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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **I Adar 15, 5774 – Feb 14/Feb 15, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Feb 14 2014 – Candles at 6:10 PM  Sat. Feb 15 2014 – Habdalah 7:08 PM | **Austin & Conroe, TX, U.S.**  Fri. Feb 14 2014 – Candles at 6:00 PM  Sat. Feb 15 2014 – Habdalah 6:55 PM | **Brisbane, Australia**  Fri. Feb 14 2014 – Candles at 6:16 PM  Sat. Feb 15 2014 – Habdalah 7:10 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Feb 14 2014 – Candles at 6:04 PM  Sat. Feb 15 2014 – Habdalah 7:02 PM | **Everett, WA. U.S.**  Fri. Feb 14 2014 – Candles at 5:11 PM  Sat. Feb 15 2014 – Habdalah 6:18 PM | **Manila & Cebu, Philippines**  Fri. Feb 14 2014 – Candles at 5:42 PM  Sat. Feb 15 2014 – Habdalah 6:33 PM |
| **Miami, FL, U.S.**  Fri. Feb 14 2014 – Candles at 5:55 PM  Sat. Feb 15 2014 – Habdalah 6:49 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Feb 14 2014 – Candles at 5:15 PM  Sat. Feb 15 2014 – Habdalah 6:13 PM | **Olympia, WA, U.S.**  Fri. Feb 14 2014 – Candles at 5:16 PM  Sat. Feb 15 2014 – Habdalah 6:21 PM |
| **San Antonio, TX, U.S.**  Fri. Feb 14 2014 – Candles at 6:04 PM  Sat. Feb 15 2014 – Habdalah 6:59 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Feb 14 2014 – Candles at 5:01 PM  Sat. Feb 15 2014 – Habdalah 6:04 PM | **Singapore, Singapore**  Fri. Feb 14 2014 – Candles at 7:03 PM  Sat. Feb 15 2014 – Habdalah 7:53 PM |
| **St. Louis, MO, U.S.**  Fri. Feb 14 2014 – Candles at 5:19 PM  Sat. Feb 15 2014 – Habdalah 6:18 PM | **Tacoma, WA, U.S.**  Fri. Feb 14 2014 – Candles at 5:13 PM  Sat. Feb 15 2014 – Habdalah 6:19 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

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His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Zev ben Abraham and beloved wife HE Giberet Katrina Shulgen

His Excellency Adon Michael Harston

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**benhaggai@GMail.com**](mailto:benhaggai@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Shabbat “Acharé Mot” – “After the death of”**

**& Purim Katan II**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **אַחֲרֵי מוֹת** |  | **Saturday Afternoon** |
| **“Acharé Mot”** | Reader 1 – Vayiqra 16:1-6 | Reader 1 – Vayiqra 17:1-4 |
| **“After the death of”** | Reader 2 – Vayiqra 16:7-11 | Reader 2 – Vayiqra 17:5-7 |
| **“Después de la muerte de”** | Reader 3 – Vayiqra 16:12-17 | Reader 3 – Vayiqra 17:8-12 |
| Vayiqra (Lev.) 16:1-34 | Reader 4 – Vayiqra 16:18-21 |  |
| Ashlamatah:  Isaiah 6:1-8 + 8:10-11 | Reader 5 – Vayiqra 16:22-24 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 16:25-30 | Reader 1 – Vayiqra 17:1-4 |
| Psalm 80:1-20 | Reader 7 – Vayiqra 16:31-34 | Reader 2 – Vayiqra 17:5-7 |
|  | Maftir – Vayiqra 16:31-34 | Reader 3 – Vayiqra 17:8-12 |
| 2 Pet 1:5-7; Lk 14:15-33  Acts 25:1-22 | Isaiah 6:1-8 + 8:10-11 |  |

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Contents of the Torah Seder**

* Impurity of Issues – Leviticus 15:1-30
* Concluding Admonition – Leviticus 15:31-33

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Lev.) 16:1-34**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died. | 1. And the LORD spoke with Mosheh, after that the two sons of Aharon the high priest had died (or, the priests the two elder sons of Aharon had died) at the time of their offering extraneous fire (aisha baria) before the LORD; died they by the flaming fire. |
| 2. And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, so that he should not die, for I appear over the ark cover in a cloud. | 2. And the LORD said unto Mosheh: Speak with Aharon your brother, that he enter not at any time into the holy place within the veil before the mercy-seat; for the cloud of the glory of My Shekinah is revealed over the place of the mercy-seat. |
| 3. With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering. | 3. This will be the rite (mida) for the entering of Aharon into the holy place. With a young bullock, having no mixture, for the sin offering, and a ram for the burnt offering. |
| 4. He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself n water and don them. | 4. With the vestments of fine linen, the holy robe, will he be dressed, and linen drawers will be upon his flesh, and with the girdle of fine linen will he be bound, and the mitre of fine linen will be ordained for his head. These are the holy garments; but with the golden robes he will not enter, that there be not brought to memory the sin of the golden calf; and at the time when he is to enter he will wash his flesh in forty seahs of water, and attire himself with them. |
| 5. And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. | 5. And from the congregation of the sons of Israel let him take two kids of the goats, without mixture, for a sin offering, and one ram for a burnt offering. |
| 6. And Aaron shall bring his sin offering bull, and initiate atonement for himself and **for his household.** | 6. And Aharon will offer the bullock of the sin offering which (has been purchased) with his own money, and make an atonement with words of confession for himself and for **the men of his household.** |
| 7. And he shall take the two he goats, and place them before the Lord at the entrance to the Tent of Meeting. | 7. And he will take the two goats, and cause them to stand before the LORD, at the door of the tabernacle of ordinance. |
| 8. **And Aaron shall place lots upon the two he goats:** one lot "For the Lord," and the other lot, "For Azazel." | 8. **And Aharon will put upon the goats equal lots;** one lot for the Name of the LORD, and one lot for Azazel: and he will throw them into the vase, and draw them out, and put them upon the goats. |
| 9. And Aaron shall bring the he goat upon which the lot, "For the Lord," came up, and designate it as a sin offering. | 9. And Aharon will bring the goat upon which came up the lot for the Name of the LORD, and make him a sin offering. |
| 10. And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before the Lord, to [initiate] atonement upon it, and to send it away to Azazel, into the desert. | 10. And the goat on which came up the lot for Azazel he will make to stand alive before the LORD, to expiate for the sins of the people of the house of Israel, by sending him to die in a place rough and hard in the rocky desert which is Beth-hadurey. |
| 11. And Aaron shall bring his sin offering bull, and shall [initiate] atonement for himself and for his household, and he shall [then] slaughter his sin offering bull. | 11. And Aharon will bring the bullock which is for himself, and make atonement with confession of words for himself, and for the men of his house, and kill the bullock for his sin offering. |
| 12. And he shall take a pan full of burning coals from upon the altar, from before the Lord, and both hands' full of fine incense, and bring [it] within the dividing curtain. | 12. And he will take a censer full of coals burning with fire from off the altar from before the LORD, and with his hand full of sweet incense, beaten small, he will enter within the veil. |
| 13. And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelope the ark cover that is over the [tablets of] Testimony, so that he shall not die. | 13. And he will put the sweet incense upon the fire before the LORD, and the cloud of the fuming incense will envelope the mercy-seat that is over the testimony, that he may not die by the flaming fire before the LORD. |
| 14. And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger. | 14. And he will take of the blood of the bullock, and sprinkle with his right finger upon the face of the mercy-seat eastward, and before the mercyseat he will sprinkle the blood seven times with his right finger. |
| 15. He shall then slaughter the he goat of the people's sin offering and bring its blood within the dividing curtain, and he shall do with its blood as he had done with the bull's blood, and he shall sprinkle it upon the ark cover and before the ark cover. | 15. Then will he kill the goat of the sin offering which is (purchased with) the money of the people, and carry in of the blood of the goat within the veil, and do with the blood of the goat as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. |
| 16. And he shall effect atonement upon the Holy from the defilements of the children of Israel and from their rebellions and all their unintentional sins. He shall do likewise to the Tent of Meeting, which dwells with them amidst their defilements. | 16. And he will make atonement for the holy place, with confession of words for the uncleanness of the children of Israel, and for their rebellions, and for their sins; and so will he do for the tabernacle of ordinance which remains with them in the midst of their uncleanness. |
| 17. And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, **for his household**, and for all the congregation of Israel. | 17. But let no one be in the tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins of Israel, until the time of his coming out; and so will he make atonement for himself, **and for the men of his household,** and for all the congregation of Israel. |
| 18. And he shall then go out to the altar that is before the Lord and effect atonement upon it: He shall take some of the bull's blood and some of the he goat's blood, and place it on the horns of the altar, around. | 18. And he will withdraw, and come forth from the holy place, unto the altar which is before the LORD, and make atonement upon it with confession of words, and take of the blood of the bullock and of the blood of the goat, mingled together, and put it upon the horns of the altar round about. |
| 19. He shall then sprinkle some of the blood upon it with his index finger seven times, and he shall cleanse it and sanctify it of the defilements of the children of Israel. | 19. And he will sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it from the defilements of the children of Israel. |
| 20. And he shall finish effecting atonement for the Holy, the Tent of Meeting, and the altar, and then he shall bring the live he goat. | 20. And when he has completed to make atonement for the holy place, and for the tabernacle of ordinance, and for the altar, with confession of words, he will bring near the living goat. |
| 21. And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man. | 21. And Aharon will lay his hands (upon him) in this order, his right hand upon his left, upon the head of the living goat, and confess over him all the iniquities of the children of Israel, and all their rebellions, and all their sins, and will put them, with an oath uttered and expressed with the Great and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared from the year foregoing, to take him into a rocky desert which is Beth-hadurey; |
| 22. The he goat shall thus carry upon itself all their sins to a precipitous land, and he shall send off the he goat into the desert. | 22. and the goat will bear upon him all their sins into a desert place; and the man will send forth the goat to a rocky desert; and the goat will go up on the mountains of Beth-hadurey, and a tempestuous wind from the presence of the LORD will carry him away, and he will die. |
| 23. And Aaron shall enter the Tent of Meeting and remove the linen garments that he had worn when he came into the Holy, and there, he shall store them away. | 23. And Aharon will enter the tabernacle of ordinance, and take off the robes of fine linen with which he was attired at the time of his going into the holy place, and will lay them aside there. |
| 24. And he shall immerse his flesh in a holy place and don his garments. He shall then go out and sacrifice his burnt offering and the people's burnt offering, and he shall effect atonement for himself and for the people. | 24. Then will he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and perform his burnt offering and the burnt offering of the people, and make atonement for himself and for his people. |
| 25. And he shall cause the fat of the sin offering to go up in smoke upon the altar. | 25. And the fat of the sin offering he will burn at the altar. |
| 26. And the person who sent off the he goat to Azazel, shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. | 26. And he who led away the goat to Azazel will wash his clothes, and bathe his flesh in forty seahs of water, and afterward he may enter the camp. |
| 27. And the sin offering bull and he goat of the sin offering, [both of] whose blood was brought to effect atonement in the Holy, he shall take outside the camp, and they shall burn in fire their hides, their flesh, and their waste. | 27. But the bullock for the sin offering, and the goat for the sin offering, whose blood was brought into the sanctuary to make atonement, will be carried away upon carriages by the hands of young men who are priests; and they will bear them without the camp, and burn them with fire, their skin, their flesh, and their dung. |
| 28. And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. | 28. And he who burns them will wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the camp. |
| 29. And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you. | 29. And this will be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, you will humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the bed: nor will you do any work, neither the native-born nor the stranger who dwells among you. |
| 30. For on this day He shall effect atonement for you to cleanse you. Before the Lord, you shall be cleansed from all your sins. | 30. For on this day He will make ATONEMENT for you to cleanse you from all your sins; and you will confess your transgressions before the LORD, and will be clean. |
| 31. It is a Sabbath of rest for you, and you shall afflict yourselves. It is an eternal statute. | 31. It is a Sabbath of rest to you: no work of business will you do, but will humiliate your souls. It is an everlasting statute. |
| 32. And the Kohen who is anointed or who is invested to serve in his father's stead, shall effect [this] atonement, and he shall don the linen garments, the holy garments; | 32. And the priest who is anointed, and who has offered his oblation to minister instead of his father, will be clothed in the robes of fine linen, even the consecrated robes. |
| 33. And he shall effect atonement upon the Holy of Holies, and he shall effect atonement upon the Tent of Meeting and upon the altar, and he shall effect atonement upon the kohanim and upon all the people of the congregation. | 33. And he will make atonement for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, and for all the people of the congregation, will he atone, with confession of words. |
| 34. [All] this shall be as an eternal statute for you, to effect atonement upon the children of Israel, for all their sins, once each year. And he did as the Lord had commanded Moses. | 34. And this will be to you for an everlasting statute, to expiate the children of Israel from all their sins, once in the year. And Aharon did as the LORD commanded Mosheh. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: Vayiqra (Lev.) 16:1-34**

**1** **And the Lord spoke to Moses after the death of Aaron’s two sons** What does this teach us [when it specifies “after the death of Aaron’s two sons”]? Rabbi Eleazar ben Azariah illustrated [the answer] with a parable of a patient, whom a physician came to visit. [The physician] said to him, “Do not eat cold foods, and do not lie down in a cold, damp place.” Then, another [physician] visited him, and advised him, “Do not eat cold foods or lie down in a cold, damp place, so that you will not die the way so-and-so died.” This one warned that patient more effectively than the former. Therefore, Scripture says, “after the death of Aaron’s two sons” [i.e., God effectively said to Aaron, “Do not enter the Holy in a prohibited manner, so that you will not die as your sons died”]— [*Torath Kohanim* 16:3]

**2 And the Lord said to Moses: Speak to your brother Aaron, that he should not come [at all times into the Holy]** so that he should not die the way his sons died.-[*Torath Kohanim* 16:3]

**so that he should not die** for if he does enter, he will die.-[*Torath Kohanim* 16:3]

**for I appear...in a cloud** -"For I continuously appear there with My pillar of cloud, and therefore, since My Divine Presence is revealed there, he must be careful not to accustom himself to enter." This is its simple meaning. Our Rabbis, however, interpreted [it as follows]: He shall not come *except* with the cloud of incense on Yom Kippur. - [Yoma 53a]

**3 with this** - בְּזֹאת. Its *gematria* [numerical value] is 410, an allusion to [the number of years that] the first Temple [would stand when the *kohanim* were righteous like Aaron, and it was as if Aaron lived all these years and entered the Holy of Holies]. -[*Vayikra Rabbah* 21:9]

**With this shall Aaron enter [the Holy]** And even [with] this, not at all times, but [only] on Yom Kippur, as is specified at the end of this section (verse 29 below),"in the seventh month, on the tenth of the of the month ...” [i.e.., the tenth of Tishri, namely, Yom Kippur].

**4 [He shall wear a...] linen shirt...** [By enumerating only the four garments of an ordinary *kohen*, Scripture] informs [us] that [the *Kohen Gadol*] does not perform the service inside [i.e., in the Holy of Holies] wearing the eight garments with which he performs the service outside [the Holy of Holies (see Exod. Chap. 28)], for those [garments] contain gold, and a prosecutor cannot become a defender. [I. e., since the *Kohen Gadol* enters the Holy of Holies on Yom Kippur to effect atonement for all Israel, he may not enter wearing gold, reminiscent of the golden calf]. Instead, [he wears] four garments, like an ordinary *kohen*, all of which are [made] of linen.-[*R. H.* 26a]

**He shall wear a holy [linen shirt...]** i.e., these garments shall be [purchased] from the Temple treasury. -[*Torath Kohanim* 16:13] **and wear** Heb. יִצְנֹף, as the Targum [Onkelos] renders it: יָחֵית בְּרֵישֵׁיהּ, *he shall place on his head*. This is similar to “So she placed (וַתַּנַּח) his garment” (Gen. 39: 16), [which *Onkelos* renders:] וְאַחְתְתֵהּ.

**he shall immerse in water** On that day he was required to immerse himself every time he changed [his garments]. And [in total, the *Kohen Gadol*] changed his garments five times [when transferring] from the service inside [the Holy of Holies] to the service outside, and from outside to inside, changing from golden garments to white garments, and from white garments to golden garments. And at every change [of garments], he was required to immerse in a mikvah [once] and to sanctify his hands and feet twice [by washing his hands in the water] from the washstand [i.e., once when removing the garments he wore and a second time when he donned the next set of garments].-[*Yoma* 32a]

**6 his sin-offering bull** That is the one mentioned above (verse 3). And [Scripture’s reference to “his”] teaches you here that [this bull] had to be [purchased] from Aaron’s own money, rather than from public funds.-[*Torath Kohanim* 16:19; *Yoma* 3b]

**and initiate atonement...for himself and for his household** [i.e., over this bull,] he confesses his own sins and those of his household.-[*Torath Kohanim* 16:20; Yoma 36b]

**8 And Aaron shall place lots upon the two he-goats** He would place one [he- goat] on his right and one on his left. Then, he would insert both his hands into an urn [which contained two lots, one bearing the inscription “to the Lord” and the other “to Azazel.” These lots were mixed up, and Aaron, with both hands inside the urn] took one lot in his right hand and the other in his left hand, and he would place them upon them [the he-goats]: [The one] upon which [he placed the lot] with the inscription “to the Lord,” would be for God, while the one upon which [he placed the lot] with the inscription “to Azazel,” would be sent off to Azazel.-[*Yoma* 39a]

**Azazel** This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel] (verse 22 below),"a precipitous land (אֶרֶץ גְּזֵרָה)," meaning a cut-off land [i.e., a sheer drop].-[*Torath Kohanim* 16: 28; *Yoma* 67b]

**9** **and designate it as a sin-offering** When he places the lot upon it, he designates it by calling it [a sin-offering], saying, "To the Lord—a sin-offering".- [*Yoma* 39a]

**10** **while still alive** [is to be understood] like יָעֳמַד חַי [i.e., the word יָעֳמַד is in the *hof’al* conjugation, which is a passive form, meaning that the goat] was “stood up by others.” [Thus,] the *Targum* translates it as, יִתָּקַם כַּד חַי, “shall be stood up while alive.” And what does the verse teach us when it says “alive?” Since it says: “to send it away to Azazel,” and we do not know whether it was to be sent away to be killed or to remain alive. Therefore, Scripture says, “shall be placed while still alive,” [meaning that] it is to be placed while still alive [and shall remain alive only] until it is sent away. From here, we learn that it was sent away to its death.-[*Torath Kohanim* 16:26]

**to [initiate] atonement** [lit., “to effect atonement upon it,” here meaning] that he is to confess upon it, as Scripture says, “and confess upon it....” (verse 21 below). -[*Torath Kohanim* 16:27; *Yoma* 40b]

**11 ...and shall [initiate] atonement for himself** This is a second confession [i. e., besides that stated in verse 6 above for himself and his household], and is for himself [again] and for his brothers, the *kohanim*, all of whom are called “his household,” as the verse says, “O house of Aaron, bless the Lord,” (Ps. 135:19). From here, we see that [all] the *kohanim* receive atonement through this [sin- offering bull of the *Kohen Gadol*] (*Torath Kohanim* 16:29; *Shev.* 13b) And all its atonement is exclusively for defiling the Sanctuary and its holy things, [e.g., if a *kohen* forgot that he was unclean and entered the Sanctuary or ate sacrifices], as the verse says, “And he shall effect atonement upon the Holy, from the defilements [of the children of Israel]” (verse 16 below). -[Shev. 14a]

**12 from upon the altar** [referring to] the outside altar.-[*Yoma* 45b]

**from before the Lord** From the side [of the altar] that is before the entrance [to the Holy], namely, the western side [of the altar].-[*Yoma* 45b]

**fine** Heb. דַּקָּה. But what does Scripture teach us here, when it says [that the incense had to be] fine? Was not all incense fine, as Scripture says [regarding the spices], “And you shall crush some of it finely” (Exod. 30:36)? Rather, [Scripture is telling us here that this incense] was to be the finest of the fine, for on the eve of Yom Kippur, they would return [already crushed incense] to the mortar [in order to crush it even finer, for use on Yom Kippur].-[*Torath Kohanim* 16:34; Keritot 6b]

**13 [And he shall place the incense] upon the fire** that is inside the pan.

**so that he shall not die** Hence, if [the *Kohen GAdol*] did not make it according to its formula, he would be liable to death.-[*Torath Kohanim* 16:35; *Yoma* 53a]

**and sprinkle [it] with his index finger** One sprinkling is meant.

**and before the [ark] cover, he shall sprinkle seven [times]** Thus, once above and seven times below.-[*Torath Kohanim* 16:41; Yoma 55a]

**15 the people’s [sin-offering he-goat]** For what the bull atones for the *kohanim* [namely, defilements of the Sanctuary and its holy things], the he-goat atones for the Israelites, and this goat was the one upon which the lot “For the Lord” had fallen. -[*Yoma* 61a]

**as he had done with the bull’s blood** [namely, sprinkling it] once above and seven times below.-[Torath Kohanim 16:41; Yoma 55a]

**16 from the defilements of the children of Israel-** [i.e., atoning] for those who, while in [a state of] uncleanness, had entered the Sanctuary, and it never became known to them [that they had been unclean], for it says: לְכָל־חַטֹּאתָם, חַטָּאַתdenotes an unintentional sin.-[*Torath Kohanim* 16:42; *Shev.* 17b]

**and from their rebellions** [i.e., atoning] also [for] those who, in a state of uncleanness, willfully entered [the Sanctuary, thereby defiling it].-[*Torath Kohanim* 16:42; *Shev.* 17b]

**He shall do likewise to the Tent of Meeting** i.e., just as he had sprinkled from [the blood of] both [the bull and the he-goat] inside [the Holy of Holies, with] one sprinkling above and seven below, so shall he sprinkle from [the blood of] both [the bull and the he-goat] on the dividing curtain from the outside once above and seven times below.-[*Torath Kohanim* 16:43; *Yoma* 56b]

**which dwells with them, [even] amidst their defilements** Although they are unclean, the Divine Presence is among them.-[Torath Kohanim 16:43; Yoma 56b]

**18 to the altar that is before the Lord** This is the golden altar, which is “before the Lord” in the *heichal* [i.e., in the Temple, it was in the *heichal*, was the equivalent of the Holy in the *Mishkan*]. And [since the *Kohen Gadol* was to remain inside the Holy for the next procedure,] what does Scripture mean when it says, “And he shall then go out?” Since he had just performed the blood sprinklings on the dividing curtain, standing on the inner side of the altar to sprinkle [i.e., between the altar and the dividing curtain], for the applications on the altar, [Scripture] required him to “go out” to the outer side of the altar and to begin with the north-eastern corner.-[*Torath Kohanim* 16:45; *Yoma* 58b. See *Mizrachi*, *Gur Aryeh*. Also Chavel, who asserts that, according to the Reggio edition of *Rashi*, the *Kohen Gadol* did not stand beyond the altar, but alongside it, from where he commenced to apply the blood from the north-eastern corner.]

