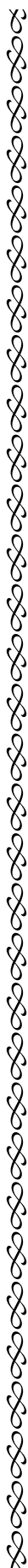




TORAH



חומש ויקרא

THE TORAH

*With an Interpolated English Translation
and Commentary Based on the Works of
The Lubavitcher Rebbe
Rabbi Menachem M. Schneerson*
וצוקללה"ה נבג"מ זי"ע

Chumash Vayikra
The Book of Leviticus

Parshat Acharei



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THE TORAH - CHUMASH VAYIKRA
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Overview

In *Parashat Shemini*, the Tabernacle was inaugurated and began to fulfill its function—to bring the Divine Presence into the daily lives and consciousness of the people. But the excitement and rapture of this special day—the first day of Nisan, 2449—was marred by the tragic death of Nadav and Avihu, the two eldest sons of Aaron. As we have explained,¹ Nadav and Avihu died prematurely because, in a sense, this is what they aspired to: to leave the shackles of physicality and expire in the ecstasy of Divine revelation.

God's response to this error of judgment was to teach His people the lesson that, yes, it is commendable and even crucial to want to divest oneself from the constricted consciousness of this world in order to cling to God, but this must at all times remain only one side of the coin, and the subordinate side of the coin, at that. The main emphasis in our lives should be on fulfilling our mission, the purpose for which we (and the world) were created: to elevate and refine reality such that God's presence can be manifest here, as well.

There are two possible reasons to seek to escape from this world. Aware of how sublimely sweet it is to bask in the Divine Presence, we can desire to reach this state of bliss. Or, aware of how degraded and degenerate our involvement with life has made us, we can want to renounce this involvement and escape into the sheltered sanctuaries of holiness.

Therefore, God divided His lesson on the importance of the Divine imperative to fulfill our mission in the world into two parts. The first was “not to drink to intoxication”²—not to drink so much of the wine of holiness that it makes us oblivious to the world around us. In their attempt to reach Divine ecstasy, Nadav and Avihu drank too much wine—both literally and metaphorically (as we will see); God therefore immediately instructed us not to do this, as is recorded immediately after the account of Nadav and Avihu's death, in *parashat Shemini*.

The second part of the lesson was “not to enter the sanctuary at all times,”³ for in their Divine zeal, Nadav and Avihu had entered the sanctuary on their own initiative rather than in response to God's call or command. Although God told us this part of the lesson, too, on the first of Nisan, His words are not recorded in the Torah until the present *parashah*, *parashat Acharei*, i.e., two-and-a-half *parashiot* later, following the laws of *kashrut* given in the second half of *Shemini* and the laws of purity and impurity given in *Tazria* and *Metzora*.

1. On 10:1.

2. Leviticus 10:9.

3. Ibid. 16:2.

This raises the obvious question: Why should the account of the events of the first day of Nisan be interrupted by such a lengthy digression concerning the laws of spiritual and ritual purity?

The reason is because, as we have noted previously,⁴ the essence of the laws of kashrut, as well as those of purity and impurity is to educate us how to sustain Divine consciousness while engaged in our physical lives. In this context, the second half of *parashat Shemini* and *parashiot Tazria* and *Metzora* follow naturally after all the preceding *parashiot* in the Books of Exodus and Leviticus: after we have been given the laws pertaining to human conduct (*parashiot Yitro, Mishpatim*) and the sanctification of our lives through the Temple and its rites (*parashiot Terumah, Tetzaveh, Tisa, Vayakheil, Pekudei, Vayikra, Tzav*, and the first half of *Shemini*), the Torah's next order of business is to discuss how to sanctify the physical world and maintain our sanctity while involved with it.

Essential to this process is knowing how to distinguish between what is kosher or "pure" and what is not—in other words, what is conducive to and enhances Divine consciousness and what is detrimental to it and undermines it. In order to foster a relationship with God, we have to be aware of the pitfalls in life that threaten this relationship and how to avoid them.

We also have to be aware that, being human, the chance exists that we may become "defiled" by these pitfalls. And, if this happens, we must also be aware that a mechanism exists to counteract this fall in consciousness—*teshuvah*. The process of *teshuvah*—the reorientation of the individual toward Godliness—climaxes with *Yom Kippur*, the day of atonement.

The commandment "not to enter the sanctuary at all times" is part of the laws of *Yom Kippur*. The second half of *Shemini* together with *Tazria* and *Metzora* constitute a guide how to identify and overcome the impurities of this world. *Acharei*—the laws of *Yom Kippur*—teaches us how to then go on to achieve total purification and release from the defilement of consciousness that involvement in this world often entails.

But an integral part of this instruction is "not to enter the sanctuary at all times"—not to abandon involvement in this world. This is the answer to the second side of Nadav and Avihu's Divine escapism: that when overcome with remorse over having been defiled by the exigencies of life and possessed of the desire to flee into the safety and security of holiness, we should still not lose sight of our purpose and mission in life.⁵



The fact that the Torah deems it necessary to link two events temporarily, by stating that one occurred "after" (*acharei*) the other, implies that the second is in some way dependent upon the first having happened before it. Thus, the second event can be seen as a continuation or culmination of the first, prior event. On the other hand, since there will inevitably be another, third event that will follow the second, the second event cannot be considered the *ultimate* completion or culmination of the first. By the same token, the third event cannot claim this title either, since there will a fourth event following on its heels, and so on, *ad infinitum*.

Or rather, *almost ad infinitum*, since there is one event that will constitute a quantum leap in existence, namely, the final, ultimate Redemption. Since life after the Redemption will be on an entirely higher order of reality, the events that will occur then cannot be properly considered "follow-through" to what happened prior to the Redemption. Thus,

4. Overview to *parashat Shemini*.

5. *Likutei Sichot*, vol. 27, pp. 116-123; vol. 12, pp. 91-94.

the Redemption will be a discontinuity relative to everything preceding it, and in this sense it may be rightly considered the ultimate completion of all that came before it. It will be the true *acharei* (“after”), which is why it is sometimes referred to as “the End of Days,” or literally, “the *after* days” (*acharit hayamim*).⁶

Parashat Acharei, then, by its very name, directs our gaze to the ultimate future: the messianic Redemption and all that will follow it. Aware that both the advent and the fullness of the Divine revelations that will accompany and follow the Redemption depend upon our conduct and efforts prior to the Redemption, we should be inspired to imbue our lives with redemptive consciousness.

This means, first of all, that we should seek to liberate every aspect (i.e., constituent entity or moment) of our lives from its “exilic” consciousness by sanctifying it—making it into an opportunity to fulfill a Divine commandment or perform some other good deed—thereby revealing its Divine source.

Additionally, we should seek to live our lives to whatever extent possible with post-Redemption consciousness, i.e., conscious that nothing can constitute an obstacle to fulfilling our Divine mission, just as in the messianic future there will be no obstacles to Divine consciousness or Divine revelation.

Furthermore, we know that in the messianic future, all nations and peoples will accept God’s authority over them, as it is written, “I will then transform the nations to speak a pure language, so they will all call upon the Name of God, to serve Him with one accord.”⁷ Living with messianic consciousness thus also includes encouraging non-Jews both to accept the seven categories of commandments they are obligated to accept⁸ and to live peacefully and generously with one another.⁹ All humanity will then be able to freely pursue Divine knowledge and enhance their Divine consciousness, thereby transforming the world into God’s ultimate home.¹⁰

6. Genesis 49:1; Numbers 24:14; Isaiah 2:2; Jeremiah 48:47; Micah 4:1; Daniel 10:14, etc.

7. Zephaniah 3:9.

8. *Mishneh Torah, Melachim* 8:10.

9. See Isaiah 45:18.

10. *Hitva'aduyot* 5746, pp. 183-184.

— ONKELOS —

16:1 ומליל יי עם משה בתר דמיתו תרין בני אהרן בקרוביהון אשא נוכריתא קדם יי ומיתו: 2 ואמר יי למשה מליל עם אהרן אחור ולא זיה עלל בכל עדן לקדשא מגו לפרכתא לקדם כפרתא די על ארונא ולא ימות ארי בעננא אנא מתגלי על בית כפרתא: 3 בדא זיהי עלל אהרן לקדשא בתור בר תורי לחטאתא ודכר לעלתא: 4 כותנא דבוץא קדשא ילבש ומכנסין דבוץ יחון על בסרה ובהמניא דבוץא ייסר ומצנפתא דבוץא יחת ברישה לבושי קדשא אנון ויסחי במניא ית בשרה וילבשונו:

16:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּמְתוּ: 2 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִיךָ וְאֵל־יָבִיא בְּכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֹן וְלֹא יָמוּת בִּי בַעֲזֹן אַרְאֶה עַל־הַכַּפֹּרֶת: 3 בַּזֹּאת יָבִיא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחֻטָּאת וְאֵיל לְעֹלָה: 4 כְּתֹנֶת־בָּד קָדֵשׁ יִלְבָּשׁ וּמְכַנְסֵי־בָד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵי בַד יַחְזֹר וּבְמִצְנֶפֶת בָּד יִצְנַף בְּגֵדֵי־קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וְלִבְשָׁם:

— RASHI —

בזאת יבא אהרן וגו'. ואף זו, לא בכל עת, כי אם ביום הכפורים, כמו שמפרש בסוף הפרשה: "בחדש השביעי בעשור לחדש": 4 כְּתֹנֶת בָּד וגו'. מגיד, שאינו משמש לפנים בשמונה בגדים שהוא משמש בהם בחוץ, שיש בהם זהב, לפי שאין קטגור נעשה סנגור, אלא בארבעה ככהן הדיוט, וכלן של בוץ: קדש ילבש. שיהיו משל הקדש: יצנף. כתרנגומו: "יחת ברישה", יניח בראשו, כמו: "ותנח בגדו", "ואחתתה": ורחץ במים. אותו היום טעון טבילה בכל חליפותיו, וקמש פעמים היה מחליף — מעבודת פנים לעבודת חוץ, ומחוץ לפנים, ומשנה מבגדי זהב לבגדי לבן, ומבגדי לבן לבגדי זהב. ובכל חליפה טעון טבילה ושני קדושי ידים ורגלים מן הכפור:

1 וַיְדַבֵּר ה' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן וגו'. מה תלמוד לומר? הנה רבי אלעזר בן עזריה מושלו משל לחולה שנוכנס אצלו רופא, אמר לו: אל תאכל צונן ואל תשכב בטחב. בא אחר ואמר לו: אל תאכל צונן ואל תשכב בטחב, שלא תמות בדרך שמת פלוני, זה זרוז יותר מן הראשון. לכך נאמר: "אחרי מות שני בני אהרן": 2 וַיֹּאמֶר ה' אֶל מֹשֶׁה דַּבֵּר אֶל אַהֲרֹן אַחִיךָ וְאֵל יָבִיא. שלא ימות בדרך שמתו בניו: ולא ימות. שאם בא, הוא מת: כי בעזן אראה. כי תמיד אני נראה שם עם עמוד ענני, ולפי שגלוי שכינתי שם, וזהו שלא ירגיל לבא, זהו פשוטו. ורבותינו דרשוהו: לא יבא כי אם בעזן הקטרת ביום הכפורים: 3 בזאת. גמטריא שלו ארבע מאות ועשר, רמז לבית ראשון:

1. יומא נ, א. 2. פסוק ט. 3. בראשית ט, טו.

— CHASIDIC INSIGHTS —

1 Atonement: In order to understand the difference between repentance/forgiveness and atonement, we can make use of a very simple example: When a child is playing ball in the yard and the ball flies through his home's window pane and breaks it, his parents must initiate three general courses of didactic action:

- 1) They must make sure the child knows that this is improper behavior and that he should ask to be forgiven in order to avoid punishment. If he broke the window *accidentally*, then all he must demonstrate is that he will be more careful from now on. If he broke it *intentionally*, for the thrill, then he must be taught that this is not civilized behavior and he must demonstrate that he regrets what he did and resolves not to ever do it again. If he knew that breaking windows is not civilized behavior and broke it maliciously or *rebelliously*, i.e., not (only) for the thrill but in order to vex his parents, he must likewise be taught that this behavior is counterproductive, and he must demonstrate that he regrets what he did and resolves not to ever do it again.
- 2) Once they are assured that the child has *repented*—i.e., admitted guilt, apologized, and resolved not to repeat the behavior—the parents can *forgive* him, i.e., forego punishing him.
- 2) They must make the child bear the consequences of his actions, i.e., he must pay for replacing the window. This is *atonement*. Understandably, the greater the damage done—i.e., the bigger the window or the more expensive the grade of glass—the greater the atonement required.
- 3) They must motivate the child to try to restore the innocence that characterized their relationship before the incident. This is usually accomplished by a propitiatory statement or gift presented by

The Yom Kippur Rites

16:1 God spoke to Moses on the 1st of Nisan, 2449, immediately after the tragic death of Aaron's two sons that occurred on that day.¹ God knew that Aaron shared his sons' passionate yearning to cling to Him, and therefore, in order to prevent him from suffering a similar death, He told Moses to promptly warn him not to repeat their mistake. Furthermore, He instructed Moses to emphasize that it was **on account of having improperly drawn near to God that they died**, for He knew that only by threatening Aaron with death could he be dissuaded from emulating his sons' example.²

Specifically, He instructed him to forbid Aaron to enter the Holy of Holies other than on the tenth day of Tishrei—which is designated as the annual Day of Atonement (*Yom Kippur*)³—and only as part of the rites specified for that day, as follows:

2 God said to Moses: “Speak to your brother Aaron, and tell him that despite his desire to cling to God to the greatest extent possible, **he must not come whenever** he simply wishes **into** the part of the Sanctuary beyond the partitioning Curtain, i.e., into the Holy of Holies—thus standing **in front of the Cover that rests upon the Ark—in order that he not die** as his sons did. **For I appear** there constantly in the form of a cloud hovering over the Ark Cover, and entering unbidden to gaze upon the Divine Presence is an act of insolence punishable by death. Rather, **I may be ‘seen’** by him over the Ark Cover only **when** he enters to produce a cloud of smoke by burning the prescribed incense on *Yom Kippur*, as will be described presently.

