

וּבְלִבְדָּ שְׁלֵא יִדְלַג מִסּוֹף הַסֵּפֶר לְתַהֲלֵתוֹ.

All this is provided that he does not skip from the end of the book to its beginning, since then it would be clear to everyone that he is skipping text.

”וְגוֹלְלֵי סֵפֶר תּוֹרָה” וְכוּ'. וְכָל כֶּךָ לְמָה – כִּדְּי שְׁלֵא לְהוֹצִיא לְעוֹן עַל סֵפֶר תּוֹרָה.

It was taught in the mishna: The High Priest furls the Torah scroll and places it on his bosom and says: More than what I have read before you is written here. The Gemara comments: **And why must he say all this?**<sup>N</sup> It is so as not to cast aspersions on the Torah scroll, because people might think that the portion he read by heart is not written there.

”וּבְעֶשְׂרֵי שָׁל חוֹמֵשׁ הַפְּקוּדִים קוֹרֵא עַל פִּה” אִמַּאי? נִגְלוּל וְנִקְרִי! אָמַר רַב הוֹנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ אָמַר רַב שֵׁשֶׁת: לְפִי שְׂאִין גּוֹלְלִין סֵפֶר תּוֹרָה בְּצִיבוּר, מִפְּנֵי כְבוֹד צִיבוּר.

It was further taught in the mishna: The Torah portion beginning with the verse: “**And on the tenth,**” from the book of Numbers (29:7), he reads by heart. The Gemara asks: **Why** does he read it by heart? **Let him furl** the scroll to that portion **and read it** from the text. Rav Huna, son of Rav Yehoshua, said that Rav Sheshet said: **It is because one may not furl a Torah scroll in public, out of respect for the community.** It is inappropriate to make the community wait until they have reached the next section.<sup>H</sup>

וְנִיחֵי אֲחֵרִינָא וְנִקְרִי! רַב הוֹנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ אָמַר: מִשּׁוּם פְּגָמוֹ שֶׁל רֵאשׁוֹן. וְרִישׁ לְקִישׁ אָמַר: מִשּׁוּם בְּרָכָה שְׂאִינָה צְרִיכָה.

But why not let another Torah scroll be brought that has previously been furlled to that portion and read from it? Rav Huna bar Yehuda said: People might mistakenly think the second scroll was brought due to a flaw that was found in the first one.<sup>H</sup> And Reish Lakish said a different reason: A second scroll should not be brought due to the fact that doing so will cause an unnecessary blessing<sup>N</sup> to be recited; before reading from a new scroll the High Priest would have to repeat the blessings required upon reading from the Torah. Therefore, it is preferable that he read by heart.

וְמִי חִיִּישִׁין לְפָגְמָא? וְהָאָמַר רַבִּי יִצְחָק נִפְחָא: רֵאשׁ חוֹדֶשׁ טֵבֵת שְׁחָל לְהֵיוֹת בְּשַׁבַּת מְבִיאִין שְׁלֹשׁ תּוֹרוֹת, וְקוֹרִין אַחַת בְּעֵנְיֵנוּ שֶׁל יוֹם, וְאַחַת שֶׁל רֵאשׁ חוֹדֶשׁ, וְאַחַת שֶׁל חֲנוּכָּה!

The Gemara questions Rav Huna bar Yehuda’s answer: **Are we really concerned** that people will think the first scroll had a flaw? **Didn’t Rabbi Yitzhak Nappaḥa say:** When the New Moon of Tevet, which always occurs during Hanukkah, occurs on Shabbat,<sup>H</sup> **one brings** and reads from **three Torah scrolls. One reads from one scroll the topic of the day**, i.e., the weekly portion; **and from one scroll the portion of the New Moon; and from one scroll a passage related to Hanukkah.** It is apparent from the statement of Rabbi Yitzhak Nappaḥa that many Torah scrolls may be used, and there is no concern that people will mistakenly think one or more had a flaw.

תְּלָתָא גְבַרֵי בְּתֵלְתָא סְפָרֵי – לֵיכָא פְּגָמָא, חַד גְּבַרָא בְּתָרֵי סְפָרֵי – אִיכָא פְּגָמָא.

The Gemara explains: When **three men read from three scrolls there is no** concern that people will think there was a flaw, since people assume that it is befitting for each individual to receive his own scroll. But when **one man reads from two scrolls, there is** a concern that people will think there is a flaw, and they will not realize that this was done only to avoid forcing the community to wait while the scroll was furlled.

