

TIME 4 MISHNA



SUMMARIES

יומא

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overview

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1. Preparations
of the כהן גדול
for יום כיפור
(1)

- ✓ The week preceding יום כיפור
- ✓ ערב יום כיפור
- ✓ Shortly before the start of יום כיפור
- ✓ יום כיפור night

2. How כהנים
are chosen for
a service
(2)

- ✓ 4 lotteries
 - קטרת; קרבן תמיד; תרומת הדשן;
 - carrying up the קרבן תמיד from ramp

3. The יום כיפור
service in the
בית המקדש
(3-5; 6.7-7)

- ✓ Going to the מקוה and washing hands & feet
- ✓ 3 קרבנות to atone for sins
 - כהן גדול & family; כהנים; Jewish nation
- ✓ קדש הקדשים offering in the קטרת
- ✓ Services with the blood of the bull and goat

4. Sending the
שעיר לעזאזל
off the cliff
(6.1-6.6)

- ✓ Chosen via lottery
 - Later improvements in quality of the lots and other items in the בית המקדש
- ✓ Journey to the cliff
 - Bridge - 10 huts

5. Laws of יום
כיפור outside of
the בית המקדש
(8.1-8.7)

- ✓ חמשה עינויים
 - Eating/drinking - Washing
 - Rubbing oil on body - Leather shoes
 - Marital relations
- ✓ Leniencies for eating and drinking

6. Receiving
atonement for
sins
(8.8-8.9)

- ✓ Prescribed punishments
 - מלקות - קרבן חטאת/אשם
 - Death
- ✓ תשובה

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key terms

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Rules:

בית המקדש - Rabbinic prohibitions of **שבת** don't apply in the **בית המקדש**

Concepts and terms:

בעל קרי - One who is **טמא** as a result of particular substances exiting his body

צדוקים - A group of Jews who didn't believe in **תורה שבעל פה**

תרומת הדשן - The service of removing ashes from the **מזבח** onto the ramp

בית אב - Group of **כהנים** serving that day in the **בית המקדש**

מנחת חביתין - **כהן גדול**'s daily flour offering

- **יין נסך** - Wine poured onto the **מזבח** when certain **קרבנות** were offered
- **ניסוך המים** - when water from the **שילוח** spring is poured on the **מזבח**
- **בגדי זהב** - The **כהן גדול**'s clothes which he wears during the service throughout the year
- **בגדי לבן** - The clothes which the **כהן גדול** would wear only on **יום כיפור** and which contain no gold

סמיכה - Leaning on a **קרבן** before it is slaughtered

שעיר לעזאזל - Goat which is sent off a cliff on **יום כיפור**

אבן השתיה - Foundation stone which was where the creation of the earth began

יסוד - A 1 **אמה** base which jutted out of the bottom of part of the outer **מזבח**

תחום שבת - 2000 **אמות** limit beyond which one may not travel on **שבת**

טירחא דציבורא - The prohibition to cause bother to the public

יום כיפור - 5 ways in which one must afflict himself on **יום כיפור**

ככותבת - Size of a date

בהעלם אחד - In one period of unawareness

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• Preparations of the **יום כיפור** before **כהן גדול**:

- The **כהן גדול** **moves into a chamber in the בית המקדש** a **week before יום כיפור**, so that he doesn't have marital relations with his wife and become **טמא** for a week if she is **טמא** as a **נדה**.
 - He performs those services which are done on **יום כיפור** which also apply during the week before, e.g. throwing the **תמיד**'s blood onto the **מזבח**.
 - Throughout the entire year, the **כהן גדול** **has the right to perform any of the services** in the **בית המקדש** and may take any of the **קרבן** meat which is eaten by the **כהנים**.
 - **Members of the סנהדרין** would read to him the part of the **תורה** discussing the **יום כיפור** service, and tell him to read it out loud himself.
- The **deputy כהן גדול** must also ensure that he doesn't become **טמא** so that will be an available replacement.
- **ר' יהודה**: The **כהן גדול** must be married to one woman on **יום כיפור**. To ensure this, he **must marry another woman**, divorce her on condition that his first wife doesn't die before the end of **יום כיפור**, and divorce his first wife on condition that he does a particular act. If she dies, he should perform that act so that he isn't married to 2 women on **יום כיפור**.

