



will be explained.

1:5 The Elders of the court who read the order of the service of the day before the High Priest passed him to the Elders of the priesthood, and they took him up to the House of Avtinas. And they administered him an oath and took leave of him and went on their way. When they administered this oath they said to him: My Master, High Priest. We are agents of the court, and you are our agent and the agent of the court. We administer an oath to you in the name of Him who housed His name in this House, that you will not change even one matter from all that we have said to you with regard to the burning of the incense or any other service that you will perform when alone. After this oath, he would leave them and cry, and they would leave him and cry in sorrow that the oath was necessary.

1:6 They kept him occupied throughout the night to prevent him from sleeping. If he was a scholar, he would teach Torah. If he was not a scholar, Torah scholars would teach Torah before him. And if he was accustomed to read the Bible, he would read; and if he was not, they would read the Bible before him. And what books would they read before him to pique his interest so that he would not fall asleep? They would read from Job, and from Ezra, and from Chronicles. Zekharya, son of Kevutal, says: Many times I read before him from the book of Daniel.

1:7 If the High Priest sought to sleep at night, the young priests would snap the middle [tzerada] finger against the thumb before him, and they would say to him every so often: My Master, High Priest. Stand from your bed and chill yourself once on the floor and overcome your drowsiness. And they would engage him in various ways until the time would arrive to slaughter the daily offering.

1:8 Every day the priests would remove the ashes from the altar and place them on the east side of the ramp at the crow of the rooster or adjacent to it, whether before it or after it, as there was no insistence on a precise time. And on Yom Kippur they would remove the ashes earlier, from midnight onward. And on the Festivals, the ashes were removed even earlier, at the end of the first watch. And the call of the rooster would not arrive on Festivals until the Temple courtyard was full with the Jewish people who vowed to bring offerings and would fulfill their obligations on the Festivals. Those offerings were sacrificed immediately following the daily offering.

2:1 Initially, the practice among the priests was that whoever wishes to remove the ashes from the altar removes them. And when there are many priests who wish to perform that task, the privilege to do so is determined by a race: The priests run and ascend on the ramp leading to the top of the altar. Any priest who precedes another and reaches within four cubits of the top of the altar first is privileged to remove the ashes. And if both of them were equal and neither preceded the other, the appointed priest says to all the priests: Extend your fingers, and a lottery was performed, as will be explained. And what fingers do they extend for the lottery? They may extend one or two fingers, and the priests do not extend a thumb in the Temple. The reason is that the lottery was conducted by the appointee choosing a number and counting the extended fingers of the priests standing in a circle. As the count

progressed, a priest could calculate and manipulate the result in his favor by surreptitiously extending his thumb and an additional finger. Since there is separation between the thumb and the forefinger it could appear as though they belonged to two different priests, skewing the results of the lottery.

2:2 Initially, that was the procedure; however, an incident occurred where both of them were equal as they were running and ascending on the ramp, and one of them shoved another and he fell and his leg was broken. And once the court saw that people were coming to potential danger, they instituted that priests would remove ashes from the altar only by means of a lottery. There were four lotteries there, in the Temple, on a daily basis to determine the priests privileged to perform the various services, and this, determining which priest would remove the ashes, was the first lottery.

2:3 The second lottery conducted daily among the priests determines 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. This is how the limbs were divided before taking them up to the altar: The head and the right leg were carried by one priest, and the two forelegs were carried by a second priest. The tail, including the lower vertebrae of the spinal column and the fat tail, and the left leg were carried by a third priest. And the breast and the throat and some of the inner organs attached to it were carried by a fourth priest. And the two flanks were taken by a fifth priest, and the intestines by a sixth priest. And the fine flour of the meal-offering accompanying the daily offering was carried by a seventh priest. And the High Priest's daily griddle-cake offering was carried by an eighth priest, and the wine for libation was carried by a ninth priest. Altogether thirteen priests prevailed in this lottery: Nine priests who carried the daily offering and its accompanying elements, and four who performed the slaughter, sprinkling, and removal of ashes from the inner altar and the candelabrum. Ben Azzai said before Rabbi Akiva in the name of Rabbi Yehoshua: That was not the sequence of taking the limbs up to the ramp; rather, the order in which it was sacrificed was according to the way it walks when alive, as will be explained in the Gemara.

2:4 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. The fourth lottery was open to those new to the service along with those old hands who had already performed it, to determine who would take the limbs up from the ramp, where they had been placed earlier, to the altar.

