְיֵהִין אוֹתוֹ לְעוֹלֵי רְגָלִים, וְאוֹמְרִים לָהֶם: רְאוּ חֵיבַתְכֶם לִפְנֵי הַמָּקוֹם, שֶׁסְּפִילוּקוֹ כְּסָדוּרוֹ, שֶׁנֶּאֱמַר: "לְשׁוֹם לֶחֶם חוּם בַּיּוֹם הַלִּקְחוּ".

וְתוֹ לִיכָא? וְהָאֵמַר רַב אוֹשְׁיָא: בְּשַׁעָה שֶׁבָּנָה שְׁלֹמֹה בֵּית הַמִּקְדָּשׁ נִטַּע בּוֹ כָּל מִינֵי מְגִדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פִּירוֹתֵיהֶן בְּזִמְנָן, וְכִשְׁהָרוּחַ מְנַשְׁבֵּת בָּהֶן נוֹשְׂרִין, שֶׁנֶּאֱמַר "וְרַעַשׁ כְּלָבָנוֹן פְּרִיּוֹ". וְכִשְׁנִכְנְסוּ גוֹזִים לְהִיכַל – יָבֵשׁ, שֶׁנֶּאֱמַר: "וּפְרוּחַ לְבָנוֹן אֶמְלֵל". וְעַתִּיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַחְזִירָן, שֶׁנֶּאֱמַר: "פְּרוּחַ תִּפְרַח וְתִגַּל אֶף גִּילַת וְרַגְן כְּבוֹד הַלְבָנוֹן נִתַּן לָהּ".

נִסִּי דְקַבִּיעֵי לֹא קָא חֲשִׁיב. הַשְׁתָּא דְאֵתִית לְהַכִּי – אָרוֹן וְכְרוּבִים נִמִּי נִסִּי דְקַבִּיעֵי נִינְהוּ.

אָמַר מַר: וְעֵשֶׁן הַמַּעֲרָכָה. וּמִי הוּא עֵשֶׁן בְּמַעֲרָכָה? וְהַתְנַא: חֲמִשָּׁה דְבָרִים נֶאֱמָרוּ בְּאֵשׁ שֶׁל מַעֲרָכָה: רְבֹצָה כְּאַרְיֵי, וְבָרָה כְּחַמָּה, וְיֵשׁ בָּהּ מִמֶּשׁ, וְאוֹכֵלֶת לְחִין כִּיבִישִׁין, וְאֵינָה מַעֲלָה עֵשֶׁן!

כִּי קָא אָמְרִין – בְּדִהַדְיוּט, דְתַנַּא: "וְנִתְּנוּ בְּנֵי אֶהֱרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ" – אֵף עַל פִּי שְׂאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם מִצְוָה לְהַבִּיאַ מִן הַהַדְיוּט.

רְבֹצָה כְּאַרְיֵי? וְהַתְנַא, אָמַר רַבִּי חֲנִינָא סָגֵן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וְרְבֹצָה כְּכֹלֵב! לֹא קִשְׂיָא: כָּאֵן בְּמִקְדָּשׁ רִאשׁוֹן, כָּאֵן – בְּמִקְדָּשׁ שֵׁנִי.

The Gemara asks: How is that possible? **It is a wooden vessel designated to rest^h** in a fixed place and not to be moved. And it was taught: **Any wooden vessel designated to rest in a fixed place is not susceptible to ritual impurity, and it serves as a barrier before impurity**, preventing its transmission. Rather, the fact that the table is described as pure teaches that the priests lift itⁿ in order to display the shewbread to the Festival pilgrims, and they say to them: **See how beloved you are before the Omnipresent**, as the bread is as hot at its removal on Shabbat, after a week on the table, as it was at its arrangement, as it is stated: **"To put out hot bread on the day it was taken away"** (1 Samuel 21:7). Since the table was moved on occasion, it was not considered a wooden vessel designated to rest and was therefore susceptible to impurity. At the same time, it is clear that the miracle of the shewbread was a miracle performed outside the Sanctuary, as it was visible to all.