NOTES

**And why all this – וְכָל כֶּךָ לְמָה –** Rashi explains that the question is why the High Priest was required to make this statement at all. Others suggest that the question is why he placed the scroll in his bosom while making the statement. According to this understanding, the fact that he continued to hold onto the scroll demonstrated that no flaw had been found within (*Sifah Yitzhak*).

**An unnecessary blessing – בְּרָכָה שְׂאִינָה צְרִיכָה –** Strictly speaking, if a second scroll is brought, the blessing may and should be recited. However, since it is possible to organize matters in such a way that one would avoid having to recite an additional blessing, if this blessing is nevertheless recited it is considered to be an unnecessary blessing (see *Tosafot Yeshanim* and *Ritva*).

HALAKHA

**Furling a Torah scroll in public – גְּלִילַת סֵפֶר תּוֹרָה בְּצִיבוּר –** A Torah scroll is not rolled before a waiting congregation, out of respect for the assembly, in accordance with the Gemara here. If there is only one Torah scroll from which two different passages must be read, it is rolled despite the delay caused to the congregation (*Ritva; Mordekhai*). In that situation the people understand and forgive the slight to their honor (*Mishna Berura; Shulḥan Arukh, Oraḥ Hayyim 144:3*).

son may not read from two Torah scrolls, lest people say that the first scroll was flawed (*Shulḥan Arukh Oraḥ Hayyim 144:4*).

**The New Moon of Tevet... on Shabbat – רֵאשׁ חוֹדֶשׁ טֵבֵת... –** When the New Moon of Tevet occurs on Shabbat three Torah scrolls are taken out. Six people read from the weekly portion from the first scroll, the seventh person reads from the portion of the New Moon from the second scroll, and then an additional person reads a portion related to Hanukkah from the third scroll (*Shulḥan Arukh, Oraḥ Hayyim 684:3*).

**Due to a flaw in the first one – מִשּׁוּם פְּגָמוֹ שֶׁל רֵאשׁוֹן –** One per-

**Eight blessings – שמונה ברכות:** There are many versions of and explanations for these eight blessings. Some explain that the eight blessings include those recited both before and after the Torah reading. As such, in order to arrive at a total of eight blessings, they do not count the blessing concerning Jerusalem at all and consider the blessings concerning the Jewish people and the rest of the prayer as a single blessing (Rabbi Ovadya Bartenuira).

The Hibbur HaTeshuva counts ten blessings. He holds that the list of eight blessings does not include the blessings before and after the Torah reading, as they are not unique to Yom Kippur. According to this opinion, the blessings concerning Jerusalem and concerning the Jewish people are counted as two distinct blessings.

With regard to the blessing concerning the Temple service, Rashi explains that it is essentially the prayer that begins the blessing of Temple service in the Amida prayer: Find favor. However, in this context the conclusion was changed to: That we may serve You alone with reverence, similar to the version that exists in some prayer books today. The author of the *Me'iri* claims that the blessing concluded: Who has chosen the service of Israel, His people.

With regard to the blessing for forgiveness, many commentators suggest it concluded: Forgive our sins...blessed are You, God, Who forgives and grants atonement for the sins of Israel, His people; King over all the world."

For the blessing concerning the Temple, some have the following text: Let it be Your will...to raise Your Temple eternally for Your children, and find it acceptable and make the presence of Your divine manifestation be constant there... He Who dwells in the Temple. For the blessing concerning the Jewish people, they have: Let it be Your will...that You protect Your people the house of Israel and help them as You have chosen them...He Who chooses Israel His people.

For the blessing concerning the priests they have: Let it be Your will...that You protect the children of Aaron, the priests of Your sacred people, and help them as You have chosen them to stand and serve before You...He Who chooses the priests (Rabbi Yosef ibn Nahmi'esh). However, some suggest this blessing ends with the words: Blessed is He Who chose the descendants of Aaron" (Hibbur HaTeshuva).

”ומברך עליה שמונה ברכות.” תנו רבנן: על התורה – בדרך שמברכים בבית הכנסת, על העבודה, ועל ההודאה, ועל מחילת העון בתיקנה, ועל המקדש בפני עצמו, ועל הכהנים בפני עצמן, ועל ישראל בפני עצמן, ועל שאר תפלה.

תנו רבנן: ושאר התפלה: רנה תחינה בקשה מלפניך על עמך ישראל שצריכין להושיע, וחזתם בשומע תפלה. ואחר כך כל אחד ואחד מביא ספר תורה מביתו, וקורא בו כדי להראות חזותו לרבים.