3 Furthermore, even on *Yom Kippur*, it is only **by means of the following** procedure that Aaron (and all subsequent high priests) **must enter the Holy of Holies: by bringing a young bull as a sin-offering and a ram as an ascent-offering**, both of which he must purchase from his own money⁴ and offer up according to the procedure that will be presently described.

4 Furthermore,⁵ when he enters the Holy of Holies on *Yom Kippur* (or performs any rites pertaining to his entry into the Holy of Holies), he must not do so robed in his regular regalia of eight garments. These garments contain gold, and since part of the purpose of his entry into the Holy of Holies is to atone for the sin of the Golden Calf, it is not befitting to be wearing the very material that occasioned⁶ this sin. Rather, he must wear only four garments, similar to those of a regular priest but made solely out of linen: **He must wear a linen tunic**, which, together with the other three garments, must be paid for with Sanctuary funds; **linen trousers must be upon his flesh; he must gird himself with a linen sash; and he must wear a linen turban**. These are holy garments, and therefore, **he must immerse himself in the water** of a *mikveh* before every time **he dons them**, in addition to immersing himself in the morning before beginning the daily rites, as usual.⁷ The difference between these immersions is that the morning one is performed in a *mikveh* outside the Courtyard of the Tabernacle, whereas those performed before donning the linen

1. Above, 10:1-7. 2. *Likutei Sichot*, vol. 7, pp. 117-125; *Sefer HaSichot* 5758, vol. 2, p. 429. 3. Below, v. 30, 23:26-32; Numbers 29:7-11. 4. Rashi on v. 6, below. 5. *Likutei Sichot*, vol. 22, pp. 89-95. 6. Exodus 32:31. 7. *Mishneh Torah*, *Biat HaMikdash* 5:4. Rashi on v. 24, below.

— ONKELOS —
 5 ומן כנשתא דבני ישראל יסב
 תרין צפירי עיזין לחטאתא ודכר
 חד לעלתא:

5 וּמֵאֵת עֶדְת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחַטָּאת
 וְאֵיל אֶחָד לְעֹלָה:

— CHASIDIC INSIGHTS —

and assume an attitude of non-self-awareness (*bitul*). The headgear, being the antidote to haughtiness, thus prepares us for new revelations of *chochmah*.

- 2) The sash alludes to *binah* (“understanding”), or rational intellect, through which the transcendent insight of *chochmah* is processed and made part of our way of thinking, only after which it can remake us as new, more refined individuals. It is therefore used to tie the garments to the body, alluding to the notion of bringing external, transcendent consciousness into ourselves. Its location next to the heart alludes how understanding and integrating new insight is meant to remake the whole person, just as the heart pumps blood throughout the entire body. The sash therefore atones for misuse of the intellect by sinful thinking.
- 3) The tunic alludes to the emotions, which correspond to the torso and its limbs—which the tunic covers:
 - ◆ *chesed* (“loving-kindness”) corresponds to the right arm;
 - ◆ *gevurah* (“might,” “severity”) corresponds to the left arm;
 - ◆ *tiferet* (“beauty,” “harmony”) corresponds to the torso;
 - ◆ *netzach* (“victory,” “perseverance”) corresponds to the right leg;
 - ◆ *hod* (“splendor,” “acknowledgment”) corresponds to the left leg;
 - ◆ *yesod* (“foundation,” “loyalty”) corresponds to the procreative organ.

The test of whether an intellectual insight (*chochmah*) has been properly processed (*binah*) is if refines our emotions, helping us subjugate our innate animal nature to our higher, human nature. Metaphorically, then, murder alludes to the slaying of our human-self by our animal-self, which results when the intellect does not affect the emotions.¹⁴

- 4) The trousers, unlike the tunic, do not extend down the full length of the body; they extend only from the waist to the thighs, for they are worn in order to modestly cover the procreative organ. They therefore allude to the proper relationship with our feminine side, *malchut* (“kingdom”), our powers of expression—thought,

speech, and action—by which we aim to control and influence reality in accordance with our fully-processed new insight. This relationship must be characterized by modesty, i.e., humility in assessing our ability to influence reality, lest overconfidence lead us to attempt to rectify aspects of reality we are not equipped to rectify. As we have already noted in several contexts,¹⁵ this presumptuousness can backfire, causing us to succumb to the enticements of materiality rather than elevate the material world as we intended. Carnal sin is the epitome of such misuse of our creative powers; the trousers therefore atone for this type of sin.

These four garments, as the verse continues, “are holy garments,” meaning that the entire array of our soul’s faculties must be “holy,” i.e., oriented toward God and harnessed in the service of our ongoing Divine mission, transforming the world into God’s home by propagating and disseminating Divine consciousness, which, as noted, depends upon our willingness and ability to negate our sense of self.

The garments but also be “made solely out of linen.” We have noted before¹⁶ how, in contrast to other cultivated crops, the flax plant yields one stalk per seed, and that this alludes to the simple, intrinsic oneness of God. In the present context, the requirement that the *Yom Kippur* priestly garments be made out of linen indicates that our simple faith in God’s oneness, i.e., how He is in exclusive control of all reality, must permeate all the faculties of our soul. This ensures that the creative process beginning with insight and proceeding through intellect, emotions, and expression will develop properly and be fulfilled optimally.

Although all of us possess the full array of soul-faculties alluded to by the four priestly garments, these garments also allude to four types of people, each of which chiefly manifests one of these soul-faculties:

- 1) The headgear (*keter* and *chochmah*) alludes to creative, inventive types.
- 2) The sash (*binah*) alludes to intellectual, analytic types.
- 3) The tunic (emotions) alludes to emotional types.
- 4) The trousers (*malchut*) allude to industrious types, whose chief interest lies in palpable accomplishment, driving the world to its ultimate rectification.

[continues...]

14. See also the discussion of capital punishment on Exodus 19:5. 15. E.g., on 15:19, above. 16. On Genesis 4:3.

garments must be performed in a *mikveh* within the Courtyard.⁸

Moreover, he must wash his hands and feet at the Laver⁹ before and after each time he changes clothes on this day.

5 From the community of the Israelites, i.e., purchased with money from the communal fund, **he must take**, in addition to the prescribed daily and additional offerings, **two he-goats as a sin-offering and one ram as an ascent-offering**. The total number of animals required for the day’s service is thus as follows:

	Ascent-Offerings			Sin-Offerings	
	Bulls	Rams	Sheep	Bulls	Goats
Morning and Evening Daily Offering			2		
(Additional Offering for the Sabbath)			2		
Additional Offering	1	1	7		1
Personal Offering of the High Priest		1		1	
Communal Offering of the People		1			2

Figure 1. Animal Sacrifices on *Yom Kippur*

∞ CHASIDIC INSIGHTS ∞

the child to the parents. This is *reconciliation*. If the child expresses this remorse appropriately, the parents may elect not only to forgive him and forget the incident but to pay for the window themselves.

Analogously, when a person transgresses one of God’s commandments, the intensity of repentance and extent of atonement called for are in accordance with the seriousness of the offense. The full spectrum of the various shades of repentance, forgiveness, atonement, and reconciliation are reflected in the Torah’s system of atonement, particularly that of *Yom Kippur*, as will be seen.

4 He must wear only four garments: The eight garments worn year-round by the high priest atone for the entire Jewish people with regard to eight specific aberrations of attitude or behavior:¹⁰

- 1) The headgear (the regular priests’ hats and the high priest’s turban) atones for haughtiness, as indicated by the fact that adds height to the priest wearing it.
- 2) The sash atones for sinful thoughts; it is therefore tied just under the heart.
- 3) The tunic atones for murders which were witnessed but for which the murderer cannot be tried, because he was not properly warned beforehand. (Witnessed and warned murder is atoned for by the execution of the murderer; unwitnessed murder is atoned for by the rite of the decapitated calf, which will be described

later.¹¹) This sin is atoned for by the tunic because the tunic recalls how Joseph’s brothers sought to kill him on account of his tunic and used his blood-stained tunic to deceive Jacob into believing he had been killed.¹²

- 4) The trousers, the purpose of which is to cover the reproductive organ, atone for carnal sins.
- 5) The breastplate atones for miscarriage of justice; it is therefore called “the breastplate of judgment.”¹³
- 6) The *ephod* atones for idolatry.
- 7) The robe atones for public slander, since when the priest wearing it walks, the bells and pomegranates attached to it make an audible sound. (In contrast, the incense, which is offered up inside the Sanctuary, with no witnesses, atones for private slander.)
- 8) The Forehead-plate atones for brazenness, since a person’s forehead crumples when he assumes a “headstrong” attitude of insolence.

Of these, the four basic priestly garments—both those worn by regular priests the year-round and those worn by the high priest on *Yom Kippur*—allude to the basic array of the soul’s faculties:

- 1) The headgear alludes to the presence of *keter* (supra-rational delight and will) in *chochmah* (insight). Novel insight, drawn from the supra-rational faculties of the soul, is possible only when we are ready to abandon preconceptions

8. Rashi on v. 24, below. 9. Exodus 30:17-21. 10. *Zevachim* 88b; *Arachin* 16a. 11. Deuteronomy 21:1-9. 12. Genesis 37:18-35. 13. Exodus 28:15.

— ONKELOS —
 6 וַיִּקְרַב אֶהֱרֵן יְת תּוֹרָא דְחֻטְאֵתָא
 דִּי לֵה וַיִּכְפֹּר עֲלוּהֵי וְעַל אֲנָשׁ
 בֵּיתָהּ:

6 וְהִקְרִיב אֶהֱרֵן אֶת־פֶּר הַחֻטָּאת אֲשֶׁר־לוֹ וַיִּכְפֹּר בְּעֵדוֹ
 וַיִּבְעַר בֵּיתוֹ:

— RASHI —

6 אֶת פֶּר הַחֻטָּאת אֲשֶׁר לוֹ. הָאָמוּר לְמַעַלָּה, וְלַמְדָּה וַיִּבְעַר בֵּיתוֹ. מִתּוֹדָה עָלָיו עֲוֹנוֹתָיו וְעֹנוֹת בֵּיתוֹ:
 כָּאֵן שֶׁמִּשְׁלֹו הוּא בָּא וְלֹא מִשָּׁל צְבוּר: וַיִּכְפֹּר בְּעֵדוֹ

Preparations & Transitions	4 th washing of hands and feet
	3 rd immersion in <i>mikveh</i>
	2 nd donning of 8 garments
	5 th washing of hands and feet
Regular High-Priestly Garments	Sacrifice of the high priest's ram
	Sacrifice of the people's ram
	(Sacrifice of the additional Sabbath offering)
	Sacrifice of the seven sheep of the additional offerings for <i>Yom Kippur</i>
	Burning up of the fat etc. of the high priest's bull and the people's goat
Preparations & Transitions	6 th washing of hands and feet
	4 th immersion in <i>mikveh</i>
	2 nd donning of 4 garments
	7 th washing of hands and feet
Linen Garments	Removal of the spoon and pan from the Holy of Holies
Preparations & Transitions	8 th washing of hands and feet
	5 th immersion in <i>mikveh</i>
	3 rd donning of 8 garments
	9 th washing of hands and feet
Regular High-Priestly Garments	Sacrifice of the ram, bull, and goat of the additional sacrifices for <i>Yom Kippur</i>
	Sacrifice of the afternoon daily offering
	Burning of the afternoon incense
	Kindling of the lamps of the Candelabrum
Preparations & Transitions	10 th washing of hands and feet
	Donning of personal garments

Figure 2. The Order of the *Yom Kippur* Rites, continued

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All four types of people must learn to inform their pursuits with faith in God. Clearly, the sophistication of their faith in God will vary in accordance with their innate propensities and gifts. (This is alluded to by the fact that the adjective “linen” in this verse is repeated for each of the four garments instead of being mentioned once in connection with them all together.) Nonetheless, just as the high priest cannot perform the *Yom Kippur* rites unless he is wearing all four garments, the collective body of the Jewish people requires all four types of people to manifest their faith in God, each according to their innate propensities. Only then are we assured of

full, collective atonement: reinstatement with God.

Similarly, each of us manifests one or another of these four personality types at various times in our lives. The lesson here is that we must learn how to bring God's presence into our lives in whatever phase of life we are in.