2:5 The daily offering is sacrificed and its limbs are carried by nine priests, as mentioned in a previous mishna. These nine carry the limbs and the accompanying libations and meal-offerings. Occasionally, the service is performed by ten priests, occasionally by eleven, and sometimes by twelve priests; no fewer than nine and no more than twelve. How so? The daily offering itself is sacrificed by nine priests, as explained earlier. On the festival of Sukkot a priest in whose hand is a jug of water for the water libation is added, and there are ten priests. On Sukkot, a water libation is poured on the altar in addition to the standard wine libation. In the daily afternoon

offering, eleven priests participate in the service. How so? The daily offering itself is sacrificed by nine, and there are an additional two priests in whose hands are two logs that are placed on the altar. The mitzva of placing the two logs in the morning was assigned in the first lottery, as the Gemara explained earlier. On Shabbat, eleven priests participate. How so? The daily morning offering itself is performed by nine, and there are an additional two priests in whose hands are two vessels of frankincense that accompany the shewbread. This frankincense is burned on Shabbat. And on Shabbat that occurs within the festival of Sukkot there is an additional priest in whose hand is a jug of water for the water libation, for a total of twelve priests.

2:6 A ram that is brought for a communal burnt-offering is sacrificed by eleven priests. The flesh on the various limbs is taken by five priests, as in the case of the sheep of the daily offering. The intestines, and the fine flour of the meal-offering, and the wine of the libation are carried by two priests each, because the meal-offering and wine libation that accompany a ram are larger than those that accompany a sheep.

2:7 A bull is sacrificed by twenty-four priests. How so? The head and the right leg are sacrificed first, but due to its size the head is carried by one priest and the leg by two. The tail and the left leg are carried as follows: The tail is sacrificed by two and the leg by two. The breast and the neck are carried as follows: The breast is offered by one and the neck by three priests. The two forelegs are carried by two priests, and the two flanks are carried by two. The intestines and the fine flour and the wine are carried by three each, because the meal-offering and wine libation that accompany a bull are larger than those that accompany a ram. In what case is this statement said, that this is the sequence followed? It is in the case of communal offerings. However, in the case of an individual offering brought to fulfill a vow or an obligation, if a single priest wishes to sacrifice it alone he may sacrifice it alone, or if he chooses he may include other priests in the service. With regard to the flaying and the cutting of both these, individual offerings, and those, communal offerings, they are equal, as will be explained in the Gemara.

3:1 The appointed priest said to the other 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 [barkai]. Matya ben Shmuel says that the appointed priest phrased his question differently: Is the entire eastern sky illuminated even to Hebron? And the observer says: Yes.

3:2 And why did they need to ascertain whether or not it is day, which is typically evident to all? It was necessary, as once, the light of the moon rose, and they imagined that the eastern sky was illuminated with sunlight, and they slaughtered the daily offering before its appropriate time. The animal was later taken out to the place designated for burning and burned because it was slaughtered too early. In order to prevent similar errors in the future, the Sages instituted that they would carefully assess the situation until they were certain that it was day. After the priests announced the start of the day, they led the High Priest down to the Hall of Immersion. The Gemara comments: This was the principle in the Temple: Anyone who covers his legs, a euphemism for defecating, requires immersion afterward; and anyone who urinates requires

sanctification of the hands and feet with water from the basin afterward.

3:3 A person does not enter the Temple courtyard for the Temple service, even if he is pure, until he immerses. Five immersions and ten sanctifications the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur. And all of these immersions and sanctifications take place in the sacred area, the Temple courtyard, on the roof of the Hall of Parva, except for this first immersion alone. As that immersion is not unique to Yom Kippur, it may be performed outside the courtyard.

3:4 They spread a sheet of fine linen between him and the people in the interest of modesty, and then the High Priest immersed and sanctified his hands and feet. The High Priest removed the white garments that he was wearing, descended to the ritual bath, and immersed. He ascended and dried himself with a towel. Then they brought him the golden garments of the High Priest, and he dressed in the garments, and he sanctified his hands and his feet. They brought him the sheep for the daily morning offering, which he slaughtered by cutting most of the way through the gullet and the windpipe. And a different priest completed the slaughter on his behalf so that the High Priest could receive the blood in a vessel and proceed with the order of the Yom Kippur service. As soon as the slaughter was completed, the High Priest received the blood in a vessel and sprinkled it on the altar. He entered the Sanctuary to burn the morning incense and to remove the ashes from the lamps of the candelabrum; and he left the Sanctuary and returned to the courtyard to sacrifice the head and the limbs of the sheep sacrificed for the daily offering and the High Priest's daily griddle-cake offering, and the wine libation of the daily offering.

3:5 The Mishna comments: The morning incense was burned between the receiving and sprinkling of the blood and the burning of the limbs; and the afternoon incense was burned between the taking of the limbs up to the altar and the pouring of the libations that accompanied the offering. With regard to the immersion, if the High Priest was old and found it difficult to immerse in cold water, or if he was delicate [istenis], they would heat hot water for him on Yom Kippur eve and place it into the cold water of the ritual bath in order to temper its chill so the High Priest could immerse without discomfort.

3:6 They brought the High Priest to immerse a second time in the Hall of Parva, which was in the sacred area, the Temple courtyard. They spread a sheet of fine linen between him and the people in the interest of modesty. And he sanctified his hands and his feet and removed his garments. Rabbi Meir says that this was the sequence: He first removed his garments and then he sanctified his hands and his feet. He descended and immersed a second time. He ascended and dried himself. And they immediately brought him the white garments, in which he dressed, and he sanctified his hands and his feet.

