

VII

BAVLI TRACTATE YOMA CHAPTER SEVEN

FOLIOS 68B-73B

7:1-2

7:1

- A. The high priest came to read [in the Women's court].
- B. If he wanted to read while wearing linen garments, he reads [wearing them].
- C. If not, he reads wearing his own white vestment.
- D. The beadle of the community takes the scroll of the Torah and gives it to the head of the community, and the head of the community gives it to the prefect [of the priests], and the prefect gives it to the high priest.
- E. The high priest rises and receives it and reads "After the death" (Lev. 16), and "Howbeit on the tenth day" (Lev. 23:26-32).
- F. Then he rolls up the Torah and holds it to his heart and says, "More than what I have read out before you is written here."
- G. And on the tenth (Num. 29:7-11) which is in the Book of Numbers he reads by heart.
- H. Then he says eight blessings over it: "... for the Torah, ... for the Temple service, ... for the confession, ... for the forgiveness of sin, ... for the sanctuary (by itself), for Israel (by themselves), ... and for the priests (by themselves), and for the rest of the Prayer."

7:2

- A. He who can see the high priest when he is reading cannot see the bullock and goat which are burned.
 - B. And he who can see the bullock and goat when they are burned cannot see the high priest when he is reading.
 - C. But this is not because he is not permitted to do so, but because it was quite a distance.
 - D. And the rites concerning both of them were done simultaneously.
- I.1.** A. [The high priest came to read in the Women's court. If he wanted to read while wearing linen garments, he reads wearing them. If not, he reads

wearing his own white vestment, which is personal and not part of the priestly garments:] *Since the Tannaite formulation states, his own white vestment, it follows that the act of reading does not constitute a component of the rite. But then it says, If he wanted to read while wearing linen garments, he reads wearing them, yields the inference that the priestly vestments are available for private benefit!*

- B. *Maybe the case of reading is exceptional, since it is required for the rite of the day.*
- C. *For this question was raised for us: are the priestly vestments are available for private benefit or are the priestly vestments not available for private benefit?*
- D. *Come and take note: They [the priests] did not sleep in the consecrated garments [M. Tam. 1:1I]. It is sleeping that was not done, but as to eating, they were permitted to eat while wearing them.*
- E. *But the matter of eating is exceptional, for it is part of the sacred service, as has been taught on Tannaite authority:*
- F. *And they shall eat those things wherewith atonement was made” (Exo. 29:23) — this teaches that the priests eat and the owners of the sin offerings gain atonement.*
- G. *It is sleeping that they might not do in them, but they could walk around in them.*
- H. *In strict logic they might also not walk around in them [69A] but the concluding clause was required, namely, But they spread them out, doubled them over, and lay them down under their heads, and cover themselves with their own clothes [M. Tam. 1:1J].*

- I.2.** A. [From the statement, **But they spread them out, doubled them over, and lay them down under their heads, and cover themselves with their own clothes,**] *it is to be inferred that the priestly vestments are available for private benefit.*
- B. *Said R. Pappa, “Do not say ‘under their heads’ but say, ‘next to their heads.’”*
 - C. *Said R. Mesharshayya, “Does that formulation then yield the conclusion, as to phylacteries, it is permitted to put them next to one’s head while asleep, without taking account f the possibility that one will roll over on them?” [That is manifestly absurd.]*
 - D. *But the proposed conclusion [at B] still stands to reason, namely, that they may be located next to their heads, for if you say that they may be located literally underneath their heads, then, even if we grant that the objects are available for personal benefit, there is still the priestly girdle, so you would nonetheless find ourselves in the position of exempting priests from the prohibition against using fabric made of diverse kinds, namely flax and wool that are used in the priests’ girdle, [since the priests’ garments were made of flax and wool].*
 - E. *That objection would pose no problem for him who maintains that the belt of the high priest [made of linen and wool] is the same as the belt of an ordinary priest. But from the perspective of him who maintains that the belt of the ordinary priest is not the same as the belt of the high priest, what is to be said? [The ordinary priest may not in any event use such a cloth just as the high priest does.]*
 - F. *And should you maintain that putting on or wearing a garment of mixed fibers is forbidden to an ordinary priest, but spreading them out is permitted, the answer is in line with that which has been taught on Tannaite authority, “It should not come*

upon you” (Lev. 19:19), meaning, you may spread it out under you,” but sages have nonetheless said, “It is forbidden to do so lest a thread of the garment should wrap around is body [and so come upon him.]”

- G. *And if you should say, “It does not come on him directly,’ lo, has not R. Simeon said R. Joshua ben Levi said Rabbi [Yosé b. Saul said] in the name of the holy community that is in Jerusalem, “Even if there are ten spreads one on top of the other, and only the bottom one is a forbidden mixture of linen and wool, nonetheless it is forbidden to sleep on the pile.”*
- H. *From all of this, it surely is to be inferred that they are to be put next to their heads.*
- I. *Indeed it does.*
- J. *R. Ashi said, “In point of fact, it should be ‘under their heads,’ and as to the matter of deriving benefit from mixed fabrics, the garments of the priesthood are stiff. That is in line with what R. Huna b. R. Joshua said, ‘The shrunk felt cloth of Nersh is permitted’ [since it was stiff and the fabrics do not mix].”*
- K. *Come and take note: As to priestly garments, it is forbidden to wear them outside of the Temple. But one may wear them inside the Temple compound, both at the time that offerings are being presented and otherwise, because the garments of the priesthood were available for the priests’ own personal utilization.*
- L. *That proves the point.*
- M. *But is it the fact that outside of the Temple they may not wear the priestly garments? And has it not been taught on Tannaite authority:*
- N. *On the twenty-first day of the month of Tebet is celebrated the day of Mount Gerizim, on which it is forbidden to conduct a rite of mourning. It is the day on which the Samaritans sought the house of our God from Alexander of Macedonia, intending to destroy it. He gave it to them.*
- O. *They came and informed Simeon the Righteous. What did he do? He donned the priestly garments and cloaked himself in the priestly garments, and with some of the nobles of Israel with him, and with flaming torches in hand, all that night some of them walked on this way, and some of them walked on that, until the morning star came up.*
- P. *When the morning star came up, he said to them, “Who are these? They said to him, “They are Jews who have rebelled against you.”*
- Q. *When he came to Antipatris, the sun shone, and this column met that column. When he saw Simeon the Righteous, he descended from his chariot and prostrated himself before him.*
- R. *They said to him, “Should a great king like you prostrated himself to this Jew.” He said to them, “The image of this one’s faces is what gains victory for me in my battles.*
- S. *He said to them, “And why have you come?”*
- T. *They said to him, “Is it possible that the house in which people say prayers for you and for your kingdom that it not be destroyed — the idolators should mislead you to destroy it?”*
- U. *He said to them, “Who are they?”*
- V. *They said to him, “They are these Samaritans who stand before you.”*

- W. He said to them, “Lo, they are handed over to you.”
- X. Forthwith they pierced their heels and tied them to the tails of their horses and they dragged them over thorns and thistles until they came to Mount Gerizim. This they ploughed and planted with vetch — just what they had planned to do with the house of our God. And that day they declared a festival.
- Y. *If you wish, I shall say that they were fit to be priestly garments, or, if you wish, I shall say, [that the case was exceptional and not a precedent] in line with the verse, “It was time to work for the Lord so they violated the law for the greater good” (Psa. 119:126).*

II.1 A. The beadle of the community takes the scroll of the Torah and gives it to the head of the community, and the head of the community gives it to the prefect of the priests, and the prefect gives it to the high priest.

