Rav Pappa said to them: Both according to the opinion of the Rabbis and according to the opinion of Rabbi Meir, there is one sanctification upon removal of sacred garments, and one sanctification upon donning other sacred garments. And here, it is with regard to this issue that they disagree. It is written: And he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. And he shall wash his flesh in water in a sacred place and he shall put on his garments (Leviticus 16:23–24). Rabbi Meir holds: The Torah juxtaposes removal of garments to donning of garments for the following reason: Just as when donning the garments, he dons the garments and afterward sanctifies his hands and feet, so too, with regard to removal of the garments, he removes the garments and afterward sanctifies his hands and feet.

And the Rabbis hold that the Torah juxtaposes removal of garments to donning of garments for the following reason: Just as when donning the garments, when he is dressed, he sanctifies his hands and feet; so too, for removal of the garments, he sanctifies his hands and feet when he is dressed. Therefore, when he completes the service he sanctifies his hands and feet and only then removes the garments. However, the first time that the High Priest dons the priestly vestments on Yom Kippur he certainly does not require two sanctifications, since at that point he does not remove any other garments.

The Sages said to Rav Pappa: And how can you say that according to Rabbi Meir the first time that the High Priest dons the garments he does not require two sanctifications? Wasn’t it taught in a baraita as follows? They spread a sheet of fine linen between him and the people, and he removed his garments and descended and immersed, and he ascended and dried himself. They brought him golden garments, and he donned them, and he sanctified his hands and his feet. Rabbi Meir says: He removed his garments and sanctified his hands and his feet and descended and immersed. He ascended and dried himself. They brought him golden garments and he donned them and he sanctified his hands and his feet. Apparently, Rabbi Meir maintains that there is a special sanctification prior to donning the garments. He said to them: If it was taught, it was taught.* I will retract my opinion, which was based on logical analysis, in favor of an explicit baraita that contradicts that opinion.

The Gemara asks: Granted, according to the approach of Rabbi Meir, that is how you find that possibility of

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* The opinion of Rav Pappa — According to Rav Pappa, this is the essence of the dispute between Rabbi Meir and the Rabbis. Rabbi Meir maintains that the sanctification is in honor of the garments that he is donning, so it is logical that he would sanctify his hands and his feet adjacent to donning them and not while he is still wearing other garments. The Rabbis, however, deem it inappropriate to sanctify his hands and feet while he is unclad (Tosafot Hoshamim).

The opinions of Rabbi Meir and the Rabbis — According to the Gemara’s conclusion, the dispute between Rabbi Meir and the Rabbis centers around the reason for these sanctifications. According to the Rabbis, the High Priest sanctifies his hands and feet once in honor of the garments he is removing, and once in honor of the garments that he is donning. According to Rabbi Meir, he sanctifies his hands and his feet twice in honor of the garments he is donning (Meir; Ritva).

If it was taught, it was taught – אימא לimeType: Even though the amoraim were well versed in the entire Mishna, it is possible that their knowledge of baraitot was less extensive. Baraitot were collected in different anthologies, and not every Sage was familiar with all the baraitot taught in different places.
The Sages taught the following with regard to the verse: “And Aaron shall come into the Tent of Meeting” (Leviticus 16:23). Why does he come there? He already completed the service in the Sanctuary. He comes only to remove the spoon and the coal pan that he left in the Holy of Holies, as the entire Torah portion in which the Yom Kippur service is discussed was stated in the order in which it is performed in the Temple except for this verse, which should have been written after the sacrifice of the burnt-offering in the following verse. The High Priest does not remove the spoon immediately after he places it in the Holy of Holies. Rather, after placing it there, he emerges and performs certain services outside the Sanctuary and changes his garments again. The Gemara asks: What is the reason that the High Priest interrupts the inner rite of the incense to offer his ram and the people’s ram before removing the spoon and the coal pan?

Rav Hisda said: We learned as a tradition that five immersions and ten sanctifications the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur; and if the service is performed in the order that appears in the Torah, you find only three immersions and six sanctifications. The first immersion is before the service of the daily morning offering; the second is between the daily offering and the rest of the service of the day, including the removal of the spoon and the coal pan from the Holy of Holies. The High Priest immerses a third time between removal of the ladle and the coal pan from the Holy of Holies and the sacrifice of his ram and the people’s ram, which were part of the additional offering and the daily afternoon offering that follow. According to the revised sequence, the High Priest performs a service outside the Sanctuary after placing the spoon and the coal pan in the Holy of Holies, and then he enters the Holy of Holies to remove those vessels. The High Priest immersed and changed his garments both before entering and after exiting the Holy of Holies, for a total of five immersions.