3:7 In the morning he would wear linen garments from the Egyptian city of Pelusium worth twelve maneh, 1,200 dinars or zuz. These garments were very expensive due to their high quality. And in the afternoon he wore linen garments from India, which were slightly less expensive, worth eight hundred zuz. This is the statement of Rabbi Meir. And the Rabbis say: In the morning he would wear garments worth eighteen maneh, and in the afternoon he would wear garments worth twelve maneh. In total, the clothes were worth thirty maneh.

These sums for the garments came from the community, and if the High Priest wished to add money to purchase even finer garments, he would add funding of his own.

3:8 The High Priest comes and stands next to his bull, and his bull was standing between the Entrance Hall and the altar with its head facing to the south and its face to the west. And the priest stands to the east of the bull, and his face points to the west. And the priest places his two hands on the bull and confesses. And this is what he would say in his confession: Please, God, I have sinned, I have done wrong, and I have rebelled before You, I and my family. Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that I have sinned, and done wrong, and rebelled before You, I and my family, as it is written in the Torah of Moses your servant: “For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord” (Leviticus 16:30). And the priests and the people who were in the courtyard respond after he recites the name of God: Blessed be the name of His glorious kingdom forever and all time.

3:9 The priest then came to the eastern side of the Temple courtyard, farthest from the Holy of Holies, to the north of the altar. The deputy was to his right, and the head of the patrilineal family belonging to the priestly watch that was assigned to serve in the Temple that week was to his left. And they arranged two goats there, and there was a lottery receptacle there, and in it were two lots. These were originally made of boxwood, and the High Priest Yehoshua ben Gamla fashioned them of gold, and the people would mention him favorably for what he did. Since the mishna mentions an item designed to enhance the Temple service, it also lists other such items:

3:10 The High Priest ben Katin made twelve spigots for the basin so that several priests could sanctify their hands and feet at once, as previously the basin had only two. He also made a machine [mukheni] for sinking the basin into flowing water during the night so that its water would not be disqualified by remaining overnight. Had the water remained in the basin overnight, it would have been necessary to pour it out the following morning. By immersing the basin in flowing water, the water inside remained fit for use the next morning. King Munbaz would contribute the funds required to make the handles of all the Yom Kippur vessels of gold. Queen Helene, his mother, fashioned a decorative gold chandelier above the entrance of the Sanctuary. She also fashioned a golden tablet [tavla] on which the Torah portion relating to sota was written. The tablet could be utilized to copy this Torah portion, so that a Torah scroll need not be taken out for that purpose. With regard to Nicanor, miracles were performed to his doors, the doors in the gate of the Temple named for him, the Gate of Nicanor. And the people would mention all of those whose contributions were listed favorably.

3:11 Apropos the mention in the mishna of people who took action in the Temple and were mentioned favorably, the mishna lists those who took action in the Temple and were mentioned unfavorably. The craftsmen of the House of Garmu did not want to teach the secret of the preparation of the shewbread and sought to keep the secret within their family. The craftsmen of the House of Avtinas did not want to teach the secret of the preparation of the incense. Also, Hugas

ben Levi knew a chapter in the art of music, as will be explained, and he did not want to teach it to others. And the scribe ben Kamtzar did not want to teach a special act of writing. He was expert at writing all four letters of a four-letter name simultaneously. About the first ones, who were mentioned favorably, it is stated: "The memory of the righteous shall be for a blessing" (Proverbs 10:7); and about these who were concerned only for themselves it is stated: "But the name of the wicked shall rot" (Proverbs 10:7).

4:1 The High Priest would mix the lots in the lottery receptacle used to hold them and draw the two lots from it, one in each hand. Upon one was written: For God. And upon the other one was written: For Azazel. The deputy High Priest would stand to the High Priest's right, and the head of the patrilineal family would stand to his left. If the lot for the name of God came up in his right hand, the Deputy would say to him: My master, High Priest, raise your right hand so that all can see with which hand the lot for God was selected. And if the lot for the name of God came up in his left hand, the head of the patrilineal family would say to him: My master, High Priest, raise your left hand. Then he would place the two lots upon the two goats, the lot that arose in his right hand on the goat standing to his right side and the lot in his left hand on the goat to his left. And upon placing the lot for God upon the appropriate goat, he would say: For God, as a sin-offering. Rabbi Yishmael says: He need not say: As a sin-offering. Rather, it is sufficient to say: For God. And upon saying the name of God, the priests and the people respond after him: Blessed be the name of His glorious kingdom forever and all time.

4:2 The High Priest tied a strip of crimson wool upon the head of the scapegoat and positioned the goat opposite the place from which it was dispatched, i.e., near the gate through which it was taken; and the same was done to the goat that was to be slaughtered, opposite the place of its slaughter. He comes and stands next to his bull a second time, and places his two hands upon it, and confesses. And this is what he would say: Please God, I have sinned, I have done wrong, and I have rebelled before You, I and my family and the children of Aaron, your sacred people. Please God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that I have sinned, and done wrong, and rebelled before You, I, and my family, and the children of Aaron, your sacred people, as it is written in the Torah of Moses, your servant: "For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Lord" (Leviticus 16:30). And they, the priests and the people in the Temple courtyard, respond after him upon hearing the name of God: Blessed be the name of His glorious kingdom forever and all time.

