Bulls that are burned – מפרשים: There are two kinds of sin-offerings, outer sin-offerings and inner sin-offerings. Outer sin-offerings are brought by an individual who unwittingly violates a prohibition that carries a punishment of karet for those who violate it purposefully. This offering may be either a lamb or a goat; however, if a king brings the offering, it must be a goat. The blood of the offering is sprinkled on the corners of the outer altar, and its fats and sacrificial portions are burned on the altar. The remainder of the flesh is eaten by male priests. Inner sin-offerings are brought by the community or the High Priest for following a mistaken halakhic ruling. These offerings are bulls, and their blood is sprinkled toward the curtain and on the golden altar. Their organs are burned on the altar, but their flesh, hides, and inards are burned outside the camp. The bull and goat of Yom Kippur fall into this second category, and therefore the halakhot of inner sin-offerings apply to them.

Three camps – מרחיצים: When the Jewish people were in the wilderness, the camp was arranged around the Tabernacle and was divided into three areas. The first camp was that of the Divine Presence, which included the Tabernacle and its courtyard. The second camp was the Levite camp, whose tents surrounded the Tabernacle. Surrounding this was the Israelite camp, where the rest of the nation pitched its tents. When the Temple was built in Jerusalem, a similar arrangement was instituted. The Temple and its courtyard comprised the camp of the Divine Presence, the Temple Mount was the Levite camp, and the city of Jerusalem was the Israelite camp.
The place where sin-offerings are burned – אֶלִיֶּשֶׁר: Bulls and goats of inner sin-offerings are burned together with their hides and dung outside Jerusalem in a location known as the place of the ashes (Rambam Sefer Avoda, Hilkhot Maaseh HaKorbanot 7:2).

The Gemara asks: And what does Rabbi Shimon do with the phrase outside the camp, as he holds that those carrying the bull and goat are rendered impure only once they leave all three camps? The Gemara answers: He needs it for that which was taught in a baraita, that Rabbi Eliezer says: It is stated here, with regard to the bull of Yom Kippur, outside the camp, and it is stated there, with regard to the red heifer, "outside the camp" (Numbers 19:3). Just as here, it is burned outside three camps, so too there the heifer, it is burned outside three camps. And just as there it is burned east of Jerusalem, since the heifer must be burned "toward the front of the Tent of Meeting" (Numbers 19:4), opposite the entrance to the Temple to its east, so too here the bull and goat of Yom Kippur are burned east of Jerusalem.

The Gemara asks: And according to the Rabbis, where do they burn them? The Gemara answers: As it was taught in a baraita: Where are they burned?

North of Jerusalem, and outside of three camps. Rabbi Yosei says: They are burned in the place of the ashes.

Rava said: Who is the tanna who disagrees with Rabbi Yosei on this issue? It is Rabbi Eliezer ben Yaakov, as it was taught in a baraita with regard to the verse: “Where the ashes are poured out [shefekh hadeshen] shall it be burned” (Leviticus 4:12), which means that there shall already be ash there in that place, so that it is known as the ash heap even before this animal is burned there. Rabbi Eliezer ben Yaakov says: This verse indicates that its place should be slanted [meshupakh] so that ash that is deposited there will roll downhill. Rava understood that whereas Rabbi Yosei requires that there already be ash present when the bull is burned, Rabbi Eliezer ben Yaakov does not.
Abaye said to him: There is no proof from here, as perhaps they disagree only about whether the place must be slanted. Rabbi Eliezer ben Ya'akov may agree there should be ash there to begin with, but he adds that the place must also be slanted. Therefore, there is no proof to support Rava's statement.

The Sages taught: It states: “And he who burns them shall wash his garments” (Leviticus 16:28), to indicate that only the garments of the one who burns the bull and goat of Yom Kippur are rendered impure, but not the garments of the one who kindles the fire, and not the garments of the one who arranges the pile of wood. And who is the one who burns? It is the one who assists at the actual time of burning.