**and effect atonement upon it** And what is the [procedure that effects the] atonement? [As the verse continues:] “He shall take some of the bull’s blood and some of the he-goat’s blood,” one mingled with the other.-[*Torath Kohanim* 16:46; *Yoma* 57b]

**19 He shall then sprinkle some of the blood upon it** After he has applied the blood with his index finger on its horns, he shall then sprinkle seven sprinklings on its top.

**and he shall cleanse it** from any [defilements] that had occurred in the past,

**and sanctify it** for the future.-[*Torath Kohanim* 16:48] [According to Mizrachi, this means that now that the altar had been purified from past defilements, care would be taken not to defile this now pure altar. *Maskil LeDavid* explains that, after the altar was cleansed of its previous defilements, it had to be resanctified for future use. This the *Kohen Gadol* would effect. *Raavad* explains that, by cleansing it of its defilements, he would sanctify it for future use.

**21 with a timely man** Heb. אִישׁ עִתִּי, one who had been prepared for this from the day before.-[Torat Kohanim 16:60; Yoma 32a]

**23 And Aaron shall come into the Tent of Meeting** Our Rabbis stated (*Torath Kohanim* 16:60; *Yoma* 32a) that this is not the [correct chronological] place for this verse, and they gave a reason for this in Tractate *Yoma* (32a). And they said: "This whole passage is in correct chronological order, except for this entry, for this followed the performance of his burnt offering and the people’s burnt offering, and the burning of the sacrificial parts of the bull and the he-goat, which were performed outside [the Holy of Holies, with the *Kohen Gadol* attired] in golden garments. Then he would immerse himself, sanctify [his hands and feet with water from the washstand], remove them [his golden garments], don his white garments"-

**and...shall come into the Tent of Meeting** to take out the spoon and the pan, with which he had caused the incense to go up in smoke in the inner Holy. [Then,]

**[Aaron shall...] remove the linen garments** After he took them [the spoon and the pan] out, and then he would don his golden garments the afternoon תָּמִיד [i.e., the daily burnt offering sacrificed twice every day]. The following, [therefore,] is the order of the services: 1) The morning תָּמִיד in golden garments; 2) the service involving the bull and he-goat whose blood was sprinkled inside [the Holy] and the incense procedure [with the burning coals] in the pan, in white garments. 3) Then, his ram, the people’s ram and some of the additional sacrifices [of the day (see Num. 29:7-11)] in golden garments; 4) then, the removal of the spoon and the pan in white garments; 5) the remainder of the additional sacrifices, the afternoon תָּמִיד, and the incense procedure in the *heichal* upon the inner altar in golden garments. Hence, the [chronological] sequence of the verses, corresponding to [the chronological order of] the services is as follows: (Verse 22), “and he shall send off the he-goat into the desert”; then (verse 24),"And he shall immerse his flesh...He shall then go out and sacrifice his burnt offering..."; then (verse 25),"the fat of the sin-offering..."; then the remainder of this passage, up till (verse 26),"And after this, he may come into the camp"; only then [comes our verse 23 into the chronological sequence,] “And Aaron shall enter [the Tent of Meeting, and remove the linen garments],”

**and there, he shall store them away** This teaches [us] that they require being stored away [forever], and he shall not use those four garments for any other Yom Kippur.-[*Torath Kohanim* 16:61; *Yoma* 12b]

**24 And he shall immerse his flesh...** Above (see Rashi verse 4), we learned from “he shall immerse in water and then don them,” that when he changes from golden garments to white garments, he is required to immerse himself, for with that immersion, he removed the golden garments, with which he had performed the service of the morning תָּמִיד, and subsequently changed into white garments, to perform the service of the day (see verse 4). Here, we learn that when he changes from white garments to golden garments, he [also] is required to immerse [in a mikvah].-[*Torath Kohanim* 16:60; *Yoma* 32a]

**in a holy place** sanctified with the [degree of] holiness of the Courtyard [of the Holy Temple], and it was on the roof of [a chamber in the Holy Temple, called] *Beth HaParvah*. And so were [all] four immersions which were obligatory for the day, except for the very first immersion, which was performed in an unsanctified [place because this immersion, in preparation to sacrifice the morning תָּמִיד, took place every day and was not, therefore, specific to the Yom Kippur service].-[*Torath Kohanim* 16:62; *Yoma* 30a]

**and don his garments** [meaning “his” regular] eight garments, in which he officiates all the days of the year.

**He shall then go out** of the *heichal*, to the Courtyard in which the altar for burnt offerings was located.

**and sacrifice his burnt offering** namely, the ram for a burnt offering, stated above (verse 3), [when Scripture says there,] “Aaron shall come with this...,”

**and the people’s burnt offering** namely, “and one ram for a burnt offering,” stated above (verse 5), [when Scripture says,] “And from the community of the children of Israel ...”

**25** **the fat of the sin-offering** [This refers to] the sacrificial fats of the bull and the he-goat.

**And he shall cause [the fat of the sin-offering] to go up in smoke upon the altar** On the outer altar, for, concerning the inner altar, it is written: “You shall offer up on it no alien incense, burnt offering, or meal offering” (Exod. 30:9), [and likewise, no sin-offering shall be brought on the internal altar since “burnt offering” includes any sacrifice of which any part is burned].

**27** **whose blood was brought** into the *heichal* and into the very interior.

**32 And the *Kohen* [*Gadol*]** **who is anointed** This atonement on Yom Kippur, is valid only through a *Kohen Gadol* [since anointment in this context exclusively refers to that of a *Kohen Gadol* (see Lev. 21:10)].-[*Yoma* 32b] Since this entire passage is stated concerning Aaron, Scripture found it necessary to state that the *Kohen Gadol* who succeeds him is like him. -[*Torath Kohanim* 16:79]

**or who is invested** [Without this phrase,] we would know only that [the *Kohen Gadol*] anointed with the anointing oil (see Exod. 30:22-33) may perform the Yom Kippur service]. How would we know that [a *Kohen Gadol* who was invested only by] wearing the many garments [i.e., eight, as opposed to the four of an ordinary *kohen*, may also perform Yom Kippur service]? Scripture, therefore, says here, "or who is invested to serve [for their authorized wearing of the eight golden garments of a *Kohen Gadol* is their very investiture (see *Rashi* Exod. 29:9)].-[*Torath Kohanim* 16:79] These [*Kohanim Gedolim* referred to here,] are all the *Kohanim Gedolim* who were appointed from the time of Josiah and onwards, for in the days [of Josiah], the jug of anointing oil was hidden away.-[see *Yoma* 52b]

**to serve in his father’s stead** This teaches us that if his son can take his place [meaning that he is his equal], he takes precedence over everyone else.-[Torat Kohanim 16:80]

**34 And he did as the Lord had commanded [Moses]** [i.e.,] when Yom Kippur arrived, [Aaron] performed [the service] according to ths order, and [this verse is written] to tell Aaron’s praise, namely, that he did not don those [special garments of the *Kohen Gadol*] for his self-aggrandizement, but rather, as one who is fulfilling the King’s decree [thus, “he did as the Lord had commanded”].- [*Torath Kohanim* 16:85]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 16:1-34**

**16:1. AND THE ETERNAL SPOKE UNTO MOSES, AFTER THE DEATH OF THE TWO SONS OF AARON.** The meaning of the phrase ***after the death of the two sons of Aaron****,* is that immediately after the death of his sons He had warned Aaron against [drinking] wine or strong drink [when going into the Tent of Meeting], so that he should not die,[[1]](#footnote-1) and now He told Moses in addition to warn him so that he should not die when he draws near the Eternal [even in a sober condition, but at a time when he is not commanded to do so].[[2]](#footnote-2) It is likely that these two commandments were both conveyed on the day after the death of Aaron's sons, for on the actual day [when the deaths occurred, Aaron] was a mourner, **and the holy spirit does not rest upon man in moments of sadness**,[[3]](#footnote-3) and the communication concerning the prohibition against wine came to Aaron,[[4]](#footnote-4) and in that selfsame day this commandment [stated in the section before us] was also told to Moses.[[5]](#footnote-5) Scripture, however, preceded the prohibitions with which He warned Israel ***that they die not in their uncleanness, when they defile My Tabernacle that is in the midst of them****,[[6]](#footnote-6)* [before dealing with the commands specific to Aaron], and only afterwards He wrote the warning [applying to] the individual [i.e., this section, which was to be conveyed by Moses to Aaron, as the verse states: ***And the Eternal said unto Moses: 'Speak unto Aaron thy brother***etc.'].[[7]](#footnote-7) But in my opinion the whole Torah is written in consecutive order, and in all places where He changed the order, placing an earlier event in a later position, Scripture clearly states so, such as the verses: ***And the Eternal spoke unto Moses in Mount Sinai*** *[[8]](#footnote-8)* [later on] in this book, [the laws of which were declared to Moses in the Tent of Meeting]; ***And it came to pass on the day that Moses had made an end of setting up the Tabernacle****,[[9]](#footnote-9)* in the following book [i.e., the Book of Numbers], and similar such statements. Therefore Scripture stated here ***after the death****,* in order to inform us that this [communication] was [given to Moses] immediately after the death of the two sons of Aaron [and according to the historical sequence of events, it should have been placed in Chapter 10 above, where the account of events following their death is given].

And in the opinion of our Rabbis who said[[10]](#footnote-10) [by way of a parable, that this verse can be compared to the case of a physician who warned his patient not to eat cold things or sleep in a damp place, and another physician warned him likewise but added]: "so that you should not die as that person died; " thus "this [second physician] put him on his guard more than the first one," [according to this comment of the Rabbis] the meaning of the verse will be, that G-d said to Moses these words: ***"After the death of the two sons of Aaron*** *[[11]](#footnote-11)* ***when they drew*** ***near before the Eternal****,* speak to him ***that he come not at all times into the holy place . . . that he die not. "***

**2. SPEAK UNTO AARON YOUR BROTHER.** The meaning of the epithet ***your brother***is that "you are to warn him because he is your brother, for even though you are not under this prohibition against coming [into the holy place at all times, thus you might think that Aaron, too, is not subject to this restriction, since he is your brother, nonetheless] Aaron, your brother, ***is***under the prohibition against coming [into the holy place at all times]."

Now Rabbi Abraham ibn Ezra commented that this Scriptural section indicates that Aaron's sons [died because they] brought the fire of incense into the innermost part of the Sanctuary.[[12]](#footnote-12) But in my opinion this is not correct. For the verses which mention their sin always say, ***when they offered 'strange' fire before the Eternal****. [[13]](#footnote-13)* And if [you accept as] proof that they entered into the innermost part of the Sanctuary, the prohibition with which G-d warned Moses concerning their father [i.e., Aaron], ***so that he die not*** [as Ibn Ezra said], then [you should] certainly accept as proof [that they died because] they entered the Sanctuary whilst intoxicated by wine, the prohibition that was said to Aaron himself immediately after their death, ***[Drink no wine nor strong drink* etc**.]! Moreover, how could it have occurred to them to enter on that day the [innermost] part [of the Sanctuary] which [even] their father did not enter, for Aaron burnt the incense on the "inner" altar [which stood in the Sanctuary proper], and why should they bring in their incense to a place further inside [the Sanctuary] than their father! Now I have already hinted at the nature of their sin,[[14]](#footnote-14) and the language of the verses point thereto. But the expression ***'b'korvatham'*** (when they approached) [does not mean, as Ibn Ezra interpreted it, ***"when they approached***by entering the innermost part of the holy place", but] according to its plain meaning is like the expression ***'uv'korvatham' (and when they come near) to the altar*** *[[15]](#footnote-15)* ***to minister****. [[16]](#footnote-16)* Thus the verse here is stating that Aaron's sons died when they ministered before G-d. If so, [the sense of the warning here] is that He warned Aaron that he should only minister in the place which He commands [that it be done], and at the time He specifies for it.

It is possible that the sense of the verse is similar to that which our Rabbis have said,[[17]](#footnote-17) that the people were speaking perversely of the incense, saying, "Through it Nadab and Abihu [Aaron's sons] died etc." Therefore Scripture stated that ***after the death of the two sons of Aaron, when they drew near before the Eternal***with the incense, He said to Aaron that he should come even nearer before the Eternal than they did, and *with* incense, for if he comes into the holy place [i.e., the Holy of Holies] ***without***the incense, he will die, for with it he shall enter there first, just as He said, ***and he shall bring it within the Veil. . . and the cloud of the incense will cover the ark-cover that is upon the testimony, that he die not****. [[18]](#footnote-18)* This then is the meaning of the phrase [here in Verse 2 before us], ***for I will appear in the cloud upon the ark-cover****,* meaning that he [Aaron now, and the High Priest in succeeding generations] is only to enter there with the incense whose cloud rises up there [upon the ark-cover], even as He said, ***and the cloud of the incense will cover the ark-cover****.[[19]](#footnote-19)*

**THAT HE COME NOT AT ALL TIMES INTO THE HOLY PLACE WITHIN THE VEIL.** The meaning of the expression ***at all times***is that since He had already mentioned the Day of Atonement, saying, ***And Aaron shall make atonement upon the horns of it***[i.e., the golden altar which stood within the Sanctuary] ***once in the year****, [[20]](#footnote-20)* therefore He stated here that Aaron is not to come at any time ***into the holy place [within the Veil],***except ***with this*** *[[21]](#footnote-21)* [procedure], that is to say, on the day that he brings these offerings to effect ato­nement. Later on in this section He explains with what Aaron shall enter, just as He said, ***and he will bring it within the Veil****, [[22]](#footnote-22)* and then He specifies the day, that it be ***in the seventh month, on the tenth day of the month****,[[23]](#footnote-23)* and then He states again that it be [only] ***once in the year****.[[24]](#footnote-24)*

The secret of ***'b'zoth' (With this) will Aaron come into the holy place****,* is analogous to the secret of ***'zoth' (this is) the token of the covenant which I have established****. [[25]](#footnote-25)* I have already explained it.[[26]](#footnote-26) Our Rabbis alluded to it in saying in Vayikra Rabbah:[[27]](#footnote-27) "Rabbi Yudan explained the verse ***['With this' will Aaron come into the holy place]***with reference to the High Priest when entering the Holy of Holies: **he came with many bundles of commandments [fulfilled by Israel] in his possession.** He came in there by merit of [their studying] Torah, as it is said, ***and 'this' is the law****;[[28]](#footnote-28)* by merit of circumcision, as it is said, ***'This' is My covenant, which you will keep;*** *[[29]](#footnote-29)* by merit of keeping the Sabbath, as it is said, ***Happy is the man that does 'this' [ . . . that keeps the Sabbath]; [[30]](#footnote-30)*** by the guarding influence of Jerusalem, as it is said, ***'This' is Jerusalem****;[[31]](#footnote-31)* by the guarding influence of the [twelve] tribes, as it is said, ***and 'this' is that their father spoke unto them****;[[32]](#footnote-32)* by the guarding influence of Judah, as it is said, ***And 'this'* [Moses said] *for Judah****;[[33]](#footnote-33)* by the guarding influence of the congregation of Israel, as it is said, ***'This' your stature is like to a palm-tree****;[[34]](#footnote-34)* by merit of [Israel having observed the law of] the heave-offering, as it is said, ***And 'this' is 'ha'terumah' (the offering)****;[[35]](#footnote-35)* by the merit of [Israel giving] the tithes, as it is said, ***and try Me now with 'this’****;[[36]](#footnote-36)* by the merit of bringing the offerings, as it is said, ***With 'this' will Aaron come.****"* This text requires a lengthy exposition, but it is all explained in our commentary [in various places].[[37]](#footnote-37)

**4. HE WILL PUT ON THE LINEN TUNIC OF 'KODESH' (HOLINESS).** "This means that they [i.e., all the garments of the High Priest] must be of the Sanctuary [treasury, and not of his own possession]." This is Rashi's language.[[38]](#footnote-38) Thus the following phrase which states, ***they are garments of 'kodesh' (holiness)***must therefore mean that all the garments [even those of the ordinary priests], must come from the Sanctuary [treasury]. And [so] it is stated in the Torath Kohanim:[[39]](#footnote-39) **" *'Kodesh yilbash'***('He shall put on' the linen tunic 'of holiness'), this means that these [garments of the High Priest] are to be of the Sanctuary. From this phrase I would only know concerning these garments [i.e., the four garments worn by the High Priest when he ministered in the Holy of Holies on the Day of Atonement]. Whence do I know to include the other garments of the High Priest [i.e., the eight golden garments in which he officiated throughout the year], and the garments of his brethren the priests [that they too must all come from the Temple treasury]? Scripture therefore says, ***they are garments of 'kodesh' (holiness).*****It is a conclusion by analogy** that all garments [worn by all priests] should be of the Temple treasury" [since they all come under the term ***'garments of holiness'].***

By way of the simple meaning of Scripture, just as He said, ***and they will make holy garments for Aaron your brother****,[[40]](#footnote-40)* referring to the eight [golden] garments, He states that these [four garments worn by the High Priest on the Day of Atonement] are also holy garments. Their secret is analogous to ***the man clothed in linen****,[[41]](#footnote-41)* and therefore He informed him that ***they are holy garments****.* And in Vayikra Rabbah the Rabbis have said:[[42]](#footnote-42) "As the Service performed above, so is the Service below. Just as of the Service Above it is said, ***one man in the midst of them clothed in linen****,[[43]](#footnote-43)* so of the Service below it is said, ***he will put on the holy linen tunic****.*

**HE WILL PUT ON . . . HE WILL BE GIRDED ... HE WILL BE ATTIRED.[[44]](#footnote-44)** [The Scriptural use of these multiple expressions is] explained by the Torath Kohanim:[[45]](#footnote-45) "Since we are finally bound to include [among the requirements for the Service on the Day of Atonement] another set of [four linen] garments [when he brought out the spoon and censer from the Holy of Holies] in the afternoon of that day, then I might think that if he has no other set of garments he should not put on those he wore in the morning [when he first entered the Holy of Holies]. Scripture therefore says ***he will put on ... he will be girded . . . he will be attired****"* [thus indicating by the multiple use of these expressions that the High Priest may wear these vestments again in the afternoon].

Now Rashi commented: **" *'Yitznoph' (he will be attired).***[The word is to be understood as the Targum rendered it: ] ***yocheith b'reishei*** *which* means **"he will 'place' it upon his head."** This is like ***'vatanach' his garment by her*** *[[46]](#footnote-46)* which the Targum rendered ***'v'achthethei,"***meaning **"and she 'placed' [his garment by her]."** But Onkelos' opinion [in translating the Hebrew word ***yitznoph***as "placing"] is not clear to me, for the term ***tzniphah*** means "winding" [something] around the head like a turban,[[47]](#footnote-47) so why did he translate it merely as "placing," and did not render it by an [Aramaic] word which is used specifically for actual "winding"? Perhaps there is no equivalent expression for it in the Aramaic language, for even the expression in [the Book of] Isaiah, ***'hatzniphoth' and the mantles****,[[48]](#footnote-48)* Yonathan ben Uziel rendered ***kitoraya***("crownings" surrounding the head). Thus both [Onkelos and Yonathan] had no Aramaic equivalent for ***tzniph***[in the Book of Isaiah] *and* ***mitznepheth***[in the Torah — Exodus 28:4], and therefore both of them used the same term derived from the Sacred Language — ***mitznephta****.[[49]](#footnote-49)*

**8. AND THE OTHER LOT FOR AZAZEL.** "This was a high mountain — a flinty precipitous peak, as it is said, ***a land which is cut off****." [[50]](#footnote-50)* This is the language of Rashi. And in the Torath Kohanim [the Rabbis have said]:[[51]](#footnote-51) ***"For Azazel.***This means the 'hardest' place in the mountains. I might think that it refers to an inhabited place; Scripture therefore says ***into the wilderness****.[[52]](#footnote-52)* Whence do we know that it be a precipitous peak? Scripture therefore says, ***unto a land which is cut off.*"** Accordingly the meaning of the word *la* ***'azazel***is to "a hard" place, [the root of the word ***azazel*** being ***az*** *—* strong], with the letter ***za'yin***doubled just like ***'izuz'(strong) and mighty****.[[53]](#footnote-53)*

Now Rabbi Abraham ibn Ezra wrote: "Said Rav Shmuel:[[54]](#footnote-54) 'Although it is [only] with reference to the goat of the sin-offering that it is written [explicitly] that it was ***for the Eternal****,[[55]](#footnote-55)* the goat which was sent away [to ***Azazel***] was also for the Eternal.' But there is no need for this [comment]. For the goat which was sent away was not an "offering' [[56]](#footnote-56) since it was not slaughtered. Now if you can understand the **secret** of the word after **'Azazel,'** [[57]](#footnote-57) you will know its **secret** [that of ***Azazel***] and the **secret** of its name,[[58]](#footnote-58) since it has companions in Scripture.[[59]](#footnote-59) And I will reveal to you part of the **secret** by hint: **when you will be at thirty-three**[[60]](#footnote-60) **you will know it."** [Thus far are the words of Ibn Ezra]. Now of Rabbi Abraham ibn Ezra it may be said that ***he that is of a faithful spirit conceals a matter****,[[61]](#footnote-61)* and I will not be ***the talebearer who reveals***his secret,[[62]](#footnote-62) since our Rabbis of blessed memory have already revealed it in many places. Thus they have said in Beresheet Rabbah:[[63]](#footnote-63) ***"And the 'sa'ir' [[64]](#footnote-64) will carry upon him****[[65]](#footnote-65),*this is a reference to Esau, as it is said, ***Behold, Esau my brother is a man who is 'sa'ir' (hairy)****.[[66]](#footnote-66)* ***All 'avonotham' (their iniquities),***[read]: ***'avonoth tam'***(the sins of him who has been called ***tam,***'a man of integrity'), as it is said, ***and Jacob was a man 'tam'***('of integrity')." [[67]](#footnote-67) It is explained more clearly in the Chapters of the great Rabbi Eliezer:[[68]](#footnote-68) "The reason why[[69]](#footnote-69) they would give Sammael [i.e., Satan] a conciliatory gift on the Day of Atonement, was so that he should not annul [the effect of] their offerings, as it is said, ***one lot for the Eternal, and the other lot for Azazel****,* the lot of the Holy One, blessed by He, to be a burnt-offering,[[70]](#footnote-70) and the lot of Azazel to be 'the goat of sin,' bearing upon it all the iniquities of Israel, as it is said, ***And the goat will bear upon him all their iniquities****.[[71]](#footnote-71)* When Sammael saw that he could find no sin on the Day of Atonement amongst them [the children of Israel], he said to the Holy One, blessed be He: 'Master of all worlds! You have one people on earth who are comparable to the ministering angels in the heavens. Just as the ministering angels are barefooted, so are the Israelites barefooted [i.e., do not wear leather shoes] on the Day of Atonement. Just as the ministering angels do not eat or drink, so is there no eating or drinking in Israel on the Day of Atonement. Just as the ministering angels have no joints [in their feet, and therefore cannot sit or lie down], so do the Israelites stand on their feet on the Day of Atonement.[[72]](#footnote-72) Just as there is peace in the midst of the ministering angels, so do the Israelites bring peace among themselves on the Day of Atonement. Just as the ministering angels are free from all sin, so are the Israelites free from all sin on the Day of Atonement.' And the Holy One, blessed be He, hears the testimony concerning Israel from their prosecutor, and He atones for the altar and for the Sanctuary, ***and for the priests and for all the people of the assembly****,[[73]](#footnote-73)* as it is said, ***And he will make atonement for the most holy place* etc."[[74]](#footnote-74)** Thus far is the language of this Agadah (tradition) in which the Rabbis have informed us of his name [i.e., Sammael] and the nature of his deeds.