It was taught in a baraita that Rabbi Yehuda said: From where are derived the five immersions and ten sanctifications that the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur? They are derived from the verse that states: “And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. And he shall wash his flesh in water in a sacred place and put on his garments, and he shall go out and perform his own burnt-offering and the burnt-offering of the people” (Leviticus 16:23–24). From this you learned: Anyone who moves from an inner service, in the Holy of Holies, to an outer service, and vice versa, requires immersion. According to the order of the services there are a total of five immersions.

Rabbi Yehuda HaNasi said: From where are derived the five immersions and ten sanctifications that the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur? They are derived from that which is stated: “He shall be dressed in a sacred linen tunic, and with linen coverings they shall cover him, and Aaron shall not go out of the holy place while he is wearing the holy garments” (Leviticus 16:4). From this you learned: Anyone who moves from an inner service, in the Holy of Holies, to an outer service requires immersion. And the verse says: “They are sacred garments”; all of the garments are equated to one another. Just as the High Priest immerses when donning the linen garments, so he immerses when donning the golden garments.

It was taught: Anyone who moves from the Holy of Holies to the Tent of Meeting, removes the garments that he wore there and puts on the garments he wore in the Holy of Holies. Anyone who moves from the Tent of Meeting to the Holy of Holies, removes the garments he wore there and puts on the garments he wore in the Tent of Meeting. Anyone who moves from the Holy of Holies to the Tent of Meeting, and then from the Tent of Meeting to the Holy of Holies, removes the garments that he wore in the Holy of Holies and puts on the garments he wore in the Tent of Meeting.

The Gemara asks: What is the reason that the High Priest interrupts the inner rite of the incense to offer his ram and the people’s ram before removing the spoon and the coal pan?
And they are five services: The sacrifice of the daily morning offering, performed in golden garments; the service of the day, the sacrifice of the bull and the goat, which is performed in white garments; the sacrifice of his ram guilt-offering and the ram of the people in golden garments. After that he removes the spoon and the coal pan from the Holy of Holies in white garments. He emerges from the Holy of Holies and sacrifices the daily afternoon offering in golden garments.

And from where is it derived that each and every immersion requires two sanctifications8 of the hands and the feet? It is derived from the verse that states: “And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. And he shall wash his flesh in water” (Leviticus 16:23–24). And it says: “And he shall wash his flesh in water in a sacred place and put on his garments” (Leviticus 16:24). This indicates that one sanctifies his hands and feet when he removes garments, and one likewise sanctifies his hands and feet when he dons garments.

Rabbi Elazar, son of Rabbi Shimon, says that it is derived by means of an a fortiori inference: Just as in a place where the Torah does not require immersion, i.e., for a priest before he enters the Temple to perform service, it nevertheless requires sanctification of the hands and feet; in a place where the Torah requires immersion for all changes of garments, i.e., on Yom Kippur, is it not right that it requires sanctification of the hands and feet?

If based on that inference the question arises: Just as there, in the case of a priest entering to perform the Temple service, only one sanctification is required, so too here, on Yom Kippur, only one sanctification should be required for the changes of garments throughout all the services of the day. Therefore, the verse states: “And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on” (Leviticus 16:23). What is the meaning when the verse states: “That he put on”? Does a person remove any garments other than those that he put on? Rather, this phrase comes to equate removal of garments to donning of garments: Just as donning garments requires sanctification, so too, removal of garments requires sanctification.

The Gemara explains the position of Rabbi Yehuda that was mentioned earlier. Rabbi Yehuda said: From where are derived the five immersions and ten sanctifications that the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur? They are derived from the verse that states: “And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. And he shall wash his flesh in water in a sacred place” (Leviticus 16:23–24). From this you learned: Anyone who moves from an inner service, in the Holy of Holies, to an outer service, and vice versa, requires immersion. The Gemara asks: We found proof that the High Priest requires immersion when he changes from white garments to golden garments; however, from where is it derived that he requires immersion when he changes from golden garments to white garments?

### Notes

**Immersion and sanctification – איביסר קדושה**

The question arises: What purpose is there to sanctify his hands and feet after immersion? Apparently, immersion does not obviate the need for sanctification, as the sanctification is performed with sacred water from the basin while immersion is performed in a ritual bath containing non-sacred water (Tosafot Yeshanim).

