

## **Hebrew and Torah**

### **Ahare Mot: Levit. 16.1-18.30.**

For Thu. 04/14/2011

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#### **Transliteration by Rabbi David Hall**

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Translation **The Complete Jewish Bible** by *Dr. David Stern*

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#### **The Analytical Hebrew and Chaldee Lexicon**

*by Benjamin Davidson - ISBN 0-913573-03-5*

#### **The Soncino Mishnah and The Soncino Midrash Rabbah**

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[פרשת אחרי מות] א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם  
לפְנֵי־יְהוָה וַיִּמָּתוּ:

*vaydaber YHWH el-Moshe acharey mot sheney beney Aharon bekarvatam lifney-YHWH vayamutu.*

1 Adonai spoke with Moshe after the death of Aharon's two sons, when they tried to sacrifice before Adonai and died;

ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אֶהֱרֹן אַחִיךָ וְאֶל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ  
מִבֵּית לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרוֹן וְלֹא יָמוּת כִּי בָעֲנֹן אֶרְאֶה  
עַל־הַכַּפֹּרֶת:

*vayomer YHWH el-Moshe daber el-Aharon achicha veal-yavo vechal-et el-hakodesh  
mibeyt laparochet el-peney hakaporet asher al-haaron velo yamut ki beanan erae al-hakaporet.*

2 Adonai said to Moshe, "Tell your brother Aharon not to come at just any time into the Holy Place beyond the curtain, in front of the ark-cover which is on the ark, so that he will not die; because I appear in the cloud over the ark-cover.

ג בַּזֹּאת יָבֵא אֶהֱרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לַחֲטָאת וְאֵיל לְעֹלָה:

*Bezot yavo Aharon el-hakodesh befar ben bakar lechatat veayil leolah.*

3 "Here is how Aharon is to enter the Holy Place: with a young bull as a sin offering and a ram as a burnt offering.

ד כְּתֹנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת  
בַּד יִצָּנֵף בְּגִדֵי־קֹדֶשׁ הֵם וְרִתֹּץ בְּמַיִם אֶת־בְּשָׂרוֹ וּלְבָשָׁם:

*ketonet-bad kodesh yilbash umichnesey- vad yiyu al-besaro uvavnet bad yachgor uvmitznetef  
bad yitznof bigdey-kodesh hem verachatz bamayim et-besaro ulvesham.*

4 He is to put on the holy linen tunic, have the linen shorts next to his bare flesh, have the linen sash wrapped around him, and be wearing the linen turban — they are the holy garments. He is to bathe his body in water and put them on.

ה וּמֵאֵת עֵדֹת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לַחֲטָאת וְאֵיל אֶחָד לְעֹלָה:

*umeet adat beney Yisrael yikach sheney-seirey izim lechatat vea'yil echad leolah.*

5 "He is to take from the community of the people of Isra'el two male goats for a sin offering and one ram for a burnt offering.

ו וְהִקְרִיב אֶהֱרֹן אֶת־פָּר הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֹדוֹ וּבְעֵד בֵּיתוֹ:

*vehikriv Aharon et par hachatat asher-lo vechiper baado uvad beyto.*

6 Aharon is to present the bull for the sin offering which is for himself and make atonement for himself and his household.

ז וּלְקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהֶעֱמִיד אֹתָם לְפָנַי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:

*velakach et-sheny hasirim veheemid otam lifney YHWH petach ohel moed.*

7 He is to take the two goats and place them before Adonai at the entrance to the tent of meeting.

ח וְנָתַן אֶהֱרֹן עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גּוֹרָל אֶחָד לַיהוָה וְגּוֹרָל אֶחָד לְעֵזָאֵזֶל:

*venatan Aharon al-sheneyhasirim goralot goral echad laYHWH vegoral echad laAzazel.*

8 Then Aharon is to cast lots for the two goats, one lot for Adonai and the other for 'Az'azel.

ט וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וְעָשָׂהוּ חֲטָאת:

*vehikriv Aharon et-hasair asher alah alav hagoral laYHWH veasahu hatat.*

9 Aharon is to present the goat whose lot fell to Adonai and offer it as a sin offering.

י וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לְעֵזָאֵזֶל יַעֲמַד־חַי לְפָנַי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח  
אֹתוֹ לְעֵזָאֵזֶל הַמִּדְבָּרָה:

*vehasair asher alah alav hagoral laAzazel yaamad-chay lifney YHWH lechaper alav leshalach  
oto laAzazel hamidbara.*

10 But the goat whose lot fell to 'Az'azel is to be presented alive to Adonai to be used for making atonement over it by sending it away into the desert for 'Az'azel.

יֵא וְהִקְרִיב אֶהָרֹן אֶת־פֶּרֶךְ הַחֲטָאתִי אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט  
אֶת־פֶּרֶךְ הַחֲטָאתִי אֲשֶׁר־לוֹ:

*vehikriv Aharon et-par hachatat asher-lo vechiper baado uvad beyto veshachat et-par hachatat asher-lo.*

11 “Aharon is to present the bull of the sin offering for himself; he will make atonement for himself and his household; he is to slaughter the bull of the sin offering which is for himself.

יָב וְלָקַח מִלֶּאֱהֻמַּחֲתָה גִחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֶּא חֲפָנָיו קִטְרֶת  
סָמִים וְדָקָה וְהֵבִיא מִבֵּית לַפָּרֹכֶת:

*velakach melo-hamachta gachaley-esh meal mamizbeach milifney YHWH umlo chafnav ketoret samim daka vehevi mibeyt laparochet.*

12 He is to take a censer full of burning coals from the altar before Adonai and, with his hands full of ground, fragrant incense, bring it inside the curtain.

יָג וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה | עַנְנֵן הַקִּטְרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר  
עַל־הָעֵדוּת וְלֹא יָמוּת:

*venatan et-hakoret al-haesh lifney YHWH vechisa anan hakoret et-hakaporet asher al-haedut velo yamut.*

13 He is to put the incense on the fire before Adonai, so that the cloud from the incense will cover the ark-cover which is over the testimony, in order that he not die.

יָד וְלָקַח מִדָּם הַפֶּרֶךְ וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קִדְמָה וּלְפָנֵי הַכַּפֹּרֶת יָזָה  
שִׁבְע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ:

*velakach midam hapar vehiza veetzbao al-peney hakaporet kedma velifney hakaporet yaze sheva-peamim min-hadam beezbao.*

14 He is to take some of the bull’s blood and sprinkle it with his finger on the ark-cover toward the east; and in front of the ark-cover he is to sprinkle some of the blood with his finger seven times.

טו וְשָׁחַט אֶת־שֵׁעִיר הַחֲטָאתִי אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת  
וַעֲשֵׂה אֶת־דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפֶּרֶךְ וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפָנֵי הַכַּפֹּרֶת:

*veshachat et-seir hachatat asher laam vehevi et-damo el-mibeyt laparochet*

*veasa et-damo kaasher asa ledam hapar vehiza oto al-hakaporet velifney hakaporet.*

15 “Next, he is to slaughter the goat of the sin offering which is for the people, bring its blood inside the curtain and do with its blood as he did with the bull’s blood, sprinkling it on the ark-cover and in front of the ark-cover.

טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטְּמֵאתֵי בְנֵי יִשְׂרָאֵל וּמִפְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֵׂה  
לְאֵהֶל מוֹעֵד הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאתָם:

*vekipper al-hakodesh mitumot beney Yisrael umipisheyhem lechal-chatotam vechen yaaseh lehel moed hashochen itam betoch tumotam.*

16 He will make atonement for the Holy Place because of the uncleannesses of the people of Isra’el and because of their transgressions — all their sins; and he is to do the same for the tent of meeting which is there with them right in the middle of their uncleannesses.

יז וְכָל־אָדָם לֹא־יְהִיָּה | בְּאֵהֶל מוֹעֵד בְּבָאוֹ לְכַפֵּר בְּקֹדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בְּעֵדוֹ  
וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קֵהֶל יִשְׂרָאֵל:

*vechal-adam lo-yiye beohel moed bevoo lechaper bakodesh ad-tzeto vechiper baado uvad beyto uvad kal-kehal Yisrael.*

17 No one is to be present in the tent of meeting from the time he enters the Holy Place to make atonement until the time he comes out, having made atonement for himself, for his household and for the entire community of Isra’el.

(LY: ii)

[שני] יח ויִצֹא אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה וַיִּכְפֹּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וַיִּתֵּן עַל-קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:

*veyatza el-hamizbeach asher lifney-YHWH vechiper alav velakach midam hapar umidam hasair venatan al-karnot hamizbeach saviv.*

18 Then he is to go out to the altar that is before Adonai and make atonement for it; he is to take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.

יט וְהִזָּה עָלָיו מִן-הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטָהָרוֹ וְקִדְּשׁוֹ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל:

*vehiza alav min-hadam beetzbao sheva pamim vetiharo vekidsho mitumot beney Yisrael.*

19 He is to sprinkle some of the blood on it with his finger seven times, thus purifying it and setting it apart from the uncleannesses of the people of Isra'el.

כ וְכִלָּה מִכִּפּוּר אֶת-הַקֹּדֶשׁ וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְהִקְרִיב אֶת-הַשְּׂעִיר הַחַי:

*vechila mikaper et-hakodesh veet-ohel moed veet-hamizbeach vehikriv et-hasair hechay.*

20 "When he has finished atoning for the Holy Place, the tent of meeting and the altar, he is to present the live goat.

כא וְסָמַךְ אֶהָרֹן אֶת-שְׁתֵּי יָדָיו [וְיָדָיו] עַל-רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכָל-חַטָּאתָם וַיִּתֵּן אֹתָם עַל-רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד-אִישׁ עֵתִי הַמְדַבָּר:

*vesamach Aharon et-sh'tey yadav al-rosh hasair hachay vehitvada alav et-kal-avonot beney Yisrael veet-kal-pisheyhem lechal-chatotam venatan otam al-rosh hasair veshilach beyad-ish iti hamidbara.*

21 Aharon is to lay both his hands on the head of the live goat and confess over it all the transgressions, crimes and sins of the people of Isra'el; he is to put them on the head of the goat and then send it away into the desert with a man appointed for the purpose.

כב וַיִּשָּׂא הַשְּׂעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם אֶל-אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת-הַשְּׂעִיר בַּמִּדְבָּר:

*venasa hashair alav et-kal-avonotam el-eretz gezera vesilach et-hasair bamidbar.*

22 The goat will bear all their transgressions away to some isolated place, and he is to let the goat go in the desert.

כג וּבָא אֶהָרֹן אֶל-אֹהֶל מוֹעֵד וּפָשַׁט אֶת-בְּגָדֵי הַזֶּדֶי אֲשֶׁר לָבַשׁ בְּבָאוֹ אֶל-הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:

*uva Aharon el-ohel moed upashat et-bigdey habad asher lavash bevoo el-hakodesh vehinicham sham.*

23 "Aharon is to go back into the tent of meeting, where he is to remove the linen garments he put on when he entered the Holy Place, and he is to leave them there.

כד וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וְלָבַשׁ אֶת-בְּגָדָיו וַיִּצֹא וַעֲשֶׂה אֶת-עֹלֹתוֹ וְאֶת-עֹלֹת הָעָם:

*verachat et-besaro bamayim bemakom kadosh velavash et-begadav veyatza veasa et-oloto veet-olat haam vechiper baado uvad haam.*

24 Then he is to bathe his body in water in a holy place, put on his other clothes, come out and offer his burnt offering and the burnt offering of the people, thus making atonement for himself and for the people. (RY: ii, LY: iii)

[שלישי] [שני כשהן מחוברין] כה וְאֵת חֵלֶב הַחַטָּאת יִקְטִיר הַמִּזְבֵּחַ:

*veet chelev hachatat yaktir hamizbecha.*

25 He is to make the fat of the sin offering go up in smoke on the altar.

כּוּ וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעִזָּאֵזֶל יִכְבֶּס בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם  
וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמַּחֲנֶה:

*vehamshaleach et-hasair laAzazel yechabes begadav verachatz et-besaro bamayim  
veacharey-chen yavo el-hamachane.*

26 “The man who let go the goat for ‘Az’azel is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

כּזֹ וְאֵת פֶּרֶ הַחֲטָאת וְאֵת | שְׂעִיר הַחֲטָאת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ  
יוֹצֵא אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם:

*veet-par hachatat veet seir hachatat asher huba et-damam lechaper bakodesh  
yotzi el-michutz lamachane vesarfu baesh et-orotam veet-besaram veet-pirsham.*

27 “The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, is to be carried outside the camp; there they are to burn up completely their hides, meat and dung.

כח וְהַשְׂרִף אֹתָם יִכְבֶּס בְּגָדָיו וְרַחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא  
אֶל־הַמַּחֲנֶה:

*vehasref otam yechabes begadav verachatz et-besaro bamaim veacharey-chen yavo eo-hamachane.*

28 The person burning them is to wash his clothes and bathe his body in water; afterwards, he may return to the camp.

כט וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ תַּעֲנֹוּ אֶת־נַפְשֹׁתֵיכֶם  
וְכֹל־מְלֶאכֶה לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:

*vehayta lachem lechukat olam bachodesh hashevii beasor lachodesh teanu et-nafshoteychem  
vechal-melacha lo taasu haezrach vehager hagar betochachem.*

29 “It is to be a permanent regulation for you that on the tenth day of the seventh month you are to deny yourselves and not do any kind of work, both the citizen and the foreigner living with you.

ל כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:  
kivayom hazeh yechaper aleychem letahe etchem mikol chatoteychem lifney YHWH tiitharu.