”הרואה כהן גדול כו' לא מפני שאינו רשאי.” פשיטא! מהו דתימא – בדריש לקיש. דאמר ריש לקיש: אין מעבירין על המצות.

ומאי מצוה – ברב עם הדרת מלך, קא משמע לן.

מתני' אם בבגדי בוץ קורא, קדש ידיו ורגליו, פשט, ירד וטבל, עלה ונסתפג, והביאו לו בגדי זהב, ולבש, וקדש ידיו ורגליו.

§ It was taught in the mishna: **And the High Priest recites eight blessings<sup>n</sup> after the reading.<sup>h</sup> The Sages taught in a *baraita* that these are the eight blessings:**

The blessing concerning the Torah is recited in the usual way one recites a blessing in the synagogue: Who gives the Torah; The three blessings: concerning the Temple service, concerning thanksgiving, and concerning pardon of iniquity, are all recited according to their established forms in the prayers; The blessing concerning the Temple in and of itself; The blessing concerning the priests in and of themselves; The blessing concerning the Jewish people in and of itself; The blessing concerning the rest of the prayer.

The Sages taught in another *baraita*: **And the blessing concerning the rest of the prayer reads: Song, supplication, petition before You for Your people Israel, who need to be saved. And he adds an additional supplication and concludes the blessing with: The One Who hears prayer. And after the High Priest concludes his reading, each and every person present brings a Torah scroll from his house, although in fact each person had already brought one on Yom Kippur eve, and reads from it for himself in order to show its beautiful appearance to the community.** This is considered beautification of the mitzva.

§ It was taught in the mishna: **One who sees the High Priest reading the Torah does not see the bull and goat that are burned, and vice versa. This is not because one is not permitted to see both but because there is a distance between them and they are performed simultaneously.** The Gemara comments: It is obvious that this is not due to a prohibition; what possible reason could there be to prohibit this? The Gemara answers: This was taught explicitly lest you say that it is prohibited in accordance with the statement of Reish Lakish, as Reish Lakish said: **One does not pass over the opportunity to perform mitzvot, even if it is in order to perform a different mitzva.**

The Gemara clarifies why this principle might have applied here. **And what mitzva** is there in hearing the reading of the High Priest? It is a fulfillment of the principle expressed in the verse: “**The king’s glory is in the multitude of people**” (Proverbs 14:28). Having a large assembly involved in a mitzva gives honor to God. Therefore, the mishna teaches us that the problem with seeing both events was only a practical one.

**MISHNA** 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.

#### HALAKHA

**Eight blessings of the High Priest – שמונה ברכות של כהן גדול:** The Rambam explains that after the High Priest finishes reading from the Torah, he recites eight blessings: The final blessing over the Torah: Who has given us the Torah of truth; the blessing 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; the blessing concerning thanksgiving: We give thanks to You; the blessing concerning pardon of iniquity: Pardon us, which concludes with: He Who pardons the iniquity of Israel, His people, with compassion; a blessing that the Temple should stand upon its foundation, which concludes

with: He Who dwells in Zion; one for the redemption of the Jewish people, which concludes with: Who chose the Jewish People; and a blessing that God should find the service of the priests acceptable, which concludes with: Who sanctifies the priests. The High Priest then recites a general prayer of praise and request, and concludes it with: God, save Your people Israel... He Who hears prayer.

Some early commentators understood the Gemara in other ways and therefore came to different conclusions with regard to which blessings were said (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 4:11).

The opinions of Rabbi Eliezer and Rabbi Akiva – **שיטת רבי – אַלְיָעוֹר וְרַבִּי עֲקִיבָא**: Some commentaries suggest that Rabbi Akiva's statement here is to be read as a parenthetical comment within the statement of Rabbi Eliezer, highlighting the major point of dispute between the two opinions. As such, the continuation of the mishna should be read as a continuation of Rabbi Eliezer's statement. Accordingly, the statements of both Rabbi Eliezer and Rabbi Akiva in the mishna strongly parallel their statements as recorded in the *baraita* and *Tosefta* that are quoted by the Gemara (Rav Shmuel Strashun; see *Toledot Yitzhak*).

In the Jerusalem Talmud a third opinion on the matter is cited, namely that of the Rabbis. They disagree with both Rabbi Eliezer and Rabbi Akiva and hold that all of the offerings are sacrificed together with the afternoon daily offering.

And he would make a feast – **וְיוֹם טוֹב הָיָה עוֹשֶׂה**: Some explain that he made this feast the day after Yom Kippur, which is why some refer to the day after Yom Kippur as *Simhat Kohen*, the Priest's Joy (see Rabbeinu Yehonatan and *Me'iri*).