Now this is the secret of the matter. They used to worship "other gods," namely, the angels, bringing offerings of a sweet savor to them, similarly to that which it says, ***and you did set Mine oil and My incense before them. My bread also which I gave you, fine flour, and oil, and honey, wherewith I fed you, you did even set it before them for a sweet savor, and thus it was; says the Eternal G-d****.[[75]](#footnote-75)* You have to contemplate the Scriptural text as it is written and [also] as [it is read according to the] Masoretic tradition.[[76]](#footnote-76) Now the Torah has absolutely forbidden to accept them as deities, or to worship them in any manner. However, the Holy One, blessed be He, commanded us that on the Day of Atonement we should let loose a goat in the wilderness, to that "prince" [power] which rules over wastelands, **and this [goat] is fitting for it because he is its master, and destruction and waste emanate from that power, which in turn is the cause of the stars of the sword, wars, quarrels, wounds, plagues, division and destruction. In short, it is the spirit of the sphere of Mars, and its portion among the nations is Esau [Rome], the people that inherited the sword and the wars, and among animals [its portion consists of] the *se'irim* (demons) and the goats. Also in its portion are the devils called "destroyers"** in the language of our Rabbis, and in the language of Scripture: ***se'irim[[77]](#footnote-77)*** (satyrs, demons), for thus he [i.e., Esau] and his nation were called ***sa'ir.*** *[[78]](#footnote-78)* Now the intention in our sending away the goat to the desert was not that it should be an offering from us to it — Heaven forbid! Rather, our intention should be to fulfill the wish of our Creator, Who commanded us to do so. This may be compared to the case of someone who makes a feast for his master, and the master commands the person making the feast, "Give one portion to that servant of mine," in which case the host gives nothing [of his own] to that servant, and it is not to show him honor that he acts in that way to him, but everything is given to the master and it is the master that gives a gift to his servant; the host only observes his command and does in honor of the master whatever he commanded him to do. The master, however, out of his own compassion for the host, wanted all his servants to derive some enjoyment from it [the feast], in order that they may all speak of his [the host's] praise and not of his shortcomings.

This then is the reason [for having someone] who **casts the lots** [on the two goats]. If the priest were to dedicate them merely, by word of mouth [without **casting the lots**], saying, "one for the Eternal" and "one for Azazel," that would be like worshipping [Azazel] or taking a vow in its name.[[79]](#footnote-79) Rather, the priest ***set*** the two goats ***before the Eternal at the door of the Tent of Meeting****,[[80]](#footnote-80)* for both of them were a gift to G-d, and he gave to His servant that portion which came to him from G-d. It is he [i.e., the priest] who **cast the lots** on them, but it is His hand that apportioned them, something like that which it says, ***The lot is cast into the lap; but the whole disposing of it is of the Eternal****.[[81]](#footnote-81)* Even after the **casting of the lots**, the priest placed the two goats ***before the Eternal****,[[82]](#footnote-82)* thus proclaiming that both are His and that by sending one away [to the desert] we intend merely to fulfill G-d's wish, just as it said, ***And the goat, on which the lot fell for Azazel, will be set alive 'before the Eternal,' to make atonement over him, to send him away* etc**. That is the reason why we do not ourselves do any act of slaughtering [of that goat, as this would imply that it is a proper offering which requires slaughtering]. And Onkelos rendered the expression ***(one lot for the Eternal, and one lot for Azazel)***as: "one lot for 'the Name of 'the Eternal and one lot for Azazel;" [thus he was careful not to translate "and one lot *for the name of* Azazel"], because the one was "for the Name of the Eternal" and not for him [Azazel], and the second was "for Azazel" but not "for the name of Azazel."

It is for this reason that our Rabbis have interpreted:[[83]](#footnote-83) *"****And My statutes will you keep****.[[84]](#footnote-84)* These are matters against which the evil inclination raises accusations, and the idolaters likewise bring charges, such as the [prohibition against] wearing clothes made of a mixture of wool and linen, [the law of] the Red Heifer, and of the goat that is sent away [to Azazel]." Now these idolaters have not accused us [according to our Rabbis] in connection with the offerings, for these are ***the fire-offerings unto the Eternal****.[[85]](#footnote-85)* But they accuse us in connection with the goat that is sent away [to Azazel], because they think that we act as they do. Similarly they accuse us in connection with the Red Heifer, because it is slaughtered ***without the camp****,[[86]](#footnote-86)* but [in truth] the purport thereof is analogous to that of the goat sent away [to Azazel], which is to remove the spirit of impurity, as it is said of the future, ***And also I will cause the* [false] *prophets and the unclean spirit to pass out of the Land****.[[87]](#footnote-87)* On this basis you will understand the reason why the person who sent forth the goat to Azazel must wash his garments [as they were rendered impure],[[88]](#footnote-88) and likewise he who burns the Red Heifer,[[89]](#footnote-89) and what our Rabbis have mentioned[[90]](#footnote-90) concerning the requirement of washing the garments [of those priests who are in charge] of the burning of the bulls and he-goats which were to be wholly burnt [outside the camp, i.e., outside the city of Jerusalem].[[91]](#footnote-91) Thus Rabbi Abraham ibn Ezra intimated to you that you will know the secret of [sending away the goat to Azazel] when you reach the verse, ***And they will no more sacrifice their sacrifices unto the satyrs****.[[92]](#footnote-92)* The word [***Azazel***] is a compound one [made of two words].[[93]](#footnote-93) There are many such cases. Thus the matter is explained, unless you pursue a further investigation from this subject to that of the Separate Intelligences[[94]](#footnote-94) and how the spirits [are affected by] the offerings — [the influence upon the spirits] being known through the study of necromancy,[[95]](#footnote-95) while that of the [Separate] Intelligences is known by means of certain allusions of the Torah to those who understand their secrets. I cannot explain more, for I would have to close the mouths of those who claim to be wise in the study of nature, following after that Greek [philosopher Aristotle] who denied everything except that which could be perceived by him [through the physical senses], and he, and his wicked disciples, were so proud as to suspect[[96]](#footnote-96) that whatever he could not conceive of through his reasoning is not true![[97]](#footnote-97)

**18. AND HE WILL GO OUT UNTO THE ALTAR THAT IS BEFORE THE ETERNAL AND MAKE ATONEMENT FOR IT,** etc. The sprinklings before the ark-cover [in the Holy of Holies][[98]](#footnote-98) effected atonement for impurity that befell the innermost part of the Sanctuary and its hallowed things. The sprinklings in front of the Veil in the Tent of Meeting [which divided between the holy place and the most holy],[[99]](#footnote-99) effected atonement for impurity that befell the Sanctuary and its holy things, such as the candelabrum, the table, the showbread, and the Veil itself. The applications of the blood upon [the horns of] the inner altar and the [seven] sprinklings upon its top[[100]](#footnote-100) effected atonement for impurity that befell this altar itself and its holy things, such as the incense [which was burnt on it twice daily]. It is for this reason that Scripture divided them [these three parts of the Service] and mentioned "atonement" in each case.[[101]](#footnote-101) In the Torath Kohanim the Rabbis derived this interpretation from a verse written at the end [of this part of the Service], ***And when he has finished making an atonement for the holy place, and the Tent of Meeting, and the altar***etc.[[102]](#footnote-102) On this verse the Rabbis commented:[[103]](#footnote-103) *"Making an atonement for the holy place,* this refers to the innermost part of the Sanctuary [i.e., the Holy of Holies]. ***The Tent of Meeting****,* this is the Sanctuary. ***The altar****,* that is the inner altar. This teaches that they are each a separate act of atonement. From this the Sages have deduced that if [the High Priest] made some of the applications of the blood within [the Holy of Holies], and the blood then became spilt, he must bring other blood and start again with the applications [done] within [the Holy of Holies]. But if he ***finished***the applications within [the Holy of Holies], and the blood then became spilt, he must bring other blood and start again with the applications [done] on [the Veil] outside [in the Sanctuary]. If he finished the applications outside [in the Sanctuary] and the blood then became spilt, he must bring other blood and start again with the applications on the altar, etc. [since they are each a separate act of atonement]." [[104]](#footnote-104)

**21. AND HE WILL PUT THEM UPON THE HEAD OF THE GOAT.** Such an expression is not used with reference to the bullock of Aaron [over which he confessed his own sins and those of the other priests], nor in relation to the goat of the sin-offering of the Eternal, nor regarding the leaning of hands upon any of the offerings. This is because all offerings were brought for acceptance ***upon the fires of G-d***[which burnt on the altar], and thus they effected pardon and atonement. But this [goat that was sent away to Azazel], since it was not for G-d, **and the recipient thereof [i.e. Sammael] has no power to offer atonement or pardon, therefore the goat merely carries the people's sins away, and [the accusing angel] must answer "Amen" against his will.** [[105]](#footnote-105) When the Israelites are free from all sins and transgressions [as after the moment of confession of sins over the goat sent to Azazel], he indeed carries their sins away, as is mentioned in many verses in the Torah[[106]](#footnote-106) and the prophets. This then is [the meaning of the expression], ***and the goat will bear upon him all their iniquities****.[[107]](#footnote-107)* **That was the reason why the thread of crimson wool[[108]](#footnote-108) turned white at the time when the goat was sent away to Azazel, i.e., at the moment that he pushed it over the cliff, when it was broken in pieces, as is mentioned in the words of the Sages.** [[109]](#footnote-109)

**23. AND AARON WILL COME INTO THE TENT OF MEETING.** "Our Rabbis have said that this is not the proper place of this verse [which ought rather to follow Verse 25], and they explained the reason for their saying so in Tractate Yoma,[[110]](#footnote-110) stating: The whole section is written according to the procedure [which was actually followed in the Service on the Day of Atonement], except for this 'coming' [of the High Priest into the Holy of Holies] which was actually done after he offered his burnt-offering and the burnt-offering of the people [stated in Verse 24], and after the burning of the fats of the bullock [of Aaron] and the goat [of the sin-offering of the people], which rites were performed outside the Sanctuary [proper, as stated in Verse 25, i.e., in the Sanctuary Court, and therefore done by the High Priest dressed] in golden garments. [It was only after he had done these things that] he immersed himself [in a ritual pool] and washed his hands and feet and took them [the golden garments] off,[[111]](#footnote-111) and put on the linen garments, and then he came into the Tent of Meeting [as mentioned in our verse] to take out [from the Holy of Holies] the spoon and the censer in which he had burnt the incense in the innermost part of the Sanctuary. ***And then he will put off the linen garments***after he had taken them [the spoon and the censer] out, and attires himself in his golden clothes for the Daily burnt-offering brought in the afternoon." [[112]](#footnote-112) All this is Rashi's language.

Now this is truly a case where the verse calls aloud for elucidation. For it is not at all conceivable that [the verse] should command that Aaron come into the Tent of Meeting for no purpose whatsoever other than that of taking off his garments[[113]](#footnote-113) and being naked in G-d's temple, and that he should leave the garments there to decay! Rather, we must perforce interpret the verse thus: ***And Aaron will come into the Tent of Meeting***to do some act of the Service which Scripture found it unnecessary to mention, that is, the removal of the spoon and the censer [which he had left in the Holy of Holies when he had burnt the incense there]. The explanation of the [order of the] verses is thus as follows. Having mentioned at first, ***And he will put the incense upon the fire before the Eternal, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not****,[[114]](#footnote-114)* meaning to say that he is to place the incense upon the fire until the cloud of the incense goes up, and then he is to go out immediately, leaving there the spoon [in which he had carried the incense] and the censer [which contained the coals of fire, and upon which the incense was now burning], and which he would in any case have to remove later on from there, Scripture therefore says, ***and Aaron will come into the Tent of Meeting***in order to enter within the Veil [and to bring out] the things he had left there. Now the Scriptural section here did not mention all that the priest did at the beginning when [attired] in the golden garments, such as the [offering of the] Daily burnt-offering of the morning,[[115]](#footnote-115) but rather it began with the [special] Service performed on the Day of Atonement, which was done in the white [linen] garments, and it arranged the following procedure [of things to be done in these garments]: burning of incense within the Holy of Holies, the [rites of the] bullock [of Aaron] and of the goat [whose blood was sprinkled] within [the Holy of Holies], and the matter of the goat that was sent away to Azazel. All these rites were done in one order, and there was nothing left to be performed in these [white linen] garments except for the bringing out of the spoon and the censer [from the Holy of Holies]. Now it is always the custom of Scripture to finish a subject which it began, although there may be some matters which took place after that which it mentions later [as here, where the removal of the spoon and censer took place after the events of Verses 24-28, but is referred to before, in Verse 23, to finish the subject of the events done in the white garments]. Therefore Scripture states, ***and Aaron will come into the Tent of Meeting***in these [white linen] garments, to complete his Service, namely, the bringing out of the spoon and the censer which he has to remove from there, and after he came out from there ***he will put off***his garments ***which he put on***in the morning at the time ***when he went into the holy place, and he will leave them there***where he took them off, thus teaching us that he is not to use them again on a subsequent Day of Atonement. Therefore, Scripture completed in one sequence everything that was to be done during the whole day in the white garments. [Thus Scripture mentions the removal of the spoon and censer here in Verse 23, although it actually took place only later after the events mentioned in Verses 24-28, in order to complete in one sequence all the events done in the white garments]. Then it went back and said, ***and he will bathe his flesh in water . . . and put on his other vestments****,[[116]](#footnote-116)* i.e., those garments which are known to him from his ministry during the whole year, thus teaching that [whenever he changes on that day] from one set of garments to another, he had to immerse himself [in a ritual pool]. Then Scripture states, ***and 'he will come forth,' and offer his burnt-offering****,* for everything that had been done hitherto in the white garments is considered "the Service within [the Sanctuary]," while his ram[[117]](#footnote-117) and the ram of the people[[118]](#footnote-118) [which are the burnt-offerings] that He mentions [here in Verse 24: ***and he will come forth, and offer his burnt-offering of the people***],were done on the outer altar. Thus the section mentioned the High Priest's first attirement in the white garments, and required him to immerse himself [first in a ritual pool],[[119]](#footnote-119) and then it mentioned the final removal of these garments [after taking out the spoon and censer from the Holy of Holies], and required him to immerse himself [before he puts on the golden garments for the performance of the Daily burnt-offering of the afternoon]. Thus we learn that he had to immerse himself [in a ritual pool] whenever there was a change of the garments.

Now in the opinion of Rashi this immersion of the High Priest for the bringing out of the spoon and the censer, took place after he had offered his ram and the ram of the people; [that is to say], between the Additional Offerings[[120]](#footnote-120) and the Daily burnt-offering of the afternoon. This is also the opinion of all the Gaonim,[[121]](#footnote-121) and it would likewise so appear from the plain meaning of a Baraitha[[122]](#footnote-122) taught in the Torath Kohanim.[[123]](#footnote-123) But we have found in the Yerushalmi:[[124]](#footnote-124) "Rabbi Yochanan said, 'All Sages agree that the taking out of the spoon and the censer [from the Holy of Holies] was done ***after***[the slaughtering of] the Daily burnt-offering of the afternoon.' " And so did Rabbi Moshe [ben Maimon] write.[[125]](#footnote-125) So also is the procedure taught in our Mishnah [following the High Priest's removal of the spoon and the censer]:[[126]](#footnote-126) "He washed his hands and feet, took off [his white garments], went down and immersed himself, and they brought him the golden garments . . . and he went into [the Sanctuary] to burn the [daily] incense of the afternoon." [[127]](#footnote-127) Rather, the order was as follows: The [special] Service of the Day of Atonement was performed in the white garments;[[128]](#footnote-128) his [the High Priest's] ram and the ram of the people, the Additional Offerings, the [burning of the] fats of the sin-offering,[[129]](#footnote-129) and [the slaughtering of] the Daily burnt-offering of the afternoon were all done in the golden garments following the [High Priest's] third immersion; the taking out of the spoon and censer [from the Holy of Holies] was done in the white garments following the fourth immersion, while the [daily] burning of the incense of [the afternoon], the [daily] offering of the High Priest's cakes,[[130]](#footnote-130) the libations and [the kindling of] the lamps [in the candelabrum], were done in the golden garments following the fifth immersion.[[131]](#footnote-131) The reason for this [delaying of the removal of the spoon and censer until after the slaughtering of the Daily burnt-offering of the afternoon] is because it [the removal of the spoon and censer] is not in itself a rite of Service, therefore they delayed it until all the acts of the day were done, as long as the five [required] immersions were fulfilled. Therefore they interrupted the regular order of rites in the Daily burnt-offering of the afternoon, and [the High Priest] took out the spoon and censer [from the Holy of Holies] between the slaughtering of the burnt-offering and the burning of the incense.

**27. AND THE BULLOCK OF THE SIN OFFERING, AND THE GOAT OF THE SIN-OFFERING ... HE WILL CARRY FORTH WITHOUT THE CAMP.** In the opinion of Rabbi Abraham ibn Ezra, ***'he' will carry forth*** means Aaron, who has been mentioned in this section, [and he is to do it] by commanding others [to carry them forth without the camp]. The correct interpretation is that it means: ***yotzi hamotzi***("whoever will carry them forth, will carry them forth" without the camp).[[132]](#footnote-132) Similarly, the expression ***and they will burn***[in the verse before us] means, "and they that burn them, will burn them." Scripture states it in the plural, ***and 'they' will burn****,* in order to teach us that if many people were engaged in the burning thereof — such as if one brought the fire, another arranged the wood of the pile, and another kindled the fire — only the garments of him who kindled the fire in the bullocks themselves[[133]](#footnote-133) are rendered impure, as soon as the fire takes hold of the greater part of it. That is why Scripture goes back and states it in the singular, ***and he that burns them will wash his clothes****.[[134]](#footnote-134)*

**29. 'TE'ANU' (YOU WILL AFFLICT) YOUR SOULS.** Rabbi Abraham ibn Ezra has already explained — in order to silence the words of the Karaites,[[135]](#footnote-135) may their name be blotted out[[136]](#footnote-136) — that all expressions of ***inuy***(affliction) found in Scripture together with the word "soul," mean fasting.

**32. AND THE PRIEST WHO WILL BE ANOINTED AND WHO WILL BE CONSECRATED TO BE PRIEST IN HIS FATHER'S STEAD.** "I might think that only [the High Priest] who has been anointed with the oil of anointment [may perform the Service on the Day of Atonement], Whence do I know that a High Priest who is [inducted into office only] by many garments [i.e., the eight garments which distinguish him from all ordinary priests who wear only four garments, that he too may perform the Service on that day]? Scripture therefore says, ***and who will be consecrated****,* by attiring the [eight] garments. Such were all the High Priests who functioned after the days of King Josiah [until the destruction of the Second Temple], for in his days the flask of anointing oil was hidden." [[137]](#footnote-137) This is Rashi's language. Now the Rabbi did not intend to say that it was only from the days of King Josiah that there were High Priests who were [inducted into office only by means of] many garments, for in the Gemara we find that the Rabbis have said:[[138]](#footnote-138) "Who has precedence over whom [in being redeemed from captivity, etc.], a High Priest anointed with the oil of anointment, or one who was [inducted into office only] by his attiring himself in the many garments?" [[139]](#footnote-139) Again the Rabbis have said:[[140]](#footnote-140) "Does he [that killed a person unwittingly] return from the city of refuge [only] at the death of all of them [i.e., the High Priest anointed with the oil of anointment, and the one that was inducted into office only by his attiring himself in the many garments and one that had passed from his High-priesthood], or does he return at the death of one of them?" [[141]](#footnote-141) [Thus it is clear] that they can all be found at one time. Rather, [Rashi's intent was that] if at any time [i.e., even when High Priests were still anointed with the oil of anointment], a priest was inducted [into the High-priesthood] by the many garments [worn by the High Priest], he was eligible to perform the Service of the Day of Atonement. For another priest was always prepared [in the High Priest's stead] for the Day of Atonement,[[142]](#footnote-142) and he was not anointed.[[143]](#footnote-143) Thus if some disqualification occurred to the High Priest [such as by becoming impure etc.], this priest served in his stead, as he was eligible to do so through his induction [to his position] by his attiring himself in the many garments, even if he was not anointed.

**34. AND HE DID AS THE ETERNAL COMMANDED MOSES.** This means that Aaron fulfilled all that he was commanded, and he was careful all his life not to enter the Holy of Holies except on the Day of Atonement in order to bring his offerings, according to all that G-d commanded Moses.