חכמים: This is **unnecessary**, since otherwise there is no end to what one would need to be concerned for.
- On the **morning of יום כיפור**, **bulls, rams and sheep are passed in front of him** by the Eastern Gate, in order to familiarise him with the next day's service.
- He would be **withheld from eating a lot shortly before יום כיפור begins**, so that he doesn't come to sleep on **יום כיפור** which could lead to him becoming a '**בעל קרי**' – one who is **טמא** as a result of particular substances exiting his body – until purifying himself in a **מקוה** and waiting until the end of that day.
- Members of the **בית דין** would bring him to the **קטרת** chamber, where he would be **shown by elders of the כהנים how to perform the קטרת service** in the **קדש הקדשים** the next day – a very difficult task.
 - They make him **swear that he wouldn't change any parts of the service**, since some **כהנים גדולים** were '**צדוקים**' – a group of Jews who didn't believe in **תורה** – and added the spices to the coals before entering the **קדש הקדשים** – **שבעל פה** – and added the spices to the coals before entering the **קדש הקדשים**.
 - The **כהן גדול** would **cry over being suspected** of being a **צדוקי**, and the **בית דין** would cry that they might have wrongly suspected him of being a **צדוקי**.
- In order that he not fall asleep on **יום כיפור night**, he would **speak words of תורה** or read particularly interesting parts of **תנ"ך**, such as **עזרא, איוב** and **דברי הימים**.
 - If he couldn't do so himself, others would do so for him.
 - **זכריה בן קבוטל** testified that he had read **דניאל** in front of a **כהן גדול** on **יום כיפור** night, since it's written in Aramaic so more easily understood.

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→ If he is **dozing off**, young **כהנים** click their fingers and tell him to stand on the cold stone floor, and they keep him busy until morning.

- **The כיפור יום service in the בית המקדש:**

1) Although regularly 'תרומת הדשן' – the service of **removing ashes from the מזבח onto the ramp** – is performed around **dawn** time, on **יום כיפור** it is performed after **midnight**, so that that the **כהן גדול** wouldn't get tired out at the beginning of the day.

→ On the **שלוש רגלים**, it is performed **a third of the way through the night**, since the **מזבח** would be full of ashes due to the large amount of **קרבנות** offered, and so that the **קרבנות** brought by the people who would fill up the courtyard already by dawn could begin to be offered at the earliest opportunity.

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- **How כהנים are chosen to perform a service:**

- Those members of a 'בית אב' – group of כהנים serving that day in the בית המקדש – who wish to perform a service **stand in a circle around the כהן in charge of the lotteries, sticking out one finger each**. The כהן calls out a large number, counts the fingers and the כהן at whom he lands is chosen.
 - One **may not stick out his thumb**, since one would be able to put out a finger and a thumb to cause the number to land on him.
 - Originally, since תרומת הדשן was performed early in the morning and there was less demand for it, the **first כהן to reach the top 4 אמות of the מזבח ramp** would merit to perform the service.
 - They reverted to using a **lottery** after a כהן was pushed in his race to reach the top of the ramp and he broke his leg.
- Lots would be cast 4 times each day, and on the 2nd time the כהן on whom the number landed and the 12 כהנים next to him would be chosen to: **slaughter the תמיד קרבן; throw its blood** on the מזבח; **clean the ashes** from the הוזהב; **clean out the מנורה**; **carry the limbs of the תמיד קרבן** to the מזבח's ramp; **carry the flour-offering** which accompanied the which accompanied the תמיד קרבן, 'מנחת חביתין' – **כהן** – **מנחת חביתין**, and wine for the 'יין נסך' – **wine** which was poured onto the מזבח when certain קרבנות were offered.
 - **חכמים**: The limbs are carried by **6 כהנים**, and the following limbs were carried together: head and back right leg; 2 front legs; tail and back left leg; breast and neck; sides of the animal (e.g. liver); intestines in a bowl. This **order is based on the amount of meat** contained on each limb.
 - בן עזאי** in the name of **ר' יהושע**: After the head and back right leg, the **order of the rest of the limbs is based on the animal's walking position**, going backwards.
 - Although regularly **9 כהנים** would carry things to the מזבח for the תמיד קרבן, on **סוכות** an additional כהן **merited to carry the gold jug of water** for 'ניסוך' – **המים** – when water from the שילוח spring is poured on the מזבח.
When the **afternoon תמיד קרבן** is offered, an additional **2 כהנים add wood onto the מזבח**.
 - On **שבת**, an additional **2 כהנים** are chosen to **offer the frankincense** when the 12 loaves of bread (**לחם הפנים**) were removed from the שלחן.
 - A **קרבן** which is a **2-year old ram** requires **11 כהנים** instead of 9 כהנים.
A **קרבן** which is a **bull** requires **24 כהנים**.
 - The כהן on whom the number lands for bringing an **individual's קרבן may perform everything himself** if he wishes to.
- The 3rd lottery would decide who would perform the **קטרת service**, and **only כהנים who'd never performed this service beforehand could be part of the lottery**, since one would be prone to become wealthy after performing this service.
- The 4th lottery would decide who would **carry the limbs of the תמיד קרבן from the ramp onto the מזבח**.

