



Hearth and sat with his brethren the priests until dawn, when the gates of the Temple courtyard would be opened. He would then leave the Temple and go on his way. Since the purification process of one who immerses is not complete until sunset, by rabbinic law he could not remain in the Temple during the daytime.

1:2 The mishna describes the commencement of the daily service in the Temple: Among the members of the priestly family who are to serve in the Temple that day, whoever wants to remove the ashes from the altar rises early and immerses himself in a ritual bath, as required of anyone who enters the Temple courtyard. He must immerse before the appointed priest arrives, as the appointed priest oversees the lottery that determines which priests perform the various rites of the Temple service, and the first of those lotteries determines who will be charged with the removal of the ashes. And at what time does the appointed priest arrive? The times of his arrival are not all the same. There are times that he comes at the call of the rooster [hagever], or he might come at an adjacent time, either before the call of the rooster or after it. The appointed priest arrived at the Chamber of the Hearth, where the priests of the patrilineal family were assembled, and he knocked on the gate to alert them to open the gate for him. And when they opened the gate for him, he said to them: Whoever immersed in the ritual bath may come and participate in the lottery. They then conducted the lottery, and whoever won that lottery won the privilege to perform the rite of the removal of the ashes.

1:3 At some time near dawn the appointed priest took the key that was kept beneath a marble tablet set in the floor of the Chamber of the Hearth and opened with it the wicket [hapishpesh] in the gate of the Chamber of the Hearth. And he entered through the wicket from the Chamber of the Hearth to the Temple courtyard; and the priests of the patrilineal family entered after him, and two torches of fire were in their hands, to light the way. The priests divided into two groups; these priests would walk along the portico that surrounded the Temple courtyard, starting in the direction of east, and those priests would walk along the portico starting in the direction of west. The priests would ensure that all the service vessels were in place, ready for use in the daily service. Both groups would continue inspecting the vessels until they reached the place where the Chamber of the Preparer of the High Priest's daily Griddle-Cake Offering was located. When they reached that place, these priests and those priests said to each other: It is well; all is well, and all the vessels are in place. They then set the preparer of the griddle-cake offering to prepare the griddle-cake offering.

1:4 The priest who won the lottery to remove the ashes from the altar shall then remove the ashes. And the other priests say to him: Be careful that you do not touch the vessel with which you perform the rite until you sanctify your hands and your feet from the Basin, as a priest may not perform any service in the Temple before sanctifying his hands and feet. The priests would continue their reminders: The coal pan with which the ashes are removed is placed in the corner between the ramp and the altar, on the western side of the ramp. No person would enter with the priest who was removing the ashes, as it was permitted to enter the area between the Entrance Hall of the Sanctuary and the altar only when performing the Temple service. And there was no lamp in his

hand when he went to fetch the coal pan. Rather, he would walk by the light of the arrangement of wood on the altar, upon which the portions of the offerings sacrificed the previous day were burned during the night. The other priests would not see him, as the altar hid him from their sight, nor could they hear the sound of his steps. They were therefore unaware of his progress until they heard the sound of the wood that ben Katin crafted into a mechanism [mukhani] of pulleys that was used to sink the Basin into flowing water during the night, so that its water would not be disqualified by remaining overnight. When the priests heard the sound of the pulleys raising the Basin from the water, they said to each other: The time for sanctifying hands and feet has come. The priest sanctified his hands and his feet with water from the Basin after he raised it. He then took the silver coal pan from the corner between the ramp and the altar, and ascended to the top of the altar. The priest cleared the upper layer of coals to this side and to that side and scooped into the coal pan the inner coals that were completely consumed. He then descended the ramp. When he reached the floor, in the southeast of the Temple courtyard, he turned his face toward the north. He would walk along the east side of the ramp toward the south side of the altar, walking a distance of about ten cubits from the bottom of the ramp, which was twenty cubits from the altar. He then heaped the coals upon the floor in a location three handbreadths distant from the ramp, in the place where the priests would place the crop of the bird burnt offering, the ashes removed from the inner, golden altar, and the ashes removed from the Candelabrum.