When he emerged in peace – **שִׁינָא בְּשָׁלוֹם**: This was a cause for celebration. The service had been completed with neither the High Priest being disqualified nor any harm befalling him while inside the Holy of Holies (Rabbeinu Yehonatan).

## BACKGROUND

וְלִהְיֵיב אֶת הַנְּרוֹת – And to remove the ashes from the lamps



Priest removing the ashes from the lamps

וַיֵּצֵא וְעָשָׂה אֶת אֵילֹו וְאֵת אֵיל הָעֵם, וְאֵת שִׁבְעַת כְּבָשִׂים תְּמִימִים בְּיָמֵי שְׁנָה, דְּבָרֵי רַבִּי אֱלִיעֶזֶר, רַבִּי עֲקִיבָא אָמַר: עִם תְּמִיד שֶׁל שַׁחַר הָיִי קָרְבִּין, וְפַר הָעוֹלָה וְשְׂעִיר הַנִּעְשָׂה בַּחוּץ הָיִי קָרְבִּין עִם תְּמִיד שֶׁל בֵּין הָעֶרְבִים.

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.<sup>N</sup>

קָדַשׁ יָדָיו וְרַגְלָיו וּפָשְׁט, וַיֵּרֵד וְטָבַל, עָלָה וְנִסְתַּפַּג.

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.**

הֵבִיאוּ לוֹ בְּגָדֵי לְבָן וְלִבְשׁ, וְקָדַשׁ יָדָיו וְרַגְלָיו, וְנִכְנַס לְהַזְעִיב אֶת הַכַּף וְאֵת הַמַּחְתָּה. קָדַשׁ יָדָיו וְרַגְלָיו, וּפָשְׁט וַיֵּרֵד וְטָבַל, עָלָה וְנִסְתַּפַּג.

**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.**

הֵבִיאוּ לוֹ בְּגָדֵי זָהָב וְלִבְשׁ וְקָדַשׁ יָדָיו וְרַגְלָיו, וְנִכְנַס לְהַקְטִיר קְטוֹרֶת שֶׁל בֵּין הָעֶרְבִים, וְלִהְיֵיב אֶת הַנְּרוֹת. וְקָדַשׁ יָדָיו וְרַגְלָיו וּפָשְׁט, וַיֵּרֵד וְטָבַל עָלָה וְנִסְתַּפַּג.

**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,<sup>B</sup> 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.**

הֵבִיאוּ לוֹ בְּגָדֵי עֲצָמוֹ וְלִבְשׁ, וּמְלוּיִן אוֹתוֹ עַד בֵּיתוֹ, וְיוֹם טוֹב הָיָה עוֹשֶׂה לְאוֹהֲבָיו בְּשָׂעָה שִׁינָא בְּשָׁלוֹם מִן הַקֹּדֶשׁ.

**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<sup>N</sup> for his loved ones and his friends when he emerged in peace<sup>N</sup> from the Sanctuary.**

**גַּמ'** אֵיבְעִנָּא לְהוֹ: הֵיכִי קָאָמַר? עִם תְּמִיד שֶׁל שַׁחַר הָיִי קָרְבִּין, וְפַר הָעוֹלָה וְשְׂעִיר הַנִּעְשָׂה בַּחוּץ עִם תְּמִיד שֶׁל בֵּין הָעֶרְבִים.

**GEMARA** It was taught in the mishna: Rabbi Akiva said the seven lambs 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, with the daily afternoon offering. It is unclear whether the middle clause concerning the bull should be read as a continuation of the first clause, or as relating to the latter clause. The Gemara seeks to clarify this ambiguity. **A dilemma was raised before the Sages: What is Rabbi Akiva saying?** Does he mean to say the seven lambs were sacrificed with the daily morning offering, whereas the bull of the Yom Kippur burnt-offering and the goat whose services are performed outside were sacrificed with the daily afternoon offering?

אוּ דִּלְמָא הֵכִי קָאָמַר: עִם תְּמִיד שֶׁל שַׁחַר הָיִי קָרְבִּין וְפַר הָעוֹלָה בַּהֲדוּיָהוּ, וְשְׂעִיר הַנִּעְשָׂה בַּחוּץ – עִם תְּמִיד שֶׁל בֵּין הָעֶרְבִים.

