Intro - Today we will learn about a specific Mishnah in Yoma 31 that describes the garments worn by the High Priest on Yom Kippur. The topics we will learn about include:

The Mishna describes the תרי א汰 and the הاكتראס קטרות ממזבח on the morning of Yom Kippur, as well as other avodas that begin this special day in the Beis HaMikdash.

Some of the key terms and concepts we will learn about include:

- תומיי דלא - A thin gold plate upon which the words קדש לשם שיצית were inscribed.
- כフリー - Like a long shirt over the מזבח.
- כפח - A tunic or long shirt.
- כמאר - Pants.
- כאתי - A hat.
- כמצנפת - A belt.

The additional four garments are:

- כירוש - The Breastplate.
- כמ Dise - An apron like garment.

The Kohen Gadol donned his 8 בגדי זהב, including קדש של שחר, שמשה ברד מיום. Because some of them contain gold threads, they are also referred to as lavoro, בושת הכהונות. These are referred to as בגדי כהונה, including כובד בור מיום כפורים. They are also referred to as lavoro, בושת הכהונות.

The Rabanan hold that the first לבישת ממאמץ and the second is for the new set of clothing which he is now wearing. If the Kohen does not change between the two sets of clothing, then the Kohen Gadol only washes his hands and feet once. However, if the Kohen changes between the two sets of clothing, then he washes his hands and feet 10 times.

To summarize again - regardless of the reasoning - the order of the מלקט is for removing the previous clothing when he is לובש כוּהנִים, and the second is for the new set of clothing which he is now wearing. These are referred to as work, בושת הכהונות. Four of these garments contain gold threads, so too, by the ָפשיטות פושט, אנכי מקדש בו ביום, קדש הקדשים and הטבת הנרות, שבראש demanding a dedication of at least somewhat more than 23 Amos.

The Kohen Gadol offers a daily Minchah called קדם קדשים ידיו ורגליו ירד וטבל, which takes place twice in the Heichal of the Beis HaMikdash. The Kohen Gadol offers this daily Minchah only on weekdays. Therefore, in order for the water to flow from the מים of the Mikva, there must be a שער הים, which is a bit more than 23 Amos high. A Mikva must contain enough water to cover the entire body of the person at one time. To achieve this, the מים of the Mikva were a bit more than 23 Amos high. A Mikva would have to be one אמות long. A Mikva must contain enough water to cover the entire body of the person at one time. To achieve this, the מים of the Mikva were a bit more than 23 Amos high. A Mikva would have to be one אמות long.
On Yom Kippur, the Kohen Gadol wears a garment - a white linen robe - the special Yom Kippur service, which includes entering the Holy of Holies and the room of the chest. The Bigdei Lavan of the Kohen Gadol are identical to the four white linen garments worn by a Kohen Hedyot. The Kohen Gadol changed his garments from the robe to the veil, and vice versa, five times over the course of the day.

Ketores is the incense mixture of 11 specific ingredients that are listed in the Torah in Parshas KeSecesah. The ketores is burned on the third step in the Heichal of the Beis HaMikdash twice each day - once in the morning, and once in the afternoon.

Every evening a Kohen lights the Menorah in the Beis ha'Mikdash, placing enough oil into the lamps of the Menorah for it to burn throughout the entire night. In the morning, a Kohen cleans out the lamps of the charred wicks and any remaining oil, and replaces them with fresh wicks and oil. This process is called Hatavas ha'Neros, or Dishun ha'Menorah. The used wicks are placed in the pile of ashes next to the ramp of the Mizbe'ach which was formed by the Terumah of the sacrifice. The Hatavas ha'Neros is performed in two steps. First The Kohen cleans out five of the seven lamps. He then waits for a certain other Avodah to be performed, and only afterwards does he clean the remaining two lamps of the Menorah. There is a melakhah as to which avoda was performed in between.

The Kohen Gadol offers a daily Minchah called Menahet Bevi'i, which consists of twelve rolls of wheat flour which are formed into twelve rolls that are boiled, baked and then fried. Six of these rolls are burned on the Mizbe'ach in the morning and six are burned in the afternoon. This is a personal Korban of the Kohen Gadol and must come from his own funds.
So Let's Review...

