

above in a commanding position. The numerous little depressions and shaded hollows with the first symptoms of incipient vegetation gave a faint green tint to the whole. The one rested the sight, the other was a painful glare. It was about the difference between tinted and plain glass spectacles.

At Marsaba there is a date-palm tied up and supported in the courtyard of the convent, which the monks relate was planted by St. Saba (A.D. 490). Without vouching for the truth of this statement, I was interested to learn that it always bears a stoneless fruit. Of the truth of the latter information I believe there is no doubt. This convent is interesting to ornithologists as the place of the discovery of Tristram's Grakle, whose acquaintance I had first made at Mount Hor. There were several about the convent during our visit.

On the 17th we reached Jerusalem. A week later we left for Beyrout, where our party divided itself, Professor Hull and his son returning homewards. Laurence and I, however, faced the snow and succeeded in crossing Lebanon and Hermon by the admirable French road to Damascus, visiting Baalbeck on the way. As I am not writing a volume of travels I will bring this part of my subject to a close. The snow lay many feet deep on these mountains reaching to Damascus and Baalbeck, so that I was unable to make any collections or observations of consequence on the natural history of this country, which is, moreover, fairly well made known by the researches of several eminent naturalists.

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## YOMA, OR THE DAY OF ATONEMENT,

WITH THE COMMENTARY OF RABBI OBADIAH OF BARTENORA.

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### CHAPTER IV.

1. HE shook<sup>1</sup> the box<sup>2</sup> violently and took out the lots.<sup>3</sup> Upon one was written "for the Name." And on the other was written "for Azazel." The sagan was on his right and the chief of the house of the fathers on

<sup>1</sup> He seized, snatched, the box and took the lots suddenly with violence.

<sup>2</sup> (As we learn above "and a box was there." And why was it opened with violence and haste?) In order that he might not endeavour to find out by delay which was the lot for the Name, and to take it out in his right hand, for it was a happy sign when it came up in his right hand.

<sup>3</sup> One in his right hand, and one in his left. And the goats were standing one on his right hand and one on his left, and he put the lot which came up in his right hand upon the goat on his right hand, and the lot which came up in his left hand upon the goat on his left hand.

his left. If *the lot* for the Name came up in his right hand, the sagan said to him, "my lord high priest, lift up thy right hand," and if the lot for the Name came up in his left hand, the chief of the house of the fathers said to him, "my lord high priest, lift up thy left hand." He put them upon the two goats, and said, "a sin-offering to the Lord."<sup>4</sup> R. Ishmael said "it was not necessary to say 'a sin-offering'<sup>5</sup> but only 'to the Lord.' And they repeated after him,<sup>6</sup> 'blessed be the glorious name of His kingdom for ever and ever.'"

2. He tied a crimson band<sup>7</sup> upon the head of the goat which was to be sent away, and caused it to stand opposite the place whence it was to be sent away,<sup>8</sup> and *the goat* which was to be slain<sup>9</sup> opposite the place of its slaying. He *now* came to his bullock the second time, and laid his two hands upon it and confessed. And thus he said, "O God, I have done iniquity, I have transgressed, I have sinned<sup>10</sup> before Thee, I and my house, and the sons of Aaron, the people of Thy holiness. O God, forgive the iniquities and the transgressions, and the sins which I have done, and transgressed, and sinned before Thee, I and my house and the sons of Aaron the people of Thy holiness, as is written in the Law of Moses Thy servant (Levit. xvi, 30), for on that day shall the *priest* make an atonement for you, to cleanse you *that* ye may be clean from all your sins before the Lord," and they said after him, "blessed be the glorious name of His kingdom for ever and ever."

3. He slew *the goat*, received the blood in the sprinkling-basin, and

<sup>4</sup> The *Shem Hamphoresh* (which was the name spelt with *god he*) was pronounced as it is written.

<sup>5</sup> The decision was not according to Rabbi Ishmael.

<sup>6</sup> When he pronounced THE NAME.

<sup>7</sup> Wool dyed red.

<sup>8</sup> Opposite the gate by which they caused it to go out.

<sup>9</sup> The band of crimson was tied opposite the place of its slaying, that is to say its neck; so that it might not be changed for the goat which was to be sent away, for this had the band tied to its head and that to its neck; and neither of them were likely to be changed for another goat, for these had a crimson band tied to them, and other goats had not a crimson band tied to them.