The Gemara asks: **And are there no more miracles performed in the Temple? But didn't Rav Oshaya say: When Solomon built the Temple he planted all sorts of precious golden fruitsⁿ there**, and these brought forth their fruit in their appointed season like other trees, and when the wind blew them the fruit would fall, as it is stated: **"May his fruits rustle like Lebanon"** (Psalms 72:16). This indicates that fruits grew in Lebanon, which the Sages interpreted as a reference to the Temple, which was built with cedar trees from Lebanon. **And when the gentiles entered the Sanctuary the golden tree withered**, as it stated: **"And the blossoms of Lebanon wither"** (Nahum 1:4). **And the Holy One, Blessed be He, will restore the miraculous trees to Israel in the future**, as it is stated: **"It shall blossom abundantly, it shall also rejoice and shout, the glory of Lebanon will be given to it"** (Isaiah 35:2). Apparently, there were additional miracles in the Temple.

The Gemara responds: The *tanna* does not count perpetual miracles on the list. The Gemara comments: **Now that you have arrived at this solution**, it can resolve an earlier difficulty as well: **The Ark and the cherubs** are also not counted, since they too were perpetual miracles.

S The Master said in listing the miracles that even strong winds were unable to displace the smoke of the arrangement of wood. The Gemara asks: **And did smoke rise from the arrangement of wood on the altar? But wasn't it taught in a baraita:** There were five matters stated with regard to the fire of the arrangement of wood: **It crouched above the wood like a lionⁿ**, and it was as clear as the light of the sun; and it had substance to the extent that it could be felt; it was powerful enough to consume wet wood like dry wood; and it did not raise smoke.

The Gemara answers: **When we said** that the smoke was not displaced, indicating that the wood produced smoke, that was in reference to the fire brought by a person, as it was taught in a *baraita*: **"And the sons of Aaron the priest shall put fire upon the altar"** (Leviticus 1:7), indicating that even though fire descends from the heavens, still there is a special mitzva to bring fire by a person.^h The fire that the priests brought produced smoke, and the miracle related to that smoke.

The Gemara asks: **And was the altar's fire crouched like a lion? But wasn't it taught in a baraita: Rabbi Hanina, the deputy High Priest, said: I saw the fire in the Temple and it was crouched like a dog and not a lion?** The Gemara answers: This is not difficult. **Here**, where the *baraita* stated that the fire resembled a lion, it refers to the fire in the **First Temple**; **there**, where Rabbi Hanina, the deputy High Priest, said that the fire resembled a dog, it refers to the fire in the **Second Temple**.

ובמקדש שני מי הוא? והאמר רב שמואל בר אינאי, מאי דכתיב: "וארצה בו ואכבד" וקרינן "ואכבדה" מאי שנא דמחוסר ה"א? אלו חמשה דברים שהיו בין מקדש ראשון למקדש שני, ואלו הן: ארון וכפורת וכרובים, אש, ושכינה, ורוח הקודש, ואורים ותומים. אמרי: אין, מיהוה הוה, סויעי לא מסויעא.

תנו רבנן: שש אשיות הן, יש אוכלת ואינה שותה, ויש שותה ואינה אוכלת, ויש אוכלת ושותה, ויש אוכלת לחין כיבשין, ויש אש דוחה אש, ויש אש אוכלת אש.

יש אש אוכלת ואינה שותה – הא דידן. שותה ואינה אוכלת – דחולין. אוכלת ושותה – דאליהו, דכתיב: "ואת המים אשר בתעלה לחכה". אוכלת לחין כיבשין – דמערכה, יש אש דוחה אש – דגבריאל, ויש אש אוכלת אש – דשכינה, דאמר מר: הושיט אצבעו ביניהם ושרפן.