4:3 The High Priest would slaughter the bull and receive its blood in a bowl, and give it to the one who stirs it. The stirrer would stand on the fourth row of tiles in the Sanctuary and stir the blood lest it coagulate while the High Priest sacrificed the incense. He would take a coal pan and ascend to the top of the altar and clear the upper layer of coals to this side and to that side and with the coal pan scoop up coals from among the inner, consumed coals. And he would then descend and place the coal pan with the coals on the fourth row of tiles in the Temple courtyard.

4:4 The mishna comments on some of the contrasts between the service and protocols followed on Yom Kippur and those followed throughout the rest of the year: On every other day, a priest would scoop up the coals with a coal pan made of silver and pour the coals from there into a coal pan of gold. But on this day, on Yom Kippur, the High Priest scoops up with a coal pan of gold, and with that coal pan he would bring the coals into the Holy of Holies. On every other day, a priest scoops up the coals with a coal pan of four kav and pours the coals into a coal pan of three kav. But on this day, the High Priest scoops with one of three kav, and with it he would bring the coals into the Holy of Holies. Rabbi Yosei says a variation of this distinction: On every other day, a priest scoops up the coals with a coal pan of a se'a, which is six kav and then pours the coals into a coal pan of three kav. But on this day, the High Priest scoops with a coal pan of three kav, and with it he would bring the coals into the Holy of Holies. On every other day, the coal pan was heavy. But on this day it was light, so as not to tire the High Priest. On every other day, its handle was short, but on this day it was long so that he could also use his arm to support its weight. On every other day, it was of greenish gold, but on this day it was of a red gold. These are the statements of Rabbi Menahem. On every other day, a priest sacrificed a peras, half a maneh, of incense in the morning, and a peras in the afternoon, but on this day the High Priest adds an additional handful of incense and burns it in the Holy of Holies. On every other day, the incense was ground fine as prescribed by the Torah, but on this day it was superfine.

4:5 On every other day, priests ascend on the eastern side of the ramp and descend on its western side, but on this day the High Priest ascends in the middle of the ramp and descends in the middle. Rabbi Yehuda says: There was no difference in this regard. Even during the rest of the year, the High Priest always ascends in the middle of the ramp and descends in the middle, due to his eminence. On every other day, the High Priest sanctifies his hands and his feet from the laver like the other priests, and on this day he sanctifies them from the golden flask, due to the eminence of the High Priest. Rabbi Yehuda says there was no difference in this regard. Even during the rest of the year, the High Priest always sanctifies his hands and his feet from the golden flask.

4:6 On every other day there were four arrangements of wood there, upon the altar, but on this day there were five; this is the statement of Rabbi Meir. Rabbi Yosei says: On every other day there were three, but on this day there were four. Rabbi Yehuda says: On every other day there were two, but on this day there were three.

5:1 They brought out the spoon and the coal pan to the High Priest so he may perform the service of the incense. He scoops his handfuls from the incense and places it into the spoon. The High Priest with large hands fills the spoon with incense in an amount corresponding to the large size of his hands, and the High Priest with small hands fills the spoon with incense in an amount corresponding to the small size of his hands. And this was the measure of the spoon, i.e., it was made to correspond to the size of his hands. He took the coal pan in his right hand and the spoon in his left hand. The High Priest would then walk west through the Sanctuary until he reaches the area between the two curtains that

separated the Sanctuary and the Holy of Holies, and the space between them was one cubit. Rabbi Yosei says: There was only one curtain there, as it is stated: “And the curtain shall divide for you between the Sanctuary and the Holy of Holies” (Exodus 26:33). The outer curtain between the Sanctuary and the Holy of Holies was hooked [perufa] slightly open on the south side of the Sanctuary, and the inner curtain hooked slightly open on the north side of the Sanctuary, and therefore the High Priest could not enter the Holy of Holies directly. Rather, he enters through the southern opening and walks between the curtains until he reaches the opening to the north. When he reaches the opening to the north, he enters the Holy of Holies through that opening, turns his face to the south, and walks to his left along the curtain until he reaches the area before the Ark. When he reaches the Ark, he places the coal pan between the two staves. He piles the incense atop the coals, and the whole chamber in its entirety would fill with smoke. He then exits and comes out the way that he entered. He does not turn around but leaves the Holy of Holies walking while facing the Ark. And he recites a brief prayer in the outer chamber, in the Sanctuary. And he would not extend his prayer there so as not to alarm the Jewish people, who would otherwise conclude that something happened and that he died in the Holy of Holies.

5:2 After the Ark was taken into exile, there was a rock in the Holy of Holies from the days of the early prophets, David and Samuel, who laid the groundwork for construction of the Temple, and this stone was called the foundation rock. It was three fingerbreadths higher than the ground, and the High Priest would place the incense on it.