- B. *That yields the inference, they pay respect to the disciple in the presence of the master.*
- C. Said Abbaye, “The entire procedure is on account of the honor that is owing to the high priest.” [The subordinates are honored so as to honor him by showing his vast staff.]

III.1 A. The high priest rises and receives it:

- B. Is it then to be inferred that he had been sitting? And lo, a master has said, **[69B]** “The right of sitting down in the courtyard extends only to the kings of the house of David alone, for it is said, ‘Then King David went in and sat down before the Lord and said, “Whom am I?”’ (2Sa. 7:18)?”
- C. *The answer accords with that which R. Hisda said, “That took place in the Women’s Court [where it was permitted to sit down],” and here too the rite takes place in the Women’s Court.*
- D. *And in what context was this statement by R. Hisda made?*
- E. *It is in the following context: an objection was raised: **And where do they read in [the Torah]? R. Eliezer b. Jacob says, “On the Temple mount, as it is said, ‘And he read therein before the broad place that was before the water gate’ (Neh. 8: 3) [T. Sot. 7:13].***
- F. Said R. Hisda, “It was in fact in the Women’s Court.”

III.2. A. “And Ezra blessed the Lord, the great God” (Neh. 8: 6):

- B. *What is the meaning here of “great”?*
- C. Said R. Joseph said Rab, “It means that he magnified him by using the Ineffable Name of God.”
- D. R. Giddal said, “‘Blessed be the Lord, the God of Israel, from everlasting to everlasting’ (1Ch. 16:36).”
- E. *Said Abbaye to R. Dimi, “But perhaps this means that he magnified him by using the Ineffable Name of God?”*
- F. He said to him, “People do not pronounce the Ineffable Name of God in the provinces [but only in the Temple].”
- G. Now they don’t, don’t they? But isn’t it written, “And Ezra the scribe stood upon a pulpit of wood that they had made for the purpose...and Ezra

praised the great God” (Neh. 8: 4-6) — and said R. Giddal, “It means that he magnified him by using the Ineffable Name of God.”

H. That was a decision reached in a time of emergency.

III.3. A. “And they cried with a loud voice to the Lord their God” (Neh. 9: 4):

B. *What did they say?*

C. *Said Rab, and some say, R. Yohanan, “Woe, woe — here is the one [Satan] who has destroyed the sanctuary and burned the Temple, killed all the righteous, exiled all Israel, and is still dancing around among us! Have you not given him to us so that we may receive a reward through him [for by resisting Satan, we are rewarded]? But we don’t want him and we don’t want the reward that comes through suffering inflicted by him.”*

D. *A note fell down to them from the firmament, in which it was written, “True.”*

E. *Said R. Hanina, “That yields the inference, the seal of the Holy One, blessed be he, is truth,”*

F. *They ordained a fast for three days and three nights, and [Satan] was handed over to them. He came forth from the house of the Holy of Holies in the form of a young fiery lion. Said the prophet to Israel, “This is the impulse to worship idols, as it is said, ‘And he said, This is wickedness’ (Zec. 5: 8).”*

G. *As they grabbed him, a hair of his beard fell out. He cried out, and his roar was heard for four hundred parasangs. They said, “So what do we do now? Is it possible, God forbid, that they have mercy on him from Heaven?”*

H. *Said the prophet to them, “Throw him into a lead pot, close the opening with lead, for lead absorbs sound: ‘And he said, this is wickedness; and he cast her down into the midst of the measure, and he cast the weight of lead upon the mouth thereof’ (Zec. 5: 8).”*

I. *They said, “Since this is a time in which we enjoy favor, let us seek mercy for this one, who tempts to transgress the law.” They sought mercy and he was handed over to them.*

J. *He said to them, “See, if you kill me, the world will come to an end.” They put him into prison for three days, and then they went looking for a day-old egg in the whole of the Land of Israel but it was not to be found [the impulse to sin having perished, along with all sexuality, so the hens stopped laying.]*

K. *They said, “What should we do? If we kill him, the world will come to an end. Should we seek mercy by halves [so that the impulse to sexuality will remain]? Heaven does not bestow mercy by halves.” So they put out his eyes and sent him off.*

L. *It worked so far as he no longer entices people to commit incest.*

III.4. A. *In the West this is how they formulated the Tannaite statement:*

- B. R. Giddal said, ““It means that he magnified him by using the Ineffable Name of God.”
- C. And R. Matena said, ““He said, The great, the mighty, the awful God’ (Neh. 9:32).”
- D. *This statement of R. Matena accords with what R. Joshua b. Levi said, for said R. Joshua b. Levi, “Why were they called ‘the men of the great assembly’? Because they the crown to its proper place.” [Jung: they restored the crown of the divine attributes to its ancient completeness, that is, the praise of the Lord by re-embodiment of the attributes that had earlier been omitted.] Moses had come along [and said], ‘The great God, the might and the awful’ (Deu. 10:17). Then Jeremiah came along and said, ‘Since gentiles are reveling in his temple, where are the signs of his awe?’ so he did not say, ‘awful.’ Then Daniel came along and said, ‘Gentiles are subjugating his children, so where are the marks of his might?’ so he did not say, ‘mighty.’ Then they came along and said, ‘To the contrary, this is the mightiest sign of his might, that he conquers his impulse, for he accords patience to the wicked. And this is the mark of his awe, that were it not for the awe for the Holy One, blessed be he, how could the singular nation endure among the nations?’”*
- E. *And how could rabbis have acted in such a way as to overturn an ordinance that Moses had ordained anyhow?*
- F. Said R. Eleazar, “They knew that the Holy One, blessed be he, is truthful, therefore they could not impute false things to him.”

IV.1 A. and reads “After the death” (Lev. 16), and “Howbeit on the tenth day” (Lev. 23:26-32).

- B. *By way of contrast: They skip [from place to place] in the prophetic lections but not in the Torah lections [M. Meg. 4:4E].*
- C. *There is no conflict of rules. The one rule applies where the passage is skipped long enough to cause an interruption to the one who translates from Hebrew to Aramaic, the other where the passage is not skipped long enough to cause an interruption to the one who translates from Hebrew to Aramaic. [Jung: If the rolling did not involve so much time that, at the end of the interpreter’s interpretation of the passage just read, the interpreter would have to stop to await the reading of the new Hebrew passage, well and good; to keep the congregation waiting for the continuation of the service is unseemly. But the cited passage is so near Lev. 16 that before the interpreter would have concluded his Aramaic interpretation of the last Hebrew passage, the new passage would have been started and read, for him to interpret without loss of time.]*
- D. *But lo, in this regard the Tannaite formulation is set forth: They skip [from place to place] in the prophetic lections but not in the Torah lections [M. Meg. 4:4E]. And how far may one skip? [Only] so much that the translator will not have stopped [during the rolling of the scroll] [M. Meg. 4:4F-G]. Lo, in connection with reading in the Torah, by contrast, it is absolutely forbidden to do so.*

- E. Said Abbayye, *“There is no conflict of rules. The one rule applies here, where a single topic is treated, but the prohibition applies where two topics are treated.”*
- F. *So too it has been taught on Tannaite authority:*
- G. They may skip in the reading of the Torah, where a single topic is treated, and in the reading of the prophet when two topics are treated; but in both instances, it must not be for so long as to cause an interruption to the one who translates from Hebrew to Aramaic. But they do not skip from one prophet to another. But in the case of a prophet among the twelve [minor ones], they do skip around. **[70A]** But that is on condition that they not skip from the end of the scroll to the beginning of it.