<sup>10</sup> The Mishna is that of Rabbi Meyer which he learns from the Scripture, as it is written (Levit. xvi, 21), "and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins." But the wise men disputed about it, and said "iniquities," they are sins of pride; "transgressions," they are rebellions; "sins," they are unintentional faults. That after confessing sins of pride and of rebellion, he should return and confess unintentional faults would be astonishing; but he said, "I have sinned, I have done iniquity, I have transgressed;" and so with David, who said, "we have sinned with our fathers, we have committed iniquity, we have done wickedly" (Ps. cvi, 6); the decision was according to the opinion of the wise men. And what was that which Moses spake (Exod. xxxiv, 7); "forgiving iniquity and transgression and sin?" Moses said thus before the holy place at the time when Israel sinned and repented, and he made their sins of pride like unintentional faults.

gave it to him who stirred it<sup>11</sup> (upon the fourth row of stones in the pavement<sup>12</sup> of the Temple) in order that it might not coagulate. He took the censer, went up to the top of the altar, turned the coals this way and that way, and took<sup>13</sup> from the inner consumed portions and descended and put it upon the fourth row of stones in the pavement of the court.

4. On all *other* days<sup>14</sup> he took *the coals in a censer* of silver, and emptied *them* into *one* of gold,<sup>15</sup> and on this day he took *them in a censer* of gold,<sup>16</sup> and entered with it. On all other days he took *them in a censer holding four cabs*, and emptied them into *one* of three cabs, and on this day he took the coals in a censer of three cabs and entered with it. Rabbi Jose said "on every *other* day he took *the coals in a censer* containing a seah, and emptied *them* into *one* containing three cabs, and on this day he took *them in a censer* containing three cabs and entered with it." On every *other* day *the censer* was heavy<sup>17</sup> and on this day light.<sup>18</sup> On every *other* day its handle was short, and on this day long.<sup>19</sup> On every *other* day the gold of which it was made was yellow (יָרֵק) and on this day red.<sup>20</sup> The words of Rabbi Menahem. On every *other* day a paras<sup>21</sup> was offered in the morning, and a paras in the evening, and on this day he added his hands full of *incense*. On every *other* day *the incense* was finely powdered, and on this day as finely as possible.<sup>22</sup>

<sup>11</sup> He blew, and shook, and mixed it in order that it might not be coagulated if he left it until he [the high priest] had performed the service of the incense.

<sup>12</sup> Each row of the stones of the pavement was called *robad*, רִיבֹד. And it is not possible to explain "the fourth row in the Temple" as the fourth row in the interior of the Temple (from the door of the Temple inwards), for it is written (Levit. xvi, 17) "and there shall be no man in the tabernacle of the congregation," &c. But the teaching "the fourth *robad* of the Temple" is the same as to say the fourth row in the court as one goes out of the Temple into the court. He counted the rows, and left it upon the fourth row, and there he who stirred it stood. It is not possible that those in the interior of the Temple are meant.

<sup>13</sup> He took the coals and left the censer until he had taken a handful of incense and put it into the *kaf* (cf. Levit. xvi, 12), and afterwards he took the *kaf* and the censer into the Temple.

<sup>14</sup> When he took coals from the second pile [on the altar, which was the pile] for the incense, to carry in to the inner altar for the morning and evening incense.

<sup>15</sup> They did not take them with the golden one, because taking the coals bruises the instrument and wastes it, and the law is sparing of the riches of Israel.

<sup>16</sup> In order that the high priest might not be fatigued by having to empty from one vessel to another.

<sup>17</sup> Because its sides were thick.

<sup>18</sup> Because its sides were thin.

<sup>19</sup> In order that the arm of the high priest might be helped by it.

<sup>20</sup> It was of that kind of gold called *zahab parvim*, זָהָב פְּרוּיִם, because it resembled [in colour] the blood of bulls *parim*, פְּרוּיִם.

<sup>21</sup> Half a *maneh*.

<sup>22</sup> As it is written (Levit. xvi, 12), "and his hands full of sweet incense

5. On every *other* day the priest went up on the east of the ascent<sup>23</sup> to the altar, and went down on the west, and on this day the high priest<sup>24</sup> went up in the middle and down in the middle. Rabbi Judah said "the high priest always went up in the middle and went down in the middle." On every *other* day, the high priest sanctified [washed] his hands and his feet from the laver, and on this day from the golden pitcher. Rabbi Judah said "the high priest always sanctified his hands and feet from the golden pitcher."