**Ketubim: Tehillim (Psalms) 80:1-20**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, to the roses, a testimony, of Asaph a song. | 1. For praise; concerning those who sit in the Sanhedrin who occupy themselves with the testimony of the Torah; composed by Asaph; a psalm. |
| 2. O Shepherd of Israel, hearken, He Who leads Joseph like flocks, He Who dwells between the cherubim, appear. | 2. Caretaker of Israel, hear; you who guide the coffin of Joseph like a flock; You whose presence abides between the cherubim, shine forth. |
| 3. Before Ephraim, Benjamin, and Manasseh arouse Your might, and it is for You to save us. | 3. Before Ephraim and Benjamin and Manasseh, stir up Your mighty power for us; and it is right for You to redeem us. |
| 4. **O God, return us; cause Your countenance to shine and we shall be saved**. | 4. **O God, bring us back from our exile, and shine the splendor of your countenance upon us, and we will be redeemed.** |
| 5. O Lord God of Hosts, how long have You been wroth at Your people's prayer? | 5. O LORD God Sabaoth, how long have You not accepted the prayer of Your people! |
| 6. You have fed them bread of tears, and You have given them to drink tears in large measure. | 6. You fed them bread soaked in tears, and You made them drink the wine of tears in triple measure. |
| 7. You have made us the target of strife to our neighbors, and our enemies mock themselves. | 7. You made us a source of contention for our neighbors, and our enemies will jeer at them. |
| 8. O God of Hosts, return us; **cause Your countenance to shine and we shall be saved.** | 8. **God Sabaoth, bring us back from our exile, and shine the splendor of your countenance upon us, and we will be redeemed.** |
| 9. You uprooted a vine from Egypt; You drove out nations and planted it. | 9. The house of Israel, which is likened to a vine, You brought out of Egypt; You chased away the Gentiles from the land of Israel and planted them. |
| 10. You cleared [a place] before it; it took root and filled the land. | 10. You cleared out the Canaanites before them, and You uprooted their roots and filled the land. |
| 11. Mountains were covered [by] its shade, and its branches were great cedars. | 11. The mountains of Jerusalem cover the shadow of the temple, and the academies, say the scholars, are strong, which are likened to mighty cedars. |
| 12. It sent forth its branches until the sea, and to the river its tender shoots. | 12. You made branches grow, you sent out her pupils to the Great Sea, and her children to the river Euphrates. |
| 13. Why have You breached its fences, so that all wayfarers have plucked its fruit? | 13. Why have You attacked her walls? And now all those who pass on the way are pruning her. |
| 14. The boar from the forest gnaw at it, and the creeping things of the field graze on it? | 14. The boar from the forest will root her up, and the wild cock will be sustained by her. |
| 15. O God of Hosts, return now; look from heaven and see, and be mindful of this vine, | 15. God Sabaoth, turn now, look from heaven, and see, and remember this vine in **mercy**. |
| 16. **And of the foundation that Your right hand has planted and over the son You have strengthened for Yourself.** | 16. **And the branch that Your right hand planted, and the King Messiah whom You made mighty for Yourself.** |
| 17. Burned with fire [and] cut off; from the rebuke of Your countenance they perish. | 17. It is being burned by fire and crushed; they will perish because of the rebuke that comes from Your presence. |
| 18. **May Your hand be upon the man of Your right hand, upon the son of man whom You strengthened for Yourself.** | 18. **Let Your hand be on the man to whom You have sworn with Your right hand, on the son of man whom You made mighty for Yourself.** |
| 19. And let us not withdraw from You; grant us life, and we shall call out in Your name. | 19. We will not turn away from the fear of You; You will sustain us and we will call on Your name. |
| 20. **O Lord God of Hosts, return us; cause Your countenance to shine, and we shall be saved.** | 20. **O LORD God Sabaoth, bring us back from exile; shine the splendor of Your countenance upon us and we will be redeemed.** |
|  |  |

**Rashi’s Commentary for: Psalms 80:1-20**

**1** **to the roses** To Israel.

**a testimony, of Asaph, a song** A song of testimony **in which he alluded to the three exiles and prayed about them. For it is mentioned in this psalm three times: “Return us, cause Your countenance to shine, and we shall be saved,”** and in it, he alluded to the troubles that were destined to befall them in the days of the house of Jehu, from the kings of Aram. For it is stated (II Kings 13:7): “for the king of Aram had destroyed them and made them like dust to trample.”

**2 O Shepherd of Israel** Their leader and supporter.

**Joseph** All Israel are called by the name Joseph because he sustained and supported them in time of famine.

**He Who dwells between the cherubim** As it is said (Exod. 25:22): “There I shall meet with you at appointed times, etc.”

**appear** Demonstrate Your might.

**3 Before Ephraim, Benjamin, and Manasseh** when they need Your salvation. Although they are wicked and undeserving, arouse Your might for them. But why? Because it is for You to save us. It is fitting for You and it is incumbent upon You to save, whether guilty or innocent, as it was said to Moses in Egypt (Exod. 3:7): “I have seen the affliction of My people.” Why is the word for seeing repeated? I see that they are destined to provoke Me. Nevertheless, I have seen their affliction, because of the oath that I swore to Abraham, Isaac, and Jacob.

**Ephraim** in the war with Aram, when he besieged Samaria and sent emissaries to Ahab (I Kings 20:3): “Your silver and gold are mine; your beautiful wives and children are mine.”

**Manasseh** in the days of Jehoash the son of Jehoahaz, as it is said (II Kings 13:4, 7): “for He saw Israel’s oppression, etc., for the king of Aram had destroyed them and made them like dust to trample.” And he beat him in war three times, as it is said (II Kings 13: 25): “Joash overcame him three times and recovered the cities of Israel.”

**Benjamin** in the time of Ahasuerus, when Mordechai and Esther were in danger, and all Israel depended on them.

**and it is for You to save us** Heb. ולכה. This is not an expression of going, but is like לְךָ, and so it is in the Masorah of (Gen. 27:37): “and for you (ולכה) then,” of Jacob; (II Sam. 18:22) “since for you (ולכה) there is no [reward] given for news”; (Isa. 3:6), “You have (לכה) a garment; be an officer to us, etc.”

**4** **return us** from the Babylonian exile, **where Mordechai was.**

**5 how long have You been wroth** [This refers to] the troubles brought about by the Greek kings, who harmed Israel considerably.

**6 You have fed them bread of tears** in Egypt.

**and You have given them to drink tears in large measure** Heb. שליש. In Babylon, where they were for seventy years, a third (שליש) of the two hundred and ten of Egypt. I learned this from the work of Rabbi Moshe Hadarshan. It may also be interpreted as regards the kingdom of Greece, which represents the third trouble. If you ask, is that [not] the fourth, because Persia and Media came before, all the seventy years of the Babylonian exile are only one exile. Menachem (p. 175) interprets שליש as the name of a drinking vessel. So he explained (Isa. 40:12): “and He measured with a ‘shalish’ the dust of the earth.” Our Sages explained it (Mid. Ps. 80:4) as referring to the three tears that Esau shed, concerning whom it is said (Gen. 27: 34): “and he cried a cry.” That is one. “A great one.” That is two. “And a bitter one.” That is three. Because of them, he merited to live by his sword, as it is said (Gen. 27:40): “and it will come to pass when you complain, etc.”

**7 You have made us the target of strife** You have made us the target of strife to all our neighbors, for the Greeks have quarreled with us.

**8** **return us, etc., and we shall be saved** from the Greeks.

**9** **You uprooted a vine from Egypt** He went back and alluded to the exile of the Romans. The vine of Israel, which You uprooted from Egypt. You uprooted them from there, as (Job 19:10): “He has uprooted (ויסע) my hope like a tree.” Afterwards, You drove out the seven nations and planted Israel in their land.

**10** **You cleared before it** those dwelling there.

**11** **and its branches were great cedars** Heb. ארזי אל, like strong cedars, i.e., mighty kings.

**12 It sent forth its branches** Heb. קצירה. It sent forth its branches, as (Job 14: 9): “and it will produce a branch (קציר).”

**until the sea** Its boundary was until the Mediterranean Sea.

**and to the river its tender shoots** The width of Eretz Israel is from the desert to the Euphrates river.

**13** **Why** now?

**have You breached its fences** of that vineyard?

**so that all wayfarers have plucked its fruit** וארוה. All who came plucked it, as (Song 5: 1): “I gathered (אריתי) my myrrh with my spices.” Similarly, in the language of the Mishnah (Shevi’ith 1:2): “as much space as is required by a picker (אורה) and his basket.”

**14 The boar from the forest gnaws at it** Heb. יכרסמנה, as (Peah 2:7): “A field that the ants have nibbled (קרסמוה),” an expression of plucking out.

**from the forest** Heb. מיער. The “ayin” is suspended (as though it were written with an “aleph”). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau, as is written (Dan. 7:7): “It devoured and broke in pieces and the rest it trampled with its feet.” And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.

**and the creeping things of the field** Heb. זיז, all creeping things of the field. The expression זיז means anything that constantly moves from its place.

**graze upon it** Graze upon it and its branches and eat them

**16 And of the foundation that Your right hand has planted** Which is founded and established, which Your right hand has planted, an expression of (Gen. 40: 13): “and restore you to your office (כנך).”

**and over the son You have strengthened for Yourself** And over Esau, who was a beloved son to this father, who would call him, “my son.” You strengthened the vine of Jacob for Yourself, as it is said (Gen. 27:40 “and You will serve your brother.” Now it is...

**17 Burned with fire [and] cut off** Heb. כסוחה, an expression of (Lev. 25: 4): “You shall not prune (תזמר), which Onkelos renders: לא תכסח.

**they perish** constantly; they continually perish from the rebuke of Your face and Your anger.

**18 May Your hand be upon the man of Your right hand** Deliver Your blows upon the man viz. Esau who is destined to receive retribution from Your right hand.

**upon the son of man** whom You strengthened for Yourself that his habitation should be the fat places of the earth.

**19 And let us not withdraw from You** Do not cause us to withdraw from You.

**grant us life** from the exile, and we shall mention Your goodness and Your might, and then we shall call out in Your name.

**20 O Lord God of Hosts** Here are mentioned three holy names, yet in the middle case two names and in the first case one name. All this is according to the intensity of the exile, the trouble, and the redemption (which shall surely come).

**Meditation from the Psalms**

**Psalms ‎‎80:1-20**

**By: H.Em. Rabbi Dr. Hillel ben David**

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Sons / Branch - בן, Strong’s number 01121.

Before / Face - פנים, Strong’s number 06440.

The superscription of this psalm ascribes authorship to Asaph.

Hirsch explains that this psalm is dedicated to the generations of exiled Jews who have called upon God to end the agonies of cap­tivity and exile. Their suffering, he maintains, is described in three degrees of intensity corresponding to the circumstances and significance of three distinct eras of exile.[[144]](#footnote-144)

Hirsch's analysis is structured around three similar verses (verses **4, 8,** and **20)** all of which are pleas for God to lead us back to the Holy Land. He notes that the three verses are almost identical, except that in each successive verse an additional Divine Name is invoked.

*In verse* ***4,*** *God is addressed as אלהים**(G-d);*

*in verse* ***8,*** *He is called צבאות**אלהים**(G-d of Legions);*

*in verse* ***20,*** *He is beseeched as צבאות**אלהים יהוה* **(**HaShem**,** G-d of Legions).

He contends that:

verse **4** alludes to the exile of the Ten Tribes of Israel,

verse **8** refers to the Babylonian exile, and

verse **20** alludes to the present Roman exile.

Thus, Hirsch's interpretation speaks of the three physical exiles from the Land. This should not be confused with the Four Monarchies: Babylon, Persia, Greece and Rome, which subjugated Israel from the time when the Monarchy of Judah first fell into decline. The exile of the Ten Tribes is not commonly reckoned among the exiles because they are regarded as a rebellious offshoot, rather than as the essential part of the nation. Our psalm, however, clearly alludes to them. Rashi however, sees our psalm as three pleas for salvation as referring to the Babylonian Exile, the Greek subjuga­tion, and the Roman Exile.

Hirsch divides the psalm into three sections.

Verses **2-4** constitute the pleas which the Ten Tribes direct to G-d. (When they were dis­persed and lost, a major portion of the Jewish people vanished from history. Nevertheless, the Temple still stood.)

Verses **5-8** contain the Babylonian exiles' petition for Divine salvation. The Babylonians destroyed the First Temple and exiled the remaining tribes of Judah and Benjamin, leaving the land a desolate ruin. Nevertheless, the exiles returned after seventy years, and the Temple was rebuilt.

Verses **9-20** express the cry of those exiled by the Romans, who destroyed the Second Temple and scattered Israel to the four corners of the earth. This exile has been the longest of all, it continues today and its end is unknown. In each of these tragic eras, Israel beseeches G-d, ‘Return us, and set Your face aglow that we may be saved!’

Pesukim 4, 8, and 20 have another feature that I would like to explore in more depth. They all contain the phrase: **“cause Thy face to shine”.** The three different names for G-d are invoked by Assaf to **“cause Thy face to shine”.** This is significant because we are reading this on Shushan Purim katan. I would like to explore the minor holiday of Purim katan - פּוּרִים קָטָן. *Purim[[145]](#footnote-145) katan* means *little, or minor, Purim*.[[146]](#footnote-146) Shushan Purim katan is the day after Purim katan and bears the same meaning. As we shall see, Purim is preceded by Purim katan, and Purim is the festival where HaShem hides His face.

The Gemara[[147]](#footnote-147) asks where we find an allusion to Esther[[148]](#footnote-148) in the Torah. The Gemara responds by citing the Pasuk[[149]](#footnote-149) that states, “And I will hide [My face on that day]”. This Pasuk is a perfect allusion to the days of Esther, when HaShem hid His workings behind a secular veneer. In the book of Esther, the Name of HaShem never appears except as an acrostic. Psalms chapter 80 is a commentary on our Torah portion as it applies to the time when it is read. We are reading this seder on Shushan Purim katan, and our psalm is beseeching HaShem to **“cause Thy face to shine”**. So, lets learn about Purim katan and the next day, Shushan Purim katan.

In a leap year[[150]](#footnote-150) when, according to the Jewish calendar, there are two months of Adar, Adar rishon (I Adar) and one in Adar sheni (II Adar);[[151]](#footnote-151) we celebrate Purim katan in the first Adar, Adar rishon. The fact that Purim katan is in Adar rishon indicates that this year is a leap year, the idea of which is to *reconcile the difference between the solar and lunar years*[[152]](#footnote-152) *in the Jewish, or Biblical calendar*. *[[153]](#footnote-153)*

When the Jewish calendar has 13 months instead of the usual 12 it is known as a “pregnant year”. It is as if the year is pregnant and carrying an additional month in its belly. Thus, the additional month, called Adar rishon, which is actually the 12th month (not the 13th as one might think), is called the “month of pregnancy”. The 13th month is then called Adar sheni.

“Purim katan” is also called the “fourteenth of the first Adar“ in the Gemara. Therefore, when we choose to use the term “Purim katan”, we are emphasizing that it has an aspect in which it is *smaller* than Purim,[[154]](#footnote-154) yet it comes first.

In the case of Purim the following day is Shushan Purim, and in the case of Purim katan it is Shushan Purim katan.

**Timing**

Purim katan takes on an interesting characteristic because the Yerushalmi[[155]](#footnote-155) notes that the year of the Purim story was, in fact, a leap year and that Purim took place in Adar rishon, the first Adar! What’s more, the Megillah itself appears to require the observance of Purim on Adar rishon. Throughout Megillat Esther, the month on which Haman planned to destroy the Jews is referred to as “the twelfth month, the month of Adar”. Clearly, then, we should commemorate this event on the twelfth month, Adar rishon, rather than on the thirteenth month, Adar sheni!

Since we normally hasten to perform a mitzva, why are we putting off Purim? To answer this question we need to examine Purim and it’s distinctive elements.

Purim is a celebration of the renewal of the covenant at Sinai.

***Shabbat 88a*** *“They gathered at the foot of the mountain.”[[156]](#footnote-156) Rav Avdimi bar Hama bar Hasa said: “This teaches us that God suspended the mountain above them like a barrel and said, ‘If you accept the Torah, good. If not, there will be your burial place.’”*

*Rav Aha bar Yaakov said: “From here emerges a great protest about the Torah” [i.e., since the people were coerced into the covenant, they are not responsible for the agreement]. Rava said: “Nonetheless, they reaffirmed their acceptance in the days of Achashverosh, as it says: ‘The Jews established and accepted’.[[157]](#footnote-157) They established what they had already accepted.”*

At Purim, the Bne Israel took upon themselves not just to observe Purim as a holiday, but to accept again the Torah from Sinai. Thus we renew the covenant when we celebrate Purim.

Passover is also a celebration of the covenant because it is the celebration of the fulfillment of the covenant made with Avraham:

***Bereshit (Genesis) 15:12-14*** *And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14 And also that nation, whom they shall serve, will I judge: and* ***afterward shall they come out with great substance****.*

They came out of Egypt with great wealth on Passover. Passover is also the beginning of the celebration of the covenant made at Mt. Sinai.

Which covenant did Bne Israel renew in the time of Achashverosh? The covenant of Passover. Juxtaposing Purim and Passover is more than just a nice idea. It goes to the heart of the Purim story, to the renewed covenant. We draw an association between these two festivals because of this shared theme: Renewing the covenant.

Our Sages moved Purim to Adar sheni in order to juxtapose these two festivals with a common theme: The renewal of the covenant. They reaffirmed the Torah’s relevance to all times, to all places, under all conditions. The renewal of the covenant commemorated on Purim came on the heels of the Babylonian exile. Purim katan, in Adar rishon, takes on renewed significance in light of this historic juxtaposition. Additionally, both Purim and Passover recount a deliverance of the Jewish people.’

Lot also juxtaposed Purim and Passover on that fateful night in Sodom. Lot sits in Sodom, bearing within him the seed of redemption. He hosts two angels to a meal on that fateful eve of destruction: the cataclysmic destruction of Sodom is about to occur. Lot provides a meal: we have a deep tradition that the time of year was Passover, Lot served matza. But the Torah uses the word *mishteh*, a feast, for that meal, and the Sages with their superconscious ears hear in that word the mishteh which is used elsewhere, in the megilla of Purim, the Purim seuda (meal). This requires understanding. Passover is the festival of redemption, redemption in the light, redemption revealed, accompanied by miracles, in Nisan, the first month, the month of nissim (miracles), in the glow of spring. Purim is the festival of redemption too, but redemption in darkness, without revealed miracles, in the last month of the year, in the depth of winter. Together they form the full spectrum of the elements of redemption. And Lot is sitting in Sodom, on the eve of its annihilation and his miraculous redemption bearing hidden within his body the seed from which Mashiach will sprout, and conducting a Passover seder and a Purim seuda in one!

**Purim katan is a microcosm of the larger Purim**. It comes exactly thirty days before the “big” Purim and serves as an official reminder that it is time to begin preparing ourselves for the upcoming holy day. In essence, we have thirty extra days to put ourselves in the redemptive festival spirit.

There is a significant connection between Purim and Purim katan. As the Mishna[[158]](#footnote-158) teaches:

***Megillah 6b*** *‘There is no difference between the fourteenth of the first Adar and the fourteenth of the second Adar save in the matter of reading the Megillah[[159]](#footnote-159) and gifts to the poor’.*

In all other matters it would appear that both Purims are the same, with Purim katan retaining the quality of being first! The only difference is that we do not perform any of the actions required on Purim. The implication is that during the first Adar, there should be some kind of *remembrance* of the miracle of Purim.

Purim katan is not celebrated with the physical commandments performed on Purim proper, but it is nonetheless an occasion of joy and preparation for the transformation possible during every day of the two months of Adar.

It thus emerges that in Adar rishon we celebrate the miracle, the salvation. Purim katan belongs to the group of days marked in Megillat Ta’anit; we refrain from fasting and eulogies, but no festivities are required. This is the ruling of the Mechaber[[160]](#footnote-160) and the common practice to which the Rema[[161]](#footnote-161) testifies. We do not observe a festival; we do not observe a period of “standing before HaShem” as we do on other festivals. When Adar sheni comes, when we renew the covenant, then we have a Yom Tov.

**Observances**

While there are no mandatory observances for Purim katan, we should still celebrate this festival and we should not mourn or fast. Rambam teaches that eulogies and fasting are forbidden on the 14th and 15th for everyone everywhere, both in Adar rishon[[162]](#footnote-162) and sheni.[[163]](#footnote-163)

Some authorities[[164]](#footnote-164) suggest adding to our normal meals, on this day, in order to increase our joy. The very last entry in Orech Chayim[[165]](#footnote-165) concerns Purim katan and says that it is praiseworthy to have a festive meal to celebrate the day.

Rabbi Eli Mansour teaches us about the effects of Purim katan on our prayers:

*On these days we omit the Tahanunim[[166]](#footnote-166) section of the prayer service, including the Viduyim.[[167]](#footnote-167) We also omit the paragraph of “La’menase’ah” and “Tefila Le’David” which are incongruous with the festive nature of these days. Tahanunim is likewise omitted from Minha on the afternoon of the thirteenth of Adar rishon. When the fifteenth of Adar rishon falls on Shabbat, we do not recite “Sidkatecha” during Minha. (The fourteenth of Adar never falls on Shabbat, but the fifteenth can occur on Shabbat.)*

The Avudraham[[168]](#footnote-168) who quotes the minhag that women should not work during 14 Adar I. Without question, this minhag is based upon its status as Purim katan. Prohibition of work is never associated with Megillat Ta’anit.[[169]](#footnote-169) Any prohibition of work on this day would have to stem from its status as Purim katan, a minor holiday.

The *Code of Jewish Law* cites an opinion that one should increase in festivity and joy, but rules that there is no obligation to do so; “Nevertheless, a person should increase somewhat in festivity... for ‘One who is of good heart is festive always’”.[[170]](#footnote-170)

**A Rare Occurrence**

The metonic cycle is a 19 year cycle during which the moon returns to exactly the same place (at the same longitude and against the same constellation) in the sky with the same phase.

The day of Purim katan (the 14th day of Adar I) should be viewed as a relatively rare event, because in the 19-year metonic cycle of regular years and leap years we have 19 Purims (which occurs on the 14th day of the second Adar), but only 7 Purim katans (which occurs on the 14th day of the first Adar), according to the Jewish calendar.

The day of Purim katan (the 14th of Adar I) should be viewed as a precious guest because it comes infrequently.

*Purim katan is the only time we have a minor festival preceding the actual festival*.

This suggests that there is something special about a leap year which demands a Purim katan. Since Purim katan is a time to prepare for Purim, we learn that Purim is an extremely important festival.

*Purim katan* contains an allusion to Mashiach, a descendent of King David, about whom it states:

***1 Shmuel (Samuel) 17:14*** *And David was the smallest* (katan)*: and the three eldest followed Saul.*

Although we use the term *small* (katan) with regard to Purim katan, therein lies their greatness, “this small one (alluding to Purim katan and King David) will be great,” with the true and complete Redemption.

On *Purim katan* we celebrate the miracle itself, on *Purim Gadol* we celebrate the renewal of the Sinai covenant.

“All the holidays will cease except Purim, as it says:

***Esther 9:28*** *And its memory will not cease from their descendants.[[171]](#footnote-171)*

**Simcha – Joy!**

***Ta’anith 29a*** *at the onset of Adar, Joy (simcha) is increased.*

There are two Adars in a leap year, *Adar rishon* and *Adar sheni*. Both of these months carry the admonition that we should increase our joy. All year long Jews strive to feel the tremendous sense of joy that should accompany our service of HaShem. As we draw closer to Purim, we are instructed to raise our spirits to an *even higher* level.

Adar is an especially auspicious month for the Jewish people, and thus if a Jew is embroiled in a court case against a gentile, he should try, if possible, to schedule the trial for the month of Adar. As this month is endowed with special Mazal,[[172]](#footnote-172) a person stands a better chance of emerging victorious in a legal battle during Adar.

In a leap year, when we have an extra month of Adar, do both months have this special quality, or only the second Adar, Adar sheni, which is when we celebrate Purim?

Essentially, this question relates to the issue of the zodiacal sign to which Adar rishon corresponds. The twelve months of the Jewish year correspond to the twelve signs of the zodiac, and the month of Adar corresponds to Dagim (fish)[[173]](#footnote-173). The Sages teach that fish are not subject to the Ayin HaRa (evil eye), since they live underwater, and Adar corresponds to Dagim because during this month we are able to avoid the harmful effects of the Ayin HaRa. The question becomes whether in a leap year, Adar rishon follows the mazzaroth[[174]](#footnote-174) sign of Adar sheni, in which case it shares the special auspicious qualities of Adar sheni, or if it has the same sign as the preceding month of Shebat.