Although the actual *Yom Kippur* rites could only be performed by one individual (the high priest) in one place (the Temple) once a year (*Yom Kippur*), the lesson is meant, of course, to be universally and constantly relevant. Repentance is possible at any time, in all situations, and always leads us both to our own, personal redemptions and further toward

6 Aaron must perform all the rites of this day himself—both the regular rites performed every day and the special rites for *Yom Kippur*. He must perform these rites according to the following procedure (see Figure 2):

First, dressed in the usual uniform of the high priest, he must offer up the morning daily sacrifice,¹⁷ burn the morning daily incense,¹⁸ clean out the lamps of the Candelabrum,¹⁹ and offer up his daily grain-offering.²⁰ He must then wash his hands and feet, immerse himself, don his *Yom Kippur* garments, and wash his hands and feet again.

Aaron must then bring forward his sin-offering bull and atone for himself and for his household, i.e., his wife, by placing his hands on the bull and confessing his and/or his wife's possible guilt in having entered the Tabernacle or eaten sacrificial meat while in a state of ritual defilement.

Garments	Rite
Preparations & Transitions	1 st immersion in <i>mikveh</i>
	1 st donning of 8 garments
	1 st washing of hands and feet
Regular High-Priestly Garments	Sacrifice of morning daily offering
	Burning of the morning incense
	Offering up of the high priest's daily grain-offering
Preparations & Transitions	2 nd washing of hands and feet
	2 nd immersion in <i>mikveh</i>
	1 st donning of 4 garments
	3 rd washing of hands and feet
Linen Garments	1 st confession over high priest's bull
	Designation of the two goats
	2 nd confession over high priest's bull
	Slaughtering of the high priest's bull
	Burning of the incense in the Holy of Holies
	Sprinkling of the blood of the high priest's bull in the Holy of Holies
	Slaughtering of the people's sin-offering goat
	Sprinkling of the blood of the people's goat in the Holy of Holies
	Sprinkling of the blood of the high priest's bull on the Curtain
	Sprinkling of the blood of the people's goat on the Curtain
	Application of the mixture of the blood of the high priest's bull and of the people's goat to the protrusions of the Inner Altar
	Sprinkling of the mixture of the blood of the high priest's bull and the people's goat on the surface of the Inner Altar
	Confession over the people's second goat and sending it to Azazel
	Removing the fat parts from the high priest's bull and the people's goat
Sending the rest of the slaughtered bull and goat outside the camp to be burned up.	

Figure 2. The Order of the *Yom Kippur* Rites

17. Numbers 28:1-8. 18. Exodus 30:7. 19. Exodus 30:7. 20. Above, 6:12-16.

— ONKELOS —
 7 ויטב ית תרין צפירין ויקים יתהון
 קדם יי בתרע משכן זמנא: 8 ויתן
 אהרן על תרין צפירין עדין
 עדבא חד לשמא דיי ועדבא חד
 לעזאול: 9 ויקרב אהרן ית צפירא
 דיי סליק עלוהי עדבא לשמא דיי
 ויעבדנה חטאתא:

7 וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִם וְהַעֲמִיד אֹתָם לְפָנַי יְהוָה
 פְּתַח אֹהֶל מוֹעֵד: 8 וְנָתַן אֹהֶרֶן עַל־שְׁנֵי הַשְּׁעִירִם גִּרְלוֹת
 גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעֹזָאֵל: 9 וְהִקְרִיב אֹהֶרֶן
 אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה וַעֲשֶׂהוּ
 חַטָּאת:

— RASHI —

“לעזאול” — משתלח לעזאול: עזאול. הוא הר עז
 וקשה, צוק גבוה, שנאמר: “אֶרֶץ גְּזֵרָה”, חתוכה:
 9 ועשהו חטאת. כשמניח הגורל עליו, קורא לו שם,
 ואומר: “לה’ חטאת”:

8 ונתן אהרן על שני השעירים גרלות. מעמיד אהרן
 לימין ואחד לשמאל, ונותן שתי ידיו בקלפי, ונוטל
 גורל בימין וחברו בשמאל, ונותן עליהם, את
 שכתוב בו “לשם” — הוא לשם, ואת שכתוב בו

4. פסוק כב.

— CHASIDIC INSIGHTS —

to be valid, and such is indeed the case.²⁶ Further-
 more, as we will see,²⁷ it is incumbent upon the
 high priest to leave the Temple after completing
 the *Yom Kippur* rites and return directly home to
 his wife, this being the final, culminating conclu-
 sion to the intense spiritual work of the day. The
 purpose of entering the Holy of Holies and attain-
 ing the high levels of Divine consciousness he
 experiences on *Yom Kippur* is not the experience
 itself but the transmission of this inspiration into
 everyday, mundane life, personified by his wife.
 The woman is, as we have seen, the personifica-
 tion of the drive to make the world into God’s
 home; therefore, only by bringing his Divine
 inspiration to her, enabling her to thereby develop
 and expand her own Divine consciousness, can he
 consummately influence the world.

Furthermore, the high priest must affirm this
 intent at the very beginning of the *Yom Kippur*
 rites, in order to ensure that the entire series of intense
 spiritual rites are performed with this specific goal
 in mind.

Inasmuch as the high priest’s rites on *Yom Kippur*
 are meant to instruct us how to renew our relationship
 with God, it follows that this concern for “domestic
 harmony” (*shalom bayit*) between husband and wife
 (as well as between the male and female aspects
 of each of us individually) is fundamental to this
 process. This means that in our marriages, the hus-
 band’s responsibility for domestic harmony includes
 his responsibility to provide for his wife’s maximal
 spiritual development. And in our personal lives,
 we must all strive to harmonize the spiritual side
 of life, exemplified by the male propensity toward
 abstraction, with the physical side of life, exempli-

fied by the female propensity toward concretization,
 each side inspiring and balancing the other.²⁸

8 Aaron must place lots upon the two he-goats:
 A lot is used either when it is impossible to choose
 logically between two alternatives (on account of
 their being equally meritorious) or when it is possi-
 ble to choose logically but it has been decided not to
 rely on logic to determine the choice. In both these
 cases, the intellect willfully submits to “chance,”
 i.e., Divine providence. Moreover, the use of a lot
 indicates a readiness not only to disregard intel-
 lect in favor of providence but to submit the will to
 providence as well—we decide that we will “want”
 whatever decision is reached by the lot.

The requirement to draw a lot between the two
 goats of *Yom Kippur* is intended to indicate that
 the process of repentance, the essence of *Yom Kip-
 pur*, transcends logic. The arbitrariness of the lot is
 emphasized by the fact that ideally, the two goats
 should be of similar appearance, height, and mon-
 etary value; but if two identical goats cannot be pro-
 cured, the lot may be drawn using dissimilar goats,
 reflecting the case where the decision to choose via
 lot rather than logic is made even though it is pos-
 sible to choose using logic.²⁹

Thus, when God requires us to draw a lot, He is
 informing us that the process in question requires a
 revelation of Divinity that transcends not only the
 logic (i.e., the rules of nature) that He has embedded
 into the fabric of created reality, but also His will that
 gave rise to the logic that governs created reality.

We have already noted³⁰ how repentance in general
 involves transcending logic, both from our perspec-
 tive and from God’s perspective: In order to truly

26. *Mishneh Torah, Avodat Yom HaKippurim* 1:2. 27. *Below*, v. 25. 28. *Likutei Sichot*, vol. 32, pp. 110-111. 29. *Yoma* 6:1. 30. See on
 Genesis 13:18; Overview to *parashat Tisa*. See also *Likutei Torah* 4:65a.

You have been taught²¹ that if a person knows that he is ritually defiled and then forgets that he is, and while still unaware of his defilement enters the Tabernacle or eats consecrated food and later realizes that he was defiled when he did so, he must atone for this sin by sacrificing a variable sin-offering. If a person is not aware that he is ritually defiled and then enters the Tabernacle or eats consecrated food, and only afterward discovers that he was ritually defiled when he did so, his sin is atoned for by the sin-offering goat of the additional offerings of *Yom Kippur*, which will be described later.²² If a person is not aware that he is ritually defiled and then enters the Tabernacle or eats consecrated food, and remains unaware of his defiled state, his sin is atoned for by the sin-offering goat of the additional offerings of the other festivals, which too will be described later.²³ If a person knows that he is ritually defiled and then forgets this, and while still unaware of his defiled state enters the Tabernacle or eats consecrated food and remains unaware of his defiled state, his sin is atoned for by one of the two special offerings of *Yom Kippur*—for the priests, the high priest’s bull, and for everyone else, the people’s goat, as will be described presently—but only until he becomes aware of his defiled state, at which point he must sacrifice a variable sin-offering, as above.²⁴

	Became Aware After	Did Not Become Aware After
Knew Before	Variable sin-offering	For the priests: the high priest’s bull of <i>Yom Kippur</i> For others: the special sin-offering of <i>Yom Kippur</i> For both: only until they realize; then they must offer up a variable sin-offering
Did Not Know Before	Additional sin-offering of <i>Yom Kippur</i>	Additional sin-offerings of other festivals

Figure 3. Methods of Atonement for Unwittingly Entering the Tabernacle or Consuming Consecrated Food while in a State of Ritual Defilement

7 He must take the two he-goats and place them, one at his right and the other at his left, **before GOD**, i.e., **at the entrance to the Courtyard of the Tent of Meeting**. A vessel containing two lots must be placed in front of him; on one lot must be written ‘For God’ and on the other, ‘For Azazel.’ ‘Azazel’ refers to any rocky desert cliff that is sufficiently steep and high to kill an animal pushed off its edge.

8 Aaron must then draw both lots from this vessel, one with his right hand and one with his left. **Aaron must place these lots upon the two he-goats—one lot ‘For God’ and the other lot ‘For Azazel’**—placing the lot in his right hand on the goat at his right, and the lot in his left hand on the goat at his left, as follows:

9 Aaron must begin the process of offering up the he-goat upon which the lot ‘For God’ came up by orally designating it as a sin-offering as he places the lot on it.

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the world’s collective Redemption.²⁵

implies that the high priest must be married in order for his performance of the rites of *Yom Kippur*

6 For his household, i.e., his wife: This verse

21. Above 5:2-3, 5-13. 22. Numbers 29:11. 23. Numbers 28:22, 30, 29:16, 19, 22, 25, 28, 31, 34, 38. 24. Rashi on *Shevuot* 2b, s.v. *Ela ShehaPar Mechaper al haKohanim; Mishneh Torah, Shegagot* 11:1, 9. 25. *Sefer HaMa’amarim* 5736, pp. 188-192.

— ONKELOS —

10 וצפירא די סליק עלוהי
 עדבא לעזאול יתקם כד חיי קדם
 ? לכפרא עלוהי לשלחא יתה
 לעזאול למדברא: 11 ויקרב אהרן
 ית תורא דחטאתא די לה ויכפר
 עלוהי ועל אנש ביתה ויכוס ית
 תורא דחטאתא די לה: 12 ויסב
 מלי מחתיאתא גמרון דאשא מעלוי
 מדבחא מן קדם ? ומלי חפנוהי
 קטרת בסמין דקיקין ויעל מגו
 לפרכתא: 13 ויתן ית קטרת בסמיא
 על אשא קדם ? ויחפי ענן קטרתא
 ית כפרתא די על סהודתא ולא
 ימות: 14 ויסב מדמא דתורא וידי
 באצבעה על אפי כפרתא קדומא
 ולקדם כפרתא ידי שבע זמנין מן
 דמא באצבעה: 15 ויכוס ית צפירא
 דחטאתא די לעמא ויעל ית דמה
 למגו לפרכתא ויעבד לדמה כמא
 די עבד לדמא דתורא וידי יתה על
 כפרתא ולקדם כפרתא:

10 והשעיר אשר עלה עליו הגורל לעזאול יעמד-חי
 לפני יהוה לכפר עליו לשלח אתו לעזאול המדברה:
 11 והקריב אהרן את-פר החטאת אשר-לו וכפר
 בעדו ובעד ביתו ושחט את-פר החטאת אשר-לו:
 12 ולקח מלא-המחטה גחלי-אש מעל המזבח מלפני
 יהוה ומלא חפניו קטרת סמים דקה והביא מבית
 לפרכת: 13 ונתן את-הקטרת על-האש לפני יהוה
 וכסה ענן הקטרת את-הכפרת אשר על-העדות
 ולא ימות: 14 ולקח מדם הפר והזה באצבעו על-פני
 הכפרת קדמה ולפני הכפרת יזה שבע-פעמים מן
 הדם באצבעו: 15 ושחט את-שעיר החטאת אשר
 לעם והביא את-דמו אל-מבית לפרכת ועשה את-דמו
 כאשר עשה לדם הפר והזה אתו על-הכפרת ולפני
 הכפרת:

— RASHI —

הפתח, והוא צד מערבי: דקה. מה תלמוד לומר
 "דקה", והלא כל הקטרת דקה היא, שנאמר:
 "ושחקת ממנה הדק"? אלא שתהא דקה מן הדקה,
 שבערב יום הכפורים היתה מחזירה למכתשת: 13 על
 האש. שבתוף המחטה: ולא ימות. הא אם לא עשאה
 כתקנה — חיב מיתה: 14 והזה באצבעו. הוזה אחת
 במשמע: ולפני הכפרת יזה שבע. הרי אחת למעלה
 ושבע למטה: 15 אשר לעם. מה שהפר מכפר על
 הכהנים, מכפר השעיר על ישראל. והוא השעיר
 שעלה עליו הגורל לשם: כאשר עשה לדם הפר.
 אחת למעלה ושבע למטה:

10 ועמד חי. כמו: "יעמד חי" — על ידי אחרים.
 ותרגומו: "יתקם כד חי". מה תלמוד לומר "חי"? לפי
 שנאמר: "לשלח אתו לעזאול", ואיני יודע שלוחו
 אם למיתה אם לחיים, לכה נאמר: "יעמד חי",
 עמידתו חי עד שישתלח, מכאן ששלוחו למיתה:
 לכפר עליו. שיתודה עליו, כדכתיב: "והתודה עליו"
 וגו': 11 וכפר בעדו וגו'. ודוי שני, עליו ועל אחיו
 הכהנים, שהם כלם קרויים "ביתו", שנאמר: "בית
 אהרן ברכו את ה' וגו'. מכאן, שהכהנים מתכפרים
 בו. וכל כפרתן אינה אלא על טמאת מקדש
 וקדשיו: כמו שנאמר: "וכפר על הקדש משמאת"
 וגו': 12 מעל המזבח. החיצון: מלפני ה'. מצד שלפני

5. פסוק כא. 6. תהלים קלה, יט. 7. פסוק טו. 8. שמות ל, לו.