30 For on this day, atonement will be made for you to purify you; you will be clean before Adonai from all your sins.

לא שַׁבַּת שַׁבְּתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:  
shabat shabaton hi lachem veinitem et-nafshoteychem chukat olam.

31 It is a Shabbat of complete rest for you, and you are to deny yourselves. “This is a permanent regulation.

לב וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן תַּחַת אָבִיו וְלִבְשׁ  
אֶת־בְּגָדֵי הַבָּד בְּגִדֵי הַקֹּדֶשׁ:

*vechiper hakohen esher-yimshach oto veasher yemale et-yado lechahen tachat aviv velavash  
et-bigdey habad bigdey hakodesh.*

32 The cohen anointed and consecrated to be cohen in his father’s place will make the atonement; he will put on the linen garments, the holy garments;

לג וְכַפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכְפֹּר וְעַל הַכֹּהֲנִים  
וְעַל־כָּל־עַם הַקְּהָל יִכְפֹּר:

*vechiper et-mikdash hakodesh veet-ohel moed veet-hamizbeach yechaper veal hakohanim  
veal-kal-am hakahel yechaper.*

33 he will make atonement for the Especially Holy Place; he will make atonement for the tent of meeting and the altar; and he will make atonement for the cohanim and for all the people of the community.

לְדֹוּהִיָּתָהּ לְאֵת לְכֹס לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֶחָת  
בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ

*vehayta-zot lachem lechukat olam lechaper al-beney Yisrael mikal-chatotam echat  
bashana vayaas kaasher tziva YHWH et-Moshe.*

34 This is a permanent regulation for you, to make atonement for the people of Isra'el because of all their sins once a year." Moshe did as Adonai had ordered him.

Mishnah and Talmud on Yom Kippur Sacrifices

MISHNAH. SEVEN DAYS BEFORE THE DAY OF ATONEMENT THE HIGH PRIEST WAS REMOVED FROM HIS HOUSE TO THE CELL OF THE COUNSELLORS<sup>1</sup> AND ANOTHER PRIEST WAS PREPARED TO TAKE HIS PLACE IN CASE ANYTHING<sup>2</sup> HAPPENED TO HIM [the high priest] THAT WOULD UNFIT HIM [for the service]. ...AND HE SHALL MAKE ATONEMENT FOR HIMSELF AND FOR HIS HOUSE...

THEY DELIVERED TO HIM ELDERS FROM THE ELDERS OF THE COURT AND THEY READ BEFORE HIM [throughout the seven days] OUT OF THE ORDER OF THE DAY.<sup>3</sup> THEY SAID TO HIM, SIR HIGH PRIEST, READ YOU YOURSELF WITH YOUR OWN MOUTH, PERCHANCE YOU HAVE FORGOTTEN OR PERCHANCE YOU HAVE NEVER LEARNT. ON THE EVE OF THE DAY OF ATONEMENT IN THE MORNING THEY PLACE HIM AT THE EASTERN GATE AND PASS BEFORE HIM OXEN, RAMS AND SHEEP, THAT HE MAY LEARN TO KNOW AND BECOME FAMILIAR WITH THE SERVICE. THROUGHOUT THE SEVEN DAYS THEY DID NOT WITHHOLD FOOD OR DRINK FROM HIM. BUT ON THE EVE OF THE DAY OF ATONEMENT NEAR NIGHTFALL THEY WOULD NOT LET HIM EAT MUCH BECAUSE FOOD BRINGS ABOUT SLEEP.

IF HE SOUGHT TO SLUMBER, YOUNG<sup>19</sup> PRIESTS WOULD SNAP THEIR MIDDLE FINGER<sup>20</sup> BEFORE HIM AND SAY: SIR HIGH PRIEST, ARISE AND DRIVE THE SLEEP AWAY<sup>21</sup> THIS ONCE ON THE PAVEMENT. THEY WOULD KEEP HIM AMUSED UNTIL THE TIME FOR THE SLAUGHTERING [OF THE DAILY MORNING OFFERING] WOULD APPROACH.

EVERY DAY ONE WOULD REMOVE<sup>3</sup> [THE ASHES FROM] THE ALTAR AT KERI'ATH HA-GEBER OR ABOUT THAT TIME, EITHER BEFORE OR AFTER. BUT ON THE DAY OF ATONEMENT AT MIDNIGHT,<sup>4</sup> AND ON THE FEASTS AT THE FIRST WATCH,<sup>5</sup> AND BEFORE THE COCKCROW APPROACHED THE TEMPLE COURT WAS FULL OF ISRAELITES..

ORIGINALLY WHOSOEVER<sup>1</sup> DESIRED TO REMOVE [THE ASHES FROM] THE ALTAR DID SO. IF THEY WERE MANY, THEY WOULD RUN AND MOUNT THE RAMP<sup>2</sup> [OF THE ALTAR] AND HE THAT CAME FIRST WITHIN FOUR CUBITS<sup>3</sup> OBTAINED THE PRIVILEGE. IF TWO WERE EVEN, THE OFFICER<sup>4</sup> WOULD SAY TO THEM [ALL:]<sup>5</sup> RAISE THE FINGER!<sup>6</sup> AND HOW MANY DID THEY PUT FORTH? ONE OR<sup>7</sup> TWO BUT ONE DID NOT PUT FORTH THE THUMB IN THE TEMPLE.<sup>8</sup> IT ONCE HAPPENED THAT TWO WERE EVEN AS THEY RAN TO MOUNT THE RAMP. ONE OF THEM PUSHED HIS FELLOW WHO FELL AND BROKE HIS LEG. WHEN THE COURT SAW THAT THEY INCURRED DANGER, THEY ORDAINED THAT THE ALTAR BE CLEARED ONLY BY COUNT. THERE WERE FOUR COUNTS. THIS IS THE FIRST COUNT.

THE SECOND COUNT:<sup>15</sup> WHO SHOULD SLAUGHTER [THE DAILY REGULAR OFFERING],<sup>16</sup> WHO SHOULD SPRINKLE THE BLOOD, WHO SHOULD REMOVE THE ASHES FROM THE INNER ALTAR,<sup>17</sup> WHO SHOULD REMOVE THE ASHES FROM THE CANDLESTICK,<sup>18</sup> WHO SHOULD TAKE UP TO THE RAMP THE LIMBS [OF THE OFFERING], THE HEAD AND THE [RIGHT]<sup>19</sup> HIND-LEG, THE TWO FORELEGS, THE TAIL AND THE [LEFT]<sup>19</sup> HIND-LEG, THE BREAST AND THE THROAT,<sup>20</sup> THE TWO FLANKS,<sup>21</sup> THE INWARDS, FINE FLOUR,<sup>22</sup> THE CAKES<sup>23</sup> AND THE WINE.<sup>24</sup> ALTOGETHER THIRTEEN PRIESTS OBTAINED A TASK.<sup>25</sup> BEN AZZAI SAID BEFORE R. AKIBA IN THE NAME OF JOSHUA: IT [THE DAILY OFFERING] WAS OFFERED UP IN THE WAY IT WALKS.<sup>26</sup>