6. On every *other* day there were four piles there,<sup>25</sup> and on this day five: the words of Rabbi Meyer. Rabbi Jose said "on every *other* day three,<sup>26</sup> and on this day four." Rabbi Judah said on every *other* day two,<sup>27</sup> and on this day three.

beaten small." And what does this teach us? That it is said before (Exod. xxx, 36) "and thou shalt beat some of it very small," only to tell thee that the incense of the day of atonement should be as fine as possible.

<sup>23</sup> As Mar said, "every turn that thou makest must be only to the right hand," which is the east (Yoma 17 b), for the ascent to the altar was on the south, and therefore they went up on the east of it, in order to turn to the right.

<sup>24</sup> On account of his honour, to show his dignity, that he was as a son of the house and might go in whatever place he wished, which the other priests had not the right to do.

<sup>25</sup> On the outer altar were four מערכות (arrangements—piles) of wood upon which they lighted the fires; one large pile, on which they offered the continual sacrifice: a second pile from which they took fire for the altar of incense; and one pile for keeping up the fire, that fire should never fail there; and one pile for the members and fat of the continual sacrifice of the evening which had not been consumed in the evening, and were not burned during the night, which they burned upon this pile. And on the day of atonement they added another pile from which to take coals for the incense before and within the veil.

<sup>26</sup> For three passages are written (Levit. vi, 9), "because of the burning upon the altar all night until the morning," this was the great pile: and the fire of the altar shall be burning in it: "this was the second pile for the incense; and (v, 12) "and the fire upon the altar shall be burning in it, it shall not be put out:" this was the third pile for keeping up the fire. And Rabbi Jose did not hold that there was a fourth fire for the members and fat which had not been consumed, but thought that the members and fat which had not been consumed were burned by the side of the great pile.

<sup>27</sup> Rabbi Jehudah did not hold that there was a third pile for keeping up the fire; and the third scripture, "and the fire shall be burning upon it, it shall not be put out," he explained to mean that he who set on fire little fragments of wood in order to light the great pile did not set fire to them upon the pavement, and go up to the altar with them burning, but lighted them upon the top of the altar. The decision was according to Rabbi Jose.

## CHAPTER V.

1. THEY brought out<sup>1</sup> to him the *kaf* [spoon, A.V.] and the censer, and he took his hands full of *incense* and put it into the *kaf*. If his hand was large, the handful was large, if small, the handful was small, and thus was its measure.<sup>2</sup> He took the censer in his right hand,<sup>3</sup> and the *kaf* in his left hand, and went in the holy place<sup>4</sup> [הַיְבֵלָה] until he came to the *space* between the two vails which divided between the holy place and the most holy. The *space* between them *was* a cubit. Rabbi Jose said "there was only one vail there, as is said (Exodus xxvi, 33), 'and the vail shall divide unto you between the holy *place* and the most holy.'" The outer one was hooked up<sup>5</sup> from the south<sup>6</sup> *side*, and the inner one from the north<sup>7</sup> *side*. He went between them until he came to the north<sup>8</sup> *side*, he turned his face to the south, and went to his left with the vail<sup>9</sup> until he came to the ark.<sup>10</sup> When he came to the ark he put the censer between the two staves, heaped up the incense upon the coals, and the whole house became filled with smoke. He went out in the same way and

<sup>1</sup> From the chamber of the vessels.

<sup>2</sup> As was the mode of measurement without the most holy places, so was the mode of measurement within. As without he took it by handfuls and not by a vessel, so also within, when he emptied the incense from the *kaf* into his hand, he did not empty by means of a vessel made according to the measure of his hand, but into his hand itself.

<sup>3</sup> Because it was heavy and hot, and the *kaf* of incense lighter than it, he took the censer in his right hand and the *kaf* in his left.

<sup>4</sup> He entered and went in the interior of the Temple towards the west to between the two vails. Because they doubted in the second house whether the wall which divided between the holy place and the most holy, which was in the first house and was a cubit thick, was holy, as within the veil or as without the vail, therefore they made two vails, an outer and an inner, and between them a space of a cubit to receive between them the space of the partition wall.

<sup>5</sup> The Rabbis who say this dispute with R. Jose about it, and say that, "and the vail shall divide unto you" refers to the tabernacle only [not to the Temple].

<sup>6</sup> The end was folded towards the outer side and held by a golden clasp, so as to be open on the south.