**Or perhaps this is what he is saying:** The seven lambs were sacrificed with the daily morning offering and the bull of the Yom Kippur burnt-offering together with them, whereas the goat whose services are performed outside, i.e., in the Temple courtyard, was sacrificed with the daily afternoon offering.

וְתוֹ: פַּר הָעוֹלָה לְרַבִּי אֱלִיעֶזֶר דְּשִׁירְיָה, אֵימַת עֲבִיד לֵיהּ?

**And furthermore, another dilemma:** With regard to the bull of the Yom Kippur burnt-offering, according to Rabbi Eliezer's opinion: Since he omitted mention of it, it must be clarified when the High Priest performs its sacrifice. Is it sacrificed at this point in the day, or at another time?



NOTES

Order of the service – סדר העבודה: There are many different opinions concerning the exact order of all the services on Yom Kippur. See the Halakha note for the opinion of the Rambam. It would appear that Tosafot concur with this view. Rabbeinu Yehonatan, Rabbi Zerahya HaLevi, and the author of the Me'iri all rule that the daily afternoon offering was sacrificed only at the fifth immersion. It is stated in The Jerusalem Talmud that the High Priest first sacrifices all the sin-offerings, including those of the additional offerings of the day, and afterward he sacrifices all the burnt-offerings.

HALAKHA

Conclusion of the day's service – סיום עבודת היום: After the High Priest reads from the Torah and recites his blessings, he removes his white garments and immerses and dons the golden garments. He sanctifies his hands and feet and sacrifices the goat for a sin-offering which is the Festival's additional offering, and his ram and the people's ram. He burns the sacrificial parts of the bull and the goat and sacrifices the daily afternoon offering. He undresses and immerses and dons the white garments and sanctifies himself. He then removes the spoon and coal pan from the Holy of Holies. He immerses and dons the golden garments and sanctifies himself and burns the incense of the afternoon. He sanctifies his hands and feet, takes off the golden garments and dons his own clothing. He leaves for his home accompanied by the people, who escort him (Rambam Sefer Avoda, Hilkhhot Avodat Yom HaKippurim 4:2).

Perek VII  
Daf 70 Amud b

NOTES

Besides the sin-offering of atonement – מלבד חטאת הכפורים: This phrase is superfluous, because it is obvious that one sin offering cannot be substituted for the other. The Gemara therefore explains that it teaches an additional matter, either regarding the timing of the offering or regarding the nature of its atonement (Ritva).

For what this one atones, that one atones – מה שזה מכפר זה: Both offerings atone for unwitting violations of the ritual purity of the Temple, e.g., if one entered the Temple while ritually impure. There are several circumstances in which such a violation can occur. With regard to a person who was initially aware of his impurity but then forgot and entered the Temple, if he becomes aware of the violation he brings a sliding-scale sin-offering. If he was originally aware of his impurity but then forgot and entered the Temple and did not later become aware of the violation, he achieves atonement through the inner sin-offering of Yom Kippur, i.e., the sin-offering whose blood was sprinkled inside the Holy of Holies. If he was originally unaware of his impurity and entered the Temple but then learned of his impurity, the outer goat of Yom Kippur, i.e., the sin-offering whose blood was sprinkled upon the altar in the Temple courtyard, atones for his transgression (see Me'iri).

ותו: בין לרבי אליעזר בין לרבי עקיבא אימורי חטאת אימת עבד להו?

אמר רבא: לא משכחת לה מתקנתא אלא או לרבי אליעזר דתנא בדבי שמואל, או לרבי עקיבא כדתוספתא.

דתנא דבי שמואל, רבי אליעזר אומר: יצא ועשה אילו ואילו העם ואימורי חטאת, אבל פר העולה ושבעת כבשים ושעיר הנעשה בחוץ – עם תמיד של בין הערבim.

רבי עקיבא דתוספתא מאי היא – דתניא, רבי עקיבא אומר: פר העולה ושבעת כבשים עם תמיד של שחר היו קרבין, שנאמר: "מלבד עולת הבקר אשר לעולת התמיד." ואחר כך עבודת היום

And furthermore, another dilemma: According to both Rabbi Eliezer's opinion and according to Rabbi Akiva's opinion, since neither of them mentioned the portions of the sin-offering to be consumed on the altar, it must be clarified when the High Priest performs their service and places them on the altar.

Rava said: You will only find it properly explained either according to the opinion of Rabbi Eliezer as taught by the school of Shmuel, or according to the opinion of Rabbi Akiva as taught in the Tosefta.