2:1 The previous mishna described the performance of the removal of the ashes by the priest who was selected to perform this task. This mishna continues: The brethren of the priest who removed the ashes, i.e., the other members of the patrilineal family, saw that he had descended from the altar with the coal pan, and they would run and come to the Basin. They made haste and sanctified their hands and their feet with the water in the Basin, and then they took the shovels and the forks and ascended with them to the top of the altar. The shovels were for shoveling the ashes to the center of the altar, while the forks were required to remove from the altar those limbs that had not been consumed. With regard to the limbs of burnt offerings and the fats of other offerings that had not been consumed and burned to ashes during the time from the previous evening, the priests would clear them to the sides of the altar. If the remaining limbs and fats were so abundant that the sides of the altar were unable to hold them, the priests would arrange them on the ramp, opposite the surrounding ledge of the altar.

2:2 The priests then began raising the ashes onto the circular heap upon which the ashes were piled. The circular heap was in the middle of the altar. Sometimes there was as much as three hundred kor of ashes upon it. When the heap of ashes became excessively large, the priests would remove the ashes and pour them outside the city. But during the Festivals they would not remove the ashes from the altar, as the ashes were considered an adornment to the altar, since they were a sign of the great number of offerings that were sacrificed on it. In all the days of the altar, even when there was an abundance of ashes upon it, the priest tasked with removing the ashes from the circular heap was

never indolent in removing the ashes.

2:3 After the ashes were cleared to the middle of the altar, the priests began raising logs onto the altar in order to assemble the arrangement of wood on which the offerings were burned. The tanna asks: And is wood from all the trees fit for the arrangement? The tanna replies: Wood from all the trees is fit for the arrangement, except for wood from the vine and from the olive tree, but the priests were accustomed to assemble the arrangement with wood from these trees: With young branches of the fig tree, of the nut tree, and of pinewood.

2:4 The priest who removed the ashes then assembled the large arrangement of wood upon which the daily offering and the sacrificial portions of the other offerings are burned. It was assembled on the eastern side of the altar, and its opening was on the eastern side of the altar, and the inner end of the logs would touch the circular heap of ashes. And there was space between the logs, in which the priests placed twigs, as they would ignite the kindling [ha'alita] from there, so that the fire would spread to the logs.

2:5 The priests selected from among the logs that were there fine logs from fig trees, as when this type of wood was burned it would become coals rather than ashes. The priest who removed the ashes then assembled the second arrangement of wood, from which the coals were taken to the golden altar in the Sanctuary for the burning of the incense. The second arrangement was assembled next to the southwestern corner of the altar and was removed from the corner toward the north side of the altar by a distance of four cubits. The second arrangement was assembled of an amount of wood estimated to produce five se'a of coals. And on Shabbat, it was assembled of an amount of wood estimated to produce eight se'a of coals, as there the priests would place the two bowls of frankincense that accompanied the shewbread and that were burned on the altar on Shabbat. With regard to the limbs and the fats that were not consumed during the time from the previous evening, the priests would return them to the large arrangement to be burned. And the priests kindled those two arrangements with fire and descended from the altar. And they then came to the Chamber of Hewn Stone, where they would conduct the second lottery in order to determine who would perform the subsequent rites.

3:1 Four lotteries were conducted in the Temple each day in order to determine which priests would perform which of the Temple rites. After describing the first of the lotteries, for removal of the ashes, the tanna describes the second lottery. The priest appointed to oversee the lotteries said to the priests: Come and participate in the lottery to determine who is the priest who will slaughter the daily offering; and who is the priest who will sprinkle its blood; and who will remove the ashes from the inner, golden altar; and who will remove the ashes from the Candelabrum; and who will take the limbs of the daily offering up to the ramp to be burned afterward. The limbs of the daily offering taken up to the ramp were divided among the priests in the following manner: One priest took the head and the right hind leg up to the altar; and a second took the two forelegs; a third the haunch, including the lower spine and the tail, and the left hind leg; a fourth the breast and the cud, i.e., the neck and appended internal organs, including the windpipe, liver, and heart; and a fifth the two flanks; a sixth the innards; and a seventh the fine flour from

the accompanying meal offering; and an eighth the griddle-cake offering; and a ninth the wine for the libation. They conducted the lottery to determine the thirteen tasks, i.e., slaughtering, carrying the nine items or pairs of items, sprinkling the blood, removing the ashes from the inner altar, and removing the ashes from the Candelabrum. And whoever won that lottery won the right to perform the slaughter, and the twelve priests standing to his right won the other privileges.

3:2 The appointed one said to the priests: Go out and observe if it is day and the time for slaughter has arrived. If the time has arrived, the observer says: There is light. Matya ben Shmuel says that the appointed priest phrased his question differently, saying: Is the entire eastern sky illuminated as far as Hebron? And the observer says: Yes.