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• The **יום כיפור** service in the **בית המקדש**:

- It once occurred that they thought that the sun had begun to rise so they slaughtered the **קרבן תמיד**, but then realised that it was the light of the moon and it wasn't yet dawn, so the **קרבן** was invalid. Therefore, every morning the **deputy כהן גדול** would **instruct somebody to go to a high place to check for rays of sunlight**.
מתתיא בן שמואל: It **must be ascertained that the entire area in the eastward direction has begun to light up**, and he is asked if the light has reached **חברון**, so as to mention the location where the **אבות** are buried because of their merit.
- The **כהן גדול** is **taken to the מקוה** for the first of **5 times** that day, but this time he did so outside of the courtyard just like on every day, and the other 4 times he did so inside the courtyard.
 - He washed his hands and feet from the **כיור 10 times** throughout that day.
 - A **כהן** who **excuses himself must go to the מקוה** before continuing the service, but if he **only urinates** then he **needs to wash his hands and feet** from the **כיור**.
 - One **must go to the מקוה before entering the בית המקדש**.
 - If the **כהן גדול** is old or can't bear the cold, they **may heat up water before יום כיפור** and add it to the **cold water on יום כיפור**, since **'אין שבות במקדש'** – Rabbinic prohibitions of **שבת** don't apply in the **בית המקדש**.
- 2) They spread a linen sheet in front of the **כהן גדול** to cover him as he undresses himself and **goes into the מקוה**. After drying, he puts on **'בגדי זהב'** – the **כהן גדול's** clothes which he wears during the service throughout the year, half of which contain gold – and then **washes his hands and feet** from the **כיור**.
- 3) In order that the **כהן גדול** perform every service, he **slaughters** the minimum amount of the **קרבן תמיד** to be considered valid, another **כהן** completes the slaughtering so that the **כהן גדול** is able to take a utensil and **catch the blood**, after which he **throws the blood on the מזבח**.
- 4) He **offers the morning קטרת**, **cleans out the מנורה** and prepares it for lighting, and then **offers the limbs of the קרבן תמיד** together with the **flour-offering**, **מנחת חביתין** and **יין נסך** on the **מזבח**.
 - In the afternoon, the **קטרת is offered after the limbs** and before the flour offering, **מנחת חביתין** and **יין נסך**, as learn from **פסוקים**.
- 5) **חכמים**: He is brought to the **מקוה** on top of a chamber in the courtyard; they spread a linen sheet in front of him; he **washes his hands and feet and then undresses**; **goes into the מקוה**; puts on **'בגדי לבן'** – the clothes which the **כהן גדול** would wear only on **יום כיפור** and which contain no gold; **washes his hands and feet**.
ר' מאיר: He **undresses and then washes his hands and feet**, since this is done for the honour of the clothes that he will wear and not for the clothes which he is taking off.
 - **ר' מאיר**: The **בגדי לבן** worn in the morning were made of Egyptian linen and were worth **12 מנה**, and those worn in the afternoon were made of Indian linen and were worth **8 מנה**.

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חכמים: Those worn in the morning were worth **18 מנה**, and those worn in the afternoon were worth **12 מנה**.

- They could be worth different amounts, as long as the total worth is at least **30 מנה** and those worn in the morning are more valuable.
- They are **bought using the שקלים money** contributed by everybody to the **בית המקדש**, and if the **כהן גדול** wished to wear more valuable clothes he **must pay the extra himself**.

6) He approaches the bull which will be offered to atone for his and his family's sins, and is situated between the **אולם** (wide room in front of the **קדש**) and the **מזבח**. Its body faces the south so that if it excuses itself it doesn't do so in the direction of the **אולם** or **מזבח**, and its head is turned towards **אולם** in the west, since Hashem's presence comes from the west. He performs 'סמיכה' – **leaning on a קרבן** before it is slaughtered – and **confesses over his and his family's sins**.