Just as donning garments requires sanctification – בימוי כותב קדושה

Tosafot ask: According to Rashbi, the Gemara first derives a halakho through an a fortiori inference and then derives another halakho from that inference by means of a juxtaposition. However, the question is whether or not a juxtaposition can be derived from an a fortiori inference in matters of consecrated items. The Rashbam explains here that the halakho of removing garments is derived from the matter of sanctification mentioned in the Torah at the start of the service, from which the other matters may be derived (Tosafot Yeshanim; Tosafot).
The school of Rabbi Yishmael taught that it is derived by means of an *a fortiori* inference: Just as before donning golden garments, with which the High Priest does not enter the innermost sanctum, the Holy of Holies, the High Priest requires immersion, before donning white garments, with which the High Priest enters the innermost sanctum, is it not right that the High Priest require immersion? The Gemara asks: *The a fortiori inference can be refuted: What is the comparison to golden garments, as the atonement that they effect is extensive?* The High Priest serves in the golden garments throughout the year atoning for the sins of the Jewish people; he wears the white garments on just one Yom Kippur. Therefore, it is reasonable that before donning them, the High Priest would require immersion. Rather, it is derived from the verse cited by Rabbi Yehuda HaNasi.

The Gemara analyzes an additional clause from the *baraita* cited above. Rabbi Yehuda HaNasi said: *From where are derived the five immersions and ten sanctifications that the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur?* They are derived from the *verse* that states: *“He shall be dressed in a sacred linen tunic, and with linen trousers next to his flesh, and he shall be girded with a linen belt, and he shall wear a linen mitre; they are sacred garments, and he shall wash his flesh in water and then put them on”* (Leviticus 16:4). *From this you learned: Anyone who moves from an inner service, in the Holy of Holies, to an outer service, and vice versa, requires immersion.* The Gemara asks: *We found* proof that the High Priest requires immersion when he changes from golden garments to white garments; however, *from where is it derived that he requires immersion when he changes from white garments to golden garments?*

The school of Rabbi Yishmael taught that it is derived by means of an *a fortiori* inference: Just as before donning white garments, with regard to which the atonement that they effect is minimal as the priest wears them only on one Yom Kippur, immersion is required, before donning golden garments, with regard to which the atonement that they effect is extensive throughout the year, is it not right that immersion should be required?

The Gemara asks: *The a fortiori inference can be refuted: What is the comparison to white garments, as he enters with them to the innermost sanctum?* As the High Priest does not enter the Holy of Holies with the golden garments, apparently the sanctity of the white garments is greater. The Gemara comments: *The source for the requirement to immerse when changing from white garments to golden garments is that which is taught later in the *baraita*: The verse states: “They are sacred garments, and he shall wash his flesh in water and then put them on”* (Leviticus 16:4), meaning immersion is required before donning all sacred garments.

**NOTES**

*The a fortiori inference of Rabbi Yishmael – קַל וּמְרוּבָּה תֵּבִילָה*: Tosafot comment that Rabbi Yishmael himself employs an *a fortiori* inference to draw the opposite conclusion. The explanation is that in both cases the *a fortiori* inference explains the logic upon which the matter is based, but the actual halakha is derived from the verses (see Tosafot Yeshanim and Tosafot Halakhot).

White garments with which the High Priest enters the innermost sanctum – כַּפָּרָתָן לַﬠֲבוֹדָה גָּדוֹל: The reason that the High Priest wears white clothes is explained in the Gemara: A prosecutor cannot become an advocate, i.e., the golden garments, which evoke the gold used in the sin of the Golden Calf, cannot facilitate atonement on Yom Kippur. Only white linen garments may be worn in the innermost sanctum (Ritva). As the atonement that they effect is extensive – וְלִפְנִים כֹּהֵן מִבִּגְדֵי קַדָּשָׁה: There are two possible interpretations for this clause, and Rashi’s explanation is inconclusive. Some commentators explain that the golden garments effect extensive atonement since they facilitate atonement throughout the entire year, whereas the white garments are donned only once a year. Others explain that the white garments alone only for unwitting transgressions involving impurity in the Temple and with regard to consecrated items; however, the golden garments are worn during the sacrifice of offerings that atone for the other transgressions as well (Tosafot Yeshanim; Ritva). Tosafot rejected that explanation because the High Priest dons the white linen garments when dispatching the scapegoat, which effects atonement for all transgressions.
And they are five services: The sacrifice of the daily morning offering, performed in golden garments; the service of the day, the bull and the goat, which is performed in white garments; the sacrifice of his ram guilt-offering and the ram of the people, performed in golden garments. After that the High Priest places the spoon and the coal pan into the Holy of Holies in white garments. He emerges from the Holy of Holies and sacrifices the daily afternoon offering in golden garments and then removes the spoon and the coal pan in white garments.

And from where is it derived that each and every immersion requires two sanctifications of the hands and the feet? It is derived from the verse that states: “And Aaron shall come into the Tent of Meeting and he shall remove the linen garments that he put on when he entered the Sanctuary and leave them there. And he shall wash his flesh in water” (Leviticus 16:23–24). And it says: “And he shall wash his flesh in water in a sacred place and put on his garments” (Leviticus 16:24). The Gemara asks: That is written with regard to immersion. The washing mentioned in this verse is not sanctification of the hands and feet but rather immersion. The Gemara answers: If it is not a matter relating to immersion, which is derived from the phrase: “They are sacred garments” (Leviticus 16:4), indicating that every change of clothes requires immersion, then render it a matter relating to sanctification.