3:3 The appointed priest said to the priests: Go out and bring me a lamb from the Chamber of the Lambs, where lambs that had been examined and found to be unblemished were kept. And the Chamber of the Lambs is located in the northwestern corner of the building of the Chamber of the Hearth. There were four chambers there, in that building: One was the Chamber of the Lambs; and one was the Chamber of the Seals, located in the northeastern corner, where the priest stored receipts given to those seeking to purchase animal offerings; and one was the Chamber of the Hearth, where there was a fire burning to warm the priests; and the last one was the chamber in which the priests prepared the shewbread.

3:4 The priests entered the Chamber of the Vessels, where the service vessels required for the daily Temple service were stored. They took out from there ninety-three silver vessels and gold vessels. They then gave the lamb selected for the daily offering water to drink in a cup of gold. Although the lamb was examined and deemed unblemished earlier in the evening, the priests examine it now by the light of the torches.

3:5 The priest who won the lottery to slaughter the daily offering pulled the lamb, and he would go to the slaughterhouse to slaughter it as the daily offering. And the priests who won the right to take the limbs up to the ramp would go with him. The slaughterhouse was to the north of the altar. Adjacent to it there were eight low stone pillars. And cedarwood squares were affixed upon them, and iron hooks were fixed in the wooden squares. And there were three rows of hooks on each and every one of those wooden squares, upon which the priests would suspend the animal after it was slaughtered. And they would flay the animal's hide onto marble tables that were positioned between the pillars.

3:6 The priests who won the privilege of the removal of ash from the inner altar and of the removal of ash from the Candelabrum would precede the other priests and would hold four vessels in their hands: The basket, and the jug, and the two keys. The basket is similar to a large gold vessel with a capacity of three kav [letarkav], but it holds only two and a half kav. And the jug is similar to a large flask [lekitton] of gold. And as for the two keys, with one of them the priest would lower his arm to his armpit through a small opening in the door and open the lock that was at the bottom of the door on the inside, and he would pass through that door into a compartment. And the other one is

the key with which the priest opened the lock on the inner door of the compartment, through which he entered the Sanctuary, and that lock he opened directly.

3:7 The priest came to the northern wicket. There were two wickets for the large gate, one in the northern part of the gate and one in the southern part. Through the wicket that was in the southern part, no person entered. In its regard, the wicket's status is clarified by the prophet Ezekiel, as it is stated: "Then he brought me back the way of the outer gate of the Sanctuary, which looks toward the east; and it was shut. And the Lord said unto me: This gate shall be shut, it shall not be opened, neither shall any man enter in by it, for the Lord, the God of Israel, has entered in by it; and it shall be shut" (Ezekiel 44:1-2). The priest took the key, opened the wicket north of the gate, and entered the compartment. He went from the compartment to the Sanctuary and continued until he would reach the large gate. Once he reached the large gate, which was locked from the inside, he moved the bolt and the locks fixing the bolt in place and opened the gate. The priest who slaughters the daily offering would not slaughter the animal until he would hear that the large gate had been opened.

3:8 From Jericho the people would hear the sound indicating that the large gate had been opened. From Jericho the people would hear the sound produced in the Temple by the instrument that had the form of a shovel. From Jericho the people would hear the sound of the wood that ben Katin crafted into a mechanism of pulleys for the Basin. From Jericho the people would hear the voice of Gevini the Temple crier, who would proclaim in the Temple each day: Arise, priests, to your service, and Levites to your platform, and Israelites to your non-priestly watch. From Jericho the people would hear the sound of the flute that was played in the Temple twelve days each year. From Jericho the people would hear the sound of ben Arza clashing the cymbals in the Temple. From Jericho the people would hear the sound of the song of the Levites in the Temple. From Jericho the people would hear the sound of the shofar that was sounded several times each day in the Temple. And some say that in Jericho the people would hear even the voice of the High Priest at the moment that he mentioned the ineffable name of God on Yom Kippur. From Jericho the people would smell the fragrance emanating from the preparation of the incense in the Temple. Rabbi Elazar ben Diglai said: There were goats belonging to my father that grazed in the cities of Mikhvar, located at a distance from Jerusalem, and they would sneeze from the fragrance of the preparation of the incense that they smelled.