→ Those present answer with the **פסוק** of "ברוך שם..." after hearing Hashem's name.

- He approaches the 2 goats and the lottery box which would be situated to the north of the **מזבח**, and the deputy **כהן גדול** stands on his right and the head of the **אב** on his left; the lots were made of wood until **בן גמלא** **made golden lots**, and he was praised for doing so.

→ **בן קטין** **made 12 twelve taps for the כיור**, so that all of the **כהנים** involved in the morning **קרבן תמיד** who needed to wash their hands and feet could do so at the same time; he also developed the **כיור** that it would be lowered down for its water to touch the water of the pit underground, so that the water wouldn't become invalid when left overnight in the **בית המקדש** utensil.

→ **מנבו המלך** **made the handles of many בית המקדש utensils used on כיפור** out of gold.

→ **הילני** the mother of **מנבו המלך** **made a golden candelabra** at the entrance to the **בית המקדש**, which reflected the first rays of sunlight to signal the time to say **קריאת שמע**; she also **made a golden tablet with the פרשה** of **סוטה** written on it so that it a **ספר תורה** wouldn't be required.

→ A miracle occurred to **ניקנור** on his return from Egypt with **doors for the בית המקדש**, in that after one of the doors was thrown off when his ship hit a storm and it travelled alongside the ship until the shore.

→ **גרמו** **didn't share their secret of making the לחם הפנים** which wouldn't crumble.

→ **בית אבטינס** **didn't share their secret herb which they added to the קטרת** to make its smoke rise in a straight line.

→ **בן לוי** **didn't share his method of singing** by which he produced unique sounds.

→ **בן קמצר** **didn't share his method of writing** all 4 letters of Hashem's name in one go with 4 pens in between his fingers.

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- 7) He **picks up one lot in each hand**, and the deputy **כהן גדול** or the head of the **בית אב** tell him to lift up whichever hand is holding the lot which says "For Hashem"; he **ties a red thread** on the **head** of the **'שעיר לעזאזל'** – goat which is sent off a cliff on **יום כיפור**, and around the **neck** of the goat to be brought as a **קרבן חטאת**.
- **חכמים**: He **must declare the goat chosen "for Hashem" as a קרבן חטאת**.
- ר' ישמעאל**: He **only needs to say that it's for Hashem**, since the lottery itself designated it as a **קרבן חטאת**.
- 8) He **does סמיכה on a bull whilst confessing for the sins of the כהנים**, then **slaughters** it and **catches the blood** in a utensil, which he gives to a **כהן** to mix until it will be thrown onto the **מזבח** so that it doesn't harden.

The offering of the **קטרת** in the **קדש הקדשים**:

- 9) He **shovels up the most inner, hot coals** on the **מזבח**, and places it next to the **כהן** who is stirring the blood, 4 rows of stone floor away from the **היכל**.
- For the daily **קטרת** service throughout the rest of the year, a **silver** shovel which holds **4 קב**, is thick and **heavy** and has a **short handle** is used to collect the coals from the top of the **מזבח**, and this is poured into a **yellowish-gold** shovel which holds **3 קב**, such that it overflows which honours the **בית המקדש**. On the other hand, on **יום כיפור** the **כהן גדול** only uses the gold shovel to make it easier, and it's made of a reddish-gold.
- ר' יוסי**: The silver shovel used throughout the year holds **6 קב**.
- Throughout the year, **half a מנה of crushed קטרת is offered in the morning and half in the afternoon**, whereas on **יום כיפור** the **כהן גדול** also offered a handful of **קטרת** which was crushed more finely, in the **קדש הקדשים**.
 - Throughout the year, a **כהן** goes up on the **east side** of the **מזבח** ramp, turns right at the top, walks around the edge of the **מזבח** and goes down on the **west side**. On **יום כיפור**, the **כהן גדול** goes up and down in the **centre**, to represent Hashem's great love towards the Jewish people in atoning their sins.
 - ר' יהודה**: The **כהן גדול** goes up and down in the centre throughout the year.
 - Throughout the year, a **כהן** washes his hands and feet **from the כיור**, whereas on **יום כיפור** the **כהן גדול** does so **using a golden jug**.
 - ר' יהודה**: The **כהן גדול** uses the golden jug throughout the year.
 - **ר' מאיר**: Throughout the year, wood is added to the **מזבח 4 times** each day: **before the תמיד קרבן**; **before the coals for the קטרת are taken**; **to keep the fire burning constantly**; **to burn the limbs of the previous day's afternoon קרבן תמיד** if they hadn't fully burnt. On **יום כיפור**, **wood is also added before the unique קטרת service** of the day.
 - ר' יוסי**: Wood **isn't added to burn the limbs**.
 - ר' יהודה**: Wood **isn't added to keep the fire burning** constantly.