5:3 After the High Priest left the Holy of Holies, he took the blood of the bull sacrificed as a sin-offering from the one who was stirring it, so it would not coagulate. He entered into the place that he had previously entered, the Holy of Holies, and stood at the place where he had previously stood to offer the incense, between the staves. And he sprinkled from the blood, one time upward and seven times downward. And he would neither intend to sprinkle the blood upward nor to sprinkle it downward, but rather like one who whips, with the blood sprinkled in a single column, one drop below the other. And this is how he would count as he sprinkled, to avoid error: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven. The High Priest then emerged from there and placed the bowl with the remaining blood on the golden pedestal in the Sanctuary.

5:4 They brought him the goat to be sacrificed as a sin-offering to God. He slaughtered it and received its blood in the bowl. He again entered into the place that he had previously entered, the Holy of Holies, and stood at the place that he previously stood, and sprinkled from the blood of the goat one time upward and seven times downward. And this is how he would count, just as he counted when sprinkling the blood of the bull: One; one and one; one and two; etc. The High Priest then emerged from the Holy of Holies and placed the bowl with the remaining blood on the second golden pedestal in the Sanctuary. Rabbi Yehuda says: There was only one pedestal there, and he took the blood of the bull from the pedestal and placed the blood of the goat in its place. And he sprinkled from the blood of the bull on the curtain opposite the Ark from

outside the Holy of Holies, one time upward and seven times downward, and he would not intend, etc. And this is how he would count, etc. When he concluded, he took the blood of the goat from the pedestal and placed blood of the bull in its place on the pedestal. And he sprinkled from the goat's blood on the curtain opposite the Ark from outside, just as he did with the blood of the bull, one time upward and seven times downward, etc. Afterward, he poured the blood of the bull into the blood of the goat and placed the blood from the full bowl into the empty bowl, so that the blood would be mixed well.

5:5 It is stated: "And he shall go out to the altar that is before the Lord, and make atonement for it; and he shall take of the blood of the bull, and of the blood of the goat, and place it upon the corners of the altar round about" (Leviticus 16:18). This altar is the golden altar, since the outer altar is not before the Lord in the Sanctuary. He began to cleanse the altar, sprinkling the blood downward. From where does he begin? He begins from the northeast corner, and proceeds to the northwest corner, and then to the southwest corner, and finally to the southeast corner. A way to remember this is: At the place where he begins sprinkling the blood for a sin-offering sacrificed on the outer altar, the southeast corner, there he finishes sprinkling the blood on the inner altar. Rabbi Eliezer says: The priest would not circle the altar; rather, he stood in one place and sprinkled the blood from there. Since the altar was only one square cubit, he could sprinkle the blood on all four corners without moving. And on all the corners he would present the blood from below upward, except for that corner that was directly before him, on which he would present the blood from above downward.

5:6 He sprinkled blood on the pure gold of the altar seven times after clearing away the ashes. And he would pour the remainder of the blood on the western base of the outer altar. On a related topic, the mishna teaches that he would pour the remaining blood of an offering, after it was sprinkled, on the outer altar, on its southern base. These remainders of blood from the outer altar and those remainders of blood from the inner altar are mixed in the canal beneath the altar and flow out with the water used to rinse the area to the Kidron River. This water was sold to gardeners for use as fertilizer. The gardeners paid for this water and thereby redeemed it from its sanctity. Failure to do so would render them guilty of misuse of consecrated property.

5:7 Each action performed in the context of the service of Yom Kippur stated in the mishna, as in the Torah, is listed in order. If the High Priest performed one of the actions before another, he has done nothing. If he performed the sprinkling of the blood of the goat before the sprinkling of the blood of the bull, he must repeat the action and sprinkle the blood of the goat after sprinkling the blood of the bull, so that the actions are performed in the proper order. And if the blood spills before he completed the presentations that were sprinkled inside the Holy of Holies, he must slaughter another bull or goat, and bring other blood, and then repeat all the services from the beginning inside the Holy of Holies. And similarly, if the blood spills before he finishes the presentations in the Sanctuary, he must begin the service in the Sanctuary from the beginning, and likewise with regard to the sprinkling of blood on the golden altar. Since they are each acts of atonement in and of

themselves, there is no need to repeat the service of the entire day from the beginning. Rather, he need only repeat the specific element that he failed to complete. Rabbi Elazar and Rabbi Shimon say: From the place that he interrupted that particular service, when the blood spilled, there he resumes performance of that service. In their opinion, each individual sprinkling in each of these services is an act in and of itself, and there is no need to repeat what he has already done.