<sup>7</sup> He entered where it was hooked up on the south, and went between them until he came to where it was hooked up on the north.

<sup>8</sup> When he entered into the most holy place he turned his face towards the south, in order to go as far as the space between the staves, which was in the middle of the chamber. For the staves were long, and reached as far as the vail, one end being towards the west, and the other towards the east, and one was at the northern end of the ark, and the other at its southern end.

<sup>9</sup> As he was going from north to south his left side was towards the east, and the vail being on the east, his left side was "with the vail."

<sup>10</sup> To the place of the ark and not the ark itself, for in the second house there was no ark.

place<sup>11</sup> as he entered, and prayed a short prayer<sup>12</sup> in the outer house.<sup>13</sup> He did not prolong his prayer lest the people should be anxious about him.<sup>14</sup>

2. After the ark was removed a stone was there from the time of the former prophets, and it was called *sheteyah*,<sup>15</sup> foundation. It was three fingerbreadths high above the ground, and upon it he put the *cenner*.

3. He took the blood from him who had been stirring it, entered to the place where he had *before* entered,<sup>16</sup> and stood in the place where he had *before* stood,<sup>17</sup> and sprinkled from it once above and seven times below. He did not intentionally sprinkle either above or below,<sup>18</sup> but sprinkled like a person striking.<sup>19</sup> And thus he counted:—one; one and one;<sup>20</sup> one and two; one and three; one and four; one and five; one and six; one and seven. He went out and put it upon a golden stand which was in the Temple.

4. They brought to him the goat. He slaughtered it and received its blood in the sprinkling-basin. He entered to the place where he had *before* entered, and stood in the place where he had *before* stood, and sprinkled from it once above and seven times below. And he did not intentionally sprinkle either above or below, but *sprinkled* like a person striking. And thus he counted:—one; one and one; one and two, &c. He went out and put it upon the second stand that

<sup>11</sup> He did not turn his face to go out, but went out backwards with his face towards the ark.

<sup>12</sup> This was the prayer, "May it be Thy will, O Lord God, that if this year be hot, it may be rainy; and let not the exercise of dominion pass from the house of Judah; and let it not be necessary for Thy people Israel to be fed the one by the other [*i.e.*, by charity], or by another people; and let not the prayer of travellers enter before Thee." (Gloss, because they pray that rain may not fall.)

<sup>13</sup> In the holy place, כִּי הֵלֵךְ.

<sup>14</sup> Lest they should say, "he is dead."

<sup>15</sup> Because from it the world was founded, נִשְׁתַּחֲוֶה; from it the Holy One, blessed be He, founded the world. שְׁתֵּי הָאֲבֵנִים, *sheteyah*, is "foundation."

<sup>16</sup> The holy of holies.

<sup>17</sup> Between the staves.

<sup>18</sup> That there should be one sprinkling above on the upper border of the mercy seat, and the seven below upon the body of the ark; for the blood did not touch the mercy seat, but fell upon the ground.

<sup>19</sup> He sprinkled like a person inflicting blows [upon the back], who begins between the shoulders and goes downwards. Thus he endeavoured that these eight sprinklings should be upon the ground in order, one under the other.

<sup>20</sup> In order that he might not count the first sprinkling which was above by itself with all the seven which were below. Sometimes he might make a mistake and count the first sprinkling with the seven, and at the first sprinkling below count two. And it does not say that he should count the sprinkling which was above with the seven which were below, and reckon as far as eight. It is intended to say that the command is to finish the sprinklings which were below within seven, and not within eight.

was in the Temple. Rabbi Judah said, "there was only one stand there." He took the blood of the bullock and put the blood of the goat<sup>21</sup> where it had stood, and sprinkled from it upon the vail<sup>22</sup> which was opposite to the ark on the outer side, once above and seven times below. And he did not intentionally, &c. And thus he counted, &c. He took the blood of the goat and put the blood of the bullock<sup>23</sup> where it had stood, and sprinkled from it upon the vail which was opposite to the ark on the outer side, once above and seven times below, &c. He poured the blood of the bullock into the blood of the goat, and put the full vessel into the empty one.<sup>24</sup>

5. He now went out to the altar which was before the Lord, that is, the golden altar, and began to purify it from above downwards.<sup>25</sup> From where did he begin? From the north-eastern corner, the north-western, the south-western, the south-eastern: the place where he began with a sin-offering on the outer altar was that where he finished with the inner altar. Rabbi Eliezer said, "he stood in his place and purified, and upon all the corners he put the blood from below upwards, except that one which was before him, upon which he put the blood from above downwards."

