

the form of a heap of wheat, the site already being a conical hill and the ruin shaped up to a point at the summit thus—



it is quite clear is a modern one, taken from its form and having nothing to do with Kirjath Jearim. So I find no reason for giving up Kiryet el Anab as Kirjath Jearim, the more so as I find the continuation of the boundary line testifying to this. To the above I may add that from Saris it went on to Mount Jearim and then to Kesla. It is remarkable that just on this rocky mountain slope there still exists small forests or groves, which are considered sacred to some saint or ancient deity of the country. No one dares fell a tree or take a seed from these groves, hence they have been preserved till the present day. This would indicate that even in Joshua's time they existed already and were points mentioned on the boundary line.

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YOMA, OR THE DAY OF ATONEMENT—*continued.*

CHAPTER VI.

1. THE two goats of the day of atonement were commanded to be both alike in appearance¹ and in height and in price;² also in being purchased both together. But even if they were not alike they were lawful. If one were purchased to-day and one to-morrow they were lawful. Did one of them die; if it died before the lot had been cast he took a fellow for the other, and if it died after the lot had been cast he brought another pair, and cast the lot upon them afresh. If that for the Lord died³ he said, "let that upon which the lot for the Lord comes up stand in its stead," and if that for Azazel died, "let that upon which the lot for Azazel comes up

¹ Both of them white, or both of them black.

² For three scriptures are written (Levit. xvi, 5, 7, and 8): "And he shall take of the congregation of the children of Israel two kids;" "And he shall take the two goats;" "And Aaron shall cast lots upon the two goats." And since by שְׁעִירִים is understood two [goats], why are we taught to say two, two, two (three times), but because they should be alike in appearance, in height, and in price?

³ Thus it is explained: if that for the Lord died, he said, let that upon which the lot for the Lord falls stand in its stead; and if that for Azazel died, he said, let that upon which, &c.

stand in its stead." And the second *goat*⁴ was allowed to feed until it became defiled, when it was sold, and the price of it put to the voluntary offerings, because a sin-offering of the congregation could not be consigned to death.⁵ And, further, Rabbi Judah said,⁶ if the blood of the goat for the *Lord* became spilled *before the sprinkling was completed*, the goat which was to be sent away was allowed to die; if the goat which was to be sent away died,⁷ the blood of the goat for the *Lord* was poured out.

2. He *now* came to the goat that was sent away⁸ and laid his two

⁴ If that for Azazel died, and now there were two for the Lord, one from the first pair, and one from the second pair, and with one of them the atonement was made, the second one was allowed to feed; and in like manner, if that for the Lord died, and there were now two for Azazel, one was sent away and the second was allowed to feed. And the second one of the second pair was that which was allowed to feed until a blemish happened to it; and the second one of the first pair was that which was offered if it was for the Lord, or sent away if it was for Azazel, because a living animal might not be repudiated; and if there happened at any time a defilement to [either of] them, they were still able to remedy this by substituting another for it.

⁵ This that we learn about letting sin-offerings die, we learn in reference to those of an individual; but the goats of the day of atonement were sin-offerings of the community, as is written (Levit. xvi, 5), "And he shall take of the congregation of the children of Israel;" and the letting a sin-offering die, this is, that they put it into a certain chamber and left it there until it died [of hunger].

⁶ If the blood of the goat for the Lord became spilled, the goat which was to be sent away was let die, because the commandment in reference to the blood had not been performed, and in reference to all those parts of the service which were performed in white garments, whether within or without, הַקֵּץ, "a statute," is written to hinder [*i.e.*, to show that the service cannot be regarded as complete unless each of these parts is done in due order], and it was necessary to bring other blood, which could not be otherwise than by lot, and since in his opinion a living animal might be repudiated, the first goat, which was to have been sent away, was let die.