This issue is subject to a debate. The Lebush[[175]](#footnote-175) maintained that Adar rishon corresponds to the mazzaroth sign of Aquarius, the sign of Shebat, and thus it does not have the special qualities of Adar sheni. A different view, however is taken by the Kedushat Levi,[[176]](#footnote-176) in a famous passage in Parashat KiTisa, and by Rabbi Tzadok Hakohen of Lublin.[[177]](#footnote-177) They note that just as the twelve months correspond to the twelve signs of the zodiac, similarly, the months correspond to the twelve tribes of Israel. The month of Adar, which is under the sign of Dagim, corresponds to Yosef HaTzadik, who is blessed like fish, and who, like fish, was free from the clutches of the Ayin HaRa. Yosef was unique among Yaaqov’s sons in that his two sons, Menashe and Efrayim, each formed a separate tribe.[[178]](#footnote-178) Accordingly, in a leap year, the two months of Adar correspond to the two sons of Yosef, Menashe and Ephraim, and, as such, both are represented by the sign of Dagim. It thus emerges, according to this view, that both Adar rishon and Adar sheni share the special properties of the month of Adar, and Adar rishon is indeed an auspicious time for success in court.

Practically speaking, then, it is certainly preferable during a leap year to schedule one’s court cases for Adar sheni, which is an auspicious time according to all views, but if this is not possible, there is certainly value in scheduling the case for Adar rishon.

The month of Adar is not special only because it hosts the holiday of Purim,[[179]](#footnote-179) but rather it has a joyous characteristic of its own. Our Hakhamim taught that when the month of Adar comes in *simcha* (joy) increases. It is not just Purim that is a happy day, but the entire two months of Adar I and Adar II in a leap year, that is full of *simcha*.

Now we should understand that a Jew must be joyous the entire year, not just on Purim or during the month of Adar. The Torah brings punishment upon a Jew for not serving HaShem with *simcha*, as it is written

**Devarim (Deuteronomy) 28:47** …*that you did not serve HaShem thy G-d with joy and a happy heart.*

or the Palmist who exhorts

**Tehillim (Psalms) 100:2** *…serve HaShem with joy*.

Rashi[[180]](#footnote-180) explains that when Adar comes in joy increases because it is the time of the miracles of (both) Purim and of Passover.[[181]](#footnote-181)

The Lubavitcher Rebbe says that since a leap year with two Adars has *sixty* days, and since *sixty* is how we nullify the forbidden [in kashrut laws] one can say that the sixty days of Adar allude to the nullification (to the point that it’s actually nullified) of all undesirable things! The time is right to increase in simcha, in double measure, for *sixty* days.

The joy of Adar is what makes the month of Adar the “pregnant” month of the year (i.e., seven of the nineteen years in the cycle of the Jewish calender are “leap years,” “pregnant” with an additional month of Adar). Tradition teaches that Adar is so full of joy that it is as if Adar were pregnant with happiness. Indeed, some years we need two Adars to contain all the joy of Adar.

When there are two Adars, Purim is celebrated in the second Adar, in order to link the redemption of Purim to the redemption of Pesach. Thus we see that the secret of Adar and Purim is “the end is wedged in the beginning”.[[182]](#footnote-182)

Our Simcha is supposed to grow every day and carry us all the way to Pesach, which in turn carries us through the year and back to Purim again! The best way to accomplish this is to use Purim katan. Purim katan has no halachic requirements. *Whatever we do to increase our joy on Purim katan, we do because we* ***want*** *to, not because we* ***have*** *to.* It is the heart-felt joy that comes from showing our love for HaShem, without a requirement, that can carry us, through multiple years, until the next Purim katan.

While each festival has some joy attached to it, they also have mitzvot that are required. Because there are mitzvot attached, we do not have the ability to have joy beyond the festival because these mitzvot intentionally constrain us with requirements.

Purim katan is different. There are no required mitzvot. The joy is therefore unbridled. There are no restraints to our joy.

The directive to rejoice and feast on Purim katan is not explicitly written even in Shulchan Aruch because it is of so high a level that it can only be hinted at. That is why Hakham Moshe Iserles hints, in his gloss to the Shulchan Aruch, at the joy of feasting on Purim katan.[[183]](#footnote-183)

On Purim katan there are no mitzvot performed. One can therefore feast, drink, and rejoice on every free moment of the day. Thus the idea of “He who is of a good heart rejoices continually” is seen most openly on Purim katan.

**The Beginning Of Redemption**

The exile of Babylon did not end until the Jews returned to Eretz Israel at the end of the 70 years. Yet, when Chananiah, Mishael, and Azariah were saved from the fiery furnace, Nevuchadnetzer and his ministers were very much aware and influenced by the miracle, a partial redemption also has its influence.

Similarly, when a Jew, in the galut, feels himself free and pursues his goals of Torah and mitzvot, then, because the “servant of the King is like a king”, and being that he is serving the King, he is truly in a state of freedom.

This will lead to the ultimate redemption. First we will reach the redemption of Purim, when Mordechai became great and the condition of the Jews improved, to the point that soon after the miracle of Purim the work on the Bet HaMikdash was started again (in the days of King Darius). Then we will bring close the redemption of Purim and Pesach to the ultimate redemption:

***Micha 7:15*** *As in the days of your coming out of the land of Mitzrayim I will show them marvelous things.*

Finally, our Torah portion speaks of Yom Kippurim and the service of the High Priest. Yom HaKipurrim, according to our sages, can be divided as Yom Ki Purim: A Day like Purim. We are reading this on Shushan Purim katan. In the bimodal Torah readings, we read this on the first Sabbath after Yom Kipurim and the high Holy days. In a non-leap year we read this on Shushan Purim. However, this year is a leap year[[184]](#footnote-184) so we are reading it on Purim katan II. Our Ashlamata speaks of Yom Kipurim as it takes place in the ‘upper’ Temple in heaven. Thus we have connections between the time of the year and the Torah, the Ashlamata, and the Psalm.

**Ashlamatah: Isaiah 6:1-8 + 8:10-11**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ In the year of the death of King Uzziah, I saw the Lord sitting on a high and exalted throne, and His lower extremity filled the Temple. | 1. ¶ In the year that King Uzziah was struck with it, the prophet said, I saw the glory of the LORD resting upon a throne, high and lifted up in the heavens of the height; **and the temple was filled by the brilliance of His glory**. |
| 2. Seraphim stood above for Him, six wings, six wings to each one; with two he would cover his face, and with two he would cover his feet, and with two he would fly. | 2. Holy attendants were in the height before him; each had six wings; with two he covered his face, that he might not see, and with two he covered his body, that he might not be seen, and with two he ministered. |
| 3. And one called to the other and said, "Holy, holy, holy is the Lord of Hosts**; the whole earth is full of His glory."** | 3. And one was crying to another and saying: "Holy in the heavens of the height, His sanctuary, holy upon the earth, the work of His might, holy in eternity is the LORD of hosts; **the whole earth is filled with the brilliance of His glory.** |
| 4. And the doorposts quaked from the voice of him who called, and the House became filled with smoke. | 4. And the posts of the temple thresh-holds quaked from the sound of the speech, and the sanctuary was filled with the dense cloud. |
| 5. And I said, "Woe is me for I am lost, for I am a man of unclean lips, and amidst a people of unclean lips I dwell, **for the King, the Lord of Hosts have my eyes seen.** | 5. And I said: "Woe is me! For I have sinned; for I am a man liable to chastisement, and I dwell in the midst of people that are defiled with sins; **for my eyes have seen the glory of the Shekhinah of the Eternal king, the LORD of hosts!** |
| 6. And one of the seraphim flew to me, and in his hand was a glowing coal; with tongs he had taken it from upon the altar. | 6. Then there was given to me one of the attendants and in his mouth there was a speech which he took before Him whose Shekhinah is upon the throne of glory in the heavens of the height, above the altar. |
| 7. And he caused it to touch my mouth, and he said, **"Behold, this has touched your lips; and your iniquity shall be removed, and your sin shall be atoned for."** | 7. And he arranged [it in] my mouth and said: **"Behold, I have placed the words of my prophecy in your mouth; and your sins will be taken away and your guilt atoned for."** |
| 8. **And I heard the voice of the Lord, saying, "Whom shall I send, and who will go for us?" And I said, "Here I am; send me."** | 8. **And I heard the voice of the Memra of the LORD which said: "Whom shall I send to prophesy, and who will go to teach?" Then I said, "Here I am! Send me."** |
| 9. And He said, "Go and say to this people, 'Indeed you hear, but you do not understand; indeed you see, but you do not know.' | 9. And he said, "Go, and speak to this people that hear indeed, but do not understand. and see indeed, but do not perceive. |
| 10. This people's heart is becoming fat, and his ears are becoming heavy, and his eyes are becoming sealed, lest he see with his eyes, and hear with his ears, and his heart understand, and he repent and be healed." | 10. Make the heart of this people dull, and their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their hearts, and repent and it be forgiven them. |
| 11. And I said, "Until when, O Lord?" And He said, "Until cities be desolate without inhabitant and houses without people, and the ground lies waste and desolate. | 11. Then I said, "How long, O LORD?" And he said: "Until the cities are devastated. without inhabitant, and the houses without men, and the land lies desolate and devastated, |
| 12. And the Lord removes the people far away, and the deserted places be many in the midst of the land. | 12. and the LORD removes the sons of men and devastation increases in the midst of the land.” |
| 13. And when there is yet **a tenth of it**, it will again be purged, like the terebinth and like the oak, which in the fall have but a trunk, the holy seed is its trunk.” | 13. And **one in ten** they will be left in it and they will again be for scorching like the terebinth or the oak, which when their leaves drop off appear dried up. and even then they are green enough to retain from them the seed. So the exiles of Israel will be gathered and they will return to their land. For the holy seed is their stump. **{P}** |
|  |  |
| 1. ¶ And the Lord said to me, "Take for yourself a large scroll, and write on it in common script, to hasten loot, speed the spoils. | 1. ¶ And the LORD said to me, Take a large tablet and write upon it in clear writing, 'He is hastening to plunder the spoil and to take away the booty.' |
| 2. And I will call to testify for Myself trustworthy witnesses, Uriah the priest and Zechariah the son of Jeberechiah." | 2. And I will get reliable witnesses before me, the curses which I threatened to bring in the prophecy of Uriah the priest, behold, they have come; even so all the consolations which I promised to bring in the prophecy of Zechariah the son of Jeberekiah I am about to bring back. |
| 3. And I was intimate with the prophetess, and she conceived, and she bore a son, and the Lord said to me, "Call his name Maher-shalal-hash-baz. **{S}** | 3. And I went unto the prophetess, and she became pregnant and bore a son. Then the LORD said to me, "Call his name' He is hastening to plunder the spoil and to take away the booty'; **{S}** |
| 4. For, when the lad does not yet know to call, 'Father' and 'mother,' the wealth of Damascus and the plunder of Samaria shall be carried off before the king of Assyria." **{S}** | 4. for before the child knows how to cry 'My father' or 'My mother,' the possessions of Damascus and the booty of Samaria will be captured before the king of Assyria." **{S}** |
| 5. And the Lord continued to speak to me further, saying: | 5. And the Memra of the LORD spoke to me again, saying: |
| 6. "Since this people has rejected the waters of the Shiloah that flow gently, and rejoice in Rezin and the son of Remaliah, | 6. Because this people despised the kingdom of the house of David which leads them gently as the waters of Shiloah that flow gently, and are pleased with Rezin and the son of Remeliah, |
| 7. Therefore, behold the Lord is bringing up on them the mighty and massive waters of the river-the king of Assyria and all his wealth, and it will overflow all its distributaries and go over all its banks. | 7. therefore, behold, the LORD is bringing and bringing up against them the armies of the Gentiles which are as numerous as the waters of the river, strong and hard, the king of Assyria and all his armies; and he will rise over all his channels and go over all his banks. |
| 8. And it will penetrate into Judah, overflowing as it passes through, up to the neck it will reach; and the tips of his wings will fill the breadth of your land, Immanuel. **{S}** | 8. And he will pass through into the land of the house of Judah as an overflowing river; he will reach to Jerusalem and the people of his armies will fill the open places of your land, O Israel. **{S}** |
| 9. Join together, O peoples, and be broken, hearken, all you of distant countries. Gird yourselves and be broken, gird yourselves and be broken. | 9. Bind yourselves together, you peoples, and be shattered; give ear, all you at the ends of the earth; strengthen yourselves and be shattered, strengthen yourselves and be shattered. |
| 10. Take counsel and it will be foiled; speak a word and it will not succeed, for God is with us. **{S}** | 10. Take counsel together, but it will pass away; speak the word, but it will not be confirmed, for our God is our help. **{S}** |
| 11. So has the Lord spoken to me with the overwhelming power of prophecy, and He admonished me from going in the way of this people, saying: | 11. For the LORD spoke thus to me when the prophecy was strong, and taught me not to walk in the way of this people, saying: |
| 12. **You shall not call a band everything that this people calls a band; and you shall not fear what it fears nor attribute strength to it.** | 12. **Do not call a rebel everyone whom this people calls a rebel, and do not fear what they fear, nor call their strength strong.** |
| 13. The Lord of Hosts-Him shall you fear, and He is your fear, and He gives you strength. | 13. But the LORD of hosts, Him you will call holy, and let Him be your fear and let Him be your strength. |
| 14. And it shall be for a portent and a stone upon which to dash oneself and for a rock upon which to stumble for the two houses of Israel, who came to be for a snare and a trap for the inhabitants of Jerusalem. | 14. And if you do not attend, His Memra will become among you an avenger, and a stone of smiting and a rock of stumbling to the two houses of the princes of Israel, a breaking and stumbling, because those of the house of Israel have been divided against those of the house of Judah that dwell in Jerusalem. |
| 15. And many shall stumble upon them, and fall and be broken, and be trapped and caught. **{P}** | 15. And many will stumble against them; and they will fall and be broken; and they will be caught and be taken. **{P}** |
|  |  |

**Rashi’s Commentary to: Isaiah 6:1-8 + 8:10-11**

**Chapter 6**

**1** **In the year of the death** i.e., when he was smitten with zaraath.

**and His lower extremity** Heb. וְשׁוּלָיו, comp. (Exodus 28:34) “On the hem (שׁוּלֵי) of the robe,” meaning its lower extremity. I saw Him sitting on His throne in heaven with His feet in the Temple, His footstool in the Sanctuary, to pass judgment on Uzziah, who came to usurp the crown of the priesthood.

**2** **Seraphim stood above** in heaven.

**for Him** i.e., to serve him, and so does Jonathan render: Holy servants are on high before Him.

**with two he would cover his face** so as not to look toward the Shechinah.

**and with two he would cover his feet** for modesty, so as not to bare his entire body before his Creator. And in Tanhuma (Emor 8), I saw that the feet were covered because they are like the sole of the foot of a calf, in order not to remind Israel of the sin of the golden calf.

**and with two he would fly** And with two he would serve [from Targum Jonathan].

**3 And one called to the other** They would take permission from one another so that one would not commence before [his fellows] and be guilty of [a sin punishable by] burning, unless they all commenced simultaneously. This is what was established in [the blessing commencing:] “...Who formed light,” “the declaration of holiness, they all respond as one...” This is a Midrash Aggadah of the account of the Merkavah. And so did Jonathan render this.

**Holy, holy, holy** Three times, as the Targum renders.

**And the doorposts quaked** [Jonathan renders:] אֵילְוַתסִפֵּי, they are the doorposts of the entrance, which are measured with the measurements of cubits in the height and in the width, and they are the doorposts of the Temple.

**from the voice of him who called** [i.e.,] from the voice of the angels calling. This took place on the day of the earthquake, about which it is stated (Zechariah 14: 5): “And you shall flee as you fled on the day of the earthquake in the days of Uzziah.” On the day that Uzziah stood, ready to burn incense in the Temple, the heavens quaked, [attempting] to burn him, as if to say that his punishment should be by burning, as it is said (Num. 16:35): “And it consumed the two hundred and fifty men.” For this reason, Scripture calls them seraphim, for they attempted to burn him. The earth quaked, attempting to swallow him up, thinking that his punishment should be that he be swallowed up like Korah, who contested the priesthood. Thereupon, a heavenly voice emanated and said (ibid. 17:5), “And there shall not be” another man contesting the priesthood “like Korah” to be swallowed up, “and like his assembly” to be burnt, but, “as the Lord spoke by the hand of Moses,” in the thornbush (Exodus 4:6), “Now bring your hand into your bosom,” and he took it out, stricken with zaraath like snow, here too, the zaraath shone on his forehead.”

**and the House became filled with smoke** Was filled with smoke [i.e., even though the future tense is used, the past is meant].

**5 for I am lost** I will die, for I was not worthy of seeing the Countenance of the Shechinah. We find a similar statement made by Manoah (Judges 13:22): “We shall surely die, for we have seen God.”

**I am lost** Heb. נִדְמֵיתִי, comp. (Zephaniah 1:11): “The entire people of Canaan is broken (נִדְמֶה).”

**people of unclean lips** that are defiled with sins [from Jonathan].

**6** **a glowing coal** Heb. רִצְפָּה, a coal, and similarly, (I Kings 19:6) “a cake baked on hot coals (עֻגַּתרְצָפִים),” like עֻגַּתרְשָׁפִים. In regards to Isaiah and Elijah, however, it is written with a ‘zadi,’ רִצְפָּה, because they spoke ill of Israel. This one [Isaiah] called them a people of unclean lips, and this one [Elijah] said, (ibid. 10) “For... have forsaken Your covenant.” Said the Holy One, blessed be He, to the angel, “Break the mouth (רְצוֹץפֶּה) that spoke ill of My children.”

**with tongs** Heb. (בְּמֶלְקֳחַיִם) with tongs.

**he had taken it from upon the altar** that was in the forecourt.

**7** **And he caused it to touch my mouth... “...and your iniquity shall be removed”** This is to cause pain, to atone for your iniquity that you degraded Israel. And his strength was great, for the angel was afraid to take it without tongs, yet he caused it to touch the prophet’s lip, and he [the prophet] was not injured. [This is found] in Tanhuma (ibid.) This is [the meaning] of what Scripture states (Joel 2:11): “For His camp is very great,”these are the angels; “and stronger” than they “are those who fulfill His word” these are the prophets (Tanhuma ibid.). Jonathan renders: “And in his hand was a glowing coal,” to mean, “And in his mouth was speech.” The expression רִצְפָּה: [means a thing refined in the mouth and with the tongue] (רָצוּף בְּפֶּה). “From upon the altar,” he received the speech from the mouth of the Holy One, blessed be he, from His throne in Heaven, which was directed opposite the altar that was in the Temple.

**8 Whom shall I send** to admonish Israel? I sent Amos, and they called him, ‘Pesilus,’ because he was tongue tied, [’Pesilus’ being the Greek word for tongue-tied.] He prophesied two years before the earthquake, and the Israelites would say, The Holy One, blessed be He, left over the whole world and caused His Shechinah to rest on this tongue-tied one, as is stated in Pesikta.

**Chapter 8**

**10** **Take counsel** [This is] the imperative form.

**11 with the overwhelming power of prophecy** [Lit., with strength of the hand.] When the prophecy became more intensive over me, when He continued to speak concerning this matter, as it is written above (v. 5): “And the Lord continued to speak to me.” And in this language, Ezekiel said, (3:14): “And the hand of the Lord became strong over me.” This is an expression of prophecy.

**and admonished me from going...** He warned me not to participate in the counsel of Shebna the scribe and his company, who conspired to rebel against Hezekiah, as is related in Sanhedrin (26a), to which there is an allusion in this Book (below 22:15): “Go, come to this voluptuary, to Shebna who is appointed over the Temple.”

**and He admonished me** like “and to admonish me.”

**Verbal Tallies**

**By: H. Em. Rabbi Dr. Hillel ben David**

**& HH Giberet Dr. Elisheba bat Sarah**

**Vayikra (Leviticus) 16:1-34**

**Yeshayahu (Isaiah) 6:1-8 + 8:10-11**

**Tehillim (Psalms) 80**

**2 Pet 1:3-7, Lk 14:15-33, Acts 25:1-22**

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

Spake / Speak - דבר, Strong’s number 01696.

Death / Died - מות, Strong’s number 04194.

Two / Twain - שנים, Strong’s number 08147.

Before / Face - פנים, Strong’s number 06440.

**The verbal tallies between the Torah and the Psalm are:**

LORD - יהוה, Strong’s number 03068.

Sons / Branch - בן, Strong’s number 01121.

Before / Face - פנים, Strong’s number 06440.

**Vayikra (Leviticus) 16:**1 And the LORD <03068> spake <01696> (8762) unto Moses after the death <04194> of the two <08147> sons <01121> of Aaron, when they offered before <06440> the LORD <03068>, and died;

**Yeshayahu (Isaiah) 6:1** In the year that king Uzziah died <04194> I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

**Yeshayahu (Isaiah) 6:2** Above it stood the seraphims: each one had six wings; with twain <08147> he covered his face <06440>, and with twain <08147> he covered his feet, and with twain <08147> he did fly.

**Yeshayahu (Isaiah) 6:3** And one cried unto another, and said, Holy, holy, holy, is the LORD <03068> of hosts: the whole earth is full of his glory.

**Yeshayahu (Isaiah) 8:10** Take counsel together, and it shall come to nought; speak <01696> (8761) the word, and it shall not stand: for God is with us.