6. He sprinkled upon the clean surface of the altar seven times,<sup>26</sup> and

<sup>21</sup> He agrees with the words of R. Judah, who said that there was only one stand there, and it was necessary to take away the blood of the bullock first in order to put the blood of the goat upon the stand upon which the blood of the bullock had been. The decision was not according to Rabbi Judah.

<sup>22</sup> As it is written (Levit. xvi, 16), "and so shall he do for the tabernacle of the congregation."

<sup>23</sup> As it is written in reference to putting the blood upon the altar (Levit. xvi, 18), "and shall take of the blood of the bullock, and of the blood of the goat;" of the blood of both of them together.

<sup>24</sup> Again he poured the full sprinkling-basin into the empty one, in order that the bloods might be thoroughly mixed.

<sup>25</sup> This doctor thought that the priest walked to each corner in succession, and that each sprinkling was upon the corner which was before him, and near to him, and therefore took מטהטא ויורר "he purified from above downwards," to mean that he made the sprinkling from above to below; for if he should sprinkle from below upwards at the corner which was before him, the blood might flow down into the middle of his hand, and soil his clothes. And Rabbi Eliezer thought that the priest stood at one corner, and from there made the sprinklings upon all the corners; for the whole altar was only a cubit square, and since three of the corners were not near to him, he could put the blood upon them from below upwards without soiling his clothes, except that corner near which he was standing, for he could not turn the tips of his fingers downwards but upwards; for if he should turn the tips of his fingers downwards and make the sprinkling from below upwards, the blood would flow down into the sleeve of his shirt. The decision was not according to Rabbi Eliezer.

<sup>26</sup> After he had completed all the sprinklings of the corners, he sprinkled upon it seven times, as it is written (Levit. xvi, 19), "and he shall sprinkle of the blood upon it." טהורו, "the clean surface," was the uncovered space upon the altar,

the remainder of the blood he poured upon the western foundation of the outer altar,<sup>27</sup> and *the blood* of the outer altar he poured upon the southern foundation. Both<sup>28</sup> became mingled in the canal and went out to the Kedron valley, and were sold to the gardeners<sup>29</sup> for manure. And they rendered themselves guilty of false dealing in reference to it.<sup>30</sup>

7. All the work of the day of atonement<sup>31</sup> which is prescribed in order,<sup>32</sup> if he *wrongly* made one part to precede its fellow, it was as if he had not performed it at all [literally, as if he had done nothing]. *For example*:— if the blood of the goat preceded the blood of the bullock, he must return and sprinkle of the blood of the goat after the blood of the bullock: if the blood was poured out before he had completed the sprinklings which were within the *holy of holies* he must bring other blood and return and sprinkle afresh within the *holy of holies*, and likewise in the holy place,<sup>33</sup> and on the golden altar, because all the sprinklings made their own particular atonement.<sup>34</sup> Rabbi Eleazer and Rabbi Simeon said, “he began again from the place<sup>35</sup> where he had broken off.”

for he turned the ashes and coals to either side, and sprinkled upon the gold of the altar.

<sup>27</sup> The remainder of the blood of the outer sin-offerings was poured upon the southern foundation.

<sup>28</sup> The outer and the inner bloods [*i.e.*, the blood sprinkled upon the outer altar, and that sprinkled upon the inner altar] which were poured upon the altar of burnt-offering flowed down and fell from the foundation [of the altar] to the pavement [of the court] and became mingled in the canal—the conduit in the court which went out to the Kedron valley.

<sup>29</sup> The owners of gardens.

<sup>30</sup> It was unlawful to make use of it before the price had been paid.

<sup>31</sup> All the services which he performed in the white garments in the holy of holies and in the holy place.

<sup>32</sup> In our mishna.

<sup>33</sup> וכן בהיכל. If he had made a part of the sprinklings upon the vail, and the blood was poured out, he must bring another bullock and begin again the sprinklings upon the vail, but it was not necessary to begin again within the holy of holies.

<sup>34</sup> Therefore the atonement that was completed was completed.

<sup>35</sup> And although that particular atonement was not complete, it was not necessary to return and do what he had already done. The decision was not according to Rabbi Eleazer and Rabbi Simeon.