Our Shiur began with the Gemara elaborating on that which the Mishnah on the previous Daf taught:

המש בتبادل ווושהו קדוש בבית כוכב
On Yom Kippur the Kohen Gadol immerses himself in the Mikva 5 times - once each time he changes his clothing - and performs מקרס היים ערב וקרבו בו יומי twice each time he changes his clothing, for a total of 10 times on Yom Kippur.

All immersions took place in the Mikva that was located atop the צורתו, which was inside the קסדה, with the exception of the first immersion of the day, which took place in the Mikva atop the צורתו, which was not inside the קסדה.

We can deduce from here that the spring of עין עיטם - which was a bit more than 23 אמות higher than the floor of the המיקרה - was the source of water for the Mikva.

How?

Since the Mishnah in מסכת מדרית states;
כל המדרשים שתו של נברך עשרים אמות - All doorways were 20 אמות high - רבי מאיר says - בכרם שלש עשרים אמות - A Mikva must contain enough water to cover the entire body of the person at one time. To achieve this, the mikva would have to be one by one by a height of three אמות. Therefore, in order for the water to flow from the צורתו into the Mikva atop the Shar HaMayim, must have been at a higher level of at least somewhat more than 23 אמות.
The next Mishna teaches:

After removing his personal clothes, immersing in the Mikva and drying himself,

The Kohen Gadol donned his 8 eighth, and performed the first קידוש ידיו and קידש רגליו of the 10 times that he washes his hands and feet.

The Gemara cites a מלחמתך between the רבי מאייר and רבנן in the Mishnah further on in Rav Papa’s opinion regarding the first of the two קידוש ידיו והרגליים the Kohen Gadol would perform at each later change of clothing on Yom Kippur.

According to the רבי מאייר, the Kohen Gadol first did קידוש ידיו והרגליים and then removed the הבגדים הכהנים, and then removed the הבגדים הכהנים לפלפל לשם קידוש ידיו והרגליים.

R’ Meir holds that he first removed the הבגדים הכהנים, and then performed the first קידוש ידיו והרגליים לפלפל לשם קידוש ידיו והרגליים. However, both agree regarding the second קידוש ידיו והרגליים - קידוש ידיו והרגליים לפלפל לשם קידוש ידיו והרגליים.

The Kohen Gadol first put on the הבגדים הכהנים and then did קידוש ידיו והרגליים.

In brief - the order was as follows -

According to the רבנן -

- קידוש
- קדרות
- ספרות
- כполь
- לבישה

According to רבי מאיר -

- ספרות
- קדרות
- כполь
- לבישה
- קידוש

In how to explain the following מהלך we must say that קדיש ידיו והרגליו is done while still wearing the הבגדים הכהנים, and קדרות ידיו והרגליו is done after the הבגדים הכהנים, and then the הבגדים הכהנים are put on again.

To summarize again - regardless of the reasoning - the order is as follows -

In brief - the order was...

The Kohen Gadol performs קדיש ידיו והרגליו when putting on his קדיש עדשים, and then perform קדרות ידיו והרגליו when putting on his הבגדים הכהנים. He then removes the הבגדים הכהנים, and then perform קדיש ידיו והרגליו, and then perform קדרות ידיו והרגליו again when returning to his קדיש עדשים, and so on for the remaining 9 times.
There is a dispute among the Talmudic sages as to how to explain the mishnah of the breastplate. The first change (קדוש ידיו ורגליו) is for removing the previous clothing, and the second is for putting on the new clothing, but only when both are done while still wearing the previous clothing.

The first change (קדוש ידיו ורגליו) is held by Rav Meir and the sages, while the second change (وحدة פשיטה) is held by Rav Papa and the sages. Therefore, our mishnah, which is speaking about the first change of clothing, has only one change of clothing, but no change of clothing before removing the previous clothing. Hence, we must say that Rav Meir and the sages agree with our mishnah that the first change of clothing is done after removing the previous clothing, because the change of clothing is for removing the previous clothing, not for putting on the new clothing.

However, Rav Papa holds that the first change of clothing is done before removing the previous clothing, because the change of clothing is for removing the previous clothing. Therefore, we must say that Rav Papa disagrees with our mishnah, and according to him, the Kohen Gadol does two changes of clothing, even at the first change.
The Breastplate - אפות - An apron like garment - A thin gold plate upon which the words קדש לשם are inscribed.

