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.

§ 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? 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.

§ 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.

But why not let another Torah scroll be brought that has previously been furling 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. 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 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.

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 Nappaha say: When the New Moon of Tevet, which always occurs during Hanukkah, occurs on Shabbat, 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 Nappaha that many Torah scrolls may be used, and there is no concern that people will mistakenly think one or more had a flaw.

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 furled.

HALAKHA

Furling a Torah scroll in public – אֲפֶלָה סְפֶר חָיְישִין בַּצִּיבּוּר 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; Mekhilta). In that situation the people understand and forgive the slight to their honor (Mishna Berura; Shulhan Arukh, Orah Hayyim 144:3).

Due to a flaw in the first one – אֲפֶלָה סְפֶר חָיְישִין בַּצִּיבּוּר One person may not read from two Torah scrolls, lest people say that the first scroll was flawed (Shulhan Arukh Orah Hayyim 144:4).

The New Moon of Tevet... on Shabbat – בְּﬠִינְיָנוּ 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 (Shulhan Arukh, Orah Hayyim 684:3).
Eight blessings – ברכות השם ופְּפוּת
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 Barzilai).

The Hafetz Haim 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 Amidah prayer: Find favor. However, in this context the conclusion was changed to: That we may serve You alone with reverence, for the presence of Your divine manifestation be constant there… one Who hears prayer. And a One Who hears prayer.

The Rambam explains that after the High Priest finishes reading from the Torah, he recites eight blessings: The final blessing concerning the Temple: Find favor in Your people Israel; the blessing concerning the Temple in and of itself; the eight blessings concerning the Temple in and of itself; and the rest of the prayer.

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.

It was taught in the mishna: 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: And the High Priest recites eight blessings after the reading: 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.

Eight blessings of the High Priest – ברכות השם ופְּפוּת
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The Rambam explains that after the High Priest finishes reading from the Torah, he recites eight blessings: The final blessing concerning the Temple: Find favor in Your people Israel; the blessing concerning the Temple in and of itself; the eight blessings concerning the Temple in and of itself; and the rest of the prayer.

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.

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The Rambam explains that after the High Priest finishes reading from the Torah, he recites eight blessings: The final blessing concerning the Temple: Find favor in Your people Israel; the blessing concerning the Temple in and of itself; the eight blessings concerning the Temple in and of itself; and the rest of the prayer.

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.

It was taught in the mishna: 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 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.

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.

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 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.

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.

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 must 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?

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.

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?
Conclusion of the day’s service – סדר סיום

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 28:13), 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.39

Besides the sin-offering of atonement – הסדר על סדר הכסף

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 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.40
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.

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.

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 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.

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.

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.

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

Lest he be negligent – This: 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 (Sahih Yitzhak).
As the whole portion of the service of the day detailed in Leviticus is written in this order,4 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.

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 sanctifications5 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.

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.

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.

The whole portion is written in order – 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 (Hokhmot Adam).

Five immersions and ten sanctifications – 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).