V.1 A. Then he rolls up the Torah and holds it to his heart and says, “More than what I have read out before you is written here:”

- B. Why so?
- C. So as not to bring the scroll of the Torah in disrepute. [Cohen, p. 200, n. 8: The people should not imagine that it was a defective scroll and for that reason he read a portion by heart.]

VI.1 A. “And on the tenth” (Num. 29: 7-11) which is in the Book of Numbers he reads by heart.

- B. *But why not leave the scroll rolled up and recite the passage by heart? [Why leave the scroll open, if the reader is not going to read from it?]*
- C. Said R. Huna bar Judah said R. Sheshet, “It is because they do not roll up the scroll of the Torah in the presence of the congregation, [so as not to keep the people standing too long].”
- D. *And let them bring another scroll of the law and read from that one? [Why recite from memory at all?]*
- E. R. Huna bar Judah said, “It is on account of the disgrace of the first [scroll read, again because people would imagine it was defective and so had to be replaced].”
- F. R. Simeon b. Laqish said, “It is because people do not say a blessing that is not required, [that is, for the second scroll].”
- G. *And do we take account of the disgrace of a Torah-scroll? And did not R. Isaac Nappaha say, “When the celebration of the new month of Tebet coincides with the Sabbath, one brings out three scrolls of the Torah, reading in the first on the topic of the Sabbath-day, in the second, on the matter of the new month, and in the third, on the matter of Hanukkah [which coincides with that date as well].”*
- H. *Where there are three individual men reading in three scrolls, there is no consideration of disgrace, but where there is one man reading in two scrolls, there would be the consideration of disgrace.*

VII.1 A. And afterward he says eight blessings:

- B. *Our rabbis have taught on Tannaite authority:*
- C. They say a blessing for the Torah as they say the blessing in the synagogue, and for the Temple service, for the Thanksgiving, for the forgiveness of sin, as they ordinarily do;

- D. for the sanctuary by itself, for the priests, by themselves, for Israel, by themselves, and for Jerusalem, by itself.

VIII.1 A. And the rest of the Prayer:

- B. *Our rabbis have taught on Tannaite authority:*
C. The rest of the Prayer [is as follows:] petition, song, and beseeching that your people Israel need to be saved.
D. And he concludes with the blessing, "...who hears prayer."
E. From that point onward [when the high priest finishes], each person brings a scroll of the Torah from home and recites in it.
F. Why so?
G. To show off its beauty in public.

IX.1 A. He who can see the high priest when he is reading cannot see the bullock and goat which are burned. And he who can see the bullock and goat when they are burned cannot see the high priest when he is reading. But this is not because he is not permitted to do so, but because it was quite a distance:

- B. *That is self-evident.*
C. *It requires articulation, for what might you otherwise have supposed? That matters are in accord with R. Simeon b. Laqish, for said R. Simeon b. Laqish, "People do not ignore a religious duty."*
D. *And here what is the definition of a religious duty?* "In the multitude of the people is the king's glory" (Pro. 14:28).
E. *So we are informed* [that here it is permitted to engage in the performance of a religious duty even though one bypasses another religious duty.]

I:1 amplifies the Mishnah-rule by proposing a proposition that is to be inferred from it, and I:2 carries forward the same well-crafted inquiry. II:1 is routine. III:1 repeats the method of I:1, with equally fine results. III:2-4 are inserted whole, forming a topical appendix in no way required in context. Nor do I see how the materials vastly recast the treatment of the established topic. IV:1 harmonizes conflicting Mishnah-rules. V:1-IX:1 contribute light glosses to the Mishnah.

7:3-4

7:3

- A. **If [the high priest] reads [the Scriptures] wearing linen garments, he (4) sanctified his hands and feet, took them off, descended, immersed, came up, and dried off.**
B. **They brought him the golden garments.**
C. **He put them on and (5) sanctified his hands and feet.**
D. **"Then he went out and prepared his ram and the ram of the people [Lev. 16:24], and the seven unblemished lambs a year old [Num. 29:8]," the words of R. Eliezer.**
E. **R. Aqiba says, "They were offered with the daily whole offering made at dawn.**
F. **"And the bullock, burnt offering, and goat offered outside (Num. 29:11) were offered with the daily whole offering made at dusk."**

- A. He (6) sanctified his hands and feet and took off his clothes and went down and immersed and came up and dried off.
- B. They brought him white garments, and he put them on, and (7) sanctified his hands and feet.
- C. He went in to bring out the ladle and fire pan.
- D. He (8) sanctified his hands and feet, took off his clothes, went down and immersed, came up and dried off.
- E. They brought him golden garments and he put them on. He (9) sanctified his hands and feet, and entered in to offer up the incense made at dusk, to trim the lamps.
- F. Then he (10) sanctified his hands and feet, and took off his clothes.
- G. They brought him his own clothing and he put it on.
- H. Then they accompany him all the way home.
- I. And they celebrate a festival for all his friends when he has come forth whole from the sanctuary.

- I.1** A. [**“Then he went out and prepared his ram and the ram of the people [Lev. 16:24], and the seven unblemished lambs a year old [Num. 29:8],” the words of R. Eliezer. R. Aqiba says, “They were offered with the daily whole offering made at dawn. And the bullock, burnt offering, and goat offered outside (Num. 29:11) were offered with the daily whole offering made at dusk.”:**] *The question was raised: what is the sense of the statement, They were offered with the daily whole offering made at dawn, while the bullock, burnt offering, and goat offered outside (Num. 29:11) were offered with the daily whole offering made at dusk? Or perhaps this is the sense of his statement: with the daily whole offering made at dawn they were offered, and the bullock burnt offering with them, while the goat that was offered outside was offered with the daily whole offering made at dusk? Further, when, in R. Eliezer’s view, who omits reference to it, is the bullock for the whole offering sacrificed? And, further, according to both R. Eliezer and R. Aqiba, when are the sacrificial portions of the sin offering offered up in smoke?*
- B. *Said Raba, “The only well-crafted order of the service may be found if you adopt the view of either R. Eliezer as set forth in the household of Samuel [better: Ishmael] or that of R. Aqiba as set forth in the Tosefta.”*
 - C. *The Tannaite authority of the household of Samuel [better: Ishmael] [stated:] R. Eliezer says, “He went out, prepared his own ram and the ram of the people and the sacrificial portions of the sin offering. But the bullock for the whole offering and the seven lambs and the he-goat that was offered up outside were offered up together with the daily whole offering presented at twilight.*
 - D. *What is the view of R. Aqiba as set forth in the Tosefta? It is as has been taught on Tannaite authority:*
 - E. R. Aqiba says, “The bullock for the whole offering and the seven lambs were offered up together with the daily whole offering of the dawn: ‘You shall offer these besides the burnt offering of the morning, which is for a continual burnt

offering' (Num. 28:23). And then came the rite of the day, [70B] and after that, the he-goat that is prepared on the outer altar, as it is said, 'One he-goat for a sin offering, beside the sin offering of atonement' (Num. 29:11); and after that came his own ram and the ram of the people; and after that, the sacrificial portions of the sin offering [were sent up in smoke]; and after that, the daily whole offering presented at twilight."