⁷ Although according to the words of all the sending away did not hinder; for it is written, "a statute" to hinder in those things which the priest did in white garments, not in those which were done by the hand of אִישׁ אֶחָד, "a fit man" (A. V.). We learn from the scripture "[the goat] which shall be presented alive before the Lord to make an atonement with him" (Levit. xvi, 10, 11). To what time was it required that the goat to be sent away should stand living [before the Lord]? Until the time of sprinkling the blood of its fellow. And if it died before then, the blood had not made any atonement at all, and therefore it was necessary to replace it, and this could only be by lot, and it was required for the two. And the first was repudiated, for all acknowledge that beasts slaughtered may be repudiated.

⁸ After he had finished the sprinkling of the blood of the bullock and goat, the priest came to the goat which was to be sent away in the place where he had been put opposite the place of sending away.

hands upon it and confessed. And thus he said, "O God, they have done iniquity, they have transgressed, they have sinned before Thee, Thy people, the house of Israel. O God, forgive now the iniquities and the transgressions and the sins which they have done and transgressed, and sinned before Thee, Thy people, the house of Israel, according as it is written in the Law of Moses, Thy servant, saying (Levit. xvi, 30), "for on that day shall *the priest* make an atonement for you, to cleanse you, that you may be clean from all your sins, before the Lord." And the priests, and the people standing in the court, when they heard the *shem hamphorash* [*nomen expositum*] proceed out of the mouth of the high priest, bowed down and prostrated themselves, and fell upon their faces and said "blessed be the glorious name of His Kingdom for ever and ever."

3. They delivered the goat to him who was to lead it away. It was lawful for any one to lead it away, only that the high priests made it a fixed rule⁹ not to allow a layman to lead it away. Rabbi Jose said "once Arsala of Tsefurieh led it away, and he was a layman."

4. And they made a platform¹⁰ for him, on account of the Babylonians, because they used to pull his hair and say to him, "Go and go out! Go and go out!" Some of the chief men of Jerusalem¹¹ accompanied him as far as the first hut.¹² There were ten huts between Jerusalem and *tsook*, ninety stadia רַיִס,¹³ seven and a half to each mile.¹⁴

5. At every hut they said to him, lo, *here is* food; lo, *here is* water,¹⁵ and they accompanied him from hut to hut,¹⁶ except the last one, for they

⁹ That they should send it away, and the *beth-din* of the priests did not allow a layman to lead it away.

¹⁰ They made a *kebesh* like a kind of step, which was high, and by means of this *kebesh* he went out of the court and out of the city, in order that the Babylonians might not touch him who led away the goat, because they were accuetomed to pull him by the hair and say to him: "Go quickly and go out, and let not our iniquities remain any longer upon us."

¹¹ Some of the most esteemed men of Jerusalem.

¹² They made huts on the road, and people went to dwell there before the day of atonement that they might accompany him from hut to hut.

¹³ From Jerusalem to *tsook*. Every lofty and precipitous mountain is called *tsook*.

¹⁴ Seven and a half *stadia*, רַנְסִין, to each mile. I have heard that we ought to read רַנְסִין with *vau*, and these are two hundred and sixty-six paces, according to the sum of the word רַנְסִין [ר=200, נ=6, ס=60], so that seven and a half רַנְסִין would be two thousand paces, less five; nearly the measure of the Sabbath boundary, and ninety such stadia are twelve miles.

¹⁵ They said this to him only to comfort his heart, because he who has a loaf in his basket does not become hungry like him who has no loaf in his basket. But never did a man [leading away the scape-goat] find this necessary.

¹⁶ From Jerusalem to the first hut was a mile, and there were ten huts, between each two a mile, so that from Jerusalem to the last hut was ten miles. There remained two miles between the last hut and the precipice: they

did not accompany him to *tsook*, but stood at a distance and observed what was done by him.

6. What did he *now* do? He divided a band of scarlet and tied one half upon the rock and one half between its horns,¹⁷ and pushed it backwards, so that it rolled over and over as it went down, and became shivered to pieces before it reached half-way to the bottom. He then came and sat under the last hut until it grew dark.¹⁸ And from what period did his garments become unclean?¹⁹ From the time he went outside of the wall of Jerusalem. Rabbi Simeon said "from the time of pushing it down the precipice."²⁰

7. He *now* came to the bullock and the goat²¹ which were to be burnt, opened them and took out those parts which were to be offered upon the altar. He put them into a dish,²² and burned them upon the top of the altar.²³ They slung the carcasses upon poles,²⁴ and conveyed them out to

accompanied him one mile, according to the measure of the Sabbath boundary, and stood at a distance and observed what he did.