— CHASIDIC INSIGHTS —

very will according to which He created the world,
 that is revealed through repentance in general and
 the observance of *Yom Kippur* in particular.³⁵

**13 He must place the incense upon the fire, before
 God:** As has been noted previously,³⁶ incense is
 offered up on the Inner Altar, which parallels the
 inner dimension of the heart—i.e., our Divine soul,
 which is constantly bound to its Divine source—

and serves to reveal and intensify this bond. In
 contrast, the sacrifices offered up on the Outer Altar
 are designed to elevate the outer dimension of the
 heart—our human/animal soul—to Divinity.

In this context, the burning of the incense on *Yom
 Kippur* in the Holy of Holies—the innermost part
 of the Sanctuary, more interior than even the Inner
 Altar—reflects the revelation on this day of the

35. *Sefer HaMa'amarim Melukat*, vol. 5, pp. 190-191. 36. On 10:1, above.

10 In contrast to this goat, which will later be slaughtered, **the he-goat for which the lot 'For Azazel' came up must be left standing alive before God.** Aaron must orally designate this goat 'for Azazel' as he places its lot on it. Aaron will use this goat later in the day **to atone** for certain other sins of the people by first placing his hands **on it** and confessing their sins, and **by then sending it away into the desert to be pushed off the edge of Azazel** to its death, as will be described presently.³¹

11 After designating each goat for its respective purpose, **Aaron must again bring forth his sin-offering bull and atone for himself and for his larger household,** i.e., all the other priests, by placing his hands on the bull and confessing his and the other priests' possible guilt for having entered the Tabernacle or eaten sacrificial meat while in a state of ritual defilement. **He must then slaughter his sin-offering bull.**

12 **He must** then ascend the Outer Altar and **take a pan full of burning coals from upon the Altar**—specifically, **from** the side of the Altar that is **before God,** i.e., the west side—**and** a spoon³² containing **two handfuls,** i.e., an amount equal to three *maneh* [2.4 kg or 5.28 lb], **of the same incense** that is used daily³³ but that has been reground for use on this day so that it be extra **fine,** and then **bring** the pan and the spoon of incense into the Holy of Holies, i.e., **beyond the dividing Curtain.** Once inside, he must place the pan on the floor in front of the Ark, in the space between its poles.

13 **He must then place the incense upon the fire** burning in the pan, **before God,** i.e., in front of the Ark, **so that the cloud** formed by **the smoking incense envelop the Ark-Cover that is above** the Tablets of **the Testimony.** He must perform this rite precisely according to these instructions **in order that he not die,** for deviating from the prescribed procedure is a capital offense. Burning the incense inside the Holy of Holies atones for the sin of talebearing.³⁴

14 **He must** then leave the Holy of Holies to get the bull's blood, re-enter the Holy of Holies, **and** then, facing the Ark, **take some of the bull's blood and sprinkle** it once onto the ground **with his index finger** facing upward, **toward the eastern side of the Ark Cover; he must then sprinkle some of the blood with his index finger** facing downward **seven times in front of the Ark Cover.**

15 **He must then** leave the Holy of Holies, **slaughter the he-goat** that was designated as **the people's sin-offering,** and **bring its blood** into the Holy of Holies, **beyond the dividing Curtain.** **He must then do with its blood as he had done with the bull's blood: he must sprinkle it** once upwards **toward the Ark Cover and seven times downward before the Ark Cover.**

∞ CHASIDIC INSIGHTS ∞

repent, we must remold ourselves in accordance with an intensity of relationship with God that we did not previously consider to be required of us logically; in order to accept our repentance, God must

override the logical system of reward and punishment according to which He designed the world to function. It is this revelation of God's essence, transcending both the logical order of nature and the

31. Below, v. 21. 32. *Yoma* 5:1; *Mishneh Torah, Avodat Yom HaKippurim* 4:1. 33. Exodus 30:34-38. 34. *Yoma* 44a.

— ONKELOS —

16 ויכפר על קדשא מסואבת בני ישראל וממדיהון לכל חטאיהון וכו' ועבר למשכן זמנא דשרי עמהון בגו סואבתהון: 17 וכל אגש לא יהי במשכן זמנא במעלה לכפרא בקדשא עד מפקה ויכפר עלוהי ועל אגש ביתה ועל כל קהלא ד'ישראל: 18 ויפוק למדבחה די קדם ? ויכפר עלוהי ויסב מדמא דתורא ומדמא דצפירא ויתן על קרנת מדבחה סחור סחור: 19 וידי עלוהי מן דמא באצבעה שבע זמנין וידבנה ויקדשנה מסואבת בני ישראל: 20 וישיצי מלכפרא על קדשא ועל משכן זמנא ועל מדבחה ויקרב ית צפירא חיאי:

16 וְכַפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל־חַטֹּאתֶם וְכֹן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֹּׁכֵן אִתְּכֶם בְּתוֹךְ טְמֵאתֶם: 17 וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכַפֵּר בְּעֵרוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קַהֲל יִשְׂרָאֵל:

◆ שני 18 וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכַפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סְבִיב: 19 וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים וְטָהְרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: 20 וְכֹלֵהּ מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְּרִיב אֶת־הַשְּׁעִיר הַחַי:

— RASHI —

שהוא לפני ה' בהיכל, ומה תלמוד לומר "ויצא"? לפי שהזה ההזאות על הפרכת ועמד מן המזבח ולפנים והזה, ובמתנות המזבח הזקיקו לצאת מן המזבח ולחוץ ויתחיל מקרן מזרחית צפונית: וכפר עליו. ומה היא כפרתו? "ולקח מים הפך ומדם השעיר", מערבין זה לתוך זה: 19 והזה עליו מן הדם. אחר שנתן מתנות באצבעו על קרנותיו, מזה שבע הזאות על גגו: וטהרו. ממה שעבר: וקדשו. לעתיד לבא:

16 מִטְּמֵאת בְּנֵי יִשְׂרָאֵל. על הנכנסין למקדש בטמאה ולא נודע להם בסוף, שנאמר: "לכל חטאתם", וחסאת היא שוגג: ומפשעים. אף הנכנסין מזיד בטמאה: וכן יעשה לאהל מועד. בשם שהזה משניהם בפנים אחת למעלה ושבע למטה, כך מזה על הפרכת מבחוץ משניהם אחת למעלה ושבע למטה: השכן אתם בתוך טמאתם. אף על פי שהם טמאים, שכניה בניניהם: 18 אל המזבח אשר לפני ה'.

— CHASIDIC INSIGHTS —

innermost dimension of the Divine soul itself. When this aspect of the Divine soul is revealed, our spiritual nature takes over our physicality, transforming us into quasi-angelic beings who have no need for food or drink. Thus, the various forms of "affliction" we are enjoined to observe on *Yom Kippur*,⁴¹ rather than punish us, are meant to express our metamorphosis into spiritual beings on this day. As Rabbi Levi Yitzchak of Berdichev is quoted as saying regarding the injunctions to fast on *Tisha b'Av* (the anniversary of the destruction of the Temple) and *Yom Kippur*, "There is no need for us to be commanded to fast on these days, for on *Tisha b'Av*, who can eat!? And on *Yom Kippur*, who needs to eat?!"⁴²

17 No person may be in the Tent of Meeting when Aaron enters it to effect atonement in the Holy of Holies: According to the Talmud,⁴³ this implies that even angels are not allowed to be present in the Holy of Holies when the incense is offered

up. What this means is that the dynamic of repentance that occurs when our inner, Divine essence is manifest—as happens when the incense is offered up in the Holy of Holies on *Yom Kippur*—is totally beyond the ken of angels. Inasmuch as angels are personifications of Divine energies present within creation, their identities are fixed; they cannot change. Repentance, in contrast, is a reversal of the supposedly "fixed" laws of nature, including the laws normally governing the spiritual nature of life, for through repentance it is possible for a person to ascend—instantaneously!—from the lowest spiritual depths to the most exalted spiritual heights.

Thus, when we said above⁴⁴ that on *Yom Kippur* we become quasi-angelic, this was only with regard to our ascent over our physical natures; in terms of our spiritual growth, we surpass the capability of the angels whenever we renew and remake ourselves through repentance.⁴⁵

41. Below, v. 29. 42. *Hitvo'aduyot* 5745, vol. 3, pp. 1957-1958. 43. *Y. Yoma* 1:5. 44. On v. 13. 45. *Sefer HaMa'amarim* 5737, pp. 28-29.

16 He will thus effect atonement for any defilement of **the holy** premises and/or sacrifices that might have been **caused by** any of **the** various **states of ritual defilement** possibly carried by any of **the Israelites** when they entered these precincts or ate the sacrifices. This atonement will be effective both for **their rebellious acts** in this regard (i.e., if they committed this sin intentionally) **and for all their unintentional sins** in this regard (i.e., if they committed this sin after having forgotten that they were ritually defiled). The atonement for committing this sin unintentionally remains in effect until the transgressor becomes aware that he was ritually defiled when he committed the sin, at which point he must offer up a variable sin-offering, as described above.

In order to atone for possible defilement of the Candelabrum, the Table, or the Curtain caused by a ritually defiled person or entity having touched them,³⁷ **Aaron must also perform the same procedure on the Tent of Meeting**, through which **God dwells with** the Israelites even **while they are in their states of defilement**: He must exit the Holy of Holies, and while standing in the outer Sanctuary west of the Inner Altar and facing the Curtain,³⁸ he must sprinkle some of his bull's blood and some of the blood of the people's goat toward the Curtain, each one once with his finger facing upward and seven times with his finger facing downward.

17 No other person may be in the Tent of Meeting—even in the Outer Sanctuary—**when Aaron enters it to effect atonement in the Holy of Holies, until he goes out**. Only thus **will he effect atonement for himself, for his personal and priestly household, and for the entire congregation of Israel**, for having ritually defiled the Tabernacle and/or any consecrated food in this way.

- ◆ *Second Reading* **18 Still in the Outer Sanctuary, he must then proceed outward to the east side of the Altar that is before God**, i.e., the Inner Altar, **and effect atonement upon it**³⁹ in case it had been defiled by contact with something that was ritually defiled or ritually defiled incense had been burned on it:⁴⁰ **He must take some of the same bull's blood and some of the he-goat's blood**, but this time mixed together, **and place it on the four protrusions of the Altar**, beginning with the northeast protrusion and continuing **around**, counterclockwise.

19 He must then sprinkle some of the blood-mixture upon the top of the Altar **with his index finger seven times**. He will thus **purify it of** any possible previous ritual defilements **caused by the Israelites and** thereby **sanctify it** for future use.

20 After he finishes effecting atonement for anyone having possibly defiled **the Holy of Holies, the rest of the Tent of Meeting, and/or the Inner Altar, he must** exit the Sanctuary and signal someone to **bring him the live he-goat**, which was designated for Azazel.

³⁷. Nachmanides on v. 18, below, *s.v. Vayeitzei*. ³⁸. Rashi on v. 18, below. ³⁹. Exodus 30:10. ⁴⁰. Nachmanides, *s.v. Vayeitzei*.