ועשן המערכה, אפילו כל הרוחות שבעולם אין מזיזות אותו ממקומו? והאמר רבי יצחק בר אבדימי: במוצאי יום טוב האחרון של חג הבל צופין לעשן המערכה, נוטה כלפי צפון – עניים שמחין ובעלי בתים עצבין, מפני שגשמי שנה מרובין ופירותיהן מרקיבין. נוטה כלפי דרום – עניים עצבין ובעלי בתים שמחין, מפני שגשמי שנה מועטין ופירותיהן משתמרין.

The Gemara asks: **And was there fire that descended from the heavens in the Second Temple? Didn't Rav Shmuel bar Inya say: What is the meaning of that which is written with regard to the Second Temple: "Go up to the hills and get wood and build the house; and I will look on it favorably and I will be glorified [ve'ekaved], said the Lord" (Haggai 1:8)?** Even though it is written *ve'ekaved*, we read it *ve'ikkavda*, with an added letter *heh*. The Gemara explains: **What is different that the word is missing the letter *heh*? This represents five, the numerological value of *heh*, phenomena that constituted the difference between the First Temple and the Second Temple, in that they were not in the Second Temple.^N And these are: The Ark of the Covenant, and the Ark cover upon it, and the cherubs that were on the Ark cover; fire; and the Divine Presence; and the Divine Spirit; and the *Urim VeTummim*. Apparently, there was no fire from heaven in the Second Temple. The Sages say in response: **Yes, there was fire from heaven in the Second Temple; however, it did not assist in burning the offerings but was merely visible above the wood.****

Apropos the fire on the altar, the Gemara cites a related *baraita*. **The Sages taught that there are six kinds of fire: There is fire that consumes solids and does not consume liquids; and there is fire that consumes liquids and does not consume solids; and there is fire that consumes solids and consumes liquids; and there is fire that consumes wet objects like dry objects; and there is fire that repels other fire; and there is fire that consumes other fire.**

The Gemara elaborates: **There is fire that consumes solids and does not consume liquids; that is our standard fire that consumes dry items but does not dry liquids.**

Fire that consumes liquids and does not consume solids is the fever of the sick that dehydrates the body but does not consume the flesh.

Fire that consumes solids and consumes liquids is the fire of Elijah the Prophet, as it is written: "And fire fell from the sky and consumed the offering and the wood and the stones and the earth, and it licked up the water that was in the trench" (1 Kings 18:38).

Fire that consumes wet objects like dry objects^N is the fire of the arrangement of wood.

There is fire that repels other fire; that is the fire of the angel Gabriel. The book of Daniel relates that Gabriel was an angel of fire who descended to the fiery furnace, repelled the fire, and rescued Hananiah, Mishael, and Azariah, who had been cast inside.

And there is fire that consumes other fire; that is the fire of the Divine Presence, as the Master said in another context: The Holy One, Blessed be He, extended His finger between the angels, who are also made of fire, and burned them. The fire of the Divine Presence consumed the fire of the angels.

S The Gemara asks: **And with regard to the smoke of the arrangement, is it so that even if all the winds in the world come and blow it, they do not move it from its place and it rises directly heavenward? Didn't Rabbi Yitzhak bar Avdimi say: At the conclusion of the final day of the festival of *Sukkot*, everyone looks to the smoke of the arrangement of wood; if the wind blew from the south and the smoke tends toward the north, the poor were glad and the homeowners were sad. This is because it was a sign that the year's rains would be plentiful, producing an abundant crop on the one hand, but on the other hand, the fruit would rot due to the humidity, rendering it impossible to store the abundant harvest. This forced the landowners to sell quickly at a lower price. And if a northern wind caused the smoke to tend toward the south, the poor were sad and the homeowners were glad, because it was an indication that the year's rains would be sparse. The yield would be low, and it would be easy to store the fruit and sell it at a higher price.**

Five features that were absent in the Second Temple – חמשה דברים חסרים במקדש שני: There are several texts that contrast the two eras and list the differences between the Temples. The general approach is that certain items, e.g., the anointing oil, were sequestered as early as King Josiah's reign in the First Temple period (Rosh; Ritva). The Gemara lists features through which the Divine Presence was manifest in the Temple; miracles performed during the First Temple era that were not integral to the functioning of the Temple are not included in the list (*Tosafot Yeshanim*).