- F. *What is the scriptural basis for the position of R. Eliezer?*
- G. *He performs the rite in accord with the order that is written in Scripture, meaning, first of all he does what the Torah of the Priests [Leviticus] ordains, and then he does what Numbers requires.*
- H. *And R. Aqiba?*
- I. *It is in accord with the Tannaite exposition of the scriptural basis that he himself states: "You shall offer these besides the burnt offering of the morning, which is for a continual burnt offering" (Num. 28:23). Therefore the additional sacrifices were offered up together with the daily whole offering presented at dawn.*
- J. *And as to R. Eliezer, how does he dispose of this statement, "besides sin offering of atonement" (Num. 29:11) [Jung: which implies that the he-goat offered outside is offered before his own ram and the ram of the people]?*
- K. *That he requires for the following purpose:*
- L. **"Beside the sin offering of atonement" (Num. 29:11) — For that which this [goat, prepared inside] makes atonement, the other [the goat prepared outside] makes atonement [M. Sheb. 1:3C-D].**

- I.2.** A. [Reverting to the exposition undertaken at A:] R. Judah says in his name, "One of the seven lambs is offered up with the whole offering presented at dawn, and six are with the whole offering at twilight."
- B. R. Eleazar b. R. Simeon says in his name, "Six of them are offered with the daily whole offering at dawn, and one with the daily whole offering at twilight."
 - C. *What is the scriptural basis for the views of these rabbis?*
 - D. *There are two relevant verses of Scripture: "beside the whole offering of the morning" [showing that the additional offerings were offered with the daily whole offering at dawn (Jung)], "And he came forth and offered his burnt offering" (Lev. 16:24). Therefore he prepares one part with the one, the other part with the other.*
 - E. *Here what is subject to dispute?*
 - F. *R. Judah takes the view, he offered one first in line with the verse, "beside the burnt offering of the morning," and then he performed the rite of the day, taking account of the weakness of the high priest [having so much to do while fasting].*
 - G. *R. Eleazar b. R. Simeon maintains that, since he began the work, he does the service of the six, lest he transgress and not offer them after the rite of the day; but as to the rite of the day, he is zealous.*

- I.3.** A. *All parties concur in any event that there was only one ram [offered in behalf of the community on the Day of Atonement]. In accord with whose view is that position reached?*

- B. *It is in accord with R. Judah, as has been taught on Tannaite authority:*
- C. Rabbi Says, "The ram to which reference is made here in Leviticus is the one to which reference is made in the book of Numbers."
- E. R. Eleazar b. R. Simeon says, "They are two distinct rams, one that is stated here and the other in the book of Numbers."
- F. *What is the scriptural basis for Rabbis' view?*
- G. It is written, "One."
- H. And R. Eleazar b. R. Simeon?
- I. *What is the meaning here of "one"? It means, "singular in its flock."*
- J. And Rabbi?
- K. *He derives that from the language, "from all your choice vows" (Deu. 12:11).*
- L. And R. Eleazar b. R. Simeon?
- M. *One speaks of obligatory, the other to votive offerings, and both are required.* [Jung: one could not have inferred the law that the choicest of animals have to be brought in the case of voluntary offerings from the one governing obligatory ones, or vice versa, because to one view the former is preferable, more pleasing because spontaneous, whereas to the other, the performance of one's duty takes preference; two texts are necessary to cover both kinds of offering.]

II.1 A. He sanctified his hands and feet and took off his clothes and went down and immersed and came up and dried off. They brought him white garments, and he put them on, and sanctified his hands and feet. He went in to bring out the ladle and fire pan. He sanctified his hands and feet, took off his clothes, went down and immersed, came up and dried off. They brought him golden garments and he put them on. He sanctified his hands and feet, and entered in to offer up the incense made at dusk, to trim the lamps. Then he sanctified his hands and feet, and took off his clothes:

- B. *Our rabbis have taught on Tannaite authority:*
- C. "And Aaron shall come into the tent of meeting" (Lev. 16:23) — Why does he come in?
- D. He comes only to remove the censer and fire-pan.
- E. **[71A]** For the entire passage is stated in the correct order [of the sequence of actions that are described] except for this one verse.
- F. *How come?*
- G. *Said R. Hisda, "It has been learned: Five acts of immersion, and ten acts of sanctification of the hands and feet, does the high priest immerse or sanctify on that day. But if he performed them in the order that Scripture sets forth, there would be no more than three immersions and six sanctifications."* [Jung: One immersion each for the continual offering of the morning, for the service of the day, which includes censer and coal-pan function, and one between that and the offering up of the rams, which includes the additional and continual afternoon offering. Thus there would be three immersions only, as against the five; so the necessity of a change in the program, the interpolation of the offering of the rams

between the service within the day's service and the bringing out of censer and coal pan. So that the censer and coal pan function now interrupts between the offerings of the rams and the continual afternoon offering, with the result that there are now five immersions necessary; one for the morning's continual offering, in the golden garments; one for the service of the day, in white garments; one for the offering of the two rams on the outer altar, in the golden garments; one for the taking out of censer and coal pan, in white garments, and the fifth for the additional and the continual afternoon offering, in the golden garments. The five immersions imply ten sanctifications, one each, before each putting off, and before each putting on, of the garments required for each service.]

- H. *Objected R. Zira, "But maybe he interrupts the order of service of the day with the he-goat that was to be presented outside?"* [Jung: the he-goat that is offered outside, Num. 29:11, required two immersions and four sanctifications, hence the number of sanctifications and immersions could be harmonized on this assumption too. The interruption of the service of the day with the he-goat of which no mention is made in the service of the day prescribed in Leviticus would involve no rearrangement of the text such as the first suggestion implied.]
- I. Said Abbaye, "Said Scripture, 'He came forth and offered his burnt offering' (Lev. 16:24) — on his first exit he is to offer his burnt offering and the one of the people" [the two rams, his own and the people's, as soon as he has left the Holy of Holies; if he were to have fetched the ladle and coal pan first, he would have offered them up after his second coming forth from the Holy of Holies, so Jung].

II.2. A. [Reverting to D-E, above] Raba said, "Said Scripture, 'He shall take off the linen garments 'which he put on' (Lev. 16:23) — now does someone take off anything other than what he has already put on? So why does Scripture find it necessary to say, 'which he put on'? It refers to what he had put on before." [Jung: that was thus the second stripping off of the garments; hence there must have been a change of garments between the service of the day and the fetching of the censer and the coal pan, whence it follows that this verse refers to the second stripping off of the garments and comes after the offering up of the two rams by the high priest.]