The school of Shmuel taught that Rabbi Eliezer says: He came out and offered his ram and the ram of the people and the portions of the sin-offering to be consumed on the altar. But the bull of the Yom Kippur burnt-offering and the seven lambs and the goat whose services are performed outside were sacrificed with the daily afternoon offering.

What is Rabbi Akiva's opinion as taught in the Tosefta? As it was taught that Rabbi Akiva says: The bull of the Yom Kippur burnt-offering and the seven lambs were sacrificed with the daily morning offering, as it is stated with regard to the additional offerings of other Festivals: "Besides the morning burnt-offering which is the daily burnt-offering you shall sacrifice these" (Numbers 28:23), indicating that the additional offerings of the day should be sacrificed together with the daily offering. And afterward the service of the day, which is unique to Yom Kippur, is performed.<sup>NH</sup>

ואחר כך שעיר הנעשה בחוץ, שנאמר: "שעיר עזים אחד חטאת מלבד חטאת הכפורים," ואחר כך אילו ואילו העם, ואחר כך אימורי חטאת, ואחר כך תמיד של בין הערבim.

מאי טעמא דרבי אליעזר? עבד כדכתוב. עבד ברישא דתורת כהנים, והדר עבד דחומש הפקודים.

ורבי עקיבא – כדקתני טעמא: "מלבד עולת הבקר אשר לעולת התמיד" אלמא: מוספין עם תמיד של שחר עבד להו.

ורבי אליעזר, האי "מלבד חטאת הכפורים" מאי עבד ליה? ההוא מיבעי ליה: על מה שזה מכפר זה מכפר.

And afterward, the goat whose services are performed outside is sacrificed, as it is stated: "One goat for a sin-offering besides the sin-offering of atonement<sup>N</sup> and the daily burnt-offering, and its meal-offering, and their libations" (Numbers 29:11), indicating that the goat sin-offering is sacrificed after the other offerings of the day. And afterward he offers his ram and the ram of the people, and afterward he places upon the altar the portions of the sin-offering to be consumed on the altar, and afterward he sacrifices the daily afternoon offering.

What is the reason for the opinion of Rabbi Eliezer? The High Priest acts in accordance with the order in which it is written in the Torah: First he performs the services described in Leviticus, and afterward he performs the additional offerings mentioned in the book of Numbers.

And what is Rabbi Akiva's reasoning? His reasoning is that as the Tosefta teaches that the verse states: "Besides the morning burnt-offering which is the daily burnt-offering you shall sacrifice these" (Numbers 28:23), it is apparent that the sacrifice of the additional offerings should be performed together with the daily morning offering.

The Gemara asks: And Rabbi Eliezer, what does he do with this verse: "Besides the sin-offering of atonement," which was the basis for Rabbi Akiva's opinion? That verse is necessary for him to derive from it that for what this one, the goat sin-offering whose blood is sprinkled inside the Holy of Holies, atones, that one, the goat sin-offering of the additional offerings whose services are performed in the Temple courtyard, also atones.<sup>N</sup>

And he shall exit and make his burnt-offering – וַיֵּצֵא וַיַּעֲשֶׂה – אֶת עוֹלָתוֹ: In addition, it is apparently also derived from here that all the other burnt-offerings are also sacrificed with these burnt-offerings (Rabbi Yehuda Bakhrahk).

Lest he be negligent – דִּילְמָא פְּשַׁע – There is no suggestion here that the High Priest will purposely disregard his duties or forget to perform them, as is usually implied by this phrase. Such a concern would be misplaced when dealing with the High Priest. Rather, the concern is that he may lack the necessary strength to complete everything. Therefore, due to the importance of the unique Yom Kippur service, it is given priority over the additional offerings, which might ultimately, due to his weakness, not be brought at all (*Sifah Yitzhak*).

רבי יהודה אומר משמו: אחד קרב עם תמיד של שחר, וששה עם תמיד של בין הערבים. רבי אלעזר ברבי שמעון אומר משמו: ששה קרבין עם תמיד של שחר, ואחד עם תמיד של בין הערבים.

**S** The *Tosefta* cited above, which recorded the opinion of Rabbi Akiva, also records additional versions of his view: **Rabbi Yehuda says in the name of Rabbi Akiva: One of the seven lambs is sacrificed with the daily morning offering, and the other six are sacrificed with the daily afternoon offering. Rabbi Elazar, son of Rabbi Shimon, says in the name of Rabbi Akiva: Six are sacrificed with the daily morning offering and one with the daily afternoon offering.**

מאי טעמיהו דרבנן? תרי קראי בתביב: "מלבד עולת הבקר" וכתבי: "ויצא ועשה את עולתו". הלכך, עביד מנייהו הקא, ומנייהו הקא.