Fire that consumes wet objects like dry objects – אוכלת לחין כיבשין: Although the altar's fire was capable of consuming wet wood, the priests insisted on using only dry wood rather than rely on miracles (*Tosefot Ri HaLavan*).

נָטָה בְּלִפְי מִזְרַח – הַכֹּל שֶׁמַּחֲיוֹן, כְּלִפְי
מִמְּעַרְב – הַכֹּל עֵצְבִין. דְּאִוִּיל וְאֵתִי כְּדִיקְלִי,
וְאִבְדִּירִי לֹא הָוָה מִיבְּדִיר.

אָמַר מַר: כְּלִפְי מִזְרַח הַכֹּל שֶׁמַּחֲיוֹן, כְּלִפְי
מִמְּעַרְב – הַכֹּל עֵצְבִין. וְרַמִּינָהוּ: מִזְרַחִית –
לְעוֹלָם יִפֶּה, מִמְּעַרְבִית – לְעוֹלָם קֶשֶׁה, רוּחַ
צְפוֹנִית – יִפֶּה לְחֹטִין בְּשָׁעָה שֶׁהֵבִיאוּ
שְׁלִישׁ, וְקֶשֶׁה לְיִתְיָם בְּזִמְנֵן שֶׁהֵן חוֹנְטִין.
רוּחַ דְּרוּמִית קֶשֶׁה לְחֹטִין בְּשָׁעָה שֶׁהֵבִיאוּ
שְׁלִישׁ, וְיִפֶּה לְיִתְיָם בְּזִמְנֵן שֶׁהֵן חוֹנְטִין.

וְאָמַר רַב יוֹסֵף, וְאִיתִימָא מַר זוּטְרָא:
וְסִימְנִיךְ: שְׁלַחַן בְּצִפּוֹן וּמִנּוֹרָה בְּדָרוֹם,
הֵיא מִרְבֵּה דִּידִיהָ וְהֵיא מִרְבֵּה דִּידִיהָ!

לֹא קִשְׂיָא: הָא – לָן, וְהָא – לָהּ.

הדרן עלך שבעת ימים

If a western wind caused the smoke to tend to the east, that was an indication that there would be sufficient rainfall to ensure a substantial crop, and at the same time, it would be possible to store the fruit, and **everyone was glad**. If an eastern wind caused the smoke to tend to the west that was an indication that there would be a drought because eastern winds do not bring rain, **and everyone was sad**. Apparently, wind causes the smoke rising from the arrangement of wood to move. The Gemara responds: The smoke comes and goes like a palm tree, swaying in the wind, **but it did not disperse**.

The Master said: If a western wind caused the pillar of smoke to tend to the east everyone is glad; if an eastern wind caused the smoke to tend to the west everyone was sad. **And the Gemara raised a contradiction**, as the Sages said: **An eastern wind is always good; a western wind is always bad; a northern wind is good for wheat when it has reached one-third of its potential growth, and bad for olives when they are ripening; a southern wind is bad for wheat when it has reached one-third of its potential growth, and good for olives when they are ripening.**

And Rav Yosef said, and some say it was Mar Zutra who said it: **And your mnemonic** for which is good for wheat and which for olives is that in the Temple the **table was in the north and the candelabrum was in the south** of the Sanctuary. Bread made out of wheat was placed on the table, and oil made out of olives was burned in the candelabrum. The wind coming from **this side**, the north, **increased its own** component, wheat; **and the wind coming from this side**, the south, **increased its own** component, olives. In any event, there are contradictory opinions with regard to the effect of western and eastern winds.

The Gemara responds: This is **not difficult**: **This** opinion that a wind from the east is good is **for us**, in Babylonia. Babylonia is a land whose water is plentiful, and a dry east wind will not harm the crop at all. **This** opinion that a wind from the east is harmful is **for them**, in Eretz Yisrael. That is a land where water is sparse, and the dry east wind will dry the land and ruin the crops.