One might have thought that garments would be rendered impure even after the bull and goat have become ash. Therefore, the verse states: Them, to indicate that they themselves, the bull and goat of Yom Kippur, render garments impure, but they do not render garments impure once they become ash.”

Rabbi Elazar, son of Rabbi Shimon, says: The bull causes ritual impurity before it is burned, but once the flesh is burned it no longer renders garments impure.

The Gemara asks: What is the practical difference between the opinion of the first tanna and the opinion of Rabbi Elazar, son of Rabbi Shimon? The Gemara answers: There is a difference between them when he turned it into a charred mass and the form of the animal has already become distorted but has not actually become ash. According to Rabbi Elazar, son of Rabbi Shimon, it no longer causes impurity.

MISHNA 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 [sudarin]: 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, 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).

GEMARA Abaye said: Learn from this that Beit Hiddudo is located in the wilderness, and this comes to teach us that Rabbi Yehuda holds that once the goat has reached the wilderness, its mitzva is complete even before it is pushed off the cliff, and there is no need to wait any longer.
MISHNA

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 them; and if he is not 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.

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.

NOTES

The High Priest came to read – See: He who commands Moses to do” (Leviticus 16:34) as the basis of the obligation to read the Torah as part of the day’s service. It is insufficient to merely perform that day’s service; the biblical passages describing it are also read.

Fine linen garments – וְﬠַל פְנֵי. The High Priest is permitted to wear the linen garments for the Torah reading only because he is already wearing them. He would not, however, be permitted to change into the golden garments; doing so would require immersion and sanctification beforehand, which must be followed immediately by performing a service. As the Gemara explains, the reading of the Torah is not considered a service in its own right.

The book of Numbers – מִפְנֵי. In Talmudic literature, the fourth book of the Torah is usually referred to as Numbers (Pekudim) due to the two censuses of the Jewish People recorded within. Sometimes it is also referred to by its first word: Yedid Abbever. The title Banimor, which is commonly used nowadays, was introduced only at a relatively late stage.

Eight blessings – וְﬠַל פְנֵי. The mishna appears to actually list nine blessings. This discrepancy is due to the different versions that exist of the text of the mishna. In many versions, the blessing concerning Jerusalem is omitted, leaving eight blessings. Indeed, the blessing concerning Jerusalem is absent from the baraita cited by the Gemara, which also lists the blessing. Other texts of the mishna omit the phrase: In and of itself, following the blessing concerning the Jewish People and place it immediately before the blessing concerning the rest of the prayer. Accordingly the Jewish People and the rest of prayer are mentioned together in a single blessing, and as such there are only eight blessings (see Melechet Shlomo). If we see the High Priest, etc. – רְאוּ הָ rekl פְּנֵי. The principle behind this halakha is that it is permitted to neglect one mitzva in order to be involved in a different mitzva; in this case, to neglect the reading of the Torah in order to see the bull and goat that are burned. This is not considered a violation of the principle that one may not pass over an opportunity to fulfill a mitzva, since that principle applies only when one is already engaged with that mitzva and been committed to it (Rambam’s Commentary on the Mishna, Me’iri). The novelty of the mishna’s statement lies in the fact that the two events were performed simultaneously despite that the two events had been performed at different times, the crowds for each event would have been far greater, which would be a fulfillment of: “The king’s glory is in the multitude of people” (Proverbs 14:28). Nevertheless, this reason was not compelling enough to alter the day’s schedule (Rabbeinu Yehonatan).

HALAKHA

If he wished to read in the fine linen garments – בְּרָכוֹת. This Torah reading is not a sacred Temple service. Therefore, the High Priest may decide if he wishes to recite the reading in his own mundane clothes or in the white priestly vestments (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 3:9).

Order of the reading – מִפְנֵי. The synagogue attendant at the Temple takes the Torah scroll and gives it to the head of the synagogue, who gives it to the deputy High Priest. The Deputy gives it to the High Priest, who stands and reads the Torah portion: “After the death,” and then the portion: “But on the tenth.” He furls the Torah and says: More than what I have read before you is written here, and then he recites by heart verses concerning Yom Kippur that are taken from the book of Numbers (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 3:10).