HE CONTINUAL<sup>1</sup> OFFERING WAS OFFERED UP BY NINE, TEN, ELEVEN OR TWELVE [PRIESTS], NEITHER BY MORE [THAN TWELVE], NOR BY LESS [THAN NINE]. HOW THAT? [THE OFFERING] ITSELF [WAS BROUGHT] UP BY NINE;<sup>2</sup> AT THE FEAST [OF SUKKOTH] WHEN ONE CARRIED A BOTTLE OF WATER,<sup>3</sup> THERE WERE TEN. AT DUSK<sup>4</sup> BY ELEVEN: [THE OFFERING] ITSELF BY NINE AND TWO MEN WHO CARRIED TWO LOGS<sup>5</sup> OF WOOD. ON THE SABBATH BY ELEVEN: [THE OFFERING] ITSELF BY NINE WITH TWO MEN HOLDING IN THEIR HAND THE TWO CENSERS OF FRANKINCENSE FOR THE SHEWBREAD.<sup>6</sup> AND ON THE SABBATH WHICH FELL DURING THE FEAST OF SUKKOTH ONE MAN CARRIED IN HIS HAND A BOTTLE OF WATER.

A RAM WAS OFFERED BY ELEVEN: THE FLESH BY FIVE, THE INWARDS,<sup>24</sup> THE FINE FLOUR,<sup>25</sup> AND THE WINE

BY TWO EACH. A BULLOCK WAS OFFERED BY TWENTY-FOUR: THE HEAD AND [RIGHT] HIND-LEG<sup>26</sup> — THE HEAD BY ONE AND THE [RIGHT] HIND-LEG BY TWO [PRIESTS]. THE TAIL AND [LEFT] HIND-LEG — THE TAIL BY TWO AND THE [LEFT] HIND-LEG BY TWO. THE BREAST AND NECK — THE BREAST BY ONE AND THE NECK BY THREE. THE TWO FORE-LEGS BY TWO, THE TWO FLANKS BY TWO. THE INWARDS, THE FINE FLOUR,<sup>27</sup> AND THE WINE<sup>28</sup> BY THREE EACH. THIS APPLIES ONLY TO OFFERINGS OF THE COMMUNITY. IN PRIVATE OFFERINGS, HOWEVER, IF A SINGLE PRIEST<sup>29</sup> WANTS TO OFFER [ALL], HE MAY DO SO. BUT AS TO THE FLAYING AND DISMEMBERING OF BOTH COMMUNAL, AND PRIVATE OFFERINGS THE SAME REGULATIONS APPLY.<sup>30</sup>

THE<sup>10</sup> OFFICER SAID TO THEM: GO FORTH AND SEE WHETHER THE TIME FOR KILLING [OF THE MORNING SACRIFICE] HAS ARRIVED. IF IT HAD ARRIVED THEN HE WHO SAW IT SAID: IT IS DAYLIGHT!<sup>11</sup> MATHIA B. SAMUEL SAID: THE WHOLE EAST IS ALIGHT.<sup>12</sup> EVEN UNTO HEBRON?<sup>13</sup> AND HE ANSWERED 'YES'. AND WHY WAS THAT [CONSIDERED] NECESSARY? BECAUSE ONCE WHEN THE LIGHT OF THE MOON<sup>14</sup> ROSE THEY THOUGHT THAT THE EAST WAS ALIGHT<sup>15</sup> AND SLAUGHTERED THE CONTINUAL OFFERING, WHICH AFTERWARDS THEY HAD TO TAKE AWAY INTO THE PLACE OF BURNING.<sup>16</sup>

THE HIGH PRIEST<sup>17</sup> WAS LED DOWN TO THE PLACE OF IMMERSION. THIS WAS THE RULE IN THE TEMPLE: WHOSOEVER CROSSED HIS FEET<sup>18</sup> REQUIRED AN IMMERSION, AND WHOSOEVER MADE WATER REQUIRED SANCTIFICATION BY WASHING<sup>19</sup> HIS HANDS AND FEET.

NO MAN EVEN IF HE WERE CLEAN COULD ENTER THE TEMPLE COURT WITHOUT HAVING IMMERSSED HIMSELF. FIVE IMMERSIONS AND TEN SANCTIFICATIONS DID THE HIGH PRIEST UNDERGO ON THAT DAY. AND ALL ON HOLY GROUND IN THE PARWAH<sup>15</sup> CELL WITH THE EXCEPTION OF THIS ONE<sup>16</sup> ALONE. — A LINEN SHEET WAS SPREAD BETWEEN HIM AND THE PEOPLE.

HE STRIPPED OFF [HIS GARMENTS],<sup>3</sup> WENT DOWN AND IMMERSSED HIMSELF, CAME UP AND DRIED HIMSELF.<sup>4</sup> THEY BROUGHT HIM THE GOLDEN<sup>5</sup> GARMENTS, HE PUT THEM ON AND SANCTIFIED HIS HANDS AND FEET. THEY BROUGHT HIM THE CONTINUAL OFFERING, HE MADE THE REQUIRED CUT AND SOME ONE ELSE FINISHED IT FOR HIM.<sup>6</sup> HE RECEIVED THE BLOOD AND SPRINKLED IT. HE WENT INSIDE<sup>7</sup> TO SMOKE THE INCENSE OF THE MORNING<sup>8</sup> AND TO TRIM THE LAMPS;<sup>9</sup> [AFTERWARDS] TO OFFER UP THE HEAD AND THE LIMBS AND THE PANCAKES AND THE WINE-OFFERING. THE MORNING INCENSE WAS OFFERED UP BETWEEN THE BLOOD AND THE LIMBS, THE AFTERNOON [INCENSE] BETWEEN THE LIMBS AND THE DRINK-OFFERINGS. IF THE HIGH PRIEST WAS EITHER OLD OR OF DELICATE HEALTH WARM WATER WOULD BE PREPARED FOR HIM AND Poured INTO THE COLD, TO MITIGATE ITS COLDNESS.

THEY BROUGHT HIM TO THE PARWAH CELL-WHICH WAS ON HOLY GROUND.<sup>18</sup> THEY SPREAD A SHEET OF BYSSUS [LINEN] BETWEEN HIM AND THE PEOPLE. HE SANCTIFIED HIS HANDS AND HIS FEET AND STRIPPED. R. MEIR SAID: HE STRIPPED, SANCTIFIED HIS HANDS AND HIS FEET. HE WENT DOWN AND IMMERSSED HIMSELF, CAME UP AND DRIED HIMSELF. AFTERWARDS THEY BROUGHT HIM WHITE GARMENTS.<sup>19</sup> HE PUT THEM ON AND SANCTIFIED HIS HANDS AND HIS FEET. IN THE MORNING HE PUT ON PELUSIUM LINEN WORTH TWELVE MINAS,<sup>20</sup> IN THE AFTERNOON INDIAN LINEN WORTH EIGHT HUNDRED ZUZ. THESE ARE THE WORDS OF R. MEIR. THE SAGES SAY: IN THE MORNING HE PUT ON [GARMENTS] WORTH EIGHTEEN MINAS AND IN THE AFTERNOON [GARMENTS] WORTH TWELVE MINAS, ALTOGETHER THIRTY MINAS.<sup>21</sup> ALL THAT AT THE CHARGE OF THE COMMUNITY<sup>22</sup> AND IF HE WANTED TO SPEND MORE OF HIS OWN HE COULD DO SO.