The Gemara asks: And the Merciful One write the obligation in the language of sanctification of the hands and feet rather than the language of immersion. The Gemara answers: This language comes to teach us that in this case, the legal status of immersion is like that of sanctification. Just as sanctification of the hands and feet is performed in a sacred area, as the basin used for sanctification is situated in the courtyard, so too, the immersion before donning garments must be performed in a sacred area, not outside the Temple.

And he shall remove the linen garments and he shall wash his flesh in water, etc. One could ask: Why not require two immersions rather than two sanctifications, as the terminology employed by the Torah is that of immersion? Apparently, the reason is that there are no cases where immersion is required following an action; immersion is performed as preparation prior to an action (Ritva).
Rav Aba, son of Rava, said to Rav Ashi: Neither does Rav Hisda, who said that according to Rabbi Yehuda HaNasi the priest performs the two sanctifications before donning the garments, agree with Rav Aba, who said that that according to Rabbi Yehuda HaNasi the sanctification is done after donning the garments; nor does Rav Aba, who said that according to Rabbi Yehuda HaNasi the sanctification must be performed directly prior to the service, agree with Rav Hisda, who said that according to Rabbi Yehuda HaNasi the two sanctifications are performed before donning the garments. As, if they do agree, according to Rabbi Yehuda HaNasi there are fifteen sanctifications. For every each change of garments he would require three sanctifications: One when he undresses, one prior to dressing, and one after he is dressed.

It was taught in the mishnah: They brought him the sheep for the daily morning offering, which he slaughtered [keretz]. The Gemara asks: What is the meaning of keretz? Ulla said: It is a term meaning killing.⁶ Rav Nahman bar Yitzhak said: What is the verse that indicates this meaning? It is stated: “Egypt is a very fair heifer, but the keretz out of north is come, it is come” (Jeremiah 46:20).

The Gemara asks: From where may it be inferred that keretz means killing? The Gemara explains: It is as translated by Rav Yosef: Egypt is a fair kingdom, but murderous nations will come upon it from the north. The Gemara asks: When he slaughtered the sheep, to what extent did he do so? Ulla said: He slaughtered the animal with a cut through the majority of each of the two⁷ organs, the windpipe and the gullet, which is sufficient to render the animal ritually slaughtered.

And similarly, Rav Yehanan said: With the majority of each of the two organs. And Reish Lakish also held: With the majority of each of the two organs. This is indeed Reish Lakish’s opinion, as Reish Lakish said: Once we learned in the halakhot of ritual slaughter that the majority of one organ is like the whole, why was it necessary that we also learn there that in order for the slaughter to be valid it requires the majority of one organ in a bird and the majority of each of two organs⁸ in an animal? That is clear based on the principle that one organ is required in a bird and two in an animal. Rather, since we learned: 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 the High Priest received the blood in a vessel and sprinkled it on the altar; one might have thought that if the other priest did not complete cutting through the two organs, the slaughter would be invalid.

The Gemara asks: How is it possible that one might have thought that if the other priest did not complete cutting through the two organs, the slaughter would be invalid? If that is so, the completion of the slaughter is a Temple service performed by another on Yom Kippur.

And it was taught in a baraita: All Yom Kippur services are valid only if performed by the High Priest.⁹ The Gemara answers that this is what Reish Lakish is saying: Clearly, there is no requirement by Torah law to complete the slaughter of the two organs. One might have thought that it would be invalid by rabbinic law;

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**HALAKHA**

He slaughtered the majority of each of the two — ש创投ים בנים. On Yom Kippur, the High Priest slaughters the majority of each of the organs in the neck of the animal for the daily morning offering. A second priest completes the slaughter (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 1:1).

Slaughtering the majority of two organs — על כל מביני. The slaughter of an animal is considered valid if the majority of each of the two organs, the windpipe and the gullet, are cut. In the case of a bird, the majority of one of the two organs must be cut to effect a valid slaughter. As long as the cut exceeds half the diameter of the organ, even by a hair’s breadth,

It is valid, although one should seek to cut a discernible majority (Taz Shulhan Arukh, Yoreh De‘ah 71:1).

All Yom Kippur services are valid only if performed by the High Priest — בר עליון. All of the offerings on Yom Kippur, as well as the other services of the day, are valid only if performed by the High Priest. Some commentators believe that this refers only to the services unique to Yom Kippur, whereas other services may be performed by a common priest. Even according to that opinion, it is a mitza for the High Priest to perform those services as well ab initio (Keseq Mishne, citing the Ritva, Lehem Mishne; Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 2:1).