**Tehillim (Psalms) 80:2** Before <06440> Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

**Tehillim (Psalms) 80:4** O LORD <03068> God of hosts, how long wilt thou be angry against the prayer of thy people?

**Tehillim (Psalms) 80:15** And the vineyard which thy right hand hath planted, and the branch <01121> that thou madest strong for thyself.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev. 16:1-34** | **Psalms**  **Psa 80:1-19** | **Ashlamatah**  **Is 6:1-8 + 8:10-11** |
| --- | --- | --- | --- | --- |
| **~d'a'** | one, man | Lev 16:17 | Ps 80:17 |  |
| **vyai** | man | Lev 16:21 | Ps 80:17 | Isa 6:5 |
| **lae** | God |  | Ps 80:10 | Isa 8:10 |
| **la,** | before | Lev 16:2 Lev 16:15 Lev 16:27 | Ps 80:1 |  |
| **rm;a'** | say, said | Lev 16:2 |  | Isa 6:3 Isa 6:5 Isa 6:7 Isa 6:8 Isa 8:11 |
| **#r,a,** | land, earth | Lev 16:22 | Ps 80:9 | Isa 6:3 |
| **vae** | fire | Lev 16:12 Lev 16:13 Lev 16:27 | Ps 80:16 |  |
| **rv,a]** | which, whom | Lev 16:2 Lev 16:6 Lev 16:9 Lev 16:10 Lev 16:11 Lev 16:15 Lev 16:23 Lev 16:27 Lev 16:32 | Ps 80:15 |  |
| **!Be** | sons | Lev 16:1 Lev 16:3 Lev 16:5 Lev 16:16 Lev 16:19 Lev 16:21 Lev 16:34 | Ps 80:15 Ps 80:17 |  |
| **rb;D'** | spoke | Lev 16:1 Lev 16:2 |  | Isa 8:10 |
| **%r,D,** | way |  | Ps 80:12 | Isa 8:11 |
| **%l;h'** | come |  | Ps 80:2 | Isa 6:8 Isa 8:11 |
| **hz<** | this | Lev 16:3 Lev 16:30 Lev 16:34 |  | Isa 6:3 Isa 6:7 Isa 8:11 |
| **dy"** | hands | Lev 16:21 Lev 16:32 | Ps 80:17 | Isa 6:6 Isa 8:11 |
| **hwhy** | LORD | Lev 16:1 Lev 16:2 Lev 16:7 Lev 16:8 Lev 16:9 Lev 16:10 Lev 16:12 Lev 16:13 Lev 16:18 Lev 16:30 Lev 16:34 | Ps 80:4 Ps 80:19 | Isa 6:3 Isa 6:5 Isa 8:11 |
| **laer'f.yI** | Israel | Lev 16:5 Lev 16:16 Lev 16:17 Lev 16:19 Lev 16:21 Lev 16:34 | Ps 80:1 |  |
| **lKo** | any, all | Lev 16:2 Lev 16:16 Lev 16:17 Lev 16:21 Lev 16:22 Lev 16:29 Lev 16:30 Lev 16:33 Lev 16:34 | Ps 80:12 | Isa 6:3 |
| **hs'K'** | cover | Lev 16:13 | Ps 80:10 | Isa 6:2 |
| **alem'** | ordained, filled | Lev 16:32 | Ps 80:9 | Isa 6:1 Isa 6:4 |
| **d[;** | until | Lev 16:17 | Ps 80:4 |  |
| **tWd[e** | testimony, Eduth | Lev 16:13 | Ps 80:1 |  |
| **~ynIP'** | presence, face, before | Lev 16:1 Lev 16:2 Lev 16:7 Lev 16:10 Lev 16:12 Lev 16:13 Lev 16:14 Lev 16:15 Lev 16:18 Lev 16:30 | Ps 80:2 Ps 80:3 Ps 80:7 Ps 80:9 Ps 80:16 Ps 80:19 | Isa 6:2 |
| **ha'r'** | see, appear | Lev 16:2 | Ps 80:14 | Isa 6:1 Isa 6:5 |
| **xl;v'** | send | Lev 16:10 Lev 16:21 Lev 16:22 Lev 16:26 | Ps 80:11 | Isa 6:8 |
| **@r;f'** | burn | Lev 16:27 Lev 16:28 | Ps 80:16 |  |
| **~[;** | people | Lev 16:15 Lev 16:24 Lev 16:33 | Ps 80:4 | Isa 6:5 Isa 8:11 |

**Greek:**

| **Greek** | **English** | **Torah Seder**    **Lev. 16:1-34** | **Psalms**    **Ps 80:1-19** | **Ashlamatah**    **Is 6:1-8 + 8:10-11** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 1:3-7** | **Remes 1**  **Luke**  **Lk 14:15-33** | **Remes 2**  **Acts/Romans**  **Acts 25:1-22** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | **brother** | **Lev 16:2** |  |  |  | **Luke 14:26** |  |
| **ἀκούω** | **hear, heard** |  |  | **Isa 6:8** |  | **Luke 14:15** | **Acts 25:22** |
| **ἀνήρ** | **man, men** |  | **Psa 80:17** |  |  | **Luke 14:24** | **Acts 25:5 Acts 25:14 Acts 25:17** |
| **ἄνθρωπος** | **man, men** | **Lev 16:21** | **Ps 80:17** | **Isa 6:5** |  | **Luke 14:16 Luke 14:30** | **Acts 25:16 Acts 25:22** |
| **ἀποθνήσκω** | **die, dying** | **Lev 16:2 Lev 16:13** |  | **Isa 6:1** |  |  | **Acts 25:11** |
| **ἀποστέλλω** | **send, sent** |  |  | **Isa 6:6 Isa 6:8** |  | **Luke 14:17 Luke 14:32** |  |
| **ἄρτος** | **bread** |  | **Psa 80:5** |  |  | **Luke 14:15** |  |
| **βασιλεύς** | **king** |  |  | **Isa 6:1 Isa 6:5** |  | **Luke 14:31** | **Acts 25:13 Acts 25:14** |
| **γίνομαι** | **came to pass, has been done** |  |  | **Isa 6:1** | **2 Pet 1:4** | **Luke 14:22** |  |
| **δέκα** | **ten** |  |  |  |  | **Luke 14:31** | **Acts 25:6** |
| **δόξα** | **glory** |  |  | **Isa 6:1  Isa 6:3** | **2 Pet 1:3** |  |  |
| **δύναμαι** | **can, cannot** |  |  |  |  | **Luke 14:20 Luke 14:26 Luke 14:27 Luke 14:33** | **Acts 25:11** |
| **δύναμις** | **power, forces** |  | **Psa 80:4 Psa 80:7  Psa 80:14  Psa 80:19** |  | **2 Pet 1:3** |  |  |
| **δυνατός** | **mighty, strong** |  |  |  |  | **Luke 14:31** | **Acts 25:5** |
| **εἰσέρχομαι** | **entered** | **Lev 16:3 Lev 16:23 Lev 16:26  Lev 16:28** |  |  |  | **Luke 14:23** |  |
| **εἰσπορεύομαι** | **enters, goes** | **Lev 16:2 Lev 16:17 Lev 16:23** |  |  |  |  |  |
| **ἐξέρχομαι** | **come forth** | **Lev 16:17 Lev 16:18 Lev 16:24** |  |  |  | **Luke 14:18 Luke 14:21 Luke 14:23** |  |
| **ἐπικαλέομαι** | **call, appeal** |  | **Psa 80:18** |  |  |  | **Acts 25:11 Acts 25:12 Acts 25:21** |
| **ἔρχομαι** | **coming** |  | **Psa 80:2** |  |  | **Luke 14:17 Luke 14:20 Luke 14:26 Luke 14:27 Luke 14:31** |  |
| **ἕτερος** | **another** |  |  | **Isa 6:3** |  | **Luke 14:19 Luke 14:20 Luke 14:31** |  |
| **ἔχω** | **having, consider** |  |  | **Isa 6:5  Isa 6:6** |  | **Luke 14:18 Luke 14:19 Luke 14:28** | **Acts 25:16 Acts 25:19** |
| **ζάω** | **living** | **Lev 16:10 Lev 16:20  Lev 16:21** |  |  |  |  | **Acts 25:19** |
| **ἡμέρα** | **day** | **Lev 16:30** |  |  |  |  | **Acts 25:1 Acts 25:6 Acts 25:13 Acts 25:14** |
| **θέλω/ἐθέλω** | **want** |  |  |  |  | **Luke 14:28** | **Acts 25:9** |
| **θεός** | **GOD** |  | **Ps 80:10** | **Isa 8:10** |  | **Luke 14:15** |  |
| **ἴδιος** | **own** |  |  |  | **2 Pet 1:3** |  | **Acts 25:19** |
| **** | **Jerusalem** |  |  |  |  |  | **Acts 25:1 Acts 25:7 Acts 25:9 Acts 25:15 Acts 25:20** |
| **ἵστημι** | **set, stood** | **Lev 16:10** |  | **Isa 6:2** |  |  | **Acts 25:10 Acts 25:18** |
| **** | **able, could** |  |  |  |  | **Luke 14:29 Luke 14:30** | **Acts 25:7** |
| **** | **sit, seat** |  |  |  |  | **Luke 14:28 Luke 14:31** | **Acts 25:6 Acts 25:17** |
| **καλέω** | **called** |  |  |  | **2 Pet 1:3** | **Luke 14:16 Luke 14:17 Luke 14:24** |  |
| **λαός** | **people** | **Lev 16:15 Lev 16:24 Lev 16:33** | **Ps 80:4** | **Isa 6:5 Isa 8:11** |  |  |  |
| **λέγω** | **saying** |  |  | **Isa 6:3  Isa 6:8 Isa 8:11** |  | **Luke 14:15 Luke 14:16 Luke 14:17 Luke 14:18 Luke 14:19 Luke 14:20 Luke 14:21 Luke 14:22 Luke 14:23 Luke 14:24 Luke 14:25 Luke 14:30** | **Acts 25:9 Acts 25:10 Acts 25:14 Acts 25:20** |
| **ϛ** | **highways, way** |  |  |  |  | **Luke 14:23** | **Acts 25:3** |
| **οὐδείς** | **no, none** |  |  |  |  | **Luke 14:24** | **Acts 25:10 Acts 25:11** |
| **πᾶς** | **all, every, whole** | **Lev 16:2 Lev 16:16 Lev 16:17 Lev 16:21 Lev 16:22 Lev 16:29 Lev 16:30 Lev 16:33 Lev 16:34** | **Ps 80:12** | **Isa 6:3** | **2 Pet 1:3 2 Pet 1:5** | **Luke 14:18 Luke 14:29 Luke 14:33** |  |
| **πατήρ** | **father** | **Lev 16:32** |  |  |  | **Luke 14:26** |  |
| **ποιέω** | **made, givimg** | **Lev 16:15  Lev 16:16  Lev 16:24  Lev 16:29** |  |  |  | **Luke 14:16** | **Acts 25:3 Acts 25:17** |
| **πολύς / πολλός** | **many, much** |  |  |  |  | **Luke 14:16 Luke 14:25** | **Acts 25:6 Acts 25:7 Acts 25:14** |
| **πορεύομαι** | **go** |  |  | **Isa 6:9** |  | **Luke 14:19 Luke 14:31** | **Acts 25:12 Acts 25:20** |
| **πρόσωπον** | **front** | **Lev 16:2  Lev 16:14  Lev 16:15** | **Psa 80:3  Psa 80:7  Psa 80:16  Psa 80:19** | **Isa 6:2** |  |  | **Acts 25:16** |
| **πρῶτος** | **first** |  |  |  |  | **Luke 14:18 Luke 14:28 Luke 14:31** | **Acts 25:2** |
| **τίθημι** | **made, laid** |  | **Psa 80:6** |  |  | **Luke 14:29** |  |
| **τόπος** | **place** | **Lev 16:24** |  |  |  | **Luke 14:22** | **Acts 25:16** |
| **χείρ** | **hands** | **Lev 16:21 Lev 16:32** | **Ps 80:17** | **Isa 6:6 Isa 8:11** |  |  |  |
| **ψυχή** | **soul** | **Lev 16:29  Lev 16:31** |  |  |  | **Luke 14:26** |  |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 16:1 — 34**

**“Acharé Mot” “After the death of”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

|  |  |
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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **2 Tsefet (2 Pet)**  Mishnah **א:א** |
| ¶ **Now** when **one of those reclining at the table with** him **heard these** things**, he said to him, “Blessed** is **everyone who will eat bread in the kingdom/governance of God** through the Bate Din and Hakhamim!” **But he said to him,** **“A certain man** (householder) **was giving a large feast and invited many. And he sent his** household **servant at the hour of the feast to say to those who have been invited, ‘Come, because now the** table **is prepared!’ And they all were alike and began to excuse themselves. The first said to him, ‘I have purchased a field, and I must go out to look at it. I ask you, have me excused.’ And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, have me excused.’ And another said, ‘I have married a wife, and for this** reason **I am not able to come.’ And the servant came** and **reported these** things **to his master. Then the master of the house** (householder) **became angry** and **said to his servant, ‘Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame** (last, least little and the dead)!’ **And the servant said, ‘Sir, the command you have given has been done, and there is still room.’ And the master said to the slave, ‘Go out into the highways and hedges and press** them **to come in, so that my house will be filled! For I say to you that none of those persons who were invited will taste my feast!’ ”**  ¶ **Now large congregations followed with him, and he turned around** and **said to them, “If anyone comes to me and does not hate[[185]](#footnote-185) his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be my talmid. Whoever does not carry his own cross[[186]](#footnote-186) and follow me cannot be my talmid. For which of you, wanting to build a tower** (Heb. migdal)**, does not first sit down** and **calculate the cost** to see **if he has** enough (money) **to complete it? Otherwise** after **he has laid the foundation and is not able to finish** it**,** **all who see** it **will begin to ridicule him, saying, ‘This man began to build and was not able to finish!’ Or, what king, going out to engage another king in battle, does not sit down first** and **deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand. But if not,** while the other **is still far away, he sends an ambassador** and **asks for terms of peace. In the** same **way, therefore, every** one **of you who does not renounce all his own** surplus **possessions cannot be my talmid.** | ¶ **Even as we have been given all things, for a life of righteous/generous practice** (study, worship, mitzvot, and halachot)**, through Godly virtuous power.** This is accomplished **by the means of full and complete knowledge** (Da’at)of the Mesorah, **which has called us to honour and moral excellence,** **by which means we are presented with this great Mesorah in order to become partners with the Godly nature** (yetzer hatov) **escaping the corrupt desires of the worldly** pagan **system.**  ¶ **Now while you are applying all this diligence** Hokhmah/wisdom, **add to your faithful obedience** **Binah/understanding**,‎ and to **your Binah/understanding** add **knowledge** (Da'at); **And to knowledge** (Da'at) add **love** (Chessed) **and to love** (Chessed) add **self-control** (Geburah) **and to self-control** (Geburah) add **reverence of God** (Tiferet); **And to reverence of God** (Tiferet) add **patience** (Netzach), **and to patience** (Netzach) add **excellence** (Hod), **and to excellence** (Hod) add **brotherly love** (Yesod) [and to **brotherly love**, **the governance of G-d** (Malkhut)]. |

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| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** |
| **¶ Now** when **Festus[[187]](#footnote-187) arrived in the province, after three days he went up to Yerushalayim from Caesarea. And the Chief Kohanim and the most prominent men of the Jewish** Tz’dukim(Sadducees) **brought charges against Hakham Shaul to him, and were urging him, asking for a favor against him, that he summon him to Yerushalayim,** because they **were preparing an ambush to do away with him along the way. Then Festus replied** that **Hakham Shaul was being kept at Caesarea, and** he **himself was about to go** there **in a short time. So he said, “Let those among you** who are **men of authority go down with** me, and **if there is any wrong in the man, let them bring charges against him.” And** after he **had stayed among them not more than eight or ten days** (nine days)**, he went down to Caesarea. On the next day he sat down on the judgment seat** and **gave orders** for **Hakham Shaul to be brought. And** when **he arrived, the Jewish** Tz’dukim **who had come down from Yerushalayim stood around him, bringing many and serious charges that they were not able to prove,** while **Hakham Shaul said in his defense, “Neither against the Torah of the my people** (the Jewish people) **nor against the Temple nor against Caesar have I sinned with reference to anything!” But Festus,** because he **wanted to do a favor for the Jewish** Tz’dukim**, answered** and **said to Hakham Shaul, “Are you willing to go up to Yerushalayim to be tried before me there concerning these** things**?” But Hakham Shaul said, “I am standing before the judgment seat of Caesar, where it is necessary** for **me to be judged. I have done no wrong to the Jewish people, as you also know very well. If then I am doing wrong and have done anything deserving death, I am not trying to avoid dying. But if there is nothing** true **of** the things **which these** people **are accusing me, no one can give me up to them. I appeal to Caesar!” Then Festus,** after **discussing** this **with** his **council, replied, “You have appealed to Caesar—to Caesar you will go!”**  **¶ Now** after **some time had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. And while they were staying there many days, Festus laid out the** case **against Hakham Shaul to the king, saying, “There is a certain man left behind by Felix** as **a prisoner, concerning whom** when **I was in Yerushalayim the Chief Kohanim and the Zeqenim of the Jewish** Tz’dukim **presented evidence, asking for a sentence of condemnation against him. To them I replied that it was not the custom of the Romans to give up any man before the one who had been accused met** his **accusers face to face and received an opportunity for a defense concerning the accusation. Therefore,** when **they had assembled here,** I **made no delay; on the next** day **I sat down on the judgment seat** and **gave orders** for **the man to be brought.** When they **stood up,** his **accusers began bringing no charge concerning him of the evil deeds that I was suspecting, but they had some issues with him concerning their own religion, and concerning a certain Yeshua, who was dead, whom Shaul claimed to be alive. And** because **I was at a loss with regard to the investigation concerning these** things**, I asked if he was willing to go to Yerushalayim and to be judged there concerning these** things**. But** when **Shaul appealed** that **he be kept under guard for the decision of His Majesty the Emperor, I gave orders** for **him to be kept under guard until I could send him to Caesar.” So Agrippa** said **to Festus, “I want to hear the man myself also.” “Tomorrow,” he said, “you will hear him.”** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev. 16:1-34 | Ps 80 | Is 6:1-8 + 8:10-11 | 2 Tsefet (2 Pet) 1:3-7 | 1 Luqas (Lk) 14:15- 33 | 2 Luqas (Acts) 25:1-22 |

**Commentary to Hakham Tsefet’s School of Peshat**

Looking first at the Peshat, Mishnah of Hakham Tsefet we see that he connects with the Torah Seder through the number ten (Tishrei Ten – Yom Kippur). Encoded into the Mishnah of Hakham Tsefet is a reference to the **ten** men (minyan) of the Congregation. In the second pericope, we see that Hakham Tsefet speaks of ten offices/officers. However, in the first pericope we see that Hakham Tsefet mentions the Mesorah, which is the governance of Malchut – the Kingdom/Governance of G-d through the Bate Din and Hakhamim. Therefore, in the two pericopes Hakham Tsefet subtlety mentions all of the Congregational officers and the Bench of Hakhamim. While we see the number, ten associates with Tishrei the 10th we still have the question of how the mention of ten men relates to Yom Kippur.

**A Peshat look at Mysticism**

“Kabbalistic” mysticism need not be confined or relegated to “Ineffable Mysticism” (So’odic Mysticism). “Kabbalah” as a verb means, “to receive.” Kabbalah as a noun means, “An obscure theosophy[[188]](#footnote-188) of rabbinical origin based on the Hebrew Scriptures” (i.e. the Torah). The Divine Wisdom of the Torah is unfolded through PaRDeS hermeneutics. However, the Rabbis teach these hermeneutic instructions through the four PaRDeS levels. The results of these hermeneutics are passed down (Mesorat) from Hakham to talmid. The talmid in turn receives (kibal) the understanding of the Torah from his Hakham through the exegesis of the PaRDeS hermeneutical system. Therefore, “kabbalistic mysticism” only refers to the system of hermeneutics a talmid received from his mentor. Kabbalistic mysticism would then fit the four hermeneutic levels of PaRDeS. This means that each level of hermeneutic is a vital aspect of Kabbalistic learning.

Herein the PaRDeS levels of hermeneutics govern differing levels of mysticism. This evokes the question of whether there can be a Peshat – literal mysticism or not. In part, it would appear that there is a Peshat mysticism in “normal mysticism.”

If Peshat is taken to mean the “literal” interpretation of a text, i.e. the Torah, then we must assert when applying Peshat to mysticism that we have a normal mysticism or a literal mysticism. Here we must keep in mind, the simple interpretation of what mysticism is, “*Knowledge of spiritual truth that can be gained by praying* ***or thinking deeply****.* Here we mean that Peshat mysticism requires **deep thought** before we can arrive at a hermeneutic conclusion. From the deep thought of Peshat hermeneutics, comes Peshat admissions of the Divine Presence. Literal acts often have mystical value. This is especially true of ceremonial or ritual acts. Ceremonial services such as weddings, funerals and Bar mitzvahs all have mystical implications or undertones. Talmud Torah (Torah Study) is in and of itself “*Gilluy Shekinah*” (revelation of G-d).[[189]](#footnote-189) Therefore, “*Gilluy Shekinah*” – Awareness of G-d, evident in Talmud Torah is its own form of mystical experience. The Torah Scholar experiences an awareness of G-d through deep thought and Peshat hermeneutic exegesis. Here we have confined the experience within the dimension of the Peshat experience not to exclude this practice in the other levels of hermeneutic exegesis.

The communicative level of Peshat often requires a ritual act to experience “*Gilluy Shekinah.*” However, some may not consider Talmud Torah a ritual practice. Yet, it can fit into this category if the Torah Scholar establishes a “ritual” to develop an awareness of “*Gilluy Shekinah.*” This may also be the case with seeking “*Knowledge of spiritual truth”* through Talmud Torah.

Certainly, the readers will want to pause mentally to see if they have ever heard of “literal, normal mysticism.” The phrase is not common. However, we have not coined the phrase. We have barrowed the term from Rabbi Max Kadushin.[[190]](#footnote-190) We will borrow bits and pieces from his phrase and works to show what Hakham Tsefet was pointing to when he paralleled Yom Kippur with the Ten Men (Minyan) of the Congregation.

By “normal mysticism,” we mean that there are certain normal, practical Jewish practices observed on a daily basis that qualify as “mystical.” Because these practices are “mundane,” they might not qualify as “So’odic mysticism.” Here we will use the phrase So’odic Mysticism to refer to those practices, which are more abstract and require deeper thought than expressed in the daily practice of particular ritual observances. We will not refer to the deeper “So’odic Mysticism” as Kabbalistic Mysticism” because we take true “Kabbalistic Mysticism” to mean any teaching received from a mentor or teacher that requires deep thought to be “Received (Kabbalistic) Mysticism.” Furthermore, we can deduce that all levels of PaRDeS hermeneutics are “Kabbalistic Mysticism.” Given this delineation, we can see that there is a “Peshat (Literal) Mysticism, “Remes (allegorical) Mysticism” and “Midrashic (parabolic) Mysticism.” Therefore, as we have noted above all levels of PaRDeS hermeneutics have mystical content received (Kibal) from a Hakham or mentor. For the sake of time and space, we will only deal with Peshat mysticism or “Normal (practical) Mysticism.” We may encroach minimally on the levels of Remes and Midrash Mysticism with no intention of elaborating on them at length for the present. This will only be because they have a common connection through the PaRDeS hermeneutical system.

Mystical experiences, loosely defined are mental exercises for the sake of drawing nearer to G-d. The Merriam-Webster Dictionary defines [mysticism](http://www.merriam-webster.com/dictionary/mysticism) as “deep thought” (thinking deeply) as noted above. As such, we can easily see how kabbalistic Mysticism applies to all levels of Hermeneutic.

**The Temple and the Synagogue**

While we clearly understand, that the Temple is a picture of the Synagogue and the Synagogue is a picture of the Temple, we will draw on these two institutions to explain Hakham Tsefet’s paradox. The Sages of Blessed memory teach us that the appellation “*Gilluy Shekinah”* means the “Revelation of G-d’ in a normal, mystical way. Therefore, *Gilluy Shekinah* is a means of “drawing near” to G-d. In the Temple, the “*korbanot*” were a means of “drawing near” to G-d and experiencing “*Giluy Shekinah*.”