HE CAME TO HIS<sup>18</sup> BULLOCK AND HIS BULLOCK WAS STANDING BETWEEN THE HALL<sup>19</sup> AND THE ALTAR,<sup>20</sup> ITS HEAD TO THE SOUTH AND ITS FACE TO THE WEST.<sup>21</sup> AND THE PRIEST STOOD IN THE EAST WITH HIS FACE TO THE WEST.<sup>22</sup> AND HE PRESSED BOTH HIS HANDS UPON IT<sup>23</sup> AND MADE Confession. AND THUS HE WOULD SAY: O LORD!<sup>24</sup> I HAVE DONE WRONG, I HAVE TRANSGRESSED, I HAVE SINNED BEFORE THEE, I AND MY HOUSE. O LORD! FORGIVE THE WRONGDOINGS, THE TRANSGRESSIONS, THE SINS WHICH I HAVE COMMITTED AND TRANSGRESSED AND SINNED BEFORE THEE, I AND MY HOUSE, AS IT IS WRITTEN IN THE TORAH OF MOSES THY SERVANT: FOR ON THIS DAY SHALL ATONEMENT BE MADE FOR YOU [TO CLEANSE YOU; FROM ALL YOUR SINS SHALL YE BE CLEAN BEFORE THE LORD].<sup>25</sup> AND THEY<sup>26</sup> ANSWERED AFTER HIM: BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM FOR EVER AND EVER!

HE THEN WENT BACK TO THE EAST OF THE TEMPLE COURT, To THE NORTH OF THE ALTAR, THE DEPUTY HIGH PRIEST<sup>11</sup> AT HIS RIGHT AND THE HEAD OF THE FAMILY<sup>12</sup> [MINISTERING THAT WEEK] AT HIS LEFT. THERE WERE TWO HE-GOATS<sup>13</sup> AND AN URN<sup>14</sup> CONTAINING TWO LOTS. THEY WERE OF BOX-WOOD. BEN GAMALA MADE THEM OF GOLD AND THEREFORE HE WAS PRAISED. BEN KATIN MADE TWELVE SPIGOTS FOR THE LAVER,<sup>15</sup> FOR THERE HAD BEEN BEFORE BUT TWO. HE ALSO MADE A MACHINE FOR THE LAVER, IN ORDER THAT ITS WATER SHOULD NOT BECOME UNFIT BY REMAINING OVERNIGHT.<sup>16</sup> KING MONOBAZ<sup>17</sup> HAD ALL THE HANDLES OF ALL THE VESSELS USED ON THE DAY OF ATONEMENT MADE OF GOLD. HIS MOTHER

HELENA<sup>18</sup> HAD A GOLDEN CANDLESTICK MADE OVER THE DOOR OF THE HEKAL. SHE ALSO HAD A GOLDEN TABLET MADE, ON WHICH THE PORTION TOUCHING THE SUSPECTED ADULTERESS<sup>19</sup> WAS INSCRIBED. NICANOR<sup>20</sup> EXPERIENCED MIRACLES WITH HIS GATES AND HIS MONEY WAS PRAISED.

AND THESE WERE MENTIONED TO THEIR SHAME: THEY OF THE HOUSE OF GARMU WOULD NOT TEACH ANYTHING ABOUT THE PREPARATION OF THE SHEWBREAD;<sup>7</sup> THEY OF THE HOUSE OF ABTINAS WOULD NOT TEACH ANYTHING ABOUT THE PREPARATION OF THE INCENSE; HYGROS, SON [OF THE TRIBE] OF LEVI KNEW A CADENCE<sup>8</sup> IN SONG BUT WOULD NOT TEACH IT; BEN KAMZAR WOULD NOT TEACH ANYONE HIS ART OF WRITING.<sup>9</sup> CONCERNING THE FORMER IT IS SAID: THE MEMORY OF THE RIGHTEOUS SHALL BE FOR A BLESSING;<sup>10</sup> CONCERNING THE OTHERS IT IS SAID: BUT THE NAME OF THE WICKED SHALL ROT.

HE SHOOK<sup>4</sup> THE URN AND BROUGHT UP THE TWO LOTS. ON ONE WAS INSCRIBED: 'FOR THE LORD', AND ON THE OTHER: 'FOR AZAZEL'. THE DEPUTY HIGH PRIEST WAS AT HIS RIGHT HAND, THE HEAD OF THE [MINISTERING] FAMILY AT HIS LEFT. IF THE LOT [HAVING] 'FOR THE LORD' [INSCRIBED THEREON] CAME UP IN HIS RIGHT HAND, THE DEPUTY HIGH PRIEST WOULD SAY TO HIM: SIR HIGH PRIEST, RAISE THY RIGHT HAND! AND IF THE LOT [WITH THE INSCRIPTION] 'FOR THE LORD' CAME UP IN HIS LEFT HAND, THE HEAD OF THE FAMILY WOULD SAY: SIR HIGH PRIEST, RAISE THY LEFT HAND! THEN HE PLACED THEM ON THE TWO HE-GOATS AND SAID: A SIN-OFFERING 'UNTO THE LORD!' R. ISHMAEL SAID: HE DID NOT NEED TO SAY: A SIN-OFFERING, BUT 'UNTO THE LORD'. AND THEY ANSWERED AFTER HIM: BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM FOR EVER AND EVER!<sup>5</sup>

HE BOUND<sup>11</sup> A THREAD OF CRIMSON WOOL ON THE HEAD OF THE HE-GOAT WHICH WAS TO BE SENT AWAY,<sup>12</sup> AND [MEANTIME] HE PLACED IT [AT THE GATE] WHENCE IT WAS TO BE SENT AWAY; AND THE HE-GOAT THAT WAS TO BE SLAUGHTERED, AT THE PLACE OF THE SLAUGHTERING.<sup>13</sup> HE CAME TO HIS BULLOCK A SECOND<sup>14</sup> TIME, PRESSED HIS TWO HANDS UPON IT AND MADE CONFESSION. AND THUS HE WOULD SAY: O LORD, I HAVE DEALT WRONGFULLY, I HAVE TRANSGRESSED, I HAVE SINNED BEFORE THEE, I AND MY HOUSE, AND THE CHILDREN OF AARON, THY HOLY PEOPLE, O LORD, PRAY FORGIVE THE WRONGDOINGS, THE TRANSGRESSION, AND THE SINS, WHICH I HAVE COMMITTED, TRANSGRESSED, AND SINNED BEFORE THEE, I AND MY HOUSE, AND THE CHILDREN OF AARON, THY HOLY PEOPLE. AS IT IS WRITTEN IN THE TORAH OF MOSES, THY SERVANT: FOR ON THIS DAY ATONEMENT BE MADE FOR YOU, TO CLEANSE YOU; FROM ALL THE SINS SHALL YE BE CLEAN BEFORE THE LORD. AND THEY RESPONDED: BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM FOR EVER AND EVER.