— ONKELOS —

21 וְיִסְמוֹךְ אֶהָרֹן יַת תַּרְתִּין יְהוּדֵי
על ריש צפירא חיא ויודי עלוהי
ית כל ענות בני ישראל וית כל
מרדיהון לכל חטאיהון וימן יתהון
על ריש צפירא וישלח ביד גבר
דזמין למהך למדברא: 22 וְיִטוּל
צפירא עלוהי ית כל עניתהון
לארעא דלא יתבא וישלח ית
צפירא במדברא: 23 וְיִיעוֹל אֶהָרֹן
למשכן זמנא וישלח ית לבושי
בוץא די לבש במעלה לקדשא
ויעגענון תמן:

21 וְסָמַךְ אֶהָרֹן אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשָּׁעִיר
הַחַי וְהַתְּנוּדָה עָלָיו אֶת־כָּל־עֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־
פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשָּׁעִיר
וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְּדַבֵּרָה: 22 וְנִשָּׂא הַשָּׁעִיר עָלָיו
אֶת־כָּל־עֹנֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־הַשָּׁעִיר
בַּמִּדְבָּר: 23 וּבָא אֶהָרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי
הַכֹּהֵן אֲשֶׁר לָבָשׁ בְּבָאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:

— RASHI —

בבגדי זהב, ועבודת פֶּר וְשַׁעִיר הַפְּנִימִיִּים וקטרת של
מחֶתֶה בבגדי לָבֵן, ואילו ואיל העם ומקצת המוספין
בבגדי זהב, והוצאת פֶּה ומחֶתֶה בבגדי לָבֵן, ושרי
המוספין ותמיד של בין הערבים וקטרת ההיכל
שעל מזבח הפנימי בבגדי זהב. וסדר המקראות
לפי סדר העבודות, כִּךָּ הוא: "וְשָׁלַח אֶת הַשָּׁעִיר
בַּמִּדְבָּר", "וְרָחַץ אֶת בְּשָׂרוֹ בַּמַּיִם" וגו', "וַיִּצָּא וַעֲשָׂה
אֶת עֹלֹתוֹ" וגו', "וַיֵּצֵא חֶלֶב הַחֹטֵאת" וגו' וְכָל הַפְּרָשָׁה
עד "וַיֵּצֵא חֶלֶב הַמִּחֻנֶּה", ואחר כך "וּבָא
אֶהָרֹן": וְהִנִּיחָם שָׁם. מְלַמֵּד שְׁטַעוֹנִין גְּנִינָה, וְלֹא
יִשְׁתַּמֵּשׁ בָּאוֹתָן אַרְבָּעָה בְּגָדִים לְיוֹם כְּפוּרִים אֶהָרֹן:

21 איש עתי. המוכן לכה מיום אָתְמוֹל: 23 וּבָא אֶהָרֹן
אֶל אֹהֶל מוֹעֵד. אָמְרוּ רַבּוּתֵינוּ, שָׂאִין זֶה מְקוֹמוֹ שֶׁל
מְקָרָא זֶה, וְנִתְּנוּ טַעַם לְדַבְרֵיהֶם בְּמַסְכַּת יוֹמָא,
וְאָמְרוּ: כָּל הַפְּרָשָׁה כְּלָה אֲמוּרָה עַל הַסֵּדֶר, חוּץ
מִ"בִּיֵּאֵה" זו, שְׁהִיא אַחַר עֲשִׂית עוֹלָתוֹ וְעוֹלַת הָעַם
וְהַקְטֵר אֲמוּרֵי פֶּר וְשַׁעִיר, שְׁנַעֲשִׂים בַּחוּץ בְּבִגְדֵי
זָהָב, וְטוֹבֵל וּמְקַדֵּשׁ וּפּוֹשֵׁט בְּבִגְדֵי לָבֵן: וּבָא
אֶל אֹהֶל מוֹעֵד. לְהוֹצִיא אֶת הַכֶּפֶף וְאֶת הַמִּחֻנֶּה
שֶׁהַקְטֵר בָּהּ הַקְטֵרֶת לִפְנֵי וּלְפָנִים: וּפָשַׁט אֶת בְּגָדֵי
הַכֹּהֵן. אַחַר שֶׁהוֹצִיאָם, וְלֹבֵשׁ בְּגָדֵי זָהָב לְתַמִּיד שֶׁל
בֵּין הָעַרְבִים. וְזֶהוּ סֵדֶר הָעֲבוֹדוֹת: תַּמִּיד שֶׁל שַׁחַר

9. לב, א.

23 Aaron must then change into his regular high-priestly garments and sacrifice the two ascent-offering rams and burn up the fat parts of the two sin-offerings, as will be described presently.⁵⁶ After that, **Aaron must** change back into the linen garments, **enter the Tent of Meeting**, and proceed into the Holy of Holies a second time, in order to remove the spoon and pan that he had left there the first time he entered it.⁵⁷ **He must** then go to a specially designated place, **remove the linen garments that he wore when he entered the Holy of Holies, and leave them there**, where they will be hidden away.⁵⁸ These four garments must not be used ever again; each year, a new set of these garments must be provided for the high priest.

— CHASIDIC INSIGHTS —

23 **These four garments must not be used ever again:** The reason for this rule is that sincere repentance transforms the penitent into a new person, as we have mentioned previously.⁵⁹ Inasmuch as the

essence of *Yom Kippur* is repentance, the garments used to perform the *Yom Kippur* rites should be new each year, in order to reflect the transformative nature of proper repentance.⁶⁰

56. Vv. 24-25, below. 57. Above, v. 13. 58. *Mishneh Torah, Kelei HaMikdash* 8:5. 59. On vv. 4, 17, above. 60. *Likutei Sichot*, vol. 28, pp. 224-225.

21 Thus far in the general description of the sacrifices, you have seen how the various types of sin-offerings and guilt-offerings effect atonement for specific misdeeds. You will see later how other types of sacrifices atone for other types of misdeeds, as well. And you have seen how certain misdeeds are atoned for by lashes. Nonetheless, there are still many types of misdeeds, both intentional and inadvertent, for which no particular procedure has been or will be specified in order to effect atonement. The he-goat sent to Azazel will effect atonement for all these other misdeeds.

Consequently, someone who has become obligated to sacrifice a specific sin-offering or guilt-offering is not relieved of this obligation by the he-goat sent to Azazel and must still offer it up after *Yom Kippur*. The one exception is the suspensive guilt-offering.⁴⁶ If someone committed a sin requiring him to offer up this sacrifice but did not have the time or occasion to do so before *Yom Kippur*, the he-goat sent to Azazel effects the required atonement and the person is no longer required to offer it up after *Yom Kippur*.⁴⁷

The he-goat sent to Azazel atones for (a) sins punishable by execution by the court, (b) sins punishable by excision, (c) vain oaths,⁴⁸ and (d) false oaths⁴⁹—even if the individual did not first repent of his misdeed. Regarding all other transgressions for which it atones, the atonement is effective only if the individual repents first,⁵⁰ as is the case with lashes and all other sacrifices.⁵¹ Nonetheless, although normally anyone who repents must confess as part of the process, in the case of the he-goat sent to Azazel, the high priest confesses over the he-goat on behalf of the entire people. In any case, if the transgression caused any damage to someone's person or property, the he-goat does not atone for it until any such damages have been redressed.⁵²

In order to effect atonement through this he-goat, **Aaron must lean both of his hands forcefully upon the live he-goat's head and confess upon it all the Israelites' willful transgressions, all their rebellions, and all their unintentional sins; he will thus figuratively place them on the he-goat's head. He must then send this goat off to the desert with a man** who was designated and **readied** for this task before *Yom Kippur*.

22 **The he-goat will thus figuratively carry upon itself all their sins to a precipitous land. Once in the desert, the designated person must then send the he-goat off the Azazel cliff, to its death.**

Aaron must then remove the fat parts of his bull and of the people's goat, in order to burn them up later on the Outer Altar.⁵³ He then must send the remainder of the bull and goat outside the camp to be burned up,⁵⁴ as will be described presently.⁵⁵

46. Above, 5:17-19. 47. *Keritot* 6:4 (25a-26a); *Mishneh Torah, Shegagot* 3:9. 48. See Exodus 20:7; below, 19:12. 49. See above, 5:4, 24. 50. *Mishneh Torah, Teshuvah* 1:2; *Likutei Sichot*, vol. 32, p. 110. 51. *Keritot* 7a. 52. *Yoma* 8:9 (85b); *Mishneh Torah, Teshuvah* 2:9. 53. Below, v. 25. 54. *Mishneh Torah, Avodat Yom HaKippurim* 4:2. 55. Below, v. 27.

— ONKELOS —

24 וְיִסְחִי ית בַּסֶּרֶה בַּמֵּינָא בְּאַתֵּר קָדִישׁ וְיִלְבֵּשׁ ית לְבוּשׁוֹהֵי וְיַפּוֹק וְיַעֲבֹד ית עֲלֹתָהּ וְיִת עֲלֵת עֲמָא וְיִכְפֹּר עֲלוֹהֵי וְעַל עֲמָא: 25 וְיִת תַּרְבָּא דְחֻטְאֵתָא יִסַּק לְמִדְבָּחָא: 26 וְדַמּוּבִיל ית צִפְרִיא לְעֹזְאוֹל יִצְבַּע לְבוּשׁוֹהֵי וְיִסְחִי ית בַּסֶּרֶה בַּמֵּינָא וְבִתֵּר כֵּן יִיעוֹל לְמִשְׁרִיתָא: 27 וְיִת תּוֹרָא דְחֻטְאֵתָא וְיִת צִפְרִיא דְחֻטְאֵתָא דִּי אֲתַעַל מִדְּמָהוֹן לְכַפְרָא בְּקִדְשָׁא יִפַּק לְמִבְרָא לְמִשְׁרִיתָא וְיִזְקְדוֹן בְּגוּרָא ית מִשְׁפִּיחוֹן וְיִת בַּסֶּרֶהוֹן וְיִת אוּכְלִיחוֹן: 28 וְדַמּוּקֵד יתְהוֹן יִצְבַּע לְבוּשׁוֹהֵי וְיִסְחִי ית בַּסֶּרֶה בַּמֵּינָא וְבִתֵּר כֵּן יִיעוֹל לְמִשְׁרִיתָא: 29 וְתַהֵי לְכוֹן לְקִים עֲלֵם בִּירְחָא שְׁבִיעָאָה בְּעֶשְׂרָא לִירְחָא תַעֲנֹן ית נַפְשֵׁתְכוֹן וְכֹל עֵבִידָא לֹא תַעֲבֹדוֹן יִצִּיבָא וְגִירָא דִּיתְגִּירוֹן בִּינֵיכוֹן:

24 וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלֵת הָעֵם וְכִפֹּר בְּעֶדְוֹ וּבְעֵד הָעָם:

◆ שְׁלִישִׁי (שְׁנַי בַּמְּחֻבְרִין) 25 וְאֵת הַלֶּבַב הַחֻטָּאת יִקְטִיר הַמִּזְבֵּחַ: 26 וְהַמְּשַׁלַּח אֶת־הַשְּׂעִיר לְעֹזְאוֹל יִכְבֹּס בְּגָדָיו וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹוא אֶל־הַמִּזְבֵּחַ: 27 וְאֵת פֶּר הַחֻטָּאת וְאֵת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֹּר בְּקִדְשׁ יוֹצִיא אֶל־מַחוּץ לַמִּזְבֵּחַ וְשִׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: 28 וְהַשְּׂרָף אֹתָם יִכְבֹּס בְּגָדָיו וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹוא אֶל־הַמִּזְבֵּחַ: 29 וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵת לַחֹדֶשׁ תַּעֲנֹן אֶת־נַפְשֹׁתֵיכֶם וְכֹל־מְלֹאכָה לֹא תַעֲשׂוּ הָאֻזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:

— RASHI —

בְּגֵדִים שֶׁהוּא עוֹבֵד בְּהוֹן כֹּל יְמוֹת הַשָּׁנָה: וַיֵּצֵא. מִן הַהֵיכָל אֶל הַחֹצֵר, שֶׁמִּזְבַּח הָעוֹלָה שָׁם: וַעֲשֵׂה אֵת עֲלֹתוֹ. אֵיל לְעוֹלָה הָאֲמוּר לְמַעַלְהָ: "בּוֹזֵאת יָבֵא אַחֲרָיו" וְגו': וְאֵת עֲלֵת הָעָם. "וְאֵיל אֶחָד לְעֹלָה" הָאֲמוּר לְמַעַלְהָ: "וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל" וְגו': 25 וְאֵת הַלֶּבֶב הַחֻטָּאת. אֲמוּרֵי פֶר וְשְׂעִיר: יִקְטִיר הַמִּזְבֵּחַ. עַל מִזְבַּח הַחִיצוֹן, דְּאֵלוּ בַּפְּנִימִי כְּתִיבִי: "לֹא תַעֲלוּ עֲלָיו קִטְרֹת זָרָה וְעֹלָה וּמִנְחָה": 27 אֲשֶׁר הוּבֵא אֵת דָּמָם. לְהֵיכָל וְלִפְנֵי וְלִפְנֵי:

24 וְרַחֵץ אֶת בְּשָׂרוֹ וְגו'. לְמַעַלְהָ לְמַדְּנוּ מִ"וְרַחֵץ בַּמַּיִם אֶת בְּשָׂרוֹ וְלָבַשׁ", שֶׁשָּׂשׂוּא מִשְׁנֵה מִבְּגָדֵי זָהָב לְבַגְדֵי לָבָן, טְעוֹן טְבִילָה, שֶׁבְּאוֹתָהּ טְבִילָה פֶּשֶׁט בְּגֵדֵי זָהָב שֶׁעֲבָד בְּהוֹן עֲבוּדַת תְּמִיד שֶׁל שַׁחַר, וְלָבַשׁ בְּגֵדֵי לָבָן לְעֲבוּדַת הַיּוֹם. וְכֵן לְמַדְּנוּ, שֶׁשָּׂשׂוּא מִשְׁנֵה מִבְּגָדֵי לָבָן לְבַגְדֵי זָהָב, טְעוֹן טְבִילָה: בַּמָּקוֹם קָדוֹשׁ. הַמְקַדֵּשׁ בְּקִדְשֵׁת עֹרָה, וְהִיא הִיְתָה בְּגַג בֵּית הַפְּרָנָה, וְכֵן אַרְבַּע טְבִילוֹת הַבָּאוֹת חוֹבָה לַיּוֹם, אֲבָל הָרֵאשׁוֹנָה הִיְתָה בְּחֵיל: וְלָבַשׁ אֵת בְּגָדָיו. שְׁמוֹנָה

10. פסוק ד. 11. פסוק ג. 12. פסוק ה. 13. שמות ל, ט.