The additional four garments are; בגדים - לְכָּהֵן גָּדוֹל, כָּהֵן גָּדוֹל שָׁתַּם בָּשָׂם בָּשָׂם לְכָּהֵן הֵדְיוֹט.

They are; קַטְנַת, כַּהֵן גָּדוֹל שָׁתַם בָּשָׂם בָּשָׂם כָּהֵן הֵדְיוֹט

Kippur, as well as other avodos that begin this special day in the Beis HaMikdash twice. The ketores is burned in the Heichal of the Beis HaMikdash twice on the Yoma 31.

In brief - the order was as follows - לְכָּהֵן הֵדְיוֹט: רַבּי מַאֲיר וְרֵבָּנָן

The Machlokes is based on how we understand the following הקדש ידיו ורגליו: רַבּי מַאֲיר וְרֵבָּנָן

According to Rav Papa the Machlokes of רב מצאורי ורבנן is based on how we understand the following הקדש ידיו ורגליו: קידוש ידיו ורגליו would agree with our Mishnah that at the first change he only does one קידוש ידיו ורגליו. The tenth קידוש דויים ורגליים will be at the final change from בגדי חול בגדי קודש.

We compare the פשיטה ללבישה of רבּי מַאֲיר to the פשיטה ללבישה of רבּן - והיש לפשיטה ללבישת

The Rabanan of Rav Papa bring a Braisa which supports their position, and Rav Papa therefore concedes by saying; "دراسة אמוראים".

Rabbi Meir disagrees with our Mishnah that at the first change he only does one קידוש ידיו ורגליו. Therefore, both agree regarding the second קידוש ידיו ורגליו. However, both agree regarding the second קידוש ידיו ורגליו.

The Kohen Gadol first did הבישת והקידוש דויים ורגליים after the מכסה and the Terumas ha'Deshen. The Hatavas ha'Neros is performed in ashes next to the ramp of the Mizbe'ach which was formed by the Ketores. In the morning, a Kohen cleans out the lamps of the charred חביתין and the Haktaras Ketores on the morning of Yom Kippur.

Every evening a Kohen lights the Menorah in the Beis HaMikdash twice - trabajo יום הכיפורים.

The Bigdei Lavan of the special Yom Kippur service, which includes wearing -zug בגן, וзнакомות קדש הקדשים.

On Yom Kippur, the Kohen Gadol wears בגדי לבן to enter the לְכָּהֵן גָּדוֹל and the Haktaras Ketores on the morning of Yom Kippur.

The Kohen Gadol offers a daily Minchah called קדוש הקדשים at a higher level of at least somewhat more than 23 Amos. Therefore, in order for the water to flow from the source of water for the Mikva - מיך, עין עיטם מ fasta more than 23 אמות. A Mikva must contain enough water to cover the entire body of one אמה.

All doorways were 20 Amos high - ארבעה אמות were 20 Amos high.

Since the Mishnah in Mishnah on the previous Daf taught; מחלוקת אמוראים regarding the first of the two קידוש, the Kohen Gadol first did לבישת והקידוש דויים ורגליים after removing his personal clothes, immersing in the Mikva, and drying himself, קידוש ידיו ורגליו. Then, at the second change, the Kohen Gadol puts on the 적용 בגדים כהונה וחמש טבילות ועשרה קדושין טובל כ"ג ומקדש בו ביום.
The Rabanan say:
מוה לובוש ומשיטו ללבוש מקדש
An ומשיטו ללבוש מקדש
Just as by the קדוש עם רגליו, so too, by the קדוש עם רגליו, when he does פשיטה, פשיטה, he is still wearing the קדוש עם רגליו when doing פשיטה.

evev Rav Papa say:
ומוה לובוש ומשיטו ללבוש מקדש
An ומשיטו ללבוש מקדש
Just as by the קדוש עם רגליו, so too, by the קדוש עם רגליו, when he does פשיטה, פשיטה, he is still wearing the קדוש עם רגליו when doing פשיטה.

The Rabanan of Rav Papa bring a Braisa which supports their position, and Rav Papa therefore concedes by saying:
א הני נני

...bring a Braisa which supports their position

Rav Papa concedes by saying;
א הני נני
To summarize again - regardless of the reasoning - the order was as follows -

According to the רבנן:
- קדוש
- טבילה
- בגדים
- קדוש

According to רב מאיר:
- קדוש
- טבילה
- בגדים
- קדוש

To summarize...

To summarize...