- B. *Objected Rabbah bar R. Shila, "But why not say that he interrupted with the he-goat that is offered upside?"*
- C. *Isn't it written, "He shall come forth and offer"!*
- D. But then does the rest of the section write matters out in accord with the actual order? *Lo, these verses are written, "And the fat of the sin offering shall he make to smoke on the altar" (Lev. 16:25), and then, "And the bullock of the sin offering and the goat of the sin offering" (Lev. 16:27), but we have learned in the Mishnah: He who can see the high priest when he is reading cannot see the bullock and goat which are burned* Jung: Because the burning and the reading took place at the same time, while the priest is still wearing the white garments, in which he reads], *while in point of fact, the sacrificial parts of the sin offering were offered up in smoke only afterwards* [Jung: at the third immersion when he offers the two rams, after changing the golden garments, and this clearly contradicts the order of biblical verses].

- E. *Say: except for this passage onward [when the verses no more take into account the actual order].*
- F. *And how come you prefer to find fault with Scripture — find fault with the Mishnah instead!* [Jung: why don't you rather emend the Mishnah and say that the burning of the bullock and the he-goat did not take place at the time the high priest read the portion from the Torah but after the portions of the sin offering had been smoked, as Scriptural verses have it?]
- G. Said Abbaye, "Said Scripture, 'And he who sends out...and he who burns...' (Lev. 16:26, 28) — just as the sending forth takes place before, so the burning takes place before" [Jung: 'he who sends out' refers to previous passages, as to say, with reference to the sending forth that you were commanded before, that is, before the smoking of the sacrificial portions of the sin offering, he who sends forth defiles the garments; the analogy justifies the inference that 'he who burns' refers to an act of burning that was done before].
- H. *To the contrary, just as "he who burns" refers to what is now to be done, so "he who sends forth" refers to what is now to be done.*
- I. *"He who sends forth" bears the implication, that which has taken place already.*
- J. Raba said, "Said Scripture, 'But the goat for Azazel shall be set alive' (Lev. 16:10) [to make atonement for him] — **'He shall bring forth the live goat before the Lord to make atonement over him' (Lev. 16:20). How long is it required to be kept alive? Until he finishes making atonement for the holy' (Lev. 16:20).** [T. Kip. 3:12J-L]. And when is the time of making atonement? It is the time of tossing the blood, *but not after that point.*"

III.1 A. [Supply:] **They brought him his own clothing and he put it on. Then they accompany him all the way home:** When the one who was to send the he goat out came back and met the high priest in the street, He would say to him, "My lord, high priest, we have carried out your mission." If he met him in his house, he would say to him, "We have carried out the mission of him who gives life to all who live."

III.2. A. *Said Rabbah, "When in Pumbedita our rabbis take leave of one another, this is what they say: 'May he who gives life give you a long and good and well-ordered life: "I shall walk before the Lord in the lands of the living" (Psa. 116: 9).'"*

B. ["I shall walk before the Lord in the lands of the living" (Psa. 116: 9):] said R. Judah, "This refers to a market town."

C. "For length of days and years of life and peace will they add to you" (Pro. 3: 2) — so are there years that are years of life and others that are not?

D. Said R. Eleazar, "This refers to the years of a man that have changed from bad to good."

III.3. A. "To you, men, I call" (Pro. 8: 4):

B. Said R. Berekhiah, "This refers to disciples of sages who look like women but do might deeds like men."

- III.4.** A. And said R. Berekhiah, “He who wants to pour out a wine libation on the altar should fill the throats of disciples of sages with wine, as it is said, ‘To you, men, I call.’”
- B. And said R. Berekhiah, “If one sees that the Torah is coming to an end in his descendants, let him marry the daughter of a disciple of a sage, as it is said, ‘Though the root thereof grow old in the earth and the stock thereof die in the ground [71B] yet through the scent of water it will bud and put forth boughs like a plant’ (Job. 14:8-9).”

IV.1 A. **They brought him his own clothing and he put it on. Then they accompany him all the way home. And they celebrate a festival for all his friends when he has come forth whole from the sanctuary:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. There was the case of a high priest who came forth from the house of the sanctuary, and everyone was following after him. When they saw Shemaiah and Abtalion, however, they abandoned him and followed after Shemaiah and Abtalion. Later on Shemaiah and Abtalion came to take leave of the high priest. He said to them, “Let the descendants of gentiles come to peace.”
- D. They said to him, “Let the children of gentiles come to peace, who do the deeds of Aaron, but let the son of Aaron not come to peace, who does not do the deeds of Aaron.”

I:1-3 work on the meaning of the phrasing of the Mishnah, shifting over to a substantive inquiry into the law; this is a first-rate composite. II:1-2 pursue the urgent issue of the relationship of the Mishnah’s to Scripture’s account of the rite, and the deeper problem of making sense of the order and steps of the rite, which involve parallel activities in different places. III:1, carrying its own miscellany in its wake, amplifies the events of the high priest’s walk home, and IV.1 gets its own miscellaneous tale.

7:5

- A. **The high priest serves in eight garments, and an ordinary priest in four:**
- B. **tunic, underpants, head covering, and girdle.**
- C. **The high priest in addition wears the breastplate, apron, upper garment, and frontlet.**
- D. **By these did they receive inquiries for the Urim and Thummim.**
- E. **And they received inquiry only from the king, the court, or from someone in the service of the public.**

Disquisition on the Weaving of the Priestly Garments

- I.1** A. *Our rabbis have taught on Tannaite authority:*
- B. All things concerning which the word “fine linen” is said had their threads sixfold [the word for fine linen and six using the same consonants]; “twined” means eightfold threads; the robe was twelvefold threads, the curtain, twenty-fourfold; the breastplate and apron, twenty-eightfold.

- I.2.** A. “fine linen” is said had their threads sixfold: *how on the basis of Scripture do we know that fact?*
- B. Said Scripture, “And they made the tunics of fine linen, the miter of fine linen, and the goodly headdress of fine linen, and the linen breeches of fine twined linen” (Exo. 39:27-8) —
- C. there are then five scriptural allusions. One is to make its own point, one indicates that they must be flax, one indicates that the thread is sixfold [the letters that stand for flax also stand for six] one means that they must be twisted, one means that this applies to other garments in which the same term does not appear, and one indicates that this arrangement is indispensable.
- D. *And what indicates that the word under discussion must refer to flax?*
- E. Said R. Yosé b. R. Hanina, “Said Scripture, “‘Linen’ — meaning, what comes from the ground singly.” [Jung: the letters for the word at hand mean single, hence, a single stalk; the same letters stand for linen.].
- F. *But might one say, it refers to wool?*
- G. *Wool splits off [not growing in single threads like stalks on the sheep].*
- H. *So does flax.*
- I. *Flax splits into branches when it is beaten.*
- J. *Rabina said, “Evidence derive from the following: ‘They shall have linen tires on their heads and shall have linen breeches upon their loins’ (Eze. 44:18) [and in Scripture these tires are described as being of the material to which the word under discussion refers, and hence that must mean flax].”*
- K. *Said to him R. Ashi, “Sure, and before Ezekiel came along, how did they know the fact?”*
- L. *“According to your reasoning, when R. Hisda made his statement, ‘This matter we have not learned from the Torah of our lord, Moses, but from the teachings of Ezekiel b. Buzi we have learned it, “No alien, uncircumcised in heart and uncircumcised in flesh, shall enter my sanctuary” (Eze. 44: 9),’ — until Ezekiel came along and made that statement, how did we know the correct rule? Rather, it is a tradition that was handed on, and Ezekiel came along and supplied it with support from Scripture. Here too, it is a tradition that was handed on, and Ezekiel came along and supplied it with support from Scripture.”*

- I.3.** A. “twined” means eightfold threads: *how on the basis of Scripture do we know that fact?*
- B. Said Scripture, “And they made upon the skirts of the robe pomegranates of blue and purple and scarlet twined” (Exo. 39:24) — and we draw an analogy between the appearance of the word “twined” used in connection with the curtain: just as there each twined thread was twenty-fourfold, so also here it was twenty-fourfold, *and the thread of each kind of material was eightfold.* [Jung: with the robe where only three kinds of materials were used, the threads of each strand had to be eightfold to make each twined thread of all the material twenty-eightfold.]