3:9 The priest who won the right of the removal of ash from the inner altar entered through the Sanctuary gate, and he took the basket with him and placed it before him on the floor between him and the altar. And he would take handfuls of ashes from upon the altar and place them in the basket. Ultimately, when only a small amount of ashes remained on the altar, the priest swept the rest into the basket, and placed the basket back on the Sanctuary floor, and emerged from the Sanctuary. The priest who won the right of the removal of ash from the Candelabrum entered the Sanctuary. And if he found in the Candelabrum the two easternmost lamps, the second of which is called the western lamp, still burning, he would first remove the ashes and the burned wicks from the

rest of the lamps and place them in the jug, and place new wicks and oil in those lamps. And he would leave these two lamps burning in their own place. If he found that the two easternmost lamps were extinguished, he would remove the ashes and the burned wicks from them and kindle them from the lamps that were still burning. If none were still burning, he would kindle them from the fire on the outer altar. And afterward, the priest would remove the ashes and the wicks from the rest of the lamps. And there was a stone in front of the Candelabrum and in it there were three stairs upon which the priest would stand and prepare the lamps for kindling. Since the Candelabrum was eighteen handbreadths high, it was necessary for the priest to stand on an elevated surface to reach the lamps. And after he placed the ashes and the wicks from the five westernmost lamps in the jug, he would place the jug on the second stair of that stone, and then he emerged from the Sanctuary. When the priest later returned to prepare the two easternmost lamps for kindling, he would remove the jug with the ashes from the Candelabrum, and together with the priest removing the basket with the ashes from the inner altar would pour the ashes from the jug and the basket at the side of the altar.

4:1 In preparing the lamb of the daily offering for sacrifice, the priests would not tie the lamb by fastening all four of its legs together; rather, they would bind it by fastening each hind leg to the corresponding foreleg. The priests who won the right to take the limbs up to the ramp would hold the lamb in place while it was being slaughtered. And this was the manner of its binding: The animal would be stood in the northern part of the courtyard while its head would be directed to the south, toward the altar, and its face would be turned to the west, toward the Sanctuary. And the slaughterer would stand to the east of the animal, and his face would be to the west. Twenty-four rings were affixed to the courtyard floor north of the altar, designated for placement of the animal's neck during its slaughter. The daily offering of the morning was slaughtered at the northwest corner of the altar, at the second ring. The daily offering of the afternoon was slaughtered at the northeast corner of the altar, at the second ring. After the slaughterer has slaughtered the lamb and the receiver has received its blood in a vessel to sprinkle on the altar, the priest comes to the northeast corner of the altar and places the first sprinkling in such a manner that the blood will reach the eastern and northern sides of the altar. Next, the priest comes to the southwest corner of the altar and places a second sprinkling in a manner such that the blood will reach the western and southern sides of the altar. With regard to the remainder of the blood, the priest would pour it at the southern base of the altar, at its southwest corner.

4:2 When the priest flayed the hide of the daily offering after its slaughter, he would not break the animal's leg in the typical manner of flaying an animal; rather, he punctures the leg from within each knee of the hind leg and suspends the animal by placing these holes on two hooks, in order to flay the animal's hide. The priest began flaying from the top of the inverted animal, descending until he would reach the hide of the breast. Once he reached the breast, he severed the lamb's head and gave it to the priest who won the right to take it up to the ramp. Next he severed the four legs below the knee

and gave them to the priest who won the right to take them up to the ramp. He completed the flaying of the remaining hide from the breast down, and then the priest cut the heart and drained its blood. Next the priest severed the remaining upper parts of the forelegs and gave them to the priest who won the right to take them up to the ramp. Afterward he moved up to the remaining upper part of the right hind leg, severed it, and gave it to the priest who won the right to take it up to the ramp; and the animal's two testicles were cut along with the right leg, leaving the animal suspended by its left hind leg. Then the priest tore open the animal's midsection, resulting in the innards of the entire animal being exposed before him. He took the fats and placed them on the place of slaughter on the animal's head above it, to conceal the place where it was severed while the priest would take the head to the altar. Then the priest took the innards and gave them to the priest who won the right to take them up to the ramp, in order to rinse them first. And with regard to the stomach, in which there is a significant amount of waste, the priests would rinse it in the rinsing site located in the south of the courtyard, east of the Gate of the Water, and they rinsed it as much it required. And with regard to the innards, the priests would rinse them three times at a minimum, on the marble tables that were positioned between the pillars in the slaughterhouse.