¹⁷ He did not tie the whole of the scarlet band to the rock lest it should become white immediately, before the goat was pushed down, and from joy that the band of scarlet had turned white (which showed that their iniquities had been already atoned for) he might forget the command to push it down, and think that the command was already fulfilled after the band had turned white. And he did not tie the whole of it between its horns, lest at the time of being pushed down, the goat might turn its head under its body as it fell backwards, so that one could not see the band as it turned white, and all Israel would be troubled; therefore he tied half to the rock, and the halves did not become white until the whole work was completed. And as he tied the half between its horns last, even if it did turn white immediately he would not omit the pushing down, because he was then engaged with it.

¹⁸ He returned to the last hut, and although one going beyond the [Sabbath] boundary, even by permission of the wise men, was allowed only two thousand cubits from the place from which he had gone out by permission, to this man it was permitted [to come back two miles from *tsook* to the last hut], lest he should be afraid to remain in the wilderness after dark.

¹⁹ As it is written (Levit. xvi, 26) "and he that let go the goat for the scape-goat shall wash his clothes."

²⁰ The decision was not according to R. Simeon.

²¹ After the high priest had delivered the scapegoat to him who was to lead it away, he came to the bullock and the goat which were waiting to be burned, and opened them and took out the parts which were to be offered on the altar.

²² A dish, קערה, one of the vessels of service.

²³ It is not possible to say that he burned them now, for he was dressed in the white garments, and had yet to read the section of the law in the white garments, but it is so said; that they were put into the dish, in order that they might be burned afterwards when the time arrived, after he had bathed and put on the golden garments.

²⁴ They were slung up, as it were [and carried by men upon poles], entire with their skins, and their flesh, and their dung, but with their bellies opened to take out the parts which were to be burned upon the altar.

the place of burning.²⁵ And from what period did their garments become unclean?²⁶ From the time that they went outside the wall of the court. Rabbi Simeon said, from the time that the greater part of the offerings became on fire.²⁷

8. They said to the high priest "the goat has reached the wilderness."²⁸ And whence did they know that the goat had reached the wilderness? They made great *heaps of stones*,²⁹ and waved handkerchiefs, and they knew that the goat had reached the wilderness. Rabbi Judah said "had they not a great sign? From Jerusalem to Beth Hidudo³⁰ was three miles, they walked a mile,³¹ and returned a mile, and waited as long as it would take to walk a mile, and then knew that the goat had reached the wilderness." Rabbi Ishmael said "and had they not another sign? A tongue of scarlet was tied at the door of the Temple, and when the goat had reached the wilderness, the tongue turned white, as is said (Isaiah, i, 18,) "though your sins be as scarlet, they shall be as white as snow."

CHAPTER VII.

1. THE high priests *now* came to read.¹ If he wished to read in the white garments,² he did so; and if not he read in the white stole,³ which was of those *garments* which belonged to him. The minister [*chazan*] of the synagogue⁴ took the book of the law and gave it to

²⁵ Outside of Jerusalem.

²⁶ The garments in which they were employed in performing the service, as it is written (Levit. xvi, 28), "and he that burneth them shall wash his clothes."

²⁷ The decision was not according to Rabbi Simeon.

²⁸ Because they were not permitted to begin another part of the service until the goat had reached the wilderness, as is said (Levit. xvi, 22), "and he shall let the goat go into the wilderness," and afterwards (v. 25), "and the fat of the sin-offering shall he burn upon the altar."

²⁹ Great stones raised one upon another where the watcher stood and waved handkerchiefs.