HE KILLED IT [THE BULLOCK] AND RECEIVED ITS BLOOD IN A BOWL. AND HE GAVE IT TO THE ONE WHO SHOULD STIR IT UP ON THE FOURTH TERRACE WITHIN THE SANCTUARY<sup>9</sup> LEST IT CONGEAL.<sup>10</sup> HE TOOK THE COAL-PAN AND WENT UP TO THE TOP OF THE ALTAR, CLEARING THE COALS TO BOTH SIDES, TOOK A PANFUL OF THE GLOWING CINDERS FROM BELOW, CAME DOWN AND PLACED THE COAL-PAN ON THE FOURTH TERRACE IN THE TEMPLE COURT.<sup>11</sup> ON OTHER DAYS HE WOULD TAKE OUT [THE CINDERS] WITH A SILVER COAL-PAN, AND EMPTY IT INTO ONE OF GOLD, BUT THIS DAY HE TOOK THEM OUT WITH A GOLDEN [COAL-PAN] IN WHICH HE WAS TO BRING THEM. IN [THE INNER SANCTUARY] ON OTHER DAYS<sup>12</sup> HE WOULD TAKE THEM UP WITH A COAL-PAN CONTAINING FOUR KABS, AND EMPTY IT INTO ONE CONTAINING THREE KABS,<sup>13</sup> THIS DAY HE TOOK THEM OUT WITH ONE CONTAINING THREE KABS, IN WHICH HE BRINGS OUGHT [THE CINDERS] IN, TOO. R. JOSE SAID: ON OTHER DAYS HE WOULD TAKE THEM OUT WITH ONE CONTAINING ONE SE'AH, AND EMPTY IT INTO ONE CONTAINING THREE KABS, THIS DAY HE TOOK THEM OUT WITH ONE CONTAINING THREE KABS, IN WHICH HE ALSO BRINGS IN [THE CINDERS]. ON OTHER DAYS THE PAN WAS HEAVY, TODAY IT WAS LIGHT.<sup>14</sup> ON OTHER DAYS ITS HANDLE WAS SHORT, TODAY IT WAS LONG.<sup>14</sup> ON OTHER DAYS IT WAS OF YELLOWISH GOLD, TODAY OF RED GOLD. THIS IS THE STATEMENT OF R. MENAHEM. ON OTHER DAYS HE WOULD OFFER HALF A MINA [OF INCENSE] IN THE MORNING AND HALF A MINA IN THE AFTERNOON, TODAY HE ADDS ALSO HIS TWO HANDS FULL.<sup>15</sup> EVERY DAY IT WAS FINE, BUT TODAY THE FINEST POSSIBLE.<sup>16</sup> ON OTHER DAYS THE PRIESTS WOULD GO UP ON THE EAST SIDE OF THE RAMP<sup>17</sup> AND COME DOWN ON THE WEST SIDE, TODAY THE HIGH PRIEST GOES<sup>18</sup> UP IN THE MIDDLE AND COMES DOWN IN THE MIDDLE. R. JUDAH SAYS: THE HIGH PRIEST ALWAYS GOES UP IN THE MIDDLE AND COMES DOWN IN THE MIDDLE. ON OTHER DAYS THE HIGH PRIEST SANCTIFIED HIS HANDS AND FEET FROM THE LAVER, THIS DAY FROM A GOLDEN LADLE. R. JUDAH SAYS: THE HIGH PRIEST ALWAYS SANCTIFIES HIS HANDS AND FEET FROM A GOLDEN LADLE. ON OTHER DAYS THERE WERE FOUR WOOD-PILES THERE,<sup>19</sup> TODAY FIVE, THUS SAYS R. MEIR. R. JOSE SAYS: ON OTHER DAYS THREE, TODAY FOUR. R. JUDAH SAYS: ON OTHER DAYS TWO, TODAY THREE.

THEY BROUGHT OUT TO HIM THE LADLE AND THE PAN. [FROM THE LATTER] HE TOOK HIS TWO HANDS FULL [OF INCENSE] AND PUT IT INTO THE LADLE, A TALL [HIGH PRIEST] ACCORDING TO HIS SIZE, A SHORT ONE ACCORDING TO HIS SIZE AND THUS WAS ITS MEASURE. HE TOOK THE PAN<sup>1</sup> IN HIS RIGHT [HAND] AND THE LADLE IN HIS LEFT [HAND].

HE WENT THROUGH THE HEKAL<sup>6</sup> UNTIL HE CAME TO THE PLACE BETWEEN THE TWO CURTAINS WHICH SEPARATED THE HOLY FROM THE HOLY OF HOLIES AND BETWEEN WHICH THERE WAS [A SPACE OF] ONE CUBIT. R. JOSE SAID: THERE WAS BUT ONE CURTAIN, AS IT IS SAID: AND THE VEIL SHALL DIVIDE UNTO YOU BETWEEN THE HOLY PLACE AND THE MOST HOLY.<sup>7</sup>

THE OUTER CURTAIN WAS HELD BACK BY A CLASP ON THE SOUTH SIDE AND THE INNER CURTAIN ON THE NORTH SIDE. HE WALKED ALONG BETWEEN THEM UNTIL HE REACHED THE NORTH SIDE. WHEN HE REACHED THE NORTH SIDE HE TURNED ROUND TO THE SOUTH AND WENT ON ALONG THE CURTAIN, TO HIS LEFT, UNTIL HE REACHED THE ARK. WHEN HE REACHED THE ARK HE PUT THE PAN OF BURNING COALS BETWEEN THE TWO BARS.<sup>14</sup> HE HEAPED UP THE INCENSE UPON THE COALS AND THE WHOLE HOUSE BECAME FULL WITH SMOKE. HE CAME OUT BY THE WAY HE ENTERED<sup>15</sup> AND IN THE OUTER HOUSE<sup>16</sup> HE UTTERED A SHORT PRAYER. HE DID NOT MAKE THE PRAYER LONG SO AS NOT TO FRIGHTEN ISRAEL.