- C. But why not derive the governing analogy from the case of the breast-plate and apron, so that just as there it was twenty-eightfold, so here it was twenty-eightfold?
- D. We draw an analogy from something concerning which “gold” is not stated from something concerning which “gold” is not stated — *thus excluding the case of the breast-plate and apron*, concerning which “gold” is stated.
- E. To the contrary, we should draw an analogy from the rule governing a garment to cover another garment, *which then would exclude the case of the veil, which forms a tent*.
- F. Rather, we draw an analogy from the case of the girdle, which permits us to infer the rule covering a garment in connection with which gold is not mentioned from another garment in connection with which gold is not mentioned; but we do not infer any analogy from something in connection with which gold is mentioned from something in connection with which gold is mentioned.
- G. R. Mari said, “‘You shall make it’ (Exo. 28:15) [the breast plate], meaning, ‘it and nothing else [only the breast plate and apron, and hence no other garment may appeal to these as precedent].”
- H. R. Ashi said, “‘And you shall make’ (Exo. 28:33) — that all the acts of manufacture should be the same. *Now is that possible then? If he were to make the three kinds tenfold each, there would be thirty threads; if he made two ninefold and one tenfold, Scripture has said, ‘And you shall make’ (Exo. 28:33) — that all the acts of manufacture should be the same.*”

I.4. A. the robe was twelvefold threads: *how on the basis of Scripture do we know that fact?*

- B. Said Scripture, “‘And you shall make the robe of the ephod [72A] plaited of blue” (Exo. 28:33) — we then draw an analogy between the use of the word “blue” and the use of the word curtain: just as each of the materials had its threads sixfold, so also sixfold pertain here [and plaited adds another strand of six, thus twelve].
- C. *But why not draw an analogy from the skirt and pomegranates:* just as there it is eightfold, so here it should be eightfold?
- D. We draw an analogy from one garment to another, but we do not draw an analogy from an adornment to apply to a garment.
- E. To the contrary, draw an analogy concerning a matter from the matter itself [Jung: the skirt and pomegranates are part of the upper garment], but don’t draw an analogy for something from something external to it.
- F. *That is the reason that we have said:* one means that this applies to other garments in which the same term does not appear.

I.5. A. the curtain, twenty-fourfold: *how on the basis of Scripture do we know that fact?*

- B. *Four strands of material, each of sixfold threads, and here is neither controversy nor a decision [and no one can contest the matter].*

I.6. A. the breastplate and apron, twenty-eight fold: *how on the basis of Scripture do we know that fact?*

- B. Said Scripture, ““And you shall make a breast-plate of judgment, the work of the skilful workman, like the work of the ephod you shall make it; of gold, blue, purple, scarlet, and fine twined linen” (Exo. 38:15) — *four kinds of material, each sixfold, add up to twenty-four threads, and of the gold, one thread to each of the sixfold threads of the four materials, four threads adding up to twenty-eightfold in all.*
- C. *But might one not say, the gold too was sixfold?*
- D. Said R. Aha bar Jacob, “Said Scripture, ‘And they beat the gold into thin plates and cut it into threads’ (Exo. 39: 3) — that means four.”
- E. R. Ashi said, “Said Scripture, ‘To work it in the blue and in the purple’ (Exo. 39: 3) — *how is this done? Should one make the gold four times in two fold? That would amount to eight fold gold threads. Should one make it twice twofold and twice a single thread?* The word ‘make’ indicates that all the work in this context be done in the same way.

Composite on the Disposition of the Priestly Garments and Other Sacred Objects and Utensils

- I.7.** A. Said Rahba said R. Judah, “One who makes a tear in the priestly garments is punishable with a flogging: ‘that it be no rent’ (Exo. 28:32).”
- B. *Objected R. Aha bar Jacob, “But perhaps this is the sense of what the All-Merciful has said: Make a hem so that it won’t be torn.”*
- C. *“But is it written, ‘lest it be torn’?”*
- I.8.** A. Said R. Eleazar, “He who removes the breastplate from the apron or the staves of the ark is subject to a flogging, ‘That it be not loosed from the ephod’ (Exo. 28:28), ‘that the staves shall not be removed from it’ (Exo. 25:15).”
- B. *Objected R. Aha bar Jacob, “But perhaps this is what the All-Merciful means to say: Fasten them and arrange them properly so that they will not be loosed or so that they not be removed?”*
- C. *“But is it written, ‘that they not be loosed’ or ‘that the not be removed’?”*
- I.9.** A. R. Yosé b. Hanina contrasted these verses: ““The staves shall be in the rings of the ark, they shall not be taken from it’ (Exo. 28:28) vs. ‘The staves thereof shall be put into the rings’ (Exo. 27: 7). How so? They were movable but couldn’t slip off.” [Jung: the ends of the staves were thicker than the rings, so they could be moved but not removed.]
- B. *So too it has been taught on Tannaite authority:*
- C. “The staves shall be in the rings of the ark, they shall not be taken from it” (Exo. 28:28) — might one suppose that they cannot be removed from their place at all?
- D. Scripture says, “The staves thereof shall be put into the rings” (Exo. 27: 7).
- E. Might one suppose that they can be inserted and removed?
- F. Scripture says, “The staves shall be in the rings of the ark, they shall not be taken from it” (Exo. 28:28).
- G. How so?

- H. They could be moved but not removed.