6:1 The mitzva of the two Yom Kippur goats, the goat sacrificed to God and the goat sent to Azazel that are brought as a pair, is as follows, ab initio: That they will both be identical in appearance, i.e., color, and in height, and in monetary value, and their acquisition must be as one, i.e., they must be purchased together. And even if they are not identical, nevertheless, they are valid. And similarly, if he acquired one today and one tomorrow, they are valid. If one of the goats died, if it died before the High Priest drew the lots, he immediately takes a counterpart for the second, since neither has yet been designated. And if it died after the High Priest drew the lots, he brings another pair of goats and draws lots over them from the start. After that lottery he utters a stipulation: If the one to be sacrificed to God died, that goat upon which the lot for God was drawn in the second lottery shall stand in its stead; and if the one to be sent to Azazel died, that goat upon which the lot for Azazel was drawn shall stand in its stead. And the second, superfluous goat, i.e., in the case where a new pair of goats was brought, should graze until it becomes unfit, at which point it will be sold, and the money received from its sale will go toward the purchase of a public gift-offering. Although for individual sin-offerings in similar circumstances there is no remedy and it is left to die, that is not the case here, as a communal sin-offering is not left to die. On the other hand, Rabbi Yehuda says: In this it should be left to die. And furthermore, Rabbi Yehuda said: If the blood of the goat sacrificed to God spilled before it was sprinkled, the scapegoat is left to die. Similarly, if the scapegoat dies, the blood of the goat sacrificed to God should be spilled, and two other goats are brought and lots are drawn.

6:2 The Yom Kippur service continues: The High Priest comes over to the scapegoat, places both his hands upon it, and confesses. And he would say as follows: Please, God, Your people, the house of Israel, have sinned, and done wrong, and rebelled before You. Please, God, grant atonement, please, for the sins, and for the wrongs, and for the rebellions that they have sinned, and done wrong, and rebelled before You, Your people, the house of Israel, as it is written in the Torah of Moses Your servant, saying: "For on this day atonement shall be made for you to cleanse you of all your sins; before the Lord you shall be purified" (Leviticus 16:30). And the priests and the people standing in the Temple courtyard, when they would hear the Explicit Name emerging from the mouth of the High Priest, when the High Priest did not use one of the substitute names for God, they would kneel and prostrate themselves and fall on their faces, and say: Blessed is the name of His glorious kingdom forever and ever.

6:3 After the confession over the scapegoat, the priest passed the goat to the one who was to lead it to the wilderness. According to the halakha, everyone is

eligible to lead it, but the High Priests established a fixed custom and did not allow an Israelite to lead it. Rabbi Yosei said: That was not always the case. There was an incident where a person named Arsela led the goat to the wilderness, and he was an Israelite.

6:4 And they made a ramp for the goat due to the Babylonian Jews who were in Jerusalem, who would pluck at the goat's hair and would say to the goat: Take our sins and go, take our sins and go, and do not leave them with us. People from among the prominent residents of Jerusalem would escort the one leading the goat until they reached the first booth. Booths were set up along the path to the wilderness to provide the escort a place to rest. There were ten booths from Jerusalem to the cliff, with a distance of ninety ris between them. As there are seven and a half ris for each mil, the total distance was twelve mil.

6:5 At each and every booth, people there say to him: Here is food; here is water, if you need it. And they escort him from booth to booth, except for the last person at the last booth, who does not reach the cliff with him. Rather, he stands from a distance and observes his actions to ensure that he fulfills the mitzva properly.

6:6 What did the one designated to dispatch the goat do there? He divided a strip of crimson into two parts, half of the strip tied to the rock, and half of it tied between the two horns of the goat. And he pushed the goat backward, and it rolls and descends. And it would not reach halfway down the mountain until it was torn limb from limb. The one designated to dispatch the goat came and sat under the roofing of last booth until it grows dark and only then went home. And from what point are the garments of the man rendered impure, as it is stated that he is impure and his clothes requires immersion? From the moment he emerges outside the wall of Jerusalem. Rabbi Shimon says: His clothes are rendered impure only from the moment that he pushes the goat from the cliff.

6:7 After the High Priest passed the goat to the man tasked with dispatching the goat, he came next to the bull and the goat that were to be burned. He tore their flesh but was not required to cut it into pieces, and removed the portions of the offering consumed on the altar and placed them in a large bowl [magis] and burned them on the altar. He interwove and bound the bull and the goat together into braids as one mass. They were placed in that way upon two poles and carried by four people who took them out to the place designated for burning, outside of Jerusalem. And at what point do the bull and goat render the garments of those who carried them impure, as it is written: "And he who burns them shall wash his garments" (Leviticus 16:28)? They render the garments impure from the moment that they emerged outside the wall of the Temple courtyard. Rabbi Shimon says: They render the garments impure from the moment that the fire has ignited in most of the bull and the goat.

6:8 They said to the High Priest: The goat has reached the wilderness. And how did they know in the Temple that the goat reached the wilderness? They would build platforms [dirkaot] all along the way and people would stand on them and wave scarves [sudarim] to signal when the goat arrived. And therefore they knew that the goat reached the wilderness. Rabbi Yehuda said: Why did they need these platforms? Didn't they already have a reliable indicator? From Jerusalem to Beit Hiddudo, the edge of the wilderness, where the mitzva of

dispatching the goat was performed, was a distance of three mil. Since the nobles of Jerusalem walked a mil to escort the dispatcher and returned a mil, and waited the time equivalent to the time it takes to walk a mil, they knew that the goat reached the wilderness. There was no need for the platforms. Rabbi Yishmael says: Didn't they have a different indicator? There was a strip of crimson tied to the entrance to the Sanctuary, and when the goat reached the wilderness and the mitzva was fulfilled the strip would turn white, as it is stated: "Though your sins be as scarlet, they will become white as snow" (Isaiah 1:18).