He recites… eight blessings – בְּרָכוֹת. The High Priest recites blessings before and after the Torah reading as usual. After the regular blessing concerning the Torah he adds an additional seven blessings (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 3:11).

BACKGROUND

Head of the synagogue – זָכָר יָדַע. In the period of the Mishna and the Talmud, the individual appointed over synagogue matters was called the head of the synagogue, or אֶרֶץ חַבְרֵיהֶם archisynagogos, in Greek. The title hazan was used for the attendant of a synagogue, who often also lived there, especially if that synagogue was situated outside the city limits. The synagogue adjacent to the Temple was located on the Temple Mount and was a designated place of prayer for those who came to the Temple to sacrifice offerings or to watch the sacrificial service. The officials of this synagogue held a certain importance and were considered second in rank to the deputy High Priest.
GEMARA From the fact that it is taught in the mishna that the High Priest is permitted to read in a white robe of his own, one may derive by inference that the reading of the Torah is not classified as a service, which would have required that he wear priestly vestments.

But the mishna also teaches: If he wished to read the Torah while still dressed in the fine linen garments, he may read wearing them. This is true even though they are consecrated as priestly vestments and the reading of the Torah is not a sacred service. Therefore, the Gemara suggests: Learn from this that it is permitted to derive benefit from priestly vestments, i.e., even when not engaged in performing a service, a priest may derive benefit from the priestly vestments, for example, by wearing them for his own needs. If so, this would settle a long-standing unresolved dilemma concerning this issue. The Gemara rejects this suggestion: A proof may not be adduced from here because perhaps reading from the Torah is different, since it is for the purpose of the service; therefore, even though it is not a true service in its own right, it is nevertheless permitted for the High Priest to continue wearing the priestly vestments.

As the dilemma was raised before us: Is it permitted to derive benefit from priestly vestments, or is it not permitted to derive benefit from priestly vestments?

Come and hear a resolution to this dilemma based on a mishna: The priests would not sleep in the sacred vestments out of concern they might pass wind while sleeping. One may infer: It is specifically sleep which is not permitted, but they may eat while wearing the priestly vestments, even though eating is not a service. This should prove that it is permitted to derive personal benefit from wearing priestly vestments. The Gemara rejects this proof: A proof may not be adduced from here because perhaps eating is different, since it is for the purpose of the Temple service. As it was taught in a baraita that the verse states: “And they shall eat those things with which atonement is made” (Exodus 29:33), which teaches that the priests eat the meat of the offerings and the owners of those offerings thereby achieve atonement.

The Gemara suggests making a different inference from that mishna cited above: One may infer that it is specifically sleep which is not permitted, but they may walk while wearing the sacred vestments even when not engaged in a service. This should prove that it is permitted to derive benefit from wearing priestly vestments. The Gemara rejects this proof: It is incorrect to make this inference since by right the mishna should have stated that walking in priestly vestments is also not permitted.

NOTES

To derive benefit from priestly vestments – רבי יהודה бא ברכיה: If there were an absolute prohibition against deriving any benefit from the priestly vestments, then upon completing a service the priests would be required to immediately strip themselves of their garments so as not to transgress the prohibition. This is an unfair expectation; as the Gemara in tractate Kiddushin states: The Torah was not given to the ministering angels. It is therefore certainly permitted for the priests to continue wearing their priestly vestments upon completion of a service. Since that is permitted, the Gemara considers the possibility that the Torah did not prohibit deriving benefit at all.

HALAKHA

Sleeping in sacred vestments – רב ההז: The priests who spent the night in the Temple did not sleep in the priestly vestments; rather, they folded them and placed them next to their heads. This ruling is in accordance with Rav Pappa’s understanding cited later in the Gemara (Rambam Sefer Avoda, Hilkhot Be’er Halachot 8:6).