29 In addition to these rites, the following will be an eternal rule for you: In the seventh month, i.e., Tishrei, specifically, on the tenth day of the month, you must afflict yourselves by abstaining from eating and drinking, anointing yourselves, bathing, wearing leather shoes, and engaging in marital relations;⁶⁹ and you must not do work⁷⁰—neither the native-born Israelite nor the convert who lives among you—

69. Yoma 8:1. 70. Below, 23:26-32; Numbers 29:7.

24 After removing his linen garments the first time, **he must immerse his flesh** in a *mikveh* **in a holy place**, i.e., inside the Courtyard, **and** only then **don his** regular high-priestly **garments** a second time in order to continue performing the rites that are not unique to *Yom Kippur*. (Similarly, he must immerse himself in this *mikveh* after he changes from the linen garments to the regular ones for the second time—after removing the spoon and pan from the Holy of Holies.)

After donning his regular high-priestly garments for the second time, **he must go out** to the area of the Courtyard north of the Altar⁶¹ **and sacrifice his ascent-offering ram, followed by the people's ascent-offering ram. He will** thereby **effect** further **atonement for himself and for the people**, this time for his and their sinful thoughts.⁶² After this, he must sacrifice the seven sheep required as the additional offerings for *Yom Kippur*.⁶³

- ◆ *Third Reading (Second when combined)* 25 **He must then burn up the fat**, the kidneys, and the diaphragm⁶⁴ **of the two Yom Kippur sin-offerings**—the high priest's bull and the people's goat, together—**upon the Outer Altar**.

He must then immerse himself, change back into the linen garments, and remove the spoon and pan from the Holy of Holies, as just mentioned.⁶⁵ He must then immerse himself, change back into the regular high-priestly garments, offer up the rest of the additional sacrifices for the day (the ram, the bull, and the goat), offer up the afternoon daily sacrifice, burn the evening incense, and finally, kindle the lamps of the Candelabrum. After this, he must change into his personal clothes and go to his home.⁶⁶

26 **The person who sent the he-goat off the Azazel cliff** becomes ritually defiled by doing so. Moreover, he ritually defiles any article he touches—including the clothes he is wearing—during the entire span of time he is performing the rite of the goat, i.e., from the moment he leaves the Israelite camp until he pushes the goat off the cliff.⁶⁷ Therefore, after performing the rite, **he must immerse his garments and immerse his flesh in the water of a mikveh. After doing so, he may again enter the Israelite camp.**

27 **Aaron must tell someone to take the slaughtered sin-offering bull and sin-offering he-goat**—both of **whose blood was brought** inside the Sanctuary **in order to effect atonement in the Holy of Holies—outside the camp**, to the ash depository.⁶⁸ Someone **must burn their hides, flesh, and waste matter in fire** over wood.

28 **The person who burns them** becomes ritually defiled by doing so. Moreover, he ritually defiles any article he touches—including the clothes he is wearing—during the entire time he is burning them. Therefore, after he is done, **he must immerse his garments and immerse his flesh in the water of a mikveh. After doing so, he may again enter the Israelite camp.**

61. Above, 1:11. 62. Seforno. 63. Numbers 29:8-11; Rashi on v. 23, above; *Yoma* 7:3. 64. Rashi on 4:8, above. 65. V. 23, above. 66. *Likutei Sichot*, vol. 32, pp. 110-111. 67. *Mishneh Torah, Parah Adumah* 5:2-5. 68. Above, 6:4.

— ONKELOS —
 30 אָרִי בְיוֹמָא הָדִין יִכְפֹּר עֲלֵיכוֹן
 לְדַבְּרָא יִתְבוֹן מִכֹּל חוֹבֵיכוֹן קָדָם
 יְיָ תְדַבְּרוּ:

30 כִּי־בַיּוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
 חַטֹּאתֵיכֶם לְפָנַי יְהוָה תִּטְהָרוּ:

any adverse affect that sin may have on you. In contrast, whenever there will be a hiatus in the existence of the Temple, it will be necessary to resort to other, less radical forms of atonement, and therefore, the simple observance of the holiday of *Yom Kippur* will play a much more significant role in effecting complete atonement.⁷²

— CHASIDIC INSIGHTS —

30 This aspect of atonement: As stated above, the he-goat sent to Azazel, in general, only atones without the individual’s repentance for “lighter” sins—active commandments and negative commandments punishable by lashes, etc.—whereas for “heavier” sins—capital offenses or those punishable by excision—it only atones if the individual also repents. In contrast, the atonement afforded by the day of *Yom Kippur* itself atones for all sins, even without repentance.

This difference is due to the fact that, as stated, the he-goat atones for the specific sins themselves; as such, the seriousness of the offense—the serious-

ness of the sin’s affect on the world—is a relevant factor against which the ability of the rite of the he-goat to effect atonement must be considered. It can overcome the effect of the “lighter” sins by itself; to overcome the “heavier” sins, it needs the additional force of repentance.

In contrast, the holiness of *Yom Kippur* atones, as stated, for the effect of the sin on the *individual*, wiping him or her clean of the effect of sin. Rather than excising the sin from the person, so to speak, *Yom Kippur* lifts the person out of the mire of sin. Therefore, the particulars of the sin or sins is not so relevant; all that is required is for the individual

~ INNER DIMENSIONS ~

[30] You will be purified before God: The notion that repentance in general and the repentance of *Yom Kippur* in particular transcend the order of creation is alluded to by the Torah’s statement that on *Yom Kippur* “you will be purified before God of all your sins.”⁷³ The Name of God used in this phrase is the Name *Havayah*, which takes the form of the Hebrew word meaning “He will bring into being.” Its four letters are thus seen to represent the Divine creative process as reflected in the full array of the *sefirot*:⁷⁴ the *yud*, the smallest letter in the alphabet, represents the seminal point of insight (*chochmah*); the three lines of

the *hei* represent the three-dimensional expansion of *chochmah* into a full-fledged theoretical construct, which occurs in *binah*; the *vav*, whose numerical value is 6, represents the six emotions from *chesed* to *yesod*; and the latter *hei* represents the three modes of expression (thought, speech, and action) of *malchut*. The *sefirah* of *keter* (God’s will to create) is alluded to by the upper tip of the *yud*. In this context, the expression “before God” in this verse refers the levels of Divinity that precede creation and therefore transcend the created order.⁷⁵

~ A CLOSER LOOK ~

[30] Other, less radical forms of atonement: In the absence of the Tabernacle (or Temple) and its rites, the methods of atonement designated specifically for Temple- or sacrifice-related transgressions become inapplicable. The mechanisms of atonement for transgressing commandments

that remain relevant in non-Temple times are as follows:⁷⁶

- For neglecting to perform an active commandment, repentance suffices; no further atonement is required.
- The exceptions to this are the two active

72. *Likutei Sichot*, vol. 27, pp. 124-131. 73. V. 30, below. 74. “Inner Dimensions” on Exodus 20:2. 75. *Sefer HaMa’amarim Melukat*, vol. 5, pp. 190-191.

30 For on this day, God will effect the following aspect of atonement for you, in order to purify you.

As stated above,⁷¹ the he-goat sent to Azazel atones for all sins not atoned for by other methods of atonement, thus ensuring that all possible infractions of the law can be atoned for. Nevertheless, all these methods of atonement only exonerate the individual from liability for further or more serious compensation for the damage he caused; they do not atone for the sin's detrimental effects on the individual himself. These effects are atoned for by the observance of the holiday of *Yom Kippur* itself—i.e., refraining from work and observing the required forms of affliction. This latter atonement—that effected by *Yom Kippur* itself—is not contingent upon the individual's repentance for his specific sins, but only on his overall desire to repent in order to be reconciled with God. Thus, by observing the holiday of *Yom Kippur* together with the other methods of atonement, **you will be completely purified before God of all your sins** (see Figure 4).

Rite	Atones for
Sprinkling the blood of the high priest's bull (for the priests) and of the people's he-goat (for everyone else) inside the Holy of Holies	Entering the Tabernacle or eating sacrifices while defiled—either deliberately or unwittingly (if originally aware but then forgot and still has not remembered)
Burning incense inside the Holy of Holies	Talebearing
Sprinkling the blood of the high priest's bull (for the priests) and of the people's he-goat (for everyone else) toward the Curtain	Defilement of the Candelabrum, the Table, or the Curtain caused by a ritually defiled person or entity having touched them
Applying and sprinkling the combined blood of the high priest's bull (for the priests) and of the people's he-goat (for everyone else) on the Inner Altar	Defilement of the Inner Altar caused by something that was ritually defiled touching it
Sending the he-goat to Azazel	Intentional or inadvertent sins not atoned for by other methods of atonement
Sacrificing the high priest's ram (for the high priest) and the people's ram (for everyone else) (these being ascent-offerings)	Sinful thoughts
The goat of the additional offerings for <i>Yom Kippur</i>	Unwittingly entering the Tabernacle or eating sacrifices while defiled (if originally unaware but discovered afterward)
The day of <i>Yom Kippur</i> itself	1. The effect of all transgressions on the individual 2. In non-Temple times, combines with other forms of atonement.

Figure 4. Atonements Effected on *Yom Kippur*

As long as the Tabernacle—or its successor, the Temple—is standing, this latter aspect of atonement will remain subordinate to the more prosaic forms of atonement: By wiping your slate clean of sin, these forms of atonement will largely counteract

71. V. 21.

— ONKELOS —
 31 שבת שבתא היא לכוּן ותענון
 ית נפש־תכוּן קים עלם: 32 ויכפר
 כהנא די ירבי יתה ודי יקריב ית
 קרבנה לשמשא תחות אבוהי
 וילבש ית לבושי בוץא לבושי
 קדשא: 33 ויכפר על מקדש קדשא
 ועל משכן ומנא ועל מדבחה יכפר
 ועל כהניא ועל כל עמא דקהלא
 יכפר: 34 ותהי דא לכוּן לקים
 עלם לכפרא על בני ישראל מפל
 חוביהון קדא בשתא ועבד כמא די
 פקד יי ית משה:

31 שֶׁבֶת שֶׁבֶתוֹן הִיא לָכֶם וְעֵנִיתֶם אֶת־נַפְשֵׁיכֶם חֻקַּת
 עוֹלָם: 32 וְכִפֵּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא
 אֶת־יָדוֹ לִכְהֵן תַּחַת אָבִיו וְלִבְשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי
 הַקֹּדֶשׁ: 33 וְכִפֵּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד
 וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקְּהָל
 יִכַּפֵּר: 34 וְהִיְתְּהִי־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי
 יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה
 יְהוָה אֶת־מֹשֶׁה: פ

— RASHI —

והם כל הכהנים הגדולים שעמדו מיאשיהו ואילף.
 שבימינו נגנזה צלוחית של שמן המשחה: לכהן תחת
 אביו. ללמד שאם בנו ממלא את מקומו, הוא קודם
 לכל אדם: 34 ויעש כאשר צוה ה' וגו'. בשהגיע יום
 הכפורים עשה כסדר הזה. ולהגיד שבחו של אהרן,
 שלא היה לובשן לגדלתו, אלא במקום גזרת מלך:

32 וכפר הכהן אשר ימשח וגו'. כפרה זו של יום
 הכפורים אינה כשרה אלא ככהן גדול. לפי
 שנאמרה כל הפרשה באהרן, הצרף לומר בכהן
 גדול הבא אחריו שיהא כמוהו: ואשר ימלא את ידו.
 אין לי אלא המשוח בשמן המשחה, מרבה בגדים
 מנין? תלמוד לומר: "ואשר ימלא את ידו" וגו',

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[continued...] commandments (the Passover sacrifice and circumcision) whose neglect incurs the punishment of excision (see below).

- Optional atonement may be initiated by the individual, similar to an ascent-offering in Temple times.⁸³
- For transgressing a passive commandment other than those listed below, repentance suspends punishment⁸⁴ until *Yom Kippur*; if the individual then observes *Yom Kippur* properly, he is absolved from any further punishment.
- For transgressing a passive commandment punishable by excision or death administered by the court, repentance and the observance of *Yom Kippur* suspend and reduce punishment; Divinely orchestrated suffering (either before or after *Yom Kippur*⁸⁵) completes whatever atonement is still needed.
- If the individual did not undergo the necessary procedures for atonement before he dies, his death can atone if he repents beforehand. If he does not, he is purged of his sins in the first phase of his afterlife, Purgatory.