4:3 The priest then took the knife and separated the lung from the liver, and the finger-like protrusion from the lower edge of the liver, also known as the lobe of the liver, from the liver. And he would not move any one of the organs from its place. He would leave the lung attached to the neck, the lobe attached to the haunch, and the liver attached to the right flank. The priest would puncture around the breast, separating it from the flanks and the ribs, and he gave it to the priest who won the right to take it up to the ramp. He then moved up to the right flank and would cut it and separate it from the animal's body. And he would continue to cut, descending until he would reach the spinal column, and the priest would not touch the spinal column, leaving the spine intact and attached to the left flank. He would continue cutting until he reached the space between the two narrow ribs near the neck, leaving them in place. The priest cut the right flank, separating it from the body of the animal, and gave it to the priest who won the right to take it up to the ramp. And the liver was suspended from it. The priest then came to the cud. He left attached to it, in their entirety, the two narrow ribs from here, the right side, and the two narrow ribs from there, the left side. He cut the cud and gave it to the priest who won the right to take it up to the ramp; and the windpipe, the heart, and the lung were suspended from it. He came to cut the left flank of the body and left attached to it two narrow ribs above, near the haunch, as the animal was suspended upside down, and two narrow ribs below, near the cud. And he also did that with its counterpart, the right flank, resulting in two narrow ribs in each flank above and two narrow ribs in each flank below. He cut the left flank and gave it to the priest who won the right to take it up to the ramp, and the spinal column was with it, and the spleen was suspended from it. And the left flank was greater, i.e., the larger of the two, because it included the spine, but they referred to the right flank as the greater one, as in addition to the flank itself, the liver was suspended from

it. He came to the haunch, cut it, and gave it to the priest who won the right to take it up to the ramp. And the tail, and the finger-like protrusion of the liver, and the two kidneys were with it. He took the remaining upper part of the left hind leg, cut it, and gave it to the priest who won the right to take it up to the ramp. This resulted in all of the nine priests who won the rights to take the limbs up to the ramp standing in line, and the limbs were in their hands. The first priest stood with the head and with the right hind leg of the animal. Since it was more significant, the head was in his right hand, and its nose was turned toward the priest's arm. Its horns were between his fingers, and the place of its slaughter was above, and the fats were placed upon it, to conceal the bloody place of slaughter. The right hind leg was in his left hand, and the outer side of the leg, from which its hide was flayed, rather than the side on which the incision was made, was facing out. The second priest stood with the two forelegs. He held the right foreleg in his right hand and the left foreleg in his left hand, and the outer side of the leg, from which its hide was flayed, was facing out. The third priest stood with the haunch and the left hind leg. He held the haunch in his right hand, and the tail was hanging between his fingers, and the finger-like protrusion of the liver and the two kidneys were with it. He held the left hind leg in his left hand, and the outer side of the leg, from which its hide was flayed, was facing out. The fourth priest stood with the breast and with the cud, with the breast in his right hand and the cud in his left hand, and its two ribs were attached to the cud between his two fingers. The fifth priest stood with the two flanks; the right flank was in his right hand and the left flank in his left hand, and the outer side was facing out. The sixth priest stood with the innards, which were placed in a vessel, and the lower legs were placed atop them from above. The seventh priest stood with the fine flour of the meal offering that accompanies the daily offering. The eighth priest stood with the griddle-cake offering sacrificed daily by the High Priest, half in the morning and half in the evening. The ninth priest stood with the wine for the libations that accompany the daily offering. The nine priests went and placed the items they were carrying on the area from halfway up the ramp and below, in the lower portion of the ramp, on the west side of the ramp, and they salted the limbs and the meal offering. And they descended and came to the Chamber of Hewn Stone to recite the morning Shema and the other texts that they would recite, as explained at the beginning of the next chapter.

5:1 After the priests completed laying the parts of the daily offering on the ramp, they went to the Chamber of Hewn Stone to recite Shema. The appointed priest who oversaw the lotteries in the Temple said to the priests: Recite a single blessing of the blessings that accompany Shema. And the members of the priestly watch recited a blessing, and then they recited the Ten Commandments, Shema (see Deuteronomy 6:4–9), VeHaya im Shamo'a (see Deuteronomy 11:13–21), and VaYomer (see Numbers 15:37–41), the standard formula of Shema. Additionally, they blessed with the people three blessings. These blessings were: True and Firm, the blessing of redemption recited after Shema; and the blessing of the Temple service, which is also a blessing recited in the Amida prayer; and the Priestly Benediction, recited in the form of a prayer, without

the lifting of hands that usually accompanies that blessing (Tosafot). And on Shabbat, when the new priestly watch would begin its service, the priests would add one blessing recited by the outgoing priestly watch, that love, fraternity, peace, and friendship should exist among the priests of the incoming watch.