Moral Lessons from the Verses on the Temple's Furniture

- I.10.** A. *R. Hama b. Hanina said, "What is the meaning of the verse, 'You shall make the boards of the tabernacle of acacia wood, standing up' (Exo. 26:15) — 'Acacia wood standing up' (Exo. 26:15) means that the wood is arranged so that it stands up in the manner in which it grows [with the grain perpendicular to the ground].*
B. Another interpretation: "Standing" in the sense that they had up[right] the golden plating [that is affixed to them].
C. Another interpretation of "Standing."
D. Should you say, "Their hope is lost, their prospects null," Scripture to the contrary says, "Acacia wood standing up" (Exo. 26:15), meaning that they stand for ever and ever.
- I.11.** A. *R. Hama b. Hanina said, "What is the meaning of the verse, 'The plaited [72B] garments for ministering in the holy place' (Exo. 35:19)? Were it not for the priestly garments, there would not have remained of Israel a single remnant and survivor."*
B. *R. Samuel bar Nahmani said a member of the household of R. Simeon stated as a Tannaite formulation, "These are webs that they cut off the looms in the required shape, leaving a small portion of thread that is not woven."*
C. *What is it?*
D. *R. Simeon b. Laqish said, "This refers to the needle work."*
E. *An objection was raised: As to priestly vestments, they are not to be sewn but are to be woven [directly into garments], as it is said, "of woven work" (Exo. 28:32).*
F. *Said Abbayye, "That rule was required only with reference to their sleeves, as it has been taught on Tannaite authority: The sleeves of the priestly garments were woven independently and then attached to the garment, and they reach down to the wrist."*
- I.12.** A. *Rahba said R. Judah said, "Three arks did Bezalel make: the middle one of wood, nine handbreadths high; the inner one of gold, eight handbreadths high; the outer one of gold, a bit more than ten high."*
B. *But hasn't it been taught on Tannaite authority: a bit more than eleven?*
C. *That is no contradiction, the one statement accords with the view of him who has said, "The outer ark was a handbreadth thick," and the other statement accords with the view of him who has said, "The outer ark was not a handbreadth thick."*
D. *And what is the meaning of "a bit more"?*
E. *It is the space of a crown.*
- I.13.** A. *Said R. Yohanan, "There were three crowns: the altar, the ark, and the table.*
B. *"the altar: Aaron enjoyed the grace to possess it and he took it;*
C. *"the table: David enjoyed the grace to possess it and took it;*
D. *"and the ark: it is still available. Whoever wants to take it may come and take it.*
E. *"Might you suppose it is trivial?*
F. *"Scripture states, 'By me kings rule' (Pro. 8:15)."*

- I.14.** A. *R. Yohanan contrasted these verses: “An alien” and we read the word as “crown” — yielding this lesson: if he deserves it, it is a wreath to him, if not, it is alien to him.*

Torah-Study-Sayings

- I.15.** A. *R. Yohanan contrasted these verses: “Make you an ark of wood” (Deu. 10: 1) vs. “And they shall make an ark of acacia wood” (Exo. 25:10) — on this basis we derive the rule that as to a disciple of a sage, his fellow townsfolk are commanded to do his work for him.*
- I.16.** A. *“Within and without you shall overlay it” (Exo. 25:11) — said Raba, “Any disciple of a sage whose inside is not like his outside is no disciple of a sage.*
- B. *Abbayye, and some say, Rabbah bar Ulla: “He is called abominable: ‘How much less one that is abominable and impure, the man who drinks iniquity like water’ (Job. 15:16).”*
- C. *Said R. Samuel bar Nahmani said R. Jonathan, “What is the meaning of the verse of Scripture: ‘Wherefore is there a price in the hand of a fool to buy wisdom, seeing he has no understanding’ (Pro. 17:16)? Woe to the disciples of sages who are engaged in the Torah but do not fear Heaven.”*
- D. *R. Yannai proclaimed, “Woe to him who has no court but constructs an elaborate gateway for his court.”*
- E. *Said Raba to the rabbis, “By your leave, don’t inherit Hell twice.” [Don’t study Torah without fear of Heaven, for you suffer in this world and you deny yourself pleasure in your study; and you lose the world to come anyhow (Jung)].*
- I.17.** A. *Said R. Joshua b. Levi, “What is the meaning of the verse, ‘And this is the Torah that Moses set before the children of Israel’ (Deu. 4:44)? If one enjoys grace, the Torah is made for him a life-giving elixir [a word that uses the same letters as the word for set], but if one does not enjoy grace, the Torah is made for him a deadly poison.”*
- B. *That is in line with what Raba said, “If he uses it in the right way, it is a life-giving elixir, but if he does not use it in the right way, it is a deadly poison.”*
- I.18.** A. *R. Samuel bar Nahmani said R. Jonathan contrasted these verses: “The precepts of the Lord are right, rejoicing the heart” (Psa. 19: 9) and “The word of the Lord is tried” (Psa. 18:31) — if one enjoys grace, it gives him joy, if not, it gives him distress.*
- B. *R. Simeon b. Laqish said, “From the body of the same verse the lesson emerges: if one enjoys grace, it tests him for life, if not, it tests him for death.”*
- C. *“The testimony of the Lord is sure, making the simple wise” (Psa. 19:10):*
- D. *Said R. Hanina, “This refers to one who in a state of purity studies the Torah, meaning, someone who first gets married and then studies the Torah.”*
- E. *“The testimony of the Lord is sure, making the simple wise” (Psa. 19:10):*
- F. *Said R. Hiyya bar Abba, “It is sure to give testimony concerning those who study it.”*

- I.19.** A. “The work of the skilful workman” (Exo. 26:31), “The work of the skilful embroiderer” (Exo. 26: 1) —
- B. Said R. Eleazar, “They embroidered of their tracing.”
- C. *A Tannaite statement in the name of R. Nehemiah*, “The embroiderer’s is needlework, so there is only one figure; the designer’s is weaving work, so it has two different faces.” [Jung: on the two sides of the cloth.]

II.1 A. By these did they receive inquiries for the Urim and Thummim. And they received inquiry only from the king, the court, or from someone in the service of the public.

- B. When R. Dimi came, he said, “In the garments in which the high priest officiates, the priest anointed for war also officiates: ‘And the holy garments of Aaron shall be for his sons after him’ (Exo. 29:29) — for the one who comes after him in hierarchical standing.”
- C. *Objected R. Ada bar Ahbah, and some say, Kadi*, “‘Might one suppose that the son of the priest anointed for battle succeeds him in the rite just as the son of the high priest succeeds him in the rite? **[73A]** Scripture states to the contrary, “Seven days shall the son that is a priest in his place put them on, even he who comes into the tent of meeting” [on the Day of Atonement] (Exo. 29:30). He who is worthy of coming into the tent of meeting [may do so, excluding the priest anointed for battle].’ *But if it were the case that he officiates in eight garments, then the priest anointed for war too would be fit to enter the tent of meeting.*”
- D. *Said R. Nahman bar Isaac*, “*This is the sense of the statement: ‘Any the principal part of his anointing for service is for service in the tent of meeting, excluding him who was anointed principally for war.’*”
- E. *An objection was raised*: The priest anointed for war does not serve either in the four garments, like a common priest, or in the eight garments, like a high priest.
- F. *Said to him Abbaye*, “*So are you going to treat him like a non-priest altogether? Rather, read matters in this way*: The priest anointed for war does not serve in the eight garments, like a high priest, because of the possibility of enmity, nor in the four garments, like a common priest, because people are advanced in the scale of sanctification but not diminished.”
- G. *Said R. Ada bar Abba to Raba*, “*The following Tannaite authority does not admit the consideration of envy, and yet, in his view, he does not officiate at all in the eight garments, for it has been taught on Tannaite authority*:
- H. These are the differences between a high priest and an ordinary priest:**
- I. the bullock that is brought on account of violation of any of the commandments, the bullock that is brought on the Day of Atonement, and the tenth of an ephah.**
- J. He does not mess up his hair nor does he tear his clothes on the occasion of the death of a close relative [M. **Hor. 3:4H-I**].**
- K. But a high priest tears his garment below, and an ordinary one above [M. **Hor. 3:5A**].**
- L. He does not contract corpse uncleanness on the death of relatives [M. **3:4G**].**