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- 10) He takes a **double handful of the קטרת spices** which are in an additional shovel, and places them into a utensil so that he could bring in the spices and the coals into the **קדש הקדשים** in one go, in either hand.
- **חכמים**: The 2nd **בית המקדש** was taller than the 1st **בית המקדש**, so instead of an **אמה**-thick wall at the entrance to the **קדש הקדשים** there were **2 curtains**; this is because it was a doubt as to whether the **אמה** where the wall was supposed to be was part of the **קדש הקדשים** or **היכל**.
 - ר' יוסי**: There was only **1 curtain**, since they did know where the **קדש הקדשים** began.
- 11) He walks past the outer curtain on the left side, **in between the two curtains** and then past the inner curtain on the right, so that nobody could see into the **קדש הקדשים**.
- 12) He places the shovel of coals in between the 2 poles of the **ארון** and **pours the spices onto them**. Once the room was full of smoke, he exits via the same way that he entered, and **says only a short prayer** in the **היכל** so as not to frighten the people waiting to see that he survived.
- During the 2nd **בית המקדש**, the '**אבן השתיה**' – foundation stone which was where the creation of the earth began – was in the location of the **ארון**, and the **קטרת** service was done on top of it.

Sprinkling the blood of the bull and goat:

- 13) He **takes the bull's blood and returns to the קדש הקדשים, where he sprinkles the blood once** with his finger in an upwards motion towards the **ארון**, and **7 times** in a downwards motion.
- He **counts** as he is doing so, always counting the first sprinkling separately, e.g. "One", "One and One", "One and Two", etc.
- 14) He **slaughters the goat** which was chosen "for Hashem", catches its blood and **sprinkles it** in the **קדש הקדשים** in the same way as he had done with the bull's blood.
- 15) He **stands in the היכל and sprinkles** the bull's blood towards the **פרכת**, and then does the same with the goat's blood.
- **חכמים**: There were **2 bases** in the **היכל** for placing the blood of the goat and bull.
- ר' יהודה**: There was only **1 base**, and he picks up the utensil of blood which is there before placing down the other one.
- 16) **חכמים**: He mixes the blood of the goat and bull, and **sprinkles the mixed blood in a downward motion onto each corner of the מזבח** in the **היכל**, starting from the **north-east corner** and **walking around** in an anti-clockwise direction.
- ר' אליעזר**: He would stand by the north-east corner and **apply the blood on each corner from there**, since this **מזבח** was only **1 אמה** by **1 אמה**.
- When sprinkling blood on the outer **מזבח** in the courtyard after a **קרבן חטאת** is offered, the blood is applied to the **south-east** corner first since the **כהן** walks up the ramp and turns right.

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17) He removes the ashes and coals from the top of the **מזבח**, **sprinkles the blood onto the top 7 times**, and pours the remaining blood onto the 'יסוד' – a 1 אמה base which jutted out of the bottom of part of the outer **מזבח** – on the west side of the **מזבח**.

→ This blood, as well as blood from **קרבנות** offered on the outer **מזבח** which is poured onto the **יסוד** on the south side, **go through holes into the canal of water** which flowed through the courtyard. Gardeners would use the water as fertiliser but **had to pay the בית המקדש** to do so.

• A service which is unique to **יום כיפור** is **invalid** if done in the **wrong order**.

→ **חכמים**: If the **blood spills** before all the sprinklings in the **קדש הקדשים** have been completed, another animal must be slaughtered and **all the services after the slaughtering must be performed again**.

ר' אלעזר and **ר' שמעון**: He slaughters another animal and can then **continue from the exact point where he was up to**.

- If it spills in the middle of sprinkling it on the **פרכת** or on the **מזבח**, he only needs to slaughter another animal and **begin that set of sprinkling again**.