AFTER THE ARK HAD BEEN TAKEN AWAY, THERE WAS A STONE FROM THE DAYS OF THE EARLIER PROPHETS,<sup>12</sup> CALLED THE SHETHIYAH,<sup>13</sup> THREE FINGERS ABOVE THE GROUND, ON WHICH HE WOULD PLACE [THE PAN OF BURNING COALS]. HE WOULD TAKE THE BLOOD FROM HIM WHO WAS STIRRING IT, AND ENTER [AGAIN] INTO THE PLACE WHERE HE HAD ENTERED,<sup>14</sup> AND STAND [AGAIN] ON THE PLACE ON WHICH HE HAD STOOD,<sup>15</sup> AND SPRINKLE THEREOF ONCE UPWARDS<sup>16</sup> AND SEVEN TIMES DOWNWARDS, AIMING TO SPRINKLE NEITHER UPWARDS NOR DOWNWARDS BUT KEMAZLIF [MAKING THE MOVEMENT OF SWINGING A WHIP]. AND THUS WOULD HE COUNT: ONE, ONE AND ONE, ONE AND TWO, ONE AND THREE, ONE AND FOUR, ONE AND FIVE, ONE AND SIX, ONE AND SEVEN. THEN HE WOULD GO OUT AND PUT IT ON THE GOLDEN STAND IN THE SANCTUARY. ONE WOULD BRING HIM THE HE-GOAT, HE WOULD SLAY IT, RECEIVE ITS BLOOD IN A BASIN, ENTER [AGAIN] THE PLACE HE HAD ENTERED BEFORE, STAND [AGAIN] ON THE PLACE HE HAD STOOD ON BEFORE AND WOULD SPRINKLE THEREFROM ONCE UPWARDS AND SEVEN TIMES DOWNWARDS. THUS WOULD HE COUNT; ONE, ONE AND TWO, ETC. THEN HE WOULD GO OUT AND PLACE IT ON THE SECOND GOLDEN STAND IN THE SANCTUARY. R. JUDAH SAID: THERE WAS NO MORE THAN ONE GOLDEN STAND. HE WOULD<sup>17</sup> TAKE THE BLOOD OF THE BULLOCK AND PUT DOWN THE BLOOD OF THE HE-GOAT, SPRINKLE THEREOF UPON THE CURTAINS FACING THE ARK OUTSIDE, ONCE UPWARDS, SEVEN TIMES DOWNWARD, AIMING TO SPRINKLE NEITHER UPWARDS NOR DOWNWARDS, BUT KE-MAZLIF [MAKING THE MOVEMENT OF SWINGING A WHIP]. THUS WOULD HE COUNT [AS ABOVE]. THEN HE WOULD TAKE THE BLOOD OF THE HE-GOAT, DEPOSITING THE BLOOD OF THE BULLOCK, AND SPRINKLE THEREOF UPON THE CURTAIN FACING THE ARK OUTSIDE ONCE UPWARDS, SEVEN TIMES DOWNWARDS [AS ABOVE]. THEN HE WOULD POUR THE BLOOD OF THE BULLOCK INTO THE BLOOD OF THE HE-GOAT EMPTYING THE FULL VESSEL INTO THE EMPTY ONE.

AND HE SHALL GO OUT UNTO THE ALTAR THAT IS BEFORE THE LORD,<sup>1</sup> — THAT IS THE GOLDEN ALTAR.<sup>2</sup> THEN HE BEGINS TO SPRINKLE<sup>3</sup> DOWNWARD.<sup>4</sup> WHENCE DOES HE COMMENCE? FROM THE NORTH-EAST HORN [OF THE ALTAR], THEN THE NORTH-WEST, THEN THE SOUTH-WEST, THEN THE SOUTH-EAST. WHERE HE COMMENCES [SPRINKLING] ON THE OUTER ALTAR,<sup>5</sup> THERE HE COMPLETES [SPRINKLING] ON THE INNER ALTAR. R. ELIEZER SAID: HE REMAINED IN HIS PLACE AND SPRINKLED. AND HE WOULD SPRINKLE EVERY HORN FROM BELOW UPWARDS, WITH THE EXCEPTION OF THE HORN AT WHICH HE WAS STANDING, WHICH HE WOULD SPRINKLE FROM ABOVE DOWNWARDS. THEN HE SPRINKLED THE TOP<sup>6</sup> OF THE ALTAR SEVEN TIMES AND POURED OUT THE REMAINDER OF THE BLOOD AT THE WESTERN BASE OF THE OUTER ALTAR. AND [THE REMAINDER OF THE BLOOD SPRINKLED] ON THE OUTER ALTAR HE POURED OUT AT THE SOUTHERN BASE. BOTH MINGLED IN THE CANAL<sup>7</sup> AND FLOWED INTO THE BROOK KIDRON AND THEY WERE SOLD TO GARDENERS AS MANURE AND BY USING THEM ONE TRANSGRESSES THE LAW OF TRESPASS.<sup>8</sup>

CONCERNING EVERY MINISTRATION OF THE DAY OF ATONEMENT MENTIONED<sup>16</sup> IN THE PRESCRIBED ORDER IF ONE SERVICE WAS DONE OUT OF ORDER BEFORE ANOTHER ONE, IT IS AS IF IT HAD NOT BEEN DONE AT ALL. IF HE SPRINKLED THE BLOOD OF THE HE-GOAT BEFORE THE BLOOD OF THE BULLOCK, HE MUST START OVER AGAIN, SPRINKLING THE BLOOD OF THE HE-GOAT AFTER THE BLOOD OF THE BULLOCK. IF BEFORE HE HAD FINISHED THE SPRINKLINGS WITHIN [THE HOLY OF HOLIES] THE BLOOD WAS POURED AWAY, HE MUST BRING OTHER BLOOD, STARTING OVER AGAIN AND SPRINKLING AGAIN WITHIN [THE HOLY OF HOLIES]. LIKewise, IN MATTERS OF THE SANCTUARY AND THE GOLDEN ALTAR, SINCE THEY ARE EACH A SEPARATE ACT OF ATONEMENT.<sup>17</sup> R. ELEAZAR AND R. SIMEON SAY: WHEREVER HE STOPPED, THERE HE MUST BEGIN AGAIN.<sup>18</sup>

THE TWO HE-GOATS OF THE DAY OF ATONEMENT ARE REQUIRED TO BE ALIKE IN APPEARANCE, IN SIZE, IN VALUE, TO HAVE BEEN BOUGHT AT THE SAME TIME. BUT EVEN IF THEY ARE NOT ALIKE THEY ARE VALID. IF ONE WAS BOUGHT ONE DAY AND THE OTHER THE FOLLOWING DAY, THEY ARE VALID. IF ONE OF THEM DIED BEFORE THE LOT WAS CAST ANOTHER ONE IS BOUGHT FOR THE SECOND ONE. BUT [IF IT DIED] AFTER

THE LOT WAS CAST ANOTHER PAIR MUST BE BOUGHT AND THE LOTS CAST FOR THEM OVER AGAIN. AND IF THE ONE THAT WAS CAST FOR THE LORD DIED, HE [THE HIGH PRIEST] SHOULD SAY: LET THIS ON WHICH THE LOT FOR THE LORD HAS FALLEN STAND IN ITS STEAD. AND IF THE ONE THAT WAS CAST FOR AZAZEL DIED HE SHOULD SAY: 'LET THIS ON WHICH THE LOT FOR AZAZEL HAS FALLEN STAND IN ITS STEAD. THE OTHER ONE IS LEFT TO PASTURE UNTIL IT BECOMES BLEMISHED WHEN IT IS TO BE SOLD AND ITS VALUE GOES TO THE TEMPLE FUND. FOR THE SIN-OFFERING OF THE CONGREGATION MUST NOT BE LEFT TO DIE.'<sup>6</sup> R. JUDAH SAYS: IT IS LEFT TO DIE. FURTHERMORE SAID R. JUDAH: IF THE BLOOD WAS POURED AWAY, THE GOAT-TO-BE-SENT-AWAY WAS LEFT TO DIE. IF THE GOAT-TO-BE-SENT-AWAY DIED THE BLOOD IS POURED AWAY.