- M. He is commanded concerning marrying a virgin and he is warned against marrying a widow [M. 3:4E].
- N. And on the occasion of his death, the manslayer who has gone into exile is brought back home [M. Hor. 3:4J].
- O. And a high priest makes an offering while he is in the status of one who has yet to bury his dead, though he may not eat the priestly portion while in that status [M. Hor 3:5B].
- P. He makes an offering of a portion of the sacrificial animal at the head of the other priests, and he takes a portion of the sacrificial animal given over to the priests at the head of the other priests. And he serves in the eight garments.
- Q. And he is exempt on account of imparting uncleanness to the sanctuary and its Holy Things [M. 2:4].
- R. And all acts of worship on the Day of Atonement are valid only if done by him.
- S. And all the stated rules apply to the anointed high priest who has passed from office, except for those pertaining to the Day of Atonement and the tenth of an ephah of fine flour [M. Hor. 3:4C].
- T. And all of the stated rules apply to the high priest consecrated through many garments who has passed from office except for the requirement to bring a bullock on account of violating any of the commandments [M. Hor. 3:4A].
- U. And none of them applies to the anointed for battle, except for the five rules that Scripture itself has explicitly spelled out in the relevant passage: he does not mess up his hair or contract corpse-uncleanness because of the death of close relatives, and he is commanded to marry a virgin and admonished against marrying a widow.
- V. “And the occasion of his death brings back the manslayer,” the words of R. Judah.
- W. But sages say, “It does not bring back the manslayer” [T. Hor. 2:1A-Q].
- X. *In what context does this authority not invoke the consideration of enmity? In a case in which there is one of inferior rank. But in the case of one of inferior rank, he does invoke it.*

- II.2.** A. [With regard to the proposition, In the garments in which the high priest officiates, the priest anointed for war also officiates:] *in session, R. Abbahu stated this tradition in the name of R. Yohanan. R. Ammi and R. Assi turned away. There are those who say, R. Hiyya bar Abba said it, and R. Ammi and R. Assi turned away.*
- B. *Objected R. Pappa, “Now we can understand why that should have been the case with R. Abbahu, since they did not wish to contradict him out of respect for the household of the Caesar. But as to R. Hiyya bar Abba, shouldn’t they have said something to him, specifically to indicate in so many words that R. Yohanan had not made that statement?”*
 - C. *When Rabin came, he said, “This statement [In the garments in which the high priest officiates, the priest anointed for war also officiates] was made with reference to the occasion on which he consults the Urim and Thummim.”*
 - D. *So too it has been taught on Tannaite authority:*

- E. In the garments in which the high priest serves at the altar, the priest anointed for war consults the Urim and Thummim.

Composite on Consulting the Urim and Thummim

II.3. A. *Our rabbis have taught on Tannaite authority:*

- B. How do people consult the Urim and Thummim?
- C. The one who comes to inquire faces him who is consulted, and the one who is consulted faces the Divine Presence.
- D. The one who comes to inquire says, “Shall I pursue after this troop” (1Sa. 30: 8)?
- E. And the one who is consulted says, “Thus says the Lord, Go up and succeed.”
- F. R. Judah says, “He does not have to say, ‘Thus says the Lord,’ but only, ‘Go up and succeed.’”
- G. They do not inquire in a loud voice: “Who shall inquire for him” (Num. 27:21).
- H. Nor does one simply meditate in his heart: “Who shall inquire for him” (Num. 27:21).
- I. But rather it is done the way Hannah said in her prayer, “Now Hannah spoke in her heart” (1Sa. 1:13).
- J. They do not present two questions simultaneously, and if one did so, only the first one of the questions is answered, as it is said, “Will the men of Keilah deliver me up into his hand? Will Saul come down...? And the Lord said, He will come down” (1Sa. 23:11).
- K. But you just said, and if one did so, only the first one of the questions is answered!
- L. David presented his questions [73B] not in the right order, but got his answers back in the right order.
- M. And when he realized he had asked in the wrong order, he went and asked in the right order: “Will the men of Keilah deliver up me and my men into the hand of Saul? And the Lord said, They will deliver you up” (1Sa. 23:12).
- N. But if the occasion really required two questions, two questions will indeed be answered: “And David inquired of the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue, for you shall surely overtake them and you shall without fail recover all” (1Sa. 30: 8).
- O. And even though the decree of a prophet may be revoked, the decree of the Urim and Thummim is never revoked: “By the judgment of the Urim” (Num. 27:21).

II.4. A. Why are they called Urim and Thummim?

- B. “Urim” because they made enlightening statements [the word for enlighten uses the same letters as Urim].
- C. Thummim, because what they say is fully achieved [the word for fulfil or fully achieve using the same letters as Thummim].
- D. And if you object, then why did they not carry out what they said in Gibeah Benjamin [Judges 20]? the answer is, because they did not really ask [their question clearly, whether it would be] victory or defeat. But when they conquered, the Urim and Thummim approved their action: “And Phinehas the son of Eleazar the son of Aaron stood before it in those days, saying, Shall I yet go out

to battle against the children of Benjamin my brother or shall I cease, and the Lord said, Go up, for tomorrow I will deliver him into your hand” (Jud. 20:28).

II.5. A. How was it done? [How was the message delivered?]

- B. R. Yohanan says, “The letters stood in relief.” [Jung: the names of the twelve sons of Jacob were inscribed on the Urim and Thummim. The answer always came through the letters that stood in relief.]
- C. R. Simeon b. Laqish says, “The letters joined with each other.”
- D. *But lo, the letter sadi was not written on them [none of the tribes’ names using that letter]!*
- E. Said R. Samuel bar Isaac, “Abraham, Isaac, and Jacob were written on them.”
- F. *But lo, the letter tet was missing anyhow!*
- G. Said R. Aha bar Jacob, “‘The tribes of Jeshurun’ [with the word tribes using the indicated letter] was written on them.”
- H. *An objection was raised:* To any priest who does not speak through the Holy Spirit and upon him the Presence of God does not rest, they do not bring an inquiry. For lo, he asked Zadoq and things worked out, then he asked Abiathar and things did not work out for him, as it is said, ‘And Abiathar went up’ (2Sa. 15:24).”
- I. *He helped along [through the grace shown to the priests themselves].*

III.1 A. And they received inquiry only from the king, the court, or from someone in the service of the public:

- B. *What is the scriptural source of this rule?*
- C. Said R. Abbahu, “Scripture says, ‘And he shall stand before Eleazar the priest, [who shall inquire for him by the judgment of the Urim before the Lord. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even all the congregation]’ (Num. 27:21-22).
- D. “‘He’ speaks of the king.
- E. “‘And all the children of Israel with him’ refers to the priest anointed for war.
- F. “‘And even all the congregation’ refers to the sanhedrin.”

The Talmud here is made up mostly of topical composites, addressed to the themes of the Mishnah, rather than to any problems raised by the rules of the Mishnah. Thus the opening clause of the Mishnah-paragraph has no Talmud at all, but composites on the weaving of the priestly garments with some moral lessons and Torah-study-sayings attached fill in; the whole, then, forms a rich collection of sayings of topical, not propositional interest. Unit II, by contrast, does raise an interesting problem. That composition, II.1-2, is amplified by interpolations, and then follows another topical appendix. III:1 is then the only standard Talmud in this generous presentation.