**What is the rationale of the Rabbis, i.e., Rabbi Yehuda and Rabbi Elazar, son of Rabbi Shimon, who divide the sacrifice of the seven lambs into two parts? Two verses are written that suggest different times at which the additional offerings are sacrificed: It is written with regard to the additional offerings: "Besides the morning burnt-offering which is the daily burnt-offering you shall sacrifice these" (Numbers 28:23), implying that the additional offerings are sacrificed in the morning. But it is also written that upon concluding the service of the day: "And he shall exit and make his burnt-offering" and the burnt-offering of the people" (Leviticus 16:24). As the phrase: "The burnt-offering of the people," is referring to the additional offerings, this verse implies that the additional offerings are sacrificed in the afternoon. Therefore, in order to fulfill both verses, he performs the sacrifice of some of them here, in the morning, and some of them there, in the afternoon.**

במאי קא מיפלגי? רבי יהודה סבר: עביד חד, כדכתבי: "מלבד עולת הבקר", והדר עביד עבודת היום, דילמא חולשא חליש בהן גדול.

**With regard to what do Rabbi Yehuda and Rabbi Elazar disagree? Rabbi Yehuda holds that the High Priest performs the sacrifice of one lamb in the morning, as it is written: "Besides the morning burnt-offering," and then he performs the service of the day before he proceeds to sacrifice the other six lambs. Initially, only the minimum possible number of lambs is sacrificed lest the High Priest become weak by doing more. He might then be unable to complete the service of the day, which cannot be performed by anyone else and without which atonement cannot be achieved.**

ורבי אלעזר ברבי שמעון סבר: בין דאתחיל – עביד ששה, דילמא פשע דלגבי עבודת היום וריו הוא.

**And Rabbi Elazar, son of Rabbi Shimon, holds: Since he has begun to sacrifice the lambs he performs the sacrifice of six of them, leaving over only one until the afternoon. He sacrifices the maximum possible number of lambs now lest he be negligent<sup>N</sup> later and fail to sacrifice so many at the close of the day. There is no concern that by doing so he might become weak and be unable to perform the service of the day, because with regard to the service of the day, the High Priest is diligent and will always muster the energy needed.**

דכולי עלמא מיהת חד איל הוא, כמאן – כרבבי. דתנניא: רבי אומר: איל אחד האמור כאן, הוא האמור בחומש הפקודים. רבי אלעזר ברבי שמעון אומר: שני אילים הן, אחד האמור כאן, ואחד האמור בחומש הפקודים.

The Gemara notes: Despite their disagreements, **everyone** agrees, however, that **there is only one ram** for the people. **In accordance with whose opinion is this? It is in accordance with the opinion of Rabbi Yehuda HaNasi. As it was taught in a baraita that Rabbi Yehuda HaNasi says:** Only one ram for the people is sacrificed, as **the one stated here** in Leviticus: "With this shall Aaron come into the Sanctuary: With a young bull for a sin-offering, and a ram for a burnt-offering" (Leviticus 16:3), **is the same one that is stated in the Book of Numbers:** "And you shall sacrifice a burnt-offering to the Lord of pleasing odor: One young bull, one ram, seven unblemished year-old lambs shall be unto you" (Numbers 29:8). **Rabbi Elazar, son of Rabbi Shimon, says: There are two rams for the people: One that is stated here in Leviticus, which is part of the service of the day, and one stated in the Book of Numbers, which is part of the day's additional offerings.**

מאי טעמא דרבבי דכתבי "אחד". רבי אלעזר ברבי שמעון: מאי "אחד" – מיוחד שבעדרו.

**What is the rationale of Rabbi Yehuda HaNasi? As it is written: "One," implying one ram, not two. And according to Rabbi Elazar, son of Rabbi Shimon, what is the meaning of "one"? "One" indicates that the ram used should be the unique one, i.e., the best, of its flock.**

NOTES

Your choice vows – מבחר נדרין: Certainly it is prohibited to sacrifice an animal with a blemish or another explicitly stated disqualification. Similarly, some animals, such as old or filthy animals, are considered inappropriate for use. The Gemara here teaches that even an animal that is otherwise fit to be used should be rejected if there is a superior specimen in the flock (see Me'iri).

ורבי – נפקא ליה מ"מבחר נדרין".  
ורבי אלעזר ברבי שמעון: חד בחובה  
וחד בנדבה, וצריכי.