It is possible to preempt prospective Divinely

imposed suffering with self-imposed suffering, particularly fasting.⁸⁶ Fasting can also substitute for the voluntary ascent-offering that was often offered up after basic atonement had been completed in order to renew the individual's relationship with God.⁸⁷ When the individual is not strong enough to fast without jeopardizing his health or impairing his ability to go about his life normally—which nowadays is the rule⁸⁸—charity can substitute for fasting.

In these contexts, the observance of *Yom Kippur* does constitute part of the atonement process for specific sins, besides its more general role of atoning for the effect of sin on the psyche of the sinner so he or she can re-enter into a renewed relationship with God.⁸⁹

This entire discussion of culpability for sin applies only to a person who was aware of the full import of his actions when he committed the transgression. A person who was raised unaware of the Torah's system of commandments and the legal weight they carry is not held responsible for his lack of observance. Nonetheless, he still needs to atone for the specific categories of sins he committed. For example, repentance together

82. Yoma 86a ff; Igeret HaTeshuvah, chapters 1-3. 83. See above, 1:2. 84. Rashi on Yoma 85b, s.v. Asham. 85. Lechem Mishneh on Mishneh Torah, Teshuvah 1:4. 86. Igeret HaTeshuvah, chapter 1 (91b). 87. Above, on 1:2. 88. Igeret HaTeshuvah, chapter 3 (92b). 89. Likutei Sichot, vol. 27, p. 129, note 37.

31 It is for this reason that this day is a **Sabbath of rest for you and you must afflict yourselves** on it as **an eternal rule**, even when the Tabernacle or Temple will not be standing.

32 As you know, the high priesthood will pass from Aaron to his direct descendants, and if the high priest's son is qualified to serve, it should pass from father to son. The high priest is installed into office by being anointed with the anointing oil, unless this oil is unavailable, in which case he can be installed by simply wearing the high-priestly garments for seven consecutive days.⁷⁷ In either case, only **the high priest**—whether **he is** invested to serve in his father's stead by being **anointed or he is invested to serve in his father's stead** by wearing the high-priestly garments for seven consecutive days—**may effect** the various forms of **atonement** accomplished by the *Yom Kippur* rites; these rites are not effectual if performed by any other priest.⁷⁸ Furthermore, **he must don the linen garments**, i.e., **the holy garments** designated for use only on *Yom Kippur*, in order for the day's atonement rites to be effectual.

33 **He will thus effect atonement for the Holy of Holies, and he will thus effect atonement for the rest of the Tent of Meeting**—i.e., the outer Sanctuary—**and for the Inner Altar, and he will thus effect atonement for the priests and for all the people of the congregation.**

34 **All this will be an eternal rule for you, in order to effect atonement upon the Israelites for all their sins, once each year.**" When *Yom Kippur* arrived, six months later, Aaron **performed** these rites exactly **as God had commanded Moses.**

The prohibition against wearing the special *Yom Kippur* garments in any subsequent year⁷⁹ could lead one to conclude that these garments are intended—even more than the regular priestly garments—to showcase the personal "dignity and splendor"⁸⁰ of the specific high priest who wears them (rather than that of the office of high priest in general), since they may be worn by no one else, even another high priest. Moreover, the fact that even the same high priest is not allowed to wear them again could indicate that they are meant to highlight the current high priest's unique qualities at that moment, irrespective of how he might change for the better (or worse) in the future—further emphasizing his personal "dignity and splendor." Nonetheless, Aaron did not fall prey to such a misconstruction. He donned the garments solely in order to fulfill God's commandment, not to aggrandize himself in any way.⁸¹

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to yearn to be reconciled with God in a general sense and express this desire by observing the holiday properly.

The reason that *Yom Kippur* has this effect is because the day itself reveals the intrinsic connection between every Jew—by virtue of his or her Divine soul—and God. This connection of essence to essence preexisted Creation and even now continues

to exist outside the context of Creation, and therefore transcends all limitations of time and space. It is thus equally immune to both enhancement and corruption by any action taken in the physical world; in the context of this connection, transgressions and their effects are irrelevant. Thus, the very day of *Yom Kippur*, when this intrinsic connection is revealed, serves to wipe the slate clean of all sin.⁸²

76. Exodus 29:7, 29-30. 77. Ibid. 29:30. 78. Above, v. 23. 79. Exodus 28:2. 80. *Likutei Sichot*, vol. 7, pp. 128-133. 81. Ibid., vol. 27, pp. 124-131.

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17:1 ומליל יי עם משה למימר: 2 מליל עם אהרן ועם בנויה ועם כל בני ישראל ותימר להון דין פתגמא די פקד יי למימר: 3 גבר גבר מבית ישראל די יכוס תור או אמר או עז במשריתא או די יכוס מברא למשריתא: 4 ולתרע משפן זמנא לא איתיה לקרבא קרבנא קדם יי קדם משפנא דיי דמא יתחשב לגברא ההוא דמא אשד וישתיצי אנשא ההוא מגו עמה: 5 בדיל די ייתון בני ישראל ית דבתיהון די אנון דבחון על אפי הקלא וייתנון לקדם יי לתרע משפן זמנא לות פהנא ויכסון נכסת קדשין קדם יי יתהון: 6 ויזרוק פהנא ית דמא על מדבא די יתהון משפן זמנא ויסק תרבא לאתקבלא ברענא קדם יי: 7 ולא ידבחון עוד ית דבתיהון לשדין די אנון טען בתריהון קים עלם תהי דא להון לדריהון: 8 ולהון מימר גבר גבר מבית ישראל ומן גיוריא דיתגירון ביניהון די יסק עלתא או נכסת קדשאי: 9 ולתרע משפן זמנא לא ייתנה למעבד יתה קדם יי וישתיצי אנשא ההוא מעמה:

◆ רביעי 17:1 וידבר יהוה אל-משה לאמר: 2 דבר אל- אהרן ואל-בניו ואל כל-בני ישראל ואמרת אליהם זה הדבר אשר-עוה יהוה לאמר: 3 איש איש מבית ישראל אשר ישחט שור או-כשב או-עז במחנה או אשר ישחט מחוץ למחנה: 4 ואל-פתח אהל מועד לא הביאו להקריב קרבן ליהוה לפני משפן יהוה דם יחשב לאיש ההוא דם שפך ונכרת האיש ההוא מקרב עמו: 5 למען אשר יביאו בני ישראל את-זבחייהם אשר הם זבחים על-פני השדה ויהיאתם ליהוה אל-פתח אהל מועד אל-הכהן וזבחו זבחי שלמים ליהוה אותם: 6 וזרק הכהן את-הדם על-מזבח יהוה פתח אהל מועד והקטיר החלב לריח ניחח ליהוה: 7 ולא יזבחו עוד את-זבחייהם לשעירם אשר הם זנים אחריהם חקת עולם תהיה זאת להם לדורתם:

◆ חמישי (שלישי במחוברין) 8 ואלהם תאמר איש איש מבית ישראל ומן-הגור אשר-יגור בתוכם אשר-יעלה עלה או-זבח: 9 ואל-פתח אהל מועד לא יביאנו לעשות אתו ליהוה ונכרת האיש ההוא מעמיו:

RASHI

”ושעירים ירקדו שם“: 8 אשר יעלה עלה. לזיב על המקטיר אברים בחוץ בשוחט בחוץ, שאם שחט אהרן והעלה חברו — שניהם חייבין: 9 ונכרת. ורעו נכרת וימיו נכרתין:

3 אשר ישחט שור או כשב. במקדשין הכתוב מדבר, שנאמר: ”להקריב קרבן“ במחנה. חוץ לעזרה: 4 דם יחשב. בשופך דם האדם, שמתחייב בנפשו: דם שפך. לרבות את הזורק דמים בחוץ: 5 אשר הם זבחים. אשר הם רגילים לזבח: 7 לשעירים. לשדים, כמו: 14.

14. ישעיה יג, כא.

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[continued...] with one sin-offering—or in non-Temple times, repentance together with observing one *Yom Kippur*—suffices to atone for all the

Sabbaths he did not observe, no matter their number.⁹⁴

94. *Shabbat* 68b; *Mishneh Torah, Shegagot* 2:6.

The Exclusive Venue for Offerings

◆ *Fourth Reading 17:1* **God spoke to Moses, saying:**

2 **“Speak to Aaron and to his sons, and to all the Israelites, and say to them: ‘This is what God has commanded, saying:**

3 **“As you have been taught, sacrifices must be slaughtered within the Tabernacle precincts. Therefore, any man of the House of Israel who instead slaughters an ox, lamb, or goat that has been designated as a sacrifice inside the camp, or who slaughters it outside the camp**

4 **instead of bringing it to the entrance to the Tent of Meeting to offer it up as a sacrifice to God by slaughtering it in the Courtyard in front of the Tabernacle of God—this act will be accounted for that man as if he had shed a person’s blood.** Even if someone slaughters such a consecrated animal inside the Courtyard as he is supposed to, but sprinkles its blood outside the Courtyard, it will be considered as if **he has shed blood.** In either case, **that man will be cut off from among his people:** he will die prematurely and childless⁹⁰

5 The intent of this prohibition is **that the Israelites** indeed continue to **bring God their peace-promoting feast-offerings, which they** have until now been accustomed to **slaughter anywhere in the open field,** but that **they bring them to God** from now on, instead, **to the entrance to the Tent of Meeting, to the priest, and slaughter them there as peace-promoting offerings to God.**

6 As stated above,⁹¹ lay people may slaughter sacrifices, but only **the priest may dash the blood upon the Altar of God situated at the entrance of the Tent of Meeting, and only he may burn up the fat on the Altar in order to please God.**

7 By restricting the venue of their sacrifices to the Tabernacle,⁹² the Israelites **will also no longer be able to slaughter their sacrifices to the demons after which they** have become accustomed to **stray** due to the corrupting influence of the Egyptians⁹³

This will be an eternal rule for them, which will apply to all sacrifices, for all their generations.”

◆ *Fifth Reading (Third when combined) 8* **You should also say to them: “Furthermore, regarding anyone of the House of Israel (i.e., born Israelites) or of the converts who dwell among them, who offers up—i.e., burns up—the limbs of an ascent-offering or any other sacrifice outside the Tabernacle precincts,**

9 **instead of bringing them to the entrance of the Tent of Meeting to make it into a sacrifice to God, that man will be cut off from his people:** he will die prematurely and childless.

90. Genesis 17:14; Exodus 12:15, etc. 91. 1:5. 92. Alshich. 93. Ibn Ezra.

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10 וגבר גבר מבית ישראל ומן גיוריא דיתגורון ביניהון די ייכול כל דמא ואותן רגזי באנשא דייכול ית דמא ואשיצי יתה מגו עמה: 11 ארי נפש בסרא בדמא היא ואנא יהבתה לכון על מדבחה לכפרא על נפשיתכון ארי דמא הוא על נפשא מכפר: 12 על כן אמרית לבני ישראל כל אנש ממכון לא ייכול דמא וגיוריא דיתגורון ביניהון לא ייכלון דמא: 13 וגבר גבר מבני ישראל ומן גיוריא דיתגורון ביניהון די יצוד צידא חיותא או עופא די מתאכיל וישוד ית דמה ויכסנה בעפרא: 14 ארי נפש כל בסרא דמה בנפשה הוא ואמרית לבני ישראל דם כל בסרא לא תיכלון ארי נפש כל בסרא דמה היא כל דייכלנה ישתייצי:

10 ואיש איש מבית ישראל ומן הגור והגור אשר יאכל בלדם ונתתי פני בנפש האכלת את-הדם והכרתיו אתה מקרב עמה: 11 כי נפש הבשר בדם הוא ואני נתתי לכם על-המוצאת לכפר על-נפשתיכם כי-הדם הוא בנפש יכפר: 12 על-כן אמרתי לבני ישראל כל-נפש מכם לא-תאכל דם והגור הגור בתוכםם לא-יאכל דם: 13 ואיש איש מבני ישראל ומן-הגור הגור בתוכם אשר יצוד ציד חיה או-עוף אשר יאכל ושפך את-דמו וכסהו בעפר: 14 כי-נפש כל-בשר דמו בנפשו הוא ואמר לבני ישראל דם כל-בשר לא תאכלו כי נפש כל-בשר דמו הוא כל-אכליו יכרת:

RASHI

ותרנגולין מנין? תלמוד לומר: "ציד" מכל מקום. אם כן, למה נאמר: "אשר יצוד"? שלא יאכל בשר אלא בהזמנה הזאת: אשר יאכל. פרט לטמאים: 14 דמו בנפשו הוא. דמו הוא לו במקום הנפש, שהנפש תלויה בו: כי נפש כל בשר דמו הוא. הנפש היא הדם. "דם" ו"בשר" לשון זכר, "נפש" לשון נקבה:

10 כל דם. לפי שנקאמר: "בנפש יכפר", יכול לא יהא חיב אלא על דם המקדשים? תלמוד לומר: "כל דם": ונתתי פני. פנאי שלי, פונה אני מכל עסקי ועוסק בו: 11 פי נפש הבשר. של כל בריה, בדם היא תלויה, ולפיכך נתתי לכפר על נפש האדם, תבא נפש ותכפר על הנפש: 12 כל נפש מכם. להזהיר גדולים על הקטנים: 13 אשר יצוד. אין לי אלא ציד, אוןין

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two types of sin-offerings: those whose blood is applied to the Inner Altar (the sin-offerings of the high priest,¹⁰¹ of the Sanhedrin,¹⁰² and for *Yom Kippur*¹⁰³) and those whose blood is applied to the Outer Altar (all others). The remainder of the blood of all sacrifices is poured out onto the base of the Outer Altar, but only the blood of "inner" sin-offerings is poured out onto west side of the base; that of all other sacrifices is poured out onto the south side.