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- **Sending the שעיר לעזאזל off the cliff:**

- The 2 goats should ideally have the same **colour, height** and **worth**, and be bought together.
 - **חכמים**: The lottery can only be cast for 2 goats, so if **one of the goats dies** after the lottery has been cast, **another pair of goats should be bought** and a new lottery cast for both of them. He should stipulate that whichever goat is chosen by the new lottery to be what the dead goat was chosen for will replace it. The other goat should be **left to develop a wound**, and is then sold and the money goes to the **בית המקדש**.
 - **ר' יהודה**: The **surviving goat from the first pair becomes invalid** when its pair dies, so both of the new goats are used and this one is **left to die**.
- 18) He does **סמיכה** on the **שעיר לעזאזל** and **confesses for all of the Jewish people's sins**.
- Upon hearing the **כהן גדול** say Hashem's name, **everybody bows down flat on their faces** and says "ברוך שם...".
 - **חכמים**: Although a non-כהן may take the goat to the cliff, the **כהנים גדולים** fixed that only a **כהן** would be appointed.
 - **ר' יוסי**: This is incorrect, as evidenced by a **ישראל** called **ערסלא** having once done it.
 - There would be **10 huts in between the בית המקדש and the cliff** with a **2000 אמות** distance in between each one, so that people could accompany him to the next hut along which would be within their '**תחום שבת**' – **2000 אמות** limit beyond which one may not travel on **שבת**.
 - Although he is fasting, he would be offered food and drink if he is weak.
 - There was a distance of **4000 אמות** from the last hut to the cliff, so that nobody except for the person taking the goat could reach the cliff itself. This is because the **תורה** specifies that the cliff is in a "desolate land".
 - He **may return to the last hut** after pushing the goat off the cliff, so that people will be willing to do this job in the future.
 - He **splits the red string** and ties half of it to top of the cliff and half between the goat's horns, so that he'd remember to push off the goat even if the string turns white first.
 - **חכמים**: He **becomes טמא** as soon as he **leaves ירושלים**.
 - **ר' שמעון**: He becomes **טמא** only when he **pushes the goat off the cliff**.

- **The יום כיפור service in the בית המקדש:**

- 19) The **כהן גדול** **opens up the goat and bull** whose blood he had thrown; he later offers up its limbs on the **מזבח**, after changing into the **בגדי זהב**, and then somebody takes them to be burnt outside of **ירושלים**.
- **חכמים**: Those taking the limbs to be burnt **become טמא** as soon as they **leave the בית המקדש**.
 - **ר' שמעון**: They become **טמא** only once the **limbs are burning**.

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- The כהן גדול could only begin reading from the תורה once the goat had reached the desert, so people would stand on tall rocks and wave flags to send a signal towards the בית המקדש.
 - ר' יהודה: They could know when this was by accompanying the one taking the goat for 2000 אמות, returning and then waiting the amount of time it takes to walk 2000 אמות.
 - ר' ישמעאל: There was a red string tied above the entrance to the היכל, which would turn white once the goat reaches the desert.

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- 20) He receives the ספר תורה from the deputy גדול כהן, who takes it from the head of the בית הכנסת, who takes it from the organiser of the בית הכנסת. He **reads about the יום כיפור** service in the בית המקדש and about the prohibitions of working and eating, and then rolls the ספר תורה and **recites the פסוקים about the יום כיפור of קרבנות by heart**, because of 'טירחא דציבורא' – the prohibition to cause bother to the public.
- He **may change into his own white clothes** if he wishes to do so, in which case he must wash his hands and feet before taking the clothes off and before putting the new ones on, and go the מקוה in between.
 - He may choose to only change his clothes after reading from the ספר תורה, when he must wear the בגדי זהב.
 - He makes a total of 8 ברכות on the תורה.
 - One who is present at the כהן גדול's reading wouldn't be able to be present at the burning of the limbs of the goat and the bull, since they were done far away from each other, at roughly the same time.
- 21) He **changes into the בגדי זהב**, and goes to the מקוה if he hadn't done so before reading from the תורה. He then **offers his ram and the Jewish people's ram, and offer the limbs of the goat and bull**.
- 22) He washes his hands and feet; takes off his clothes; goes to the מקוה; **puts on the בגדי לבן**; and washes his hands and feet. He then enters the קדש הקדשים to **take out the shovel and utensil** from the קטרת service.
- 23) **ר' אליעזר**: He washes his hands and feet; takes off his clothes; goes to the מקוה; **puts on the בגדי זהב**; and washes his hands and feet. He then **offers the קרבנות מוסף and the afternoon תמיד קרבן**.
ר' עקיבא: The 7 sheep and 1 bull of the קרבנות מוסף were **offered immediately after the morning תמיד קרבן**, and only the 1 goat of the קרבנות מוסף was **offered before the afternoon תמיד קרבן**.
- 24) He **offers the afternoon קטרת** and **lights the מנורה**.
- 25) He washes his hands and feet and **changes into his own clothes**.
- The כהן גדול would **make a feast** upon completing the יום כיפור service and having come out of the קדש הקדשים alive.
 - When serving in the בית המקדש, a כהן הדיוט (כהן) must wear 4 special garments: כתנת (cloak), מכנסים (trousers), מצנפת (hat) and אבנט (belt).
 - The כהן גדול must in addition wear: חשן (tablet with 12 stones), אפוד (apron with straps over the shoulders), מעיל (robe) and ציץ (band on the forehead with the words 'קדש לה' – 'holy to Hashem' written on it).
 - When he seeks advice via the אורים ותמים (parchment inside the חשן), under the instruction of either the king or סנהדרין, he must wear all 8 garments.