And from where does Rabbi Yehuda HaNasi derive the requirement that the ram be of the best stock? He derives it from the verse: "Your choice vows" (Deuteronomy 12:11),<sup>n</sup> which teaches that all offerings must be from the choicest animals. And according to Rabbi Elazar, son of Rabbi Shimon, why is this additional verse necessary? One verse refers to obligatory offerings, and the other one refers to free-will offerings. And both are necessary because the requirement in one case cannot be learned from the other. It is reasonable that a free-will offering must be from the choicest animal since it is a voluntary gift; and it is also reasonable that an obligatory offering should be the choicest, since an obligation must be fulfilled in the finest possible way.

"קידש ידיו ורגליו". תנו רבנן:  
"ובא אהרן אל אהל מועד", למה  
הוא בא – להוציא את הכף ואת  
המחטה.

§ It was taught in the mishna: The High Priest sanctified his hands and feet and entered the Holy of Holies to take out the incense spoon and the coal pan. The Gemara cites a related baraita. The Sages taught: The verse states: "And Aaron shall come into the Tent of Meeting" (Leviticus 16:23), which is taken to mean that he enters the Holy of Holies. Why does he come? He comes in order to take out the incense spoon and the coal pan

Perek VII  
Daf 71 Amud a

NOTES

The whole portion is written in order – שכל הפרשה כולה – נאמרה על הסדר: If indeed the High Priest reenters the Holy of Holies only later, why does the Torah mention his entry at this point, out of sequence? The Vilna Gaon explains that according to the Sifra, Aaron, the first High Priest, was permitted to enter the Holy of Holies throughout the year provided he observed the order of the service described in Leviticus, chapter 16. When the order of the verses is followed, it emerges that Aaron was able to enter the Holy of Holies with just three immersions. This was true throughout the year. However, on Yom Kippur itself, in order to achieve the requisite number of five immersions, the reentry had to be delayed, as described by the Gemara (Hokhmat Adam).

שכל הפרשה כולה נאמרה על  
הסדר, חוץ מפסוק זה.

as the whole portion of the service of the day detailed in Leviticus is written in this order,<sup>n</sup> and the service must be performed in that order, except for this verse, which is stated out of order and is performed only later. The verse detailing his reentry (Leviticus 16:23) is written before the verse detailing the sacrifice of the rams (Leviticus 16:24), but in fact the reentry occurs only after the sacrifice of the rams.

HALAKHA

Five immersions and ten sanctifications – חמש טבילות: The oral tradition teaches that on Yom Kippur the High Priest performs five immersions and sanctifies his hands and feet ten times. The mishna details their order and position within the service (Rambam Sefer Avoda, Hilkhot Avodat Yom HaKippurim 2:2).

מאי טעמא? אמר רב חסדא: גמירי  
חמש טבילות ועשרה קידושין טביל  
כהן גדול ומקדש בו ביום.

The Gemara asks: What is the reason to assume this verse is written out of order? Rav Hisda said: They learned as a tradition that the High Priest performs five immersions and ten sanctifications<sup>h</sup> of his hands and feet when he changes clothing on that day. Each time the High Priest changes between the white and golden garments, he sanctifies his hands and feet, immerses, dresses in the new set of garments and then once again sanctifies his hands and feet.

ואי אמרת בסדרן בתיבי – לא  
משכחת לה אלא שלש טבילות  
וששה קידושין.

And if you say that the verses, including this one, are written in order, you find only three immersions and six sanctifications. Read in order, the verses indicate only three changes of garments, which involve three immersions and six sanctifications. In order to arrive at the requisite numbers of five immersions and ten sanctifications one must assume that the High Priest's reentry into the Holy of Holies takes place at a later time, after he has already changed into the golden garments. This would require him to change into the white garments and then back into the golden garments, providing an additional two immersions and four sanctifications.

מתקיף לה רבי יודא: ודילמא מפסיק  
ליה בשעיר הנעשה בחוץ!

Rabbi Zeira strongly objects to this: But perhaps the order of the verses in Leviticus can be maintained, and the requisite number of immersions and sanctifications still achieved, if he interrupts the service performed in the white garments with the goat whose services are performed outside of the Sanctuary, i.e., in the Temple courtyard, and are performed in the golden garments. The sacrifice of the goat is not mentioned in Leviticus but only in Numbers. Therefore, it could be inserted into the service of the day without compromising the order of the verses in Leviticus. The change into the golden garments and then back into the white garments would contribute an additional two immersions and four sanctifications, thus arriving at the requisite numbers.