5:2 The appointed priest said to them: Let only those priests who are new to burning the incense come and participate in the lottery for the incense.

Whoever won that lottery won the privilege to burn the incense. The appointed priest said to them: Those new priests, i.e., those who had never performed the service, together with those old priests, i.e., those who had already performed it, may come and participate in the lottery to determine who takes the limbs from the bottom half of the ramp, where they had been placed earlier, up to the altar. Rabbi Eliezer ben Ya'akov says: The priest who takes the limbs up to the ramp is the one who takes them up from the ramp and places them upon the altar.

5:3 The priests who did not win a lottery were still dressed in the priestly vestments that they were required to don when entering the lottery, so that if they won they would be prepared for immediate service. The appointed priest handed over these priests to the care of the attendants [lahazanim]. The attendants would undress these priests and remove their garments, and they would leave only their trousers on them. After the priests donned their non-sacred garments, they would remove the priestly trousers and don their non-sacred trousers. And there were four storage compartments there in the Temple for the storage of priestly vestments for each priestly watch, and on each of them was written the use of the garment stored there: Trousers, tunic, belt, and mitre.

5:4 The priest who won the lottery to burn the incense would take the spoon used for carrying the incense. And the spoon was similar to a large gold vessel that held three kav, and the smaller vessel was placed inside the spoon. The vessel was filled to overflow with incense. And it had a cover to prevent spillage of the incense, and there was a type of cloth placed upon it from above, to preserve the fragrance of the incense.

5:5 The priest who won the right to bring the coal pan with the coals from the outer altar to the incense altar in the Sanctuary took the silver coal pan, ascended to the top of the outer altar, and cleared the extinguished coals from the perimeter of the flame to here and to there. Then he shoveled four kav from the consumed inner coals, which were burned in the depths of the flame, into the coal pan. He descended from the altar and emptied the coals into the coal pan made of gold. Approximately one kav of coals from it was spilled and scattered on the courtyard floor, as the capacity of the gold pan was only three kav. And a priest would sweep the scattered coals into the Temple courtyard drain that passed through the courtyard to drain the waste outside the Temple. And on Shabbat, when it is prohibited to extinguish fire, the priest would not sweep the coals into the canal; rather, he would overturn a pesakhter upon them. And the pesakhter was a large vessel that held a half-kor. And since the pesakhter was a very heavy vessel, there were two chains on it, to facilitate its standard use, removal of ashes from the altar: One chain with which a priest would pull the vessel filled with ashes down the ramp, and one

chain that another priest would grasp from above, so that the vessel would not roll down the ramp and the ashes would not spill. And the pesakhter would serve three purposes: The priests would overturn it upon the coals that scattered in the Temple during the transfer from the silver to the gold coal pan on Shabbat, and they would overturn it upon the carcass of a creeping animal found in the Temple on Shabbat, and they would take the ashes down from atop the altar in it.

5:6 The priest with the spoonful of incense and the priest with the gold coal pan filled with coals reached the place between the Entrance Hall to the Sanctuary and the outer altar, on their way to the Sanctuary. One of them took the shovel and threw it between the Entrance Hall and the outer altar. No person could hear the voice of another speaking to him in Jerusalem, due to the sound generated by the shovel. And that sound would serve three purposes: Any priest who hears its sound knows that his brethren the priests are entering to prostrate themselves in the Sanctuary at that time, and he would run and come to prostrate himself with them. And any Levite who hears its sound knows that his brethren the Levites are entering the courtyard to stand on their platform to recite the psalm accompanying the libation, and he would run and come to sing with them. And the head of the non-priestly watch, which stands in the courtyard as the agents of the Jewish people, would position the ritually impure priests and singers at the eastern gate of the courtyard, to make it clear that those priests were not performing the Temple service due to their ritual impurity.