³⁰ This place was the head of the wilderness, and Rabbi Judah thought that when the goat reached there the commandment was fulfilled, although it had not reached the precipice, פִּיץ. The decision was not according to Rabbi Judah.

³¹ As we are told above, the chief personages of Jerusalem accompanied him to the first hut, and when they returned and waited afterwards as long as one could walk a mile, they already knew that the goat had reached the wilderness.

¹ The section for the day.

² He read in the white garments in which he had performed the service of the day, for it was permitted to put on the priestly garments even though it was not the time of the service, for the priestly garments were given that the priests might make use of them.

³ A dress made like a kind of white shirt, and it was of those which belonged to him because the reading of the section was not worship.

⁴ The *shamas*, servant or deacon.

the president [*rosh*] of the synagogue,⁵ and the president of the synagogue gave it to the sagan [or vicar] and the sagan gave it to the high priest, and the high priest stood and received it,⁶ and read. He stood, and read, **אחריו מות**, "after the death" [Levit. xvi], and **אך בעשור**, "also on the tenth" [Levit. xxiii, 27],⁷ and rolled up the book of the Law, and put it into his bosom. And he said "more than what I have read before you, is written here;"⁸ and **בעשור**, "on the tenth," in the book of Numbers [xxix, 7], he said without the book,⁹ and pronounced eight blessings: for the law,¹⁰ for the service, for the confession,¹¹ for the forgiveness of sins,¹² and for the sanctuary¹³ by itself, and for Israel by themselves, and for Jerusalem by itself, and for the priests¹⁴ by themselves, and for the remaining prayer.¹⁵

⁵ By his direction all the necessary duties of the synagogue were distributed, who should say the *haphthora*, and who should divide the *shma* (hear O Israel, &c.), and who should pass before the ark. And they gave the book of the law from one to the other on account of the honour due to the high priest to show that there were many offices below him.

⁶ It is understood from this that until now he had sat, and we thus learn that he read in the court of the women, for in the court of Israel, and *à fortiori* in any place more holy than that, it was unlawful to sit; but for kings of the house of David it was lawful to sit in the court, for it is written (2 Samuel vii, 18) "then went King David in and sat before the Lord."

⁷ In the section **אמור** [Levit. xxiii, 27], because it was lawful to pass over a portion of the law, when reading on one subject, provided the continuation of the subject was so near that the translator did not come to a pause before the reader began again; but if before he could roll the book of the law as far as the place to which he had passed, the translator who was interpreting the portion which the reader read came to a pause, it was unlawful to pass over and to roll, because the congregation would be sitting and expecting, and this was not for the honour of the congregation.

⁸ In order not to bring contempt upon the book of the law—lest when they saw that he said the third section without the book, they might think that the book of the law wanted that section.

⁹ Because it was more distant from the section *achry moth* and *ach b'asoor* than that the translator could occupy the time taken up in rolling without a pause, therefore they could not roll the book of the law to that place; for they might not roll the book of the law in the congregation because of the honour due to the congregation, and another book of the law they might not bring, lest the first should be dishonoured, and they should think it defective.

¹⁰ Two blessings, one before it [the section] and one after it, as we bless in the synagogue.

¹¹ The blessings **טורים** and **רצה**.

¹² The blessing **סלח לנו**.

¹³ That the *shechinah* might remain in it.

¹⁴ That they might be blessed and their offerings accepted.

¹⁵ This is explained in the Gemara. Beseeching, singing, praying are before Thee for thy people Israel who need to be saved, blessed be Thou Lord, who hearest prayer.

2. He who saw the high priest when he read did not see the bullock and the goat burned, and he who saw the bullock and the goat burned did not see the high priest when he read; not because he had not the right, but because the way was distant and the acts were both of them performed at the same time.¹⁶

3. If he read in the linen garments, he sanctified his hands and his feet, stripped, went down and bathed, came up and wiped. They brought to him golden garments, and he dressed and sanctified his hands and feet, and went out and offered his ram and the ram of the people,¹⁷ and the seven perfect lambs of one year old. The words of Rabbi Eliezer. Rabbi Akibah¹⁸ said "they offered them with the continual sacrifice of the morning, and the bullock for the burnt offering and the goat which was offered without, they offered with the continual sacrifice of the evening."