We can see that David HaMelekh had ocular experiences of “*Gilluy Shekinah*” in the Mishkan (Tabernacle). **“To see your power and your glory,[[191]](#footnote-191) so** as**I have seen You in the sanctuary**.”[[192]](#footnote-192) Therefore, David HaMelekh’s experience was both “mystical” and ocular. In the Sanctuary, David HaMelekh experienced “*Gilluy Shekinah.*” Normal mysticism then contains both mystical and ocular characteristics as well.

Therefore, the sacrificial cult was a means of *Gilluy Shekinah*. It is possible that this is what David HaMelekh saw. However, we will here opine that this is not what David HaMelekh was referring too. Likewise, we will see that Hakham Tsefet is referring to what David HaMelekh saw.

Most Jewish scholars will agree that during the Second Temple period the Jewish people practiced non-sacrificial forms of worship. Furthermore, the Sages of Blessed Memory used the same exact terms to describe the non-sacrificial acts of worship. The key phrase for both non-sacrificial and cultic sacrifice was “*abodah*,” “service” or “worship.” Consequently, “*Gilluy Shekinah*” refers to both sacrificial and non-sacrificial acts of worship “*abodah.*” *Abodah* is then a mixture of valuational and cognitive service. The cognitive act of *Abodah* stemming from the first mitzvah is to “Know G-d.[[193]](#footnote-193)”

Hence, we can understand that “*Gilluy Shekinah*” is an expression of G-d’s nearness, which is present in the sacrificial cult and the prayer service of the Synagogue. *Tefillah* (prayer) and *Brakhot* (blessings) as non-sacrificial forms of worship are “*Gilluy Shekinah.*” The Temple as “*Gilluy Shekinah*” offers numerous experiences that are ocular in nature. Smoke rising from the *Mitzbeach* (altar), the clouds of fragrant incense rose from a special altar as well. One could see the Levites on the *Ducan* (porch) singing the Psalms of David HaMelekh. The Esnoga (Synagogue) is not without its ocular experiences of “*Gilluy Shekinah.*” Like the Levitical Priests, the Chazan chants the prayers from an elevated platform, (Bema or Teba). Consequently, the Esnoga offers discernable awareness of G-d’s nearness in ocular form.

There is a discernable, undeniable connection between Tefillah and the sacrificial forms of worship. Both Tefilliah and the sacrificial cult are time bound. Ba’alim’s vision affirms this truth, “**For from the top of the rocks I see him, and from the hills I behold him: Behold, the people will dwell alone, and will not be counted among the nations**.”[[194]](#footnote-194) Ba’alim saw the B’ne Yisrael (Ya’aqob) as they prayed outside of their Sukkot during the times of the sacrificial offerings in the Mishkan (Tabernacle). Therefore, there has **Always** been a connection between Tefillah and the Temple offerings. With the destruction of the Temple in 70 C.E, the Jewish people did not then decide to make Tefillah a part of their daily “Abodah.” They, at the behest of the Hakhamim instituted it long before this time. It was therefore, natural and “**normal**” for them to continue to pray the prayers of their ancestors at the time of the Temple sacrifices. They did not need to wait to hear from G-d per se. They simply did what was natural and normal. Tefillah did not “replace” the sacrificial cult, it simply continued in the absence of the Bet HaMikdash. Tefillah sustained the B’ne Yisrael during the exile in Babylon. Even during the exile from the Temple courts, the Jewish people have had Tefillah as their “*Gilluy Shekinah*” (Revelation of G-d’s nearness). Sevarah shows us that the sacrificial cult could not stand on its own without Tefillah offered at the time of the sacrifices. The reverse being, Tefillah can stand by itself as a “*Gilluy Shekinah*” without the korbanot.

Yom Kippur is a day that in antiquity earned a title of “Face to face.” This was a “*Gilluy Shekinah*” of special order because the Kohen came “face to face with G-d.” During the First Temple period, the Kohen Gadol came “face to face” with the Aaron (Ark of the Covenant). During the Second Temple period, the Kohen Gadol came “face to face” with only the *Eben Shitiach* (foundation stone).

Hence, we can see that “*Gilluy Shekinah*” is experienced in both sensory and non-sensory acts of *Abodah*. Superficially, it would appear that Tefillah is a non-sensory form of “normal mysticism.” However, this does not preclude it from having So’odic implications and aspects. Nevertheless, if mysticism is “deep thought” it does not need to be So’odic Here is where the inspiration of Hakham Tsefet is ignited. He demonstrates that the seven/ten men are the sensory experience of “*Gilluy Shekinah*” within the Synagogue. Furthermore, he understands that Tefilliah frequently contains *Brakhot* (blessings) as a means of expressing “*Gilluy Shekinah.*” Why did the Sages of Blessed memory institute specific *Brakhot* (blessings) within Tefillah? An answer might be that they saw in Tefillah the true forms of sacrifice that G-d desired. Therefore, Tefillah, as taught and mandated in the Oral Torah is more important than all the “*Korbanot*” combined. G-d is not looking for the sacrifice of a bull. G-d wishes the sacrifice of the heart and lips, i.e. normal (practical) mysticism. In a manner of speaking, Tefillah preceded sacrifice. Adam and Chavah communed with G-d daily in the Garden of Delight. Normal Mysticism, Tefillah for them was daily and very “Ordinary.” Furthermore, it preceded sacrificial means of atonement, being near to G-d. Therefore, we see that the Sages added Korbanot to Tefillah not the other way around. The beauty of Tefillah is that even when we whisper our prayers, we are able to draw the Shekinah of G-d.

The Sages of Blessed memory added *Brakhot* (blessings) to Tefillah as a way of experiencing different aspects of the Shekinah. Therefore, “normal” acts like eating; drinking and waking all have relative experiences of “normal mysticism.” In this way, Tefilliah and *Brakhot* are time bound “normal” ritual practices. There are two aspects of G-d’s nearness found in these *Brakhot* (blessings). The first is Middat HaRachamim (measure of loving-kindness) and the second is Middat HaDin (measure of Justice). From these two manifestations of the “*Gilluy Shekinah,*” stem the deeper So-odic revelations of the Shekinah. We see the most “normal” expression of these *Brakhot* (blessings) in the Esnoga at times of prayer. On Yom Kippur, the Kohen offered two goats as a means of atonement. We can see the two goats and the Priest in the Esnoga, in the form of Seven Paqidim. This normal ocular expression of “*Gilluy Shekinah*” is deeper than the image of two goats. The mystical experience of seeing the Paqidim is “normal mysticism.” Only with the Minyan of Ten men can we experience the fullness of Tefillah. Therefore, Hakham Tsefet knows that the presence of the Ten Men is a means of drawing the “*Gilluy Shekinah.*” Each of the eighteen (19) steps of the Amidah/Tefillah are meditations on differing facets of G-d’s Shekinah. Absence of the Ten Men precludes experiencing “*Gilluy Shekinah*” in its fullness. The Sages teach us that during the Second Temple period the Shekinah was never present within the Temple courts. Interestingly, during that time in order to experience “*Gilluy Shekinah*” one needed only attend the Synagogue and be among the Ten Men.

We have a cliché among the Jewish people regarding Shabbat. “More that the Jewish people have kept Shabbat; Shabbat has kept the Jewish people.” Perhaps we can say that more than the Jewish people have sustained the Ten Men, the Ten Men have sustained the Jewish people.

Hakham Tsefet’s message is clear. You can look at the Temple on Yom Kippur when G-d came face to face with the Kohen Gadol. Conversely, the image G-d wants to see is not a Temple with an empty room, but an Esnoga with Ten Men!

**Commentary to Hakham Shaul’s School of Remes**

**Let the Reader Understand**

We must note here at the beginning of the Remes commentary what should be obvious, this commentary is non-literal. Our agenda is to prove the Tz’dukim possessed a great deal of power over Roman officials. The narrative of Hakham Shaul offers an allegorical scenario based on Yom Kippur, “the day of atonement,” for the sake of determining his point. The Tz’dukim as actors, are portrayed are High Priests, Levites and Jewish nobility.[[195]](#footnote-195) Furthermore, it is hard to differentiate between Roman officials and Jewish Priesthood. However, the Roman Prefect and Legate make judgments on this “Tenth” day. What is Hakham Shaul’s allegory trying to say?

**Some Background**

Scholarship concerning the Tz’dukim is limited to say the least. The most probable High Priest during the present incident was Ishmael b. Phabi II or Ananias b. Nebedaeus. While it is hard to say with certainty, the stronger evidence might point to Ananias b. Nebedaus. A general overview of the Nazarean Codicil and the Priesthood extant during its time shows that on multiple occasions that Tz’dukim to have encounters with Roman officials. Officials such as Pilate, Herod, Felix and Festus are often seen in union opposing Nazareans. What is striking is the fact there always seems to be a measure of harmony between the Tz’dukim and the Roman hierarchy. As we have seen, Felix wanted Hakham Shaul to offer him a bribe for his release. Nevertheless, it seems evident that he is caught in the crossfire. He seems to have the power to release Hakham Shaul, but the Tz’dukim appear to greatly hindered his plan.

Each encounter between the Tz’dukim and the Roman prefect shows that the Tz’dukim have a great deal of influence over these officials. Evidence show that the Tz’dukim and the acting High Priests possessed authority over the Prefects to a measure. The Tz’dukim were appointed by the Legate rather than the Prefect. Bond shows that no Prefect ever appointed or deposed a High Priest from the time that Caiaphas took office as High Priest.[[196]](#footnote-196) The records show that Valerius Gratus was the fourth Prefect of the province of Judea. Gratus deposed four High Priests annually in the first years of his tenure. When Gratus appointed Yosef Kayafa as High Priest, something changed. The process of appointing the High Priest was taken from the hands of the Prefect to the Legate. The exact reason for this alteration is not known.

We also know from Josephus and other historians that the Tz’dikim did not just disappear into thin air after the destruction of the Temple as some conjecture. However, the record of their existence after the 70 C.E is sparse and piecemeal. This information gives enough data to know that they stayed in Eretz Yisrael for a period until their “disappearance.” No one has the answer as to where they went and what occupation they assumed. As a group that made their living at the expense of others in the Temple, they were possibly known as Epicureans. Regardless of their names and titles, all the different sects of Judaism during the first Century disliked them. This would have given them ample reason to relocate to Rome with other Jewish people of the Diaspora.

**The High Priesthood An Allegory**

The text of Hakham Shaul is an allegorical enigma. It clearly speaks of Yom Kippur. Key phrases like, “Judgment seat,” Tenth day, and “Face to Face” are synonymous with Yom Kippur terminology.

However, there is a juxtaposition of Judges. Where the Jewish High Priest should be referred too, we see the Roman Prefect. Suffice it to say, Hakham Shaul’s allegory is a cryptic allusion to the fact that the High Priesthood would eventually migrate to Rome. Again, as noted above the power and authority they have over the Roman officers shows that they would have considerable acceptance in Rome. However, there is a missing piece of information. The Romans would not have accepted Judaism in its pure form, with or without the Oral Torah. What was lacking was a way to connect with the Roman population. The Romans were pantheistic worshiping a host of deities, gods and goddesses. Therefore, it would be a short step to accepting Yeshua the resurrected Messiah as a new Deity into the Roman pantheon. And, every deity needs his ritual practices etc. Here the Tz’dukim were well versed in ritual practice. The great arguments between the P’rushim (Pharisees) and the Tz’dukim was over differences of ritual practice. Therefore, we see that they loved to modify and invent their own ritual practices. As they initiated their new religion, all of the Roman gods would be washed away, gradually replaced by “Christianity.” Interestingly, the Roman gods were borrowed from the Greeks. Therefore, what would it hurt to introduce one more?

Even though “there were four colleges for priests, there was no priestly class; it would always remain a public office. This practice would even extend to the imperial palace. From the time of Emperor Augustus, the emperor would assume the title of *pontifex maximus* or chief priest.”[[197]](#footnote-197) The Romans were more interested in ritual than “belief.” Therefore, the Tz’dukim would have easily introduced their ritual practices in Roman garb with relative ease.[[198]](#footnote-198) Interestingly their ritual practices were for the sake of winning wars. This practice won Constantine to “Christianity.”

Finally, under Diocletian’s successor Emperor Constantine, Christianity would finally receive recognition in the Edict of Milan in 313 CE. Constantine’s benevolence towards Christianity can be traced to the Battle of Milvan Bridge in 312 CE where he beheld a vision (a cross in the sky), enabling him to be victorious and become the emperor of a united Roman Empire.[[199]](#footnote-199)

The new religion was anchored. It had a pseudo-god, quasi-rituals and government funding, what more could you ask for? The Tz’dukim had killed two birds with one stone. Nazarean Judaism had been transformed into a cultic religion and the Romans had become “Christian.”

Hakham Shaul’s letters and allegories went unheeded. Initially the Gentiles had to turn to the Jewish kanapfim (wings of angels or Tallit), taking hold of the tzitzit, i.e. submitting to Jewish authority. Now the tides were turned and it has taken us millennia to do tikun. We must not throw caution to the wind. We MUST proceed with great care and diligence!

**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
2. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**Shabbat “Zeh HaDavar” – “This is the thing”**