HE THEN CAME TO THE SCAPEGOAT AND LAID HIS TWO HANDS UPON IT AND HE MADE CONFESSION. AND THUS WOULD HE SAY: I BESEECH THEE, O LORD, THY PEOPLE THE HOUSE OF ISRAEL HAVE FAILED, COMMITTED INIQUITY AND TRANSGRESSED BEFORE THEE. I BESEECH THEE, O LORD, ATONE<sup>18</sup> THE FAILURES, THE INIQUITIES AND THE TRANSGRESSIONS WHICH THY PEOPLE, THE HOUSE OF ISRAEL, HAVE FAILED, COMMITTED AND TRANSGRESSED BEFORE THEE, AS IT IS WRITTEN IN THE TORAH OF MOSES, THY SERVANT, TO SAY: FOR ON THIS DAY SHALL ATONEMENT BE MADE FOR YOU, TO CLEANSE YOU; FROM ALL YOUR SINS SHALL YE BE CLEAN BEFORE THE LORD. AND WHEN THE PRIESTS AND THE PEOPLE STANDING IN THE TEMPLE COURT HEARD THE FULLY-PRONOUNCED NAME COME FORTH FROM THE MOUTH OF THE HIGH PRIEST, THEY BENT THEIR KNEES, BOWED DOWN, FELL ON THEIR FACES AND CALLED OUT: BLESSED BE THE NAME OF HIS GLORIOUS KINGDOM 'FOR EVER AND EVER. THEY HANDED IT OVER TO HIM WHO WAS TO LEAD IT AWAY. ALL WERE PERMITTED TO LEAD IT AWAY,<sup>19</sup> BUT THE PRIESTS MADE IT A DEFINITE RULE NOT TO PERMIT AN ISRAELITE<sup>20</sup> TO LEAD IT AWAY. R. JOSE SAID: IT ONCE HAPPENED THAT ARSELA OF SEPPHORIS LED IT AWAY, ALTHOUGH HE WAS AN ISRAELITE. AND THEY MADE A CAUSEWAY FOR HIM BECAUSE OF THE BABYLONIANS, WHO WOULD PULL ITS HAIR, SHOUTING TO IT: 'TAKE<sup>21</sup> AND GO FORTH, TAKE AND GO FORTH'.

SOME OF THE NOBILITY OF JERUSALEM USED TO GO WITH HIM UP TO THE FIRST BOOTH. THERE WERE TEN BOOTHS FROM JERUSALEM TO THE ZOK<sup>29</sup>

[A DISTANCE OF] NINETY RIS, SEVEN AND A HALF OF WHICH MAKE A MIL.<sup>1</sup> AT EVERY BOOTH THEY WOULD SAY TO HIM: HERE IS FOOD AND HERE IS WATER. THEY WENT WITH HIM FROM BOOTH TO BOOTH, EXCEPT THE LAST ONE.<sup>2</sup> FOR HE WOULD NOT GO WITH HIM UP TO THE ZOK,<sup>3</sup> BUT STAND FROM AFAR, AND BEHOLD WHAT HE WAS DOING.

WHAT DID HE DO? HE DIVIDED THE THREAD OF CRIMSON WOOL, AND TIED ONE HALF TO THE ROCK, THE OTHER HALF BETWEEN ITS HORNS, AND PUSHED IT FROM BEHIND. AND IT WENT ROLLING DOWN AND BEFORE IT HAD REACHED HALF ITS WAY DOWN HILL IT WAS DASHED TO PIECES. HE CAME BACK AND SAT DOWN UNDER THE LAST BOOTH UNTIL IT GREW DARK. AND FROM WHEN ON DOES IT RENDER HIS GARMENTS UNCLEAN?<sup>4</sup> FROM THE MOMENT HE HAS GONE OUTSIDE THE WALL OF JERUSALEM. R. SIMEON SAYS: FROM THE MOMENT HE PUSHES IT INTO THE ZOK.<sup>5</sup>

HE [THE HIGH PRIEST] CAME TO THE BULLOCK AND THE HE-GOAT THAT WERE TO BE BURNT,<sup>20</sup> HE CUT THEM OPEN AND TOOK OUT THE SACRIFICIAL PORTIONS<sup>21</sup> AND PUT THEM ON A TRAY, AND BURNT THEM UPON THE ALTAR. HE TWISTED THEM [THE BEASTS] AROUND CARRYING POLES AND BROUGHT THEM OUT TO THE PLACE OF BURNING. FROM WHAT TIME DO THEY RENDER GARMENTS UNCLEAN?<sup>22</sup> AFTER THEY HAVE GONE OUTSIDE THE WALL OF THE TEMPLE COURT. R. SIMEON SAYS: FROM THE MOMENT THE FIRE HAS TAKEN HOLD OF MOST OF THEM.

THEY SAID TO THE HIGH PRIEST: THE HE-GOAT HAS REACHED THE WILDERNESS. AND WHENCE DID THEY KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS? THEY USED TO SET UP GUARDS AT STATIONS<sup>7</sup> AND FROM THESE TOWELS WOULD BE WAVED, THUS WOULD THEY KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS. R. JUDAH SAID: BUT DID THEY NOT HAVE A GREAT SIGN? FROM JERUSALEM TO BETH HIDODO<sup>8</sup> WAS THREE MILS. THEY COULD WALK A MIL, RETURN THE MIL, THEN TARRY THE TIME IT TAKES TO WALK A MIL, AND THUS KNOW THAT THE HE-GOAT HAD REACHED THE WILDERNESS. — R. ISHMAEL SAID: BUT THEY HAD ANOTHER SIGN TOO: A THREAD OF CRIMSON WOOL WAS TIED TO THE DOOR OF THE TEMPLE, AND WHEN THE HE-GOAT REACHED THE WILDERNESS THE THREAD TURNED WHITE, AS IT IS WRITTEN: THOUGH YOUR SINS BE AS SCARLET THEY SHALL BE AS WHITE AS SNOW.<sup>9</sup>