7:1 The High Priest came to read the Torah. If he wished to read the Torah while still dressed in the fine linen garments, i.e., the priestly vestments he wore during the previous service, he may read wearing them; and if not he is permitted to read in a white robe of his own, which is not a priestly vestment. The synagogue attendant takes a Torah scroll and gives it to the head of the synagogue that stood on the Temple Mount; and the head of the synagogue gives it to the deputy High Priest, and the Deputy gives it to the High Priest, and the High Priest stands and receives the scroll from his hands. And he reads from the scroll the Torah portion beginning with the verse: "After the death" (Leviticus 16:1) and the portion beginning with the verse: "But on the tenth" (Leviticus 23:26), and furls the Torah scroll and places it on his bosom and says: More than what I have read before you is written here. The Torah portion beginning with the verse: "And on the tenth," from the book of Numbers (29:7), he then reads by heart. And he recites after the reading the following eight blessings: Concerning the Torah: Who has given us the Torah of truth; and concerning the Temple service: Find favor in Your people Israel and accept the service in Your most holy House... for You alone do we serve with reverence; and concerning thanksgiving: We give thanks to You; and concerning pardon of iniquity: Pardon our iniquities on this Yom Kippur; and concerning the Temple in and of itself, which concludes: Blessed...Who chose the Temple; and concerning the Jewish People in and of itself, which concludes: Blessed...Who chose Israel; and concerning Jerusalem in and of itself, which concludes: Blessed...Who chose Jerusalem; and concerning the priests in and of themselves, which concludes: Blessed...Who chose the priests; and concerning the rest of the prayer, which concludes: Blessed...Who listens to prayer.

7:2 The Mishna comments: One who sees the High Priest reading the Torah does not see the bull and goat that are burned; and one who sees the bull and goat that are burned does not see the High Priest reading the Torah. The Mishna explains: And this is not due to the fact that one is not permitted to see both, but because there was a distant path between them, and the performance of both of them is undertaken simultaneously.

7:3 If the High Priest read the Torah in sacred white fine linen garments, he then sanctified his hands and feet as he did each time before removing the priestly vestments. He then removed the linen garments, descended to the ritual bath, and immersed. Afterward he ascended and dried himself with a towel, and they brought him the golden garments of the High Priesthood, and he dressed in them and sanctified his hands and feet. The mishna addresses those offerings whose sacrifice has still not been mentioned. The verses in Leviticus, chapter

16, detail the special offerings of the atonement service of Yom Kippur. Of those offerings, the ram of the High Priest and the ram of the people have still not been addressed. In addition to this, the additional offerings of Yom Kippur detailed in Numbers, chapter 29, have not yet been discussed. These include seven one-year-old lambs and a bull to be brought as a burnt-offering and a goat to be brought as a sin-offering. The mishna continues: He emerged and offered his ram and the ram of the people and the seven unblemished year-old lambs mandated to be offered that day. This is the statement of Rabbi Eliezer. Rabbi Akiva says: Those offerings were not sacrificed at this point; rather, they were sacrificed with the daily morning offering; and the bull of the Yom Kippur burnt-offering; and the goat whose services are performed outside of the Sanctuary, i.e., in the Temple courtyard, were sacrificed with the daily afternoon offering.

7:4 After sacrificing these offerings, he sanctified his hands and feet and removed the golden garments, and he descended into the ritual bath and immersed and ascended and dried himself. They brought him the white garments again, and he dressed in them and sanctified his hands and feet. Afterward he entered the Holy of Holies to take out the incense spoon and the coal pan, which he had brought there earlier. He again sanctified his hands and feet and removed the white garments and descended to the ritual bath and immersed and ascended and dried himself with a towel. They brought him the golden garments, and he dressed in them and sanctified his hands and feet and entered the Sanctuary to burn the afternoon incense and to remove the ashes from the lamps, which signified the end of the day's service. And he sanctified his hands and feet and removed the golden garments, and he descended to the ritual bath and immersed and ascended and dried himself. They then brought him his own clothing and he dressed, since the service was complete and Yom Kippur was over; and the people escort him to his house in deference to him. And the High Priest would make a feast for his loved ones and his friends when he emerged in peace from the Sanctuary.

7:5 Throughout the year the High Priest serves in eight garments, and the common priest serves in four: In a tunic and trousers and a mitre and a belt. The High Priest adds another four garments beyond those worn by the common priest: A breastplate, and an ephod, and a robe, and a frontplate. When dressed in these eight garments, the High Priest may be consulted for the decision of the Urim VeTummim. And he may be consulted for the decision of the Urim VeTummim only on behalf of the king, or on behalf of the president of the court, or on behalf of one whom the community needs. Individual inquiries are not posed to the Urim VeTummim.