4. He sanctified his hands and his feet, and undressed and descended and bathed, and came up and wiped himself. They brought to him white garments and he dressed, and sanctified his hands and his feet. He went in to bring out the bason and censer. He sanctified his hands and his feet, and undressed and descended and bathed, came up and wiped himself. They brought to him golden garments, and he dressed and

¹⁶ This is said lest we should think that he who saw one service was not permitted to leave it and go to see another, for we may not leave one precept for another: and to see the service is a precept, for "in the multitude of people is the king's honour" [Prov. xiv, 28], whence we are taught that he did not pass by a precept inasmuch as he was not engaged in it.

¹⁷ The reason of R. Eliezer's opinion is that the ram of the high priest and the ram of the people, and the fat of the sin-offering, and the taking out of the bason and the censer being all written first in the law of the priests (*cf.* Levit. xvi), in the section of the day of atonement, are to be performed first, and afterwards the additional sacrifices, the bullock for a burnt-offering, and the seven lambs, and the ram which was prepared without, were all offered with the continual sacrifice between the evenings, as is written at the end in the book of Numbers.

¹⁸ Rabbi Akibah said that the bullock for a burnt-offering and the seven lambs of the additional sacrifices were offered with the continual sacrifice of the morning, because it is written (Numb. xxviii, 23) "besides the burnt-offering in the morning which is for a continual burnt-offering," &c. Therefore the additional sacrifices of the burnt-offering of the morning were made near to it, and afterwards the service of the day, and then the goat which was prepared without: and although it was one of the additional sacrifices it might not precede the service of the day, because it is said in reference to it (*ib.* xxix, 11), "beside the sin-offering of atonement," whence we learn that the goat whose blood was sprinkled within, which belonged to the service of the day, preceded it, and afterwards his [the high priest's] ram and the ram of the people, and then the fat of the sin-offering. All of these were at the third bathing. And afterwards the taking out of the bason and censer, and then the continual sacrifice of the evening. The decision was according to Rabbi Akibah.

sanctified his hands and his feet, and went in to burn the incense of the evening and prepare the lamps,¹⁹ and he sanctified his hands and his feet, and undressed. They brought to him his own garments, and he dressed, and they accompanied him to his house. And he made a feast for his friends when he went out from the Sanctuary in peace.

5. The high priest ministered in eight garments, and an ordinary priest in four: in a coat and breeches, and a turban, and a girdle. The high priest added to these the breastplate, and the ephod, and the robe, and the *golden* plate. In these they enquired of Urim and Thummim.²⁰ And they did not enquire for a private person, but only for the king,²¹ and for the *beth din* (Sanhedrim), and for what the congregation needed from it.

¹⁹ This preparing the lamps was the lighting them.

²⁰ The priest who enquired of Urim and Thummim must put on eight garments. And how did they enquire of Urim and Thummim? The enquirer with his face behind the priest who enquired, and the latter with his face towards the ark, and the enquirer said "Shall I do this thing or shall I not do it?" And he did not ask in a loud voice, and did not consider in his heart, but in a low voice. And the Holy Spirit clothed the priest, and shone upon the breastplate, and he saw letters projecting in the breastplate opposite to his face, "do so," or "thou shalt not do so." For there were written upon the stones of the breastplate the names of the twelve tribes, and of Abraham, Isaak, and Jacob, and the words *יהוה* [Psalm cxxii, 1], so that the whole alphabet was there. And the Holy Spirit instructed the priest how to join the prominent letters one with another until the meaning of the words was ascertained.

²¹ For it is written (Numb. xxvii, 21), "And he shall stand before Eleazer the priest" &c.; *he*, that is the king, "and all the children of Israel with him;" all the children of Israel were with him to go out to war after him, namely the [priest] anointed for war. And for what the congregation needed from it. It is written "and all the congregation"—these are the great Sanhedrim.

(*To be continued.*)