6:1 The priest with the panful of incense and the priest with the gold coal pan filled with coals began ascending the twelve stairs of the Entrance Hall. The priests who won the rights of the removal of ash from the inner altar and the removal of ash from the Candelabrum would precede them, to remove the vessels that remained in the Sanctuary. The priest who won the right of the removal of ash from the inner altar entered the Sanctuary and took the basket that he had left there after removing the ashes from the altar. And when he completed his tasks, he prostrated himself with his hands and feet spread and emerged from the Sanctuary. The priest who won the right of the removal of ash from the Candelabrum entered the Sanctuary, and if he found the two western lamps, i.e., the easternmost and the one immediately to its west, of the Candelabrum burning, he would remove the ash from the easternmost lamp and prepare it anew. But he would leave burning the lamp immediately west of the easternmost lamp, as from that lamp he would kindle the lamps of the Candelabrum in the afternoon. If he found that the lamp west of the easternmost lamp was extinguished, he would remove the ashes and kindle it from the fire on the altar of the burnt offering. He then took the jug in which he had placed the ashes and wicks of the Candelabrum from the second stair of the stone before the Candelabrum and prostrated himself and emerged from the Sanctuary.

6:2 The priest who won the right to bring the coal pan filled with coals to the inner altar for the burning of the incense first piled the coals on the inner altar and then flattened them, distributing them evenly on the altar with the bottom of the coal pan. And when he finished distributing the coals, he prostrated himself and emerged from the Sanctuary.

6:3 The priest who won the right to burn the incense would take the smaller vessel containing the incense from within the spoon, and would give it to a priest who is his friend or his relative, whom he designated to assist him, and enter the Sanctuary with him. If the incense was scattered from the smaller vessel into the spoon, the priest accompanying him would give the incense to the priest burning the incense in his handfuls. And the experienced priests would teach the priest burning the incense: Be careful, because if you are not careful you might begin scattering the incense on the side of the altar that is before you; rather, start scattering on the far side of the altar, so that you will not be burned by the burning incense when you are scattering it. The priest began flattening it, distributing the incense evenly on the coals on the altar, and when the Sanctuary would become filled with the smoke of the incense, he would emerge from the Sanctuary. The priest burning the incense would not burn it until the appointed priest would say to him: Burn the incense. And if it was the High Priest who was burning the incense, the appointed priest would say to him deferentially: My master, the High Priest, burn the incense. It is derived from the verse: “And there shall be no man in the Tent of Meeting when he goes in to make atonement in the Sanctuary, until he comes out” (Leviticus 16:17), that no one may be standing between the Entrance Hall and the outer altar when the priest burns the incense. Therefore, the people, i.e., the priests, left that area. And the priest burned the incense on the inner altar and prostrated himself and emerged from the Sanctuary.

7:1 After the priests concluded sacrificing the daily morning offering, they would enter the Sanctuary to prostrate themselves. On occasions when the High Priest would enter the Sanctuary to prostrate himself, he would enter before the other priests. When the High Priest enters the Sanctuary, three priests hold him to assist him and support him, in order to distinguish the service of the High Priest from that of the other priests entering the Sanctuary. One priest held his right hand and one priest held his left hand, and one priest stood behind the High Priest, holding onto the two precious onyx stones located on the shoulders of the High Priest, on the ephod. And once the appointed priest heard the sound from the feet of the High Priest, produced by the bells attached to the bottom of his robe, he knew that the High Priest was emerging from the Sanctuary, and he lifted the curtain suspended at the opening of the Entrance Hall for him, to facilitate his exit. After the High Priest entered and prostrated himself and emerged from the Sanctuary, his brethren the priests entered, prostrated themselves, and emerged from the Sanctuary.

7:2 After the priests emerged from the Sanctuary, they came and stood on the twelve stairs before the Entrance Hall. The first five priests stood to the south of their brethren, the priests, who had taken the limbs of the daily offering up to the altar. And those five priests had five vessels in their hands: The basket with the ashes from the inner altar was in the hands of one priest; and the jug with the ashes from the Candelabrum was in the hands of one priest; and the coal pan was in the hands of one priest; and the smaller vessel, the bowl that held the incense, was in the hands of one priest, who had burned the incense; and the spoon and its cover were in the hands of one