8:1 On Yom Kippur, the day on which there is a mitzva by Torah law to afflict oneself, it is prohibited to engage in eating and in drinking, and in bathing, and in smearing oil on one's body, and in wearing shoes, and in conjugal relations. However, the king, in deference to his eminence, and a new bride within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may wash their faces on Yom Kippur. A woman after childbirth, who is suffering, may wear shoes because going barefoot causes her pain. This is the statement of Rabbi Eliezer. The

Rabbis prohibit these activities for a king, a new bride, and a woman after childbirth.

8:2 The mishna elaborates: One who eats a large date-bulk of food, equivalent to a date and its pit, or who drinks a cheekful of liquid on Yom Kippur is liable to receive the punishment of karet for failing to fulfill the mitzva to afflict oneself on Yom Kippur. All foods that one eats join together to constitute a date-bulk; and all liquids that one drinks join together to constitute a cheekful. However, if one eats and drinks, the food and beverage do not join together to constitute a measure that determines liability, as each is measured separately.

8:3 If one ate and drank unwittingly within one lapse of awareness, e.g., he forgot that it is Yom Kippur, he is liable to bring only one sin-offering. However, if he ate and performed labor unwittingly, he is liable to bring two sin-offerings, as by doing so he violated two separate prohibitions. If he ate foods that are not fit for eating, or drank liquids that are not fit for drinking, or drank fish brine or the briny liquid in which fish are pickled, he is exempt, as that is not the typical manner of eating or drinking.

8:4 With regard to the children, one does not afflict them by withholding food on Yom Kippur; however, one trains them one year before or two years before they reach majority, by means of a partial fast lasting several hours, so that they will be accustomed to fulfill mitzvot.

8:5 With regard to a pregnant woman who smelled food and was overcome by a craving to eat it, one feeds her until she recovers, as failure to do so could lead to a life-threatening situation. If a person is ill and requires food due to potential danger, one feeds him according to the advice of medical experts who determine that he indeed requires food. And if there are no experts there, one feeds him according to his own instructions, until he says that he has eaten enough and needs no more.

8:6 In the case of one who is seized with the life-threatening illness bulmos, causing him unbearable hunger pangs and impaired vision, one may feed him even impure foods on Yom Kippur or any other day until his eyes recover, as the return of his sight indicates that he is recovering. In the case of one whom a mad dog bit, one may not feed him from the lobe of the dog's liver. This was thought to be a remedy for the bite, but the Rabbis deem it ineffective. And Rabbi Matya ben Harash permits feeding it to him, as he deems it effective. And furthermore, Rabbi Matya ben Harash said: With regard to one who suffers pain in his throat, one may place medicine inside his mouth on Shabbat, although administering a remedy is prohibited on Shabbat. This is because there is uncertainty whether or not it is a life-threatening situation for him, as it is difficult to ascertain the severity of internal pain. And a case of uncertainty concerning a life-threatening situation overrides Shabbat.

8:7 Similarly, with regard to one upon whom a rockslide fell, and there is uncertainty whether he is there under the debris or whether he is not there; and there is uncertainty whether he is still alive or whether he is dead; and there is uncertainty whether the person under the debris is a gentile or whether he is a Jew, one clears the pile from atop him. One may perform any action necessary to rescue him from beneath the debris. If they found him alive

after beginning to clear the debris, they continue to clear the pile until they can extricate him. And if they found him dead, they should leave him, since one may not desecrate Shabbat to preserve the dignity of the dead.

8:8 A sin-offering, which atones for unwitting performance of transgressions punishable by karet, and a definite guilt-offering, which is brought for robbery and misuse of consecrated items, atone for those sins. Death and Yom Kippur atone for sins when accompanied by repentance. Repentance itself atones for minor transgressions, for both positive mitzvot and negative mitzvot. And repentance places punishment for severe transgressions in abeyance until Yom Kippur comes and completely atones for the transgression.

8:9 With regard to one who says: I will sin and then I will repent, I will sin and I will repent, Heaven does not provide him the opportunity to repent, and he will remain a sinner all his days. With regard to one who says: I will sin and Yom Kippur will atone for my sins, Yom Kippur does not atone for his sins. Furthermore, for transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur does not atone until he appeases the other person. Similarly, Rabbi Elazar ben Azarya taught that point from the verse: “From all your sins you shall be cleansed before the Lord” (Leviticus 16:30). For transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur does not atone until he appeases the other person. In conclusion, Rabbi Akiva said: How fortunate are you, Israel; before Whom are you purified, and Who purifies you? It is your Father in Heaven, as it is stated: “And I will sprinkle purifying water upon you, and you shall be purified” (Ezekiel 36:25). And it says: “The ritual bath of Israel is God” (Jeremiah 17:13). Just as a ritual bath purifies the impure, so too, the Holy One, Blessed be He, purifies Israel.