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• Laws of **יום כיפור** outside of the **בית המקדש**:

- The '**חמשה עינויים**' – 5 ways in which one must afflict himself on **יום כיפור** – are not **eating or drinking, washing, rubbing oil** on one's body, **wearing leather shoes** and having **marital relations**.
 - **ר' אליעזר**: A king and a bride who got married within 30 days **may washes their face**, and a woman who recently gave birth **may wear shoes** so that the cold floor doesn't harm her health, since they aren't doing so for pleasure.
 - חכמים**: This is **forbidden**.
- The minimum amount of food which one must eat to be **חייב** is a '**ככותבת**' – **size of a date**, and the minimum amount of drink is a **cheek-full**, since that's the amount from which one is satisfied and is no longer considered to be afflicting himself.
 - **Different kinds of food combine** to the minimum amount, as well as **different kinds of drink**, but **food and drink don't combine** together.
- If one **eats and drinks** '**בהעלם אחד**' – in one period of unawareness – then he is **חייב to offer 1 קרבן חטאת**, but if he **eats and performs work** then he is **חייב to offer 2 קרבנות חטאת** since they are 2 different sins.
- One **isn't חייב** for eating or drinking **something which isn't fit to be eaten** by itself.
- Children should be educated to **fast the whole of יום כיפור** the **year or 2 years before they become בר/בת מצוה**, depending on their strength. The **year before that**, they **should fast for at least a few hours**.
- If there is even a doubtful **danger to life**, one **must eat** on **יום כיפור**, for example: a **pregnant woman** who has a craving; an ill person if either he or doctors say that he **needs to eat**; one who has a **disease caused by hunger** and who may therefore eat even non-kosher food if it is more immediately available.
 - **חכמים**: One who was **bitten by a wild dog may not eat its liver**, since this cure isn't proven and couldn't be relied on.
 - ר' מתיא בן חרש**: He **may**, since people use it for curing and it might work.
 - If there is a doubt as to whether an alive Jew is underneath the rubble of a **building which collapsed**, **rubble should be removed until they can ascertain whether this is true**, and only if this is the case may they continue to remove the rubble and save him.

• How one receives atonement for his **עבירות**:

- 1) If one performs an **עבירה** **for which he must offer a קרבן חטאת or קרבן אשם ודאי**, he receives an atonement by **bringing the קרבן and doing תשובה**.
- 2) If one performs an **עבירה** **about which the תורה says there is a punishment**, e.g. **מלקות** (lashes), he receives an atonement **on יום כיפור** if he **has done תשובה** by then.
- 3) If one performs an **עבירה** **whose punishment is unspecified** and unknown, e.g. one which doesn't involve an action, he receives his atonement just **by doing תשובה**.
- 4) If one causes a **חילול ה'**, he receives his atonement **by dying if he has done תשובה**.

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- 5) **ר' אלעזר בן עזריה**: For **עבירות against other people**, one only receives atonement on **יום כיפור** if he has asked forgiveness from the other people, as the **תורה** says that **יום כיפור** atones for sins "in front of Hashem".
- One who **sins with the intention to do תשובה** for it **isn't given assistance to repent** if he does this more than once.
 - **ר' עקיבא**: The Jewish People are so fortunate that Hashem purifies them on **יום כיפור**, just like a **נקוה** purifies one who is **טמא**.