**& “VaYishlach HaMelekh”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זֶה הַדָּבָר** |  | **Saturday Afternoon** |
| **“Zeh HaDavar”** | Reader 1 – Vayiqra 17:1-7 | Reader 1 – Vayiqra 19:1-3 |
| **“This is the thing”** | Reader 2 – Vayiqra 17:8-12 | Reader 2 – Vayiqra 19:4-6 |
| **“Esto es lo que”** | Reader 3 – Vayiqra 17:13-16 | Reader 3 – Vayiqra 19:7-10 |
| Vayiqra (Lev.) 17:1 – 18:30 | Reader 4 – Vayiqra 18:1-5 |  |
| Ashlamatah:  Isaiah 66:1-11 | Reader 5 – Vayiqra 18:6-14 | **Monday & Thursday**  **Mornings** |
| Special: I Kings 7:13-26 | Reader 6 – Vayiqra 18:15-21 | Reader 1 – Vayiqra 19:1-3 |
| Psalm 81:1- + 82:1- | Reader 7 – Vayiqra 18:22-30 | Reader 2 – Vayiqra 19:4-6 |
|  | Maftir – Vayiqra 18:28-30 | Reader 3 – Vayiqra 19:7-10 |
| 2 Pet 1:8-11; Lk 15:1-10  Acts 25:23-27 | Isaiah 66:1-11  I Kings 7:13-26 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Above, 10:9. [↑](#footnote-ref-1)
2. Ramban's intent is thus to explain that we should not think that this section was made known to Moses immediately after the death of Aaron's two sons, since the prohibition conveyed to Aaron against the ministering priests' drinking wine, preceded it. The 'reason why Ramban finds this important to emphasize will be made clear further on. See Note 5. [↑](#footnote-ref-2)
3. Yerushalmi Succah V, 1. And therefore G-d would not have communicated with Aaron on that day. [↑](#footnote-ref-3)
4. Above, 10:8. Thus it must have been on the day after the day of the tragedy, when he was no longer a mourner. [↑](#footnote-ref-4)
5. We may now understand why Ramban emphasized that the phrase ***after the death of the two sons of Aaron*** does not mean immediately after their death, since it was preceded by G-d's command to Aaron. For had the phrase meant "immediately following their death," then it would have been possible that this command came to Moses on the day of the death of Aaron's sons. But now that the Divine command to Aaron preceded it, and that could not have taken place on the day of the tragedy [for the reason explained in the text], but only on the following day, it follows that the Divine command given to Moses, as contained in this section, was also communicated to him on the day after the death of Aaron's sons. Ramban's stressing of this is obviously intended to take exception to what Chizkuni clearly writes in his commentary, that it was on the selfsame day that the death occurred that the command contained in this section was communicated. On this Ramban commented : **"The holy spirit does not rest upon man in moments of sadness."** [↑](#footnote-ref-5)
6. Above, 15:31. "And incidentally He explained already all the laws of impurity" (Tur). [↑](#footnote-ref-6)
7. Verse 2. [↑](#footnote-ref-7)
8. Further. 25:1. [↑](#footnote-ref-8)
9. Numbers 7:1. [↑](#footnote-ref-9)
10. Torath Kohanim, beginning of Achare Moth. 3. Quoted also in Rashi. [↑](#footnote-ref-10)
11. Thus the expression ***after the death***is not a chronological note marking the occasion when this communication was given, but constitutes part of the Divine words, as if to say: "Now that the death of Aaron's sons happened because they drew near etc., therefore speak to Aaron etc." [↑](#footnote-ref-11)
12. I.e., the Holy of Holies. This explains, according to Ibn Ezra, why He mentioned here the death of Aaron's sons, and then followed it up with the admonition against the priests entering at all times into the holy place within the Veil (M'kor Chayim). [↑](#footnote-ref-12)
13. Numbers 3:4. Ibid., 26:61. [↑](#footnote-ref-13)
14. Above, 10:2. [↑](#footnote-ref-14)
15. Exodus 40:32. [↑](#footnote-ref-15)
16. ***Or when they come near to the altar to minister*** (ibid.. 30:20). [↑](#footnote-ref-16)
17. Mechilta, Beshalach Vayasa 6. See also Rashi, Numbers 17:13. [↑](#footnote-ref-17)
18. Further, Verses 12-13. According to tradition the High Priest first entered the Holy of Holies, and then put the incense upon the censer containing the coals of fire from the altar that stood in the outside Court. This Service, as will be explained further on, was done only on the Day of Atonement. [↑](#footnote-ref-18)
19. Verse 13. Thus it will be shown that it is not the incense which brings death, for here Aaron went into the Sanctuary even further than his sons did, and he was protected by the incense. People will thus conclude that it is sin that brings death, and not the incense. This is clearly the trend of Ramban's thought. [↑](#footnote-ref-19)
20. Exodus 30:10. [↑](#footnote-ref-20)
21. Verse 3 here. [↑](#footnote-ref-21)
22. Verse 12. [↑](#footnote-ref-22)
23. Verse 29. [↑](#footnote-ref-23)
24. Verse 34. [↑](#footnote-ref-24)
25. Genesis 9:17. [↑](#footnote-ref-25)
26. "And you will find it in the covenant of the Sabbath" (Ma'or V'shamesh). See Ramban. Exodus 31:13. Vol. II. p. 548. [↑](#footnote-ref-26)
27. Vayikra Rabbah 21:5. [↑](#footnote-ref-27)
28. Deuteronomy 1:11. [↑](#footnote-ref-28)
29. Genesis 17:10. [↑](#footnote-ref-29)
30. Isaiah 56:2. [↑](#footnote-ref-30)
31. Ezekiel 5:5. [↑](#footnote-ref-31)
32. Genesis 19:28. [↑](#footnote-ref-32)
33. Deuteronomy 33:7. [↑](#footnote-ref-33)
34. Song of Songs 7: 8. [↑](#footnote-ref-34)
35. Exodus 25:3. The word ***terumah*** is here understood in the wider sense of "something set apart." The portion given to the priest from the produce of the corn, etc. is therefore ***terumah***. In this particular verse it refers to that which was set apart as a freewill gift for the erection of the Tabernacle. [↑](#footnote-ref-35)
36. Malachi 3:10. The verse begins: ***Bring the whole tithe into the store-house, that there may be food in My house, and try Me now with ‘this’ if I will not open you the windows of heaven, and pour you out a blessing …*** [↑](#footnote-ref-36)
37. These explanations are found mostly on the Scriptural verses mentioned above, and the meaning of those left unexplained can be surmised from those explained (Kur Zahav). [↑](#footnote-ref-37)
38. Rashi thus interprets the verse to mean : ***"he will put on the linen tunic of the Sanctuary."*** Ramban will later suggest that by way of the simple meaning of Scripture, the phrase means that ***"he will put on the holy' linen tunic."*** It is so rendered in the JPS. translation. [↑](#footnote-ref-38)
39. Torath Kohanim, Achare 1:10. [↑](#footnote-ref-39)
40. Exodus 28: 1. [↑](#footnote-ref-40)
41. Ezekiel 9:11. **The symbol** there is that G-d will not destroy His people, but that He will deal with them in mercy (Abusaula). [↑](#footnote-ref-41)
42. Vayikra Rabbah 21:10. [↑](#footnote-ref-42)
43. Ezekiel 9:2. [↑](#footnote-ref-43)
44. The verse reads: ***'He will put on' the holy linen tunic, and he will have the linen breeches upon his flesh, and 'he will be girded' with the linen belt, and with the linen mitre 'he will be attired.*** 'The use of the multiple verbs will be explained in the following text from the Torath Kohanim. [↑](#footnote-ref-44)
45. Torath Kohanim, Achare 1:14. [↑](#footnote-ref-45)
46. Genesis 39:16. [↑](#footnote-ref-46)
47. See Ramban, Exodus 28:31. (Vol. II, pp. 486-7). [↑](#footnote-ref-47)
48. Isaiah 3:23. ***Tzniphoth*** is translated "turbans." [↑](#footnote-ref-48)
49. Thus the Hebrew ***mitznepheth*** [in Exodus 28:4] is rendered both by Onkelos and Yonathan as ***mitznephta,*** which is basically the same Hebrew word as ***mitznepheth,*** since they had no Aramaic word for it. [↑](#footnote-ref-49)
50. Further, Verse 22. [↑](#footnote-ref-50)
51. Torath Kohanim, Achare 2:8. [↑](#footnote-ref-51)
52. Further, Verse21. [↑](#footnote-ref-52)
53. Psalms 24:8. [↑](#footnote-ref-53)
54. This is Rabbi Shmuel ben Chophni, the father-in-law of Rav Hai Gaon. See Vol. II, p. 84, Note 139. [↑](#footnote-ref-54)
55. As it is stated in the verse before us: ***one lot for the Eternal, and the other for Azazel,*** and in the following verse it is stated that ***the goat upon which the lot fell for the Eternal*** be offered ***for a sin-offering.*** [↑](#footnote-ref-55)
56. I.e., "it was unlike all other offerings" (Ohel Yoseph). [↑](#footnote-ref-56)
57. In Verse 10 it states ***la'azazel hamidbarah' (for Azazel into the wilderness).*** The secret is thus that this is the desert's portion. [↑](#footnote-ref-57)
58. "For the name ***[Azazel]*** is derived from the word ***az*** (strong), which is indicative of the nature of the offering befitting him, and of the strength and might which are in his power" (Peirush Mototh on Ibn Ezra). [↑](#footnote-ref-58)
59. I.e., in the purification of the leper (above, 14:7) and of a house afflicted by leprosy (ibid., Verse 53). See Ramban ibid.. Verse 53. [↑](#footnote-ref-59)
60. This enigmatic text in Ibn Ezra is generally explained by his commentators [and is so clearly indicated further, by] Ramban as follows: If from the word ***Azazel*** [here in Verse 8] you will count ahead thirty three verses, you will reach Chapter 17, Verse 7, which reads ***And they will no more sacrifice their sacrifices unto the satyrs, after whom they go astray***. Here then is the secret of why the goat that was sent away to Azazel was not slaughtered, so that it should not appear as a form of sacrifice to the satyrs (Ohel Yoseph). See my Hebrew commentary, p. 88. [↑](#footnote-ref-60)
61. Proverbs 11:13. [↑](#footnote-ref-61)
62. The above verse reads: ***He that goes about as a talebearer reveals secrets; but he that is of a faithful spirit conceals a matter.***Ramban thus after paying tribute to Ibn Ezra for remaining faithful to the spirit of the second half of the verse, now says that nor will he himself be in violation of the first half of the verse, since the Sages have already revealed that secret in many places. [↑](#footnote-ref-62)
63. Beresheet Rabbah 65:10. [↑](#footnote-ref-63)
64. Literally: "the goat." But this Hebrew term ***sa'ir***was also used by Scripture with reference to Esau [as the text continues], in the sense of "hairy." [↑](#footnote-ref-64)
65. Verse 22. [↑](#footnote-ref-65)
66. Genesis 27:11. [↑](#footnote-ref-66)
67. Ibid., 25:27. [↑](#footnote-ref-67)
68. Pirke de Rabbi Eliezer. Chapter 46. [↑](#footnote-ref-68)
69. This is in connection with what is told in the I'irkei d'Rabbi Eliezer. that "on the day the Torah was given to Israel, Satan said before the Holy One, blessed be He: Master of the universe, you have given me control over all the wicked, but over the righteous You have not given me control!' To this the Holy One. blessed be He, replied: You will have control over them on the Day of Atonement if they have sinned, and if not. you will have no control over them.' Therefore etc. [↑](#footnote-ref-69)
70. In view of the fact that the goat for the Eternal was offered as a sin offering [as stated in Verse 9]. Rabbi David Luria in his commentary to the Pirke d'Rabbi Eliezer. emends the text to read: ***"the lot of the Holy One, blessed be He, to be a sin-offering."*** It would seem, however, that Ramban calls it a ***"burnt-offering"*** because although it was technically a sin-offering, it was completely burnt as is a burnt-offering (further, Verse 27) and not eaten as is a sin-offering. [↑](#footnote-ref-70)
71. Verse 22. [↑](#footnote-ref-71)
72. This would seem to be a reference to the Sanctuary, where the Service on the Day of Atonement lasted continuously for almost the whole day, and since it was not permitted to sit in the Sanctuary Court, the people who were there had to stand on their feet the whole day (Rabbi David Luria). **Based on this text the custom has spread among devout Jews to stand on their feet during the whole Day of Atonement** (see Shulchan Aruch, Orach Chayim 619:5). [↑](#footnote-ref-72)
73. Verse 33. [↑](#footnote-ref-73)
74. Ezekiel 16:18-19. [↑](#footnote-ref-74)
75. Ibid. [↑](#footnote-ref-75)
76. According to the Masorah we read in the above first verse: ***nathat ('you' did set Mine oil . . .* ),** but the Hebrew word is actually written with a letter ***yod*** at the end, which suggests the reading ***nathati,*** meaning:"and I did set Mine oil and Mine incense before them for your sake; that is to say, the offering which you brought before Me, it is I who gave it to them,"(Abusuala), as will be explained further on in the text. The same applies to the following verse where the Hebrew word is read ***unethatha ('you' did even set it),*** but it is actually written with a letter ***yod: wethati,* meaning, "and I did set it ... "** *(ibid.).* [↑](#footnote-ref-76)
77. Further, 17:7. [↑](#footnote-ref-77)
78. Genesis27 :11. Numbers 24:18. [↑](#footnote-ref-78)
79. Sanhedrin 60 b: **"He who makes a vow in the name of an idol, transgresses a negative commandment," i.e.. *and make no mention of the name of other gods* (Exodus 23:13, Rashi).** Ramban's thought is thus clear. If the priest were to dedicate the two goats by word of mouth, without the casting of lots, that would be as if he was worshipping Azazel, a deed which is punishable by death, and in addition it would be making a vow in the name of an idol, which is also prohibited under penalty of whipping. In either case, then, he would be doing something which the Torah has prohibited. [↑](#footnote-ref-79)
80. Verse 7. [↑](#footnote-ref-80)
81. Proverbs 16:33. [↑](#footnote-ref-81)
82. Verse 10. [↑](#footnote-ref-82)
83. Torath Kohanim, Acharei 13: 10. See also Yoma 67 b. [↑](#footnote-ref-83)
84. Further, 18:4. [↑](#footnote-ref-84)
85. Above, 4:35; 5:12. [↑](#footnote-ref-85)
86. Number 19:3. [↑](#footnote-ref-86)
87. Zechariah 13:2. That the reference is to the "false" prophets is clearly stated in Yonathan ben Uziel's rendition of the verse. [↑](#footnote-ref-87)
88. Further, Verse 26. [↑](#footnote-ref-88)
89. Numbers 19:8. [↑](#footnote-ref-89)
90. Zebachim 83 a. See my Hebrew commentary p. 90. [↑](#footnote-ref-90)
91. Above, 4:1-12; 13-21. Numbers 15:24. See also Ramban above, 4:2 (towards end: "He did not mention here etc.") [↑](#footnote-ref-91)
92. Further, 17:7. See above, Note 60. [↑](#footnote-ref-92)
93. ***Eiz*** (the goat) and ***azal*** (going). It is the place to which "the goat goes." So clearly explained by Rabbenu Bachya (in my edition, II p. 499), and so found also in R'dak's Sefer Hashorashim under root ***eiz.*** [↑](#footnote-ref-93)
94. Generally referring to the angels and spheres. See Vol. I, p. 59, Note 237, for fuller discussion of this term. See also in Seder Yithro Vol. II, 292, Note 313. [↑](#footnote-ref-94)
95. See Ramban, Exodus 20:3 (towards end: The third kind of idolatry etc." — Vol. II, p. 295). [↑](#footnote-ref-95)
96. "Suspect." In some books: "think." [↑](#footnote-ref-96)
97. The attitude of these philosophers, who claimed that whatever their minds could not understand was untrue, was especially obnoxious to Ramban. History has fully borne him out on this matter, for there are literally myriads of matters which the Medieval scholastics, conditioned as they were by Aristotelian concepts of the universe, considered impossible, and are now proven facts. And who can foretell the future of our present-day concepts of the universe? There are obviously facts which lie beyond the present-day grasp of the human mind, which will some day become firmly established. To deny their possibility just because we do not understand them, was to Ramban a manifestation of arrogance. [↑](#footnote-ref-97)
98. Verses 14-15. [↑](#footnote-ref-98)
99. Verse 16. [↑](#footnote-ref-99)
100. Verse 18-19. [↑](#footnote-ref-100)
101. ***And he will ‘make atonement’ for the holy place*** (Verse 16) refers to the Holy of Holies**. A*nd there will be no man in the Tent of Meeting when he goes in to 'make atonement' in the holy place*** (Verse 17), refers to the atonement in front of the Veil. ***And he will go out unto the altar . . and 'make atonement' for it*** (Verse 18 before us) is the atonement for the altar. [↑](#footnote-ref-101)
102. Verse 20. [↑](#footnote-ref-102)
103. Torath Kohanim, Achare (103) In relation to the Holy of Holies which is called "within," the space in front of the Veil is called “outside." But it is in fact within the Sanctuary. Opposite the Veil, towards the entrance of the Sanctuary, stood the inner [or golden] altar. [↑](#footnote-ref-103)
104. But had they constituted one act of atonement, then even if the blood was poured away before he completed the applications on the altar, he would have to start again from the applications within the Holy of Holies. [↑](#footnote-ref-104)
105. See Ramban above, Verse 8 [in connection with the quote from the Pirke d'Rabbi Eliezer about Sammael]. The particular expression of Ramban here is based upon a Rabbinic tradition (Shabbath 119 b) **that two ministering angels, one good and one bad, accompany a person on the eve of the Sabbath on his way from the synagogue to his home. If the house is in order, the light is kindled, and peace reigns throughout, the good angel says, "May it be so on the next Sabbath as well," and the bad angel answers "Amen" against his will, etc.** [↑](#footnote-ref-105)
106. E.g., ***you will set the blessing upon Mount Gerizim, and the curse upon Mount Ebal*** (Deuteronomy 11:29). [↑](#footnote-ref-106)
107. Verse 22. [↑](#footnote-ref-107)
108. A thread of crimson wool was tied on the head of the goat as soon as the lot determined that it was to be sent to Azazel (Yoma 41 b). When the person who brought it there finally arrived at the ravine, he divided the thread and tied one half to the rock and the other half between the horns of the goat (ibid., 67a). There was also a thread of crimson wool tied to the door of the Sanctuary (ibid., 68 b). At the moment of the fulfillment of the Divine command concerning this goat, the threads miraculously turned white as a sign of the Divine forgiveness, as it is said, ***though your sins be as scarlet, they shall be as white as snow*** (Isaiah 1:18) (Yoma 68 b). [↑](#footnote-ref-108)
109. Ibid.. 67 a. [↑](#footnote-ref-109)
110. Ibid.. 32a. [↑](#footnote-ref-110)
111. So I have found in all editions of Rashi, including the first Reggio (1475) edition. But obviously the procedure was that he first removed the garments, and then immersed himself. The washing of hands and feet according to the Sages also took place before the removal of the garments (Yoma 31b). [↑](#footnote-ref-111)
112. Numbers 28:4. [↑](#footnote-ref-112)
113. The verse as stated reads: ***And Aaron will come into the Tent of Meeting, and will put off the linen garments ... and will leave them there.*** Under no circumstances, as Ramban points out, can this be taken literally. It must then mean etc. [↑](#footnote-ref-113)
114. Verse 13. [↑](#footnote-ref-114)
115. Numbers 28:4. [↑](#footnote-ref-115)
116. Verse 24. [↑](#footnote-ref-116)
117. Above. Verse 3. [↑](#footnote-ref-117)
118. Ibid., Verse 5. [↑](#footnote-ref-118)
119. Ibid., Verse 1: ***and he shall bathe his flesh in water, and put them on***. [↑](#footnote-ref-119)
120. These are specified in Numbers 29:8, among the Additional Offerings for all the festivals. [↑](#footnote-ref-120)
121. See in Seder Ki Thisa, Vol. II, p. 521, Note 74. [↑](#footnote-ref-121)
122. See in Seder Bo, Vol. II, p. 133, Note 209. [↑](#footnote-ref-122)
123. Torath Kohanim, Achare 6:5. See in my Hebrew commentary p. 92. [↑](#footnote-ref-123)
124. Yerushalmi Yoma VII, 2. On the name "Yerushalmi,'' see above in Seder Metzora Note 44. [↑](#footnote-ref-124)
125. Mishneh Torah**, *Hilchoth Avodath Yom Hakippurim*** 2:2. [↑](#footnote-ref-125)
126. Yoma 70a. [↑](#footnote-ref-126)
127. Thus the text indicates that the slaughtering of the Daily burnt-offering of the afternoon had already taken place, for if not, the Mishnah would have stated: "and they brought him the golden garments . . . and he went out and offered the Daily burnt-offering of the afternoon, and then he went into the Sanctuary to burn the incense etc." [↑](#footnote-ref-127)
128. Since this special Service followed that of the ordinary Daily burnt-offering of the morning, which was performed in the golden garments, and was also preceded by the priest immersing himself in a ritual pool, it followed that his attiring himself in the white garments to perform the special Service for the Day of Atonement was after his *second* immersion. This is important to note in order to understand the text which follows. [↑](#footnote-ref-128)
129. Verse 25. [↑](#footnote-ref-129)
130. Above, 6:13-15. [↑](#footnote-ref-130)
131. Such was the law taught to Moses on Sinai, that "on this day [i.e., the Day of Atonement] the High Priest immerses himself ***five*** times and washes his hands and feet ***ten*** times" as he changes from one set of garments to another in the performance of the various rites of the day (Yoma 32 a, Rashi). Rashi's statement here on the verse before us that "this is not its proper place" is thus to be understood as follows: Since Scripture wanted to complete in one section everything that was to be done in the white garments during the whole day, as is its custom everywhere to finish a subject that it began, although there may be some minor matters which are mentioned afterwards but really took place before the conclusion of that subject, it therefore purposely stated it here, although the actual performance thereof took place at a later point in the Service of the Day of Atonement, as is explained in the text. [↑](#footnote-ref-131)
132. The performer of the deed is thus implied in the verse, even though he is not specifically mentioned. [↑](#footnote-ref-132)
133. According to the Keseph Mezukak, the reading should be: "the bullock and the goats." See further in my Hebrew commentary, p. 93. [↑](#footnote-ref-133)
134. Verse 28. [↑](#footnote-ref-134)
135. See above in Seder Vayikra, Note 277. [↑](#footnote-ref-135)
136. See a similar expression in Ramban above, 3:9 (towards end, at Note 277). Here, however, the Hebrew expression ***m'chukei sheim*** may mean: "those whose names are blotted out" from the ranks of Israel. [↑](#footnote-ref-136)
137. Josiah did this in order to prevent the desecration of the sacred oil by the hands of the enemy when Israel was to go into exile (Horayoth 12a). The ark of the covenant was also hidden at that time (ibid). [↑](#footnote-ref-137)
138. Horayoth 13 a. [↑](#footnote-ref-138)
139. It is thus clear that both kinds of High Priest can exist simultaneously. [↑](#footnote-ref-139)
140. Makkoth li b. [↑](#footnote-ref-140)
141. Numbers 35:25. [↑](#footnote-ref-141)
142. "Lest aught befall the High Priest to render him ineligible" (Yoma 2a). [↑](#footnote-ref-142)
143. See my Hebrew commentary p. 93 for various reasons. [↑](#footnote-ref-143)
144. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-144)
145. The word “Purim” means “lots” and refers to the lottery that Haman used to choose the date for the massacre referenced in the scroll of Esther. [↑](#footnote-ref-145)
146. The Hebrew (קטן) *katan* means both ‘small’ and ‘humble’. [↑](#footnote-ref-146)
147. Chullin 139b [↑](#footnote-ref-147)
148. Megillat Esther is set in Babylon during the time of the Babylonian exile. [↑](#footnote-ref-148)
149. Devarim (Deuteronomy) 31:18 [↑](#footnote-ref-149)
150. There are seven leap years in the nineteen year metonic cycle. [↑](#footnote-ref-150)
151. The Second, or intercalary, Adar, the thirteenth month of a Jewish embolismic year; it has twenty-nine days and the first Adar has then thirty. (Jewish Encyclopedia) [↑](#footnote-ref-151)
152. The Metonic cycle is a period of very close to 19 years that is remarkable for being nearly a common multiple of the solar year and the synodic (lunar) month. The Greek astronomer Meton of Athens (fifth century BC) observed that a period of 19 years is almost exactly equal to 235 synodic months and, rounded to full days, counts 6,940 days. The difference between the two periods (of 19 years and 235 synodic months) is only a few hours, depending on the definition of the year. [↑](#footnote-ref-152)
153. In the Jewish calendar, the months, which follow the lunar cycle, consist of either 29 or 30 days. Twelve such months make a “lunar year” of approximately 354 days -- some 11 days short of the 365.25-day solar year. In order to align the Jewish year with the solar cycle, a thirteenth month is periodically added -- in nineteen years, there are seven such leap years. The Metonic cycle is used by Our Sages to regulate the 19-year cycle of intercalary months of the Hebrew calendar. [↑](#footnote-ref-153)
154. According to talmudic tradition, Purim should be celebrated in the second Adar because that was the date of the original Purim (which occurred in a leap year). The Rabbis also wanted to bring the period of the redemption of Esther closer to that of the redemption of the Israelites from Egypt celebrated in the following month of Nisan (Megilah 6b). [↑](#footnote-ref-154)
155. Megilla 6b [↑](#footnote-ref-155)
156. Shemot (Exodus) 19:17 [↑](#footnote-ref-156)
157. Esther 9:27 [↑](#footnote-ref-157)
158. The Mishna (lit. “repetition”), redacted circa 200 CE by Yehuda Ha-Nasi (“President Judah”), is the first written recording of the Oral Torah of the Jewish people, as championed by the Perushim (Pharisees), and as debated between 70-200 CE by the group of rabbinic sages known as the *Tannaim*.It is considered the first important work of Rabbinic Judaism and is a major source of Rabbinic Judaism’s religious texts: Rabbinic commentaries on the Mishnah over the three centuriesafter its composition were then redacted as the Gemara (Aramaic: “Tradition”). [↑](#footnote-ref-158)
159. The Book ofEsther, otherwise known as the Megillah, is a book of the Tanach (Hebrew Bible) and is the basis for the celebration of Purim. Its full text is read aloud twice during the celebration. [↑](#footnote-ref-159)
160. Joseph ben Ephraim Karo, also spelled Yosef Caro, or Qaro, (Toledo, 1488 – Safed, March 24, 1575) was the author of the last great codification of Jewish law, the *Shulchan Aruch*, which is still authoritative for all Jews pertaining to their respective communities. To this end he is often referred to as HaMechaber (Hebrew: “The Author”‎) and as Maran (Aramaic: *“Our Master”*). [↑](#footnote-ref-160)
161. Moses Isserles, also spelled Moshe Isserlis, (February 22, 1520 – May 11, 1572), was an eminentAshkenazic rabbi, talmudist, and *posek*, renowned for his fundamental work of Jewish law, entitled *ha-Mapah* (lit., “the tablecloth”), an inline commentary on the *Shulchan Aruch* (lit. “the set table”), upon which his “great reputation as a halakist and codifier rests chiefly.” He is also well known for his *Darkhei Moshe* commentary on the *Tur*. Isserles is also referred to as the Rema, (or Remo, Rama) (**רמ״א**), the Hebrew acronym for Rabbi Moses Isserles. [↑](#footnote-ref-161)
162. The first Adar (Purim Katan). [↑](#footnote-ref-162)
163. Hilchot Megilah 2:13. The second Adar – Purim. [↑](#footnote-ref-163)
164. See the Rama’s (Hakham Moshe Iserles) conclusion of his notes to *Shulchan Aruch, Orach Chayim* (697:1) in which he quotes Mishlei (Proverbs) 15:15: “A good-hearted person is always celebrating.” [↑](#footnote-ref-164)
165. Jewish laws of daily life. [↑](#footnote-ref-165)
166. “Supplications” - Shulchan Aruch (OC 697:1) [↑](#footnote-ref-166)
167. Confessions [↑](#footnote-ref-167)
168. *Abudraham* was a rishon who lived at Seville, Spain, and who was known for his commentary on the Synagogue liturgy. [↑](#footnote-ref-168)
169. A chronicle which enumerates thirty-five eventful days on which the Jewish nation either performed glorious deeds or witnessed joyful events. These days were celebrated as feast-days. Public mourning was forbidden on fourteen of them, and public fasting on all. [↑](#footnote-ref-169)
170. Shulchan Aruch, Orach Chaim 697:1 [↑](#footnote-ref-170)
171. Midrash, Yalkut Shimoni, Mishlei 9 [↑](#footnote-ref-171)
172. *Mazal* is normally translated as ‘constellation’. The term *mazal* comes from the root *nazal*, meaning to flow. A *mazal* is an energy flow from above for our benefit. The constellations are the servants of HaShem that He uses to guide His flow of beneficience to the earth. [↑](#footnote-ref-172)
173. The Gentiles refer to this sign as Pisces. [↑](#footnote-ref-173)
174. Zodiacal [↑](#footnote-ref-174)
175. Rabbi Mordechai Yaffe of Prague, 1530-1612. [↑](#footnote-ref-175)
176. Rabbi Levi Yishak of Berditchev, Poland, 1740-1810. [↑](#footnote-ref-176)
177. 1823-1900 [↑](#footnote-ref-177)
178. “Ephraim U’Menashe Ki’Reuben Ve’Shimon Yiheyu Li” – Bereshit 48:5 [↑](#footnote-ref-178)
179. Haman’s lots determined that we celebrate Purim in the month of Adar, the month in which Moshe Rabbeinu was born. Although all opinions agree that Purim is celebrated in Adar Sheni, the overwhelming joy of this period makes its presence already felt in Adar Rishon, with the celebration of Purim Katan. [↑](#footnote-ref-179)
180. Rashi is an acronym for, **RA**bbi **SH**lomo **I**tzhaki [↑](#footnote-ref-180)
181. Taanit 29a [↑](#footnote-ref-181)
182. Sefer Yitzira 1:7. [↑](#footnote-ref-182)
183. *Shulchan Aruch, Orach Chayim* (697:1) [↑](#footnote-ref-183)
184. In seven out of nineteen years we add an additional month as part of the month of Adar. This means that in a leap year Adar is 60 days long instead of the normal 29 and a half days. In a leap year, Purim is pushed to the second Adar so that it is always 30 days before Passover. [↑](#footnote-ref-184)
185. The language is that of a hyperbole, exaggerated for the sake of making a point. [↑](#footnote-ref-185)
186. This is also analogous language for accepting the difficulties that seem insuperable [↑](#footnote-ref-186)
187. Festus means “festival.” Therefore, the allegorical translation could read “And now the Festival arrived.” Here the inference would be that the Festival of Yom Kippur or Purim had arrived. [↑](#footnote-ref-187)
188. Divine wisdom [↑](#footnote-ref-188)
189. KADUSHIN, MAX. *Worship And Ethics: A Study In Rabbinic Judaism.* Northwestern University Press, n.d. p. 163. See also Index 315 [↑](#footnote-ref-189)
190. KADUSHIN, MAX. *Worship And Ethics: A Study In Rabbinic Judaism.* Northwestern University Press, n.d. pp. 163-198 [↑](#footnote-ref-190)
191. These two phrases are synonymous with Chesed (G’dolah) and Giborah (Din). [↑](#footnote-ref-191)
192. Ps. 63:2 [↑](#footnote-ref-192)
193. Cf. Shemot (Ex.) 20:1 [↑](#footnote-ref-193)
194. Cf. B’Midbar (Num.) 23:9 [↑](#footnote-ref-194)
195. Keeping in mind that they are illegitimate priests and not from the Levitical line [↑](#footnote-ref-195)
196. Bond, Helen K. *Caiaphas: Friend of Rome and Judge of Jesus?* 1st ed. Louisville, Ky: Westminster John Knox Press, 2004. P.43 [↑](#footnote-ref-196)
197. http://www.ancient.eu.com/Roman\_Religion/ [↑](#footnote-ref-197)
198. In Rome individual expression of belief was unimportant, strict adherence to a rigid set of rituals was far more significant, thereby avoiding the hazards of religious zeal. (http://www.ancient.eu.com/Roman\_Religion/) [↑](#footnote-ref-198)
199. http://www.ancient.eu.com/Roman\_Religion/ [↑](#footnote-ref-199)