priest, the friend or relative of the one who burned the incense. The priests placed their vessels on the ground and then blessed the people, reciting one blessing. The Priestly Benediction was recited outside the Temple as well, but in the Temple, it was recited differently, as in the rest of the country the priests would recite it as three blessings, and the listeners would answer amen after each blessing. But in the Temple they would recite it as one blessing, and the listeners would not respond to each blessing. Rather, at the conclusion of the entire Priestly Benediction they would answer: Blessed are You Lord, God of Israel, from everlasting to everlasting. In the Temple, the priests would recite the name of God as it is written, with the letters yod, heh, vav, heh, whereas in the rest of the country the priests would recite the name of God by His appellation, alef, dalet, nun, yod. Furthermore, in the rest of the country, while reciting the Priestly Benediction the priests lift their hands opposite their shoulders, and in the Temple they raise them above their heads. That is the halakha with regard to all priests in the Temple, except for the High Priest, who does not raise his hands above the frontplate on his forehead, as the name of God is written on the frontplate. Rabbi Yehuda says: Even the High Priest would raise his hands above the frontplate while reciting the Priestly Benediction in the Temple, as it is stated with regard to the Priestly Benediction recited by Aaron the High Priest: “And Aaron lifted his hands toward the people and blessed them” (Leviticus 9:22).

7:3 The High Priest is entitled to sacrifice any offering brought to the Temple, at his discretion. When the High Priest wishes to burn the limbs of the daily offering and the accompanying meal offering, he would ascend the ramp to the altar, and the deputy High Priest would walk to his right. When he reached half the height of the ramp, the Deputy would hold his right hand and take him up to the altar at the top of the ramp. And the first of the nine priests who took the limbs up to the altar handed the High Priest the head and the hind leg of the offering, and the High Priest placed his hands upon them and then threw them onto the altar fire. Next the second of the nine priests handed the two forelegs of the offering to the first priest. He gave them to the High Priest, who placed his hands upon them and then threw them onto the altar fire. At that point, the second priest slipped away and left. And in that manner the priests would hand the High Priest the rest of all the limbs, and he would place his hands upon them and then throw them onto the altar fire. And when he wishes, he places his hands and others throw the limbs onto the fire. When the High Priest, who was at the top of the ramp on the south side of the altar, came to circle the altar to reach the southwestern corner, where he would pour the libation of wine, from where does he begin? He begins from the southeastern corner and continues to the northeastern corner, then to the northwestern corner, and ultimately reaches the southwestern corner. At that point, the priests gave him wine to pour. The Deputy stands at the High Priest's side at the corner of the altar and the cloths are in his hand, so that he can wave them to signal to the Levites to begin singing when the High Priest pours the libation. Two priests stand at the marble table of the fats, where the limbs and fats were placed before being taken to the altar, and there were two silver trumpets in their hands. These two priests sounded a tekia, a long continuous

blast; they then sounded a *terua*, a series of staccato blasts; and lastly they sounded another *tekia* to alert the Levites to prepare to recite the psalm. The priests with the trumpets came and stood near *ben Arza*, the title given to the person who was tasked with striking the cymbals, one to his right and one to his left. Then the High Priest stooped to pour the libation, and the Deputy waved the cloths, and *ben Arza* struck the cymbals, and the Levites recited the psalm of that day of the week. Each psalm was divided into three sections. Whenever the Levites reached the end of one section of the psalm, the priests sounded a *tekia*, and the people in the courtyard prostrated themselves. At the end of each section there was a *tekia*, and for every *tekia* there was a prostration. That is the procedure for the sacrifice of the daily offering in the service of the House of our God; may it be His will that it will be speedily rebuilt in our day, amen.

7:4 The following is a list of each daily psalm that the Levites would recite in the Temple. On the first day of the week they would recite the psalm beginning: “A psalm of David. The earth is the Lord’s and all it contains, the world and all who live in it” (Psalms, chapter 24). On the second day they would recite the psalm beginning: “A song; a psalm of the sons of Korah. Great is the Lord and highly to be praised in the city of God, on His sacred mountain” (Psalms, chapter 48). On the third day they would recite the psalm beginning: “A psalm of Asaph. God stands in the divine assembly; among the judges He delivers judgment” (Psalms, chapter 82). On the fourth day they would recite the psalm beginning: “O Lord God, to Whom vengeance belongs, God to Whom vengeance belongs, shine forth” (Psalms, chapter 94). On the fifth day they would recite the psalm beginning: “For the leader; upon the Gittith, a psalm of Asaph. Sing for joy to God, our strength; shout aloud to the God of Jacob” (Psalms, chapter 81). On the sixth day they would recite the psalm beginning: “The Lord reigns: He is robed in majesty; the Lord is robed, girded with strength” (Psalms, chapter 93). On Shabbat they would recite the psalm beginning: “A psalm, a song for Shabbat day” (Psalms, chapter 92). This is interpreted as a psalm, a song for the future, for the day that will be entirely Shabbat and rest for everlasting life.