Allegorically, "inner" sin-offerings correspond to "inner" sins, i.e., improper thoughts, which are known only to God. The leftover blood of these offerings is therefore poured out on the western side of the Altar, the side facing the Sanctuary, which is denoted by the Torah as being "before God." In contrast, "outer" sin-offerings correspond to "outer" sins, i.e., improper speech and deeds. The leftover blood of these offerings is poured out on the south side of the Altar, for the southern direction is associated (in the northern hemisphere) with warmer temperatures, and it is the "heat" of

enthusiasm for materiality that leads to most sins, as mentioned above.

Now, although it is forbidden to consume blood, it is permitted to derive other forms of benefit from it, such as using it for fertilizer and the like. The Torah will indeed later state that the blood of slaughtered animals must be spilled "on the ground, like water,"¹⁰⁴ intimating that it should ideally be put to positive use as fertilizer. Allegorically, this means that although we must aspire to complete indifference toward materiality, if we nonetheless become enthusiastic about some aspect of it, we may make use of the by-product of our enthusiasm. This escape clause, however, applies only on condition that we "spill it on the ground," i.e., bear in mind that it is nothing more than "fertilizer," a foul-smelling, repulsive, agent for further spiritual growth, possessing no intrinsic value and therefore belonging "on the ground," i.e., not artificially elevated to any level of esteem. Furthermore, this "blood" must become "like water," the cold, transparent, tasteless

101. Above, 4:3-12. 102. Above, 4:13-21; Numbers 15:22-31. 103. Above, 16:3, 5. 104. Deuteronomy 12:16, 24, 15:23.

Forbidden Blood

10 You have been taught that you must not consume the blood of animals and fowl.⁹⁵ The punishment that I will give to **anyone of the House of Israel** (i.e., born Israelites) **or of the converts who dwell among them who consumes any such blood**, whether of sacrificial or non-sacrificial animals, is that **I will set My attention**⁹⁶ **upon the individual who consumes the blood, and I will cut him off from among his people**: he will die prematurely and childless.

11 Consuming blood is such a serious offense **because** the continued presence of **the soul in the flesh** of any creature **is dependent upon** the presence of **the blood** in its body. **I have therefore given** its blood **to you**—not to consume, but to be placed **upon the Altar to atone for your souls**. **For it is only the blood** of a sacrificed animal, which houses its animating soul, **that can atone for the soul** of its owner, who is offering up the sacrifice. When the priest places your animal's blood on the Altar, it is thus as if he is placing its soul—and thereby, your soul, since the animal is your surrogate—on the Altar."

12 **Therefore, I say to the born Israelites**: "**None of you**, even your minor children, **may consume the blood** of animals or fowl. **The convert who dwells among you may not consume such blood** either, nor may his minor children.

13 **If any one of the born Israelites or of the converts who dwell among them traps a wild animal or fowl that are permissible for consumption, when he sheds its blood**—or the blood of any fowl or non-domesticated animal—through ritual slaughter, **he must cover the blood with dust**. When slaughtering domestic cows, sheep, or goats, however, it is not necessary to cover their blood.⁹⁷ Nor is it necessary to cover the blood of animals that are forbidden for consumption if you kill them for some other purpose. In any case, you should only eat meat when you can afford it."⁹⁸

14 I am commanding the Israelites to cover the blood of wild animals and fowl **because**, concerning **the soul of all flesh**, it is **the blood** of the flesh that **represents the flesh's soul**, inasmuch as the soul's continued presence in the flesh depends on the continued presence of blood in the body. **I therefore said to the Israelites**, for this very same reason: "**You must not consume the blood of any animal- or fowl-flesh, for the soul of any flesh is its blood. All who consume it will be cut off**: they will die prematurely and childless."

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11 **Upon the Altar to atone for your souls**: As we have seen previously,⁹⁹ blood, being warm, signifies the enthusiasm; the fact that we are forbidden to consume blood but are required to sprinkle it on the Altar means that we must be enthusiastic not about our material needs but about our Divine mission. In the words of the Psalms,¹⁰⁰ "If you eat of the toil of your hands, you will be happy and it will

be well with you," meaning that we will succeed in life only if we immerse just our *hands* (which may include our practical intellect) in our work, but not our heads and hearts. When over-enthusiasm for the materiality of life leads us to transgress God's will, part of the atonement process is applying the blood of the required sin-offering to the Altar.

As we have seen (and will see further), there are

⁹⁵. Above, 7:26. ⁹⁶. *Likutei Sichot*, vol. 17, p. 322, note 11. ⁹⁷. Deuteronomy 12:16, 15:23. ⁹⁸. *Ibid.* 12:20. ⁹⁹. On Exodus 7:17, 27:1; above, 1:2. See also on Deuteronomy 12:25. ¹⁰⁰. 128:2. See on Genesis 28:11 and on 11:2-3, above.

— ONKELOS —
 15 וְכַל אִנְשׁ דִּי יִיכּוּל נְבִילָא
 וְתַבְיָרָא בְּצִיבָא וּבְגִזְרִיא וְיִצְבַּע
 לְבוּשׁוּדֵי וְיִסְחֵי בְּמִיָּא וְיִהִי מְסָאב
 עַד רְמִישָׁא וְיִדְבִּי: 16 וְאִם לֹא יִצְבַּע
 וּבִסְרָה לֹא יִסְחֵי וְיִקְבַּל חוּבָה:
 18:1 וּמְלִיל יִי עִם מִשָּׁה לְמִימְרָ:
 2 מְלִיל עִם בְּנֵי יִשְׂרָאֵל וְתִימֹר
 לְהוֹן אֲנָא יִי אֱלֹהִיכוֹן:

15 וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבִילָה וְטֶרֶף וּמִזְרָחָה וּבִגְדֵי
 וְכִפְסֵי בְּגָדָיו וְרַחֲוֵי בְּמַיִם וְטִמְאָה עַד־הָעֶרֶב וְטָהָר: 16 וְאִם
 לֹא יִכְבֹּס וּבִשְׂרוּ לֹא יִרְחֹץ וְנִשְׂאָה עֵוֹנוֹ: פ
 18:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 2 דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

— RASHI —

חִיב עַל טְמֵאָה זוֹ כָּכָל שְׂאֵר טְמֵאוֹת: וּבִשְׂרוּ לֹא יִרְחֹץ
 וְנִשְׂאָה עֵוֹנוֹ. עַל רְחִיצַת גּוֹפוֹ עֲנוּשׁ כְּרַת, וְעַל כְּבוֹס
 בְּגָדִים בְּמַלְקוֹת: 2 אֲנִי ה' אֱלֹהֵיכֶם. אֲנִי הוּא שְׂאֵמְרָתִי
 בְּסִינִי: "אֲנֹכִי ה' אֱלֹהֶיךָ", וְקִבְלָתֶם עֲלֵיכֶם מְלַכּוֹתִי,
 מִעַתָּה קְבְּלוּ גְזֵרוֹתַי. רַבִּי אוֹמֵר: גְּלוּי וְדוּעַ לְפָנָיו
 שְׂסוּפֹן לְנִתְקַ בְּעֲרִיּוֹת בִּימֵי עֲזָרָא, לְפִיכָף בָּא עֲלֵיהֶם
 בְּגִזְרָה: "אֲנִי ה' אֱלֹהֵיכֶם", דַּעוּ מִי גּוֹזֵר עֲלֵיכֶם, דַּעוּ
 לְהַפְרַע וְנִאֲמָן לְשִׁלְמֵי שְׂכָר:

15 אֲשֶׁר תֹּאכַל נְבִילָה וְטֶרֶף. בְּנִבְלַת עוֹף טְהוֹר דְּבַר
 הַכְּתוּב, שְׂאִין לֹה טְמֵאָה אֲלֵא בְּשַׁעַה שְׁנִבְלַעַת בְּבֵית
 הַבְּלִיעָה. וְלִמְדוּךָ כָּאן, שְׂמִטְמֵאָה בְּאִכְלֵתָהּ וְאִינְהָ
 מְטֵמְאָה בְּמַגַּע. ו"טֶרֶף" הָאִמּוּרָה כָּאן, לֹא נִכְתָּב
 אֲלֵא לְדָרֶשׁ, וְכֵן שְׁנִינּוּ: יְכוּל תְּהֵא נְבִלַת עוֹף טְמֵא
 מְטֵמְאָה בְּבֵית הַבְּלִיעָה, תְּלַמּוּד לֹאֵמַר: "טֶרֶף" — מִי
 שִׁישׁ בְּמִינוֹ טֶרֶף, יִצָּא עוֹף טְמֵא שְׂאִין בְּמִינוֹ טֶרֶף:
 16 וְנִשְׂאָה עֵוֹנוֹ. אִם יֹאכַל קֹדֶשׁ, אוֹ יִכְנַס לְמִקְדָּשׁ —

15. תורת כהנים. 16. שמות כ, ב.

Furthermore, I am aware that an amorous attachment to another person can be so strong that it may cause you to consider defying these prohibitions or even forsaking Me altogether if you become attached to someone forbidden to you (particularly a non-Jew, whom I will forbid to you later¹¹⁶). Therefore, bear in mind that I, the Creator and ruler of the world, am the source of these prohibitions, so you should not expect any positive outcome from transgressing them. And if you think to flout the possibility of future misery in favor of ephemeral happiness, bear in mind further that I am **your God**, who will administer corrective punishment that will nullify any transient happiness when you do not comply. And finally, if you ask why I implanted in you the ability to become so strongly attached to other people that it might compel you to defy Me, it is in order to reward you commensurately for overcoming this challenge; be assured that I, as **God**, can be relied upon to reward you amply when you comply with My will.¹¹⁷

— CHASIDIC INSIGHTS —

symbol of self-abnegation. In this way, the erstwhile forbidden blood can be transformed into foodstuffs that are permitted for consumption, meaning that

the by-products of our misplaced enthusiasm can indirectly become transformed into forces for goodness and even Divinity.¹¹⁸

116. Deuteronomy 7:3-4. 117. *Likutei Sichot*, vol. 12, pp. 83-90, vol. 22, pp. 97-99. 118. *Reshimot* 144.

Defilement Contracted by Eating Carrion of Fowl

15 You have been taught that touching or carrying animals permitted for food that died by any means other than proper ritual slaughter imparts ritual defilement.¹⁰⁵ In contrast, the carrion of permitted fowl imparts ritual defilement only when eaten. **Any person, whether a native-born Israelite or a convert, who eats carrion** of any type of fowl permitted for consumption—i.e., of any fowl that can become forbidden for consumption on account of **suffering from a fatal defect** (thus excluding forbidden species of fowl, which are intrinsically forbidden and therefore cannot become forbidden through any other cause)—becomes ritually defiled. In addition, any garments he is touching or otherwise wearing while eating this fowl also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water of a mikveh, and will remain defiled until evening, at which time he will become rid of this defilement.**

16 **If he does not immerse his garments or immerse his flesh,** and in this ritually defiled state enters the Tabernacle precincts or eats consecrated food, **he will bear the consequences of his sin:** The punishment for entering the Tabernacle precincts or eating consecrated food while ritually defiled is excision (dying prematurely and childless);¹⁰⁶ the punishment for entering the Tabernacle precincts while wearing ritually defiled clothing¹⁰⁷ or for causing defiled clothing to enter the Tabernacle precincts in some other way¹⁰⁸ is lashes.”

Forbidden Relations

18:1 **God spoke to Moses, saying:**

2 **“Speak to the Israelites, and say to them:** ‘It may seem to you that the closer a relative is to you, the more fitting he or she should be as a spouse. After all, (a) Abraham specifically sought a relative as a wife for his son Isaac;¹⁰⁹ (b) by having children together, spouses “become one flesh,”¹¹⁰ and this goal is accomplished all the more when the spouses themselves are related; and (c) marriages among close relatives have already been both sanctioned and successful: Adam’s children married each other,¹¹¹ Jacob married sisters,¹¹² his sons married sisters,¹¹³ and Amram married his aunt Yocheved,¹¹⁴ by whom he fathered Moses, Aaron, and Miriam. Nonetheless, despite any logical arguments to the contrary, I am forbidding you to marry certain close relatives. You heard Me say **“I am God, your God”** at Mount Sinai when I pronounced the Ten Commandments; at that time, you accepted My authority over you.¹¹⁵ You must therefore now accept these rules regarding with whom you may and may not engage in carnal relations, whether or not they make sense to you.

105. Above, 11:39-40. 106. Above, 7:21. 107. *Sifra, Acharei* 12:13; Commentaries of Rabbi Avraham ben David of Posquières and Rabbi Yaakov David Biderman *ad loc.* 108. Mizrachi; *Mishneh Torah, Biat HaMikdash* 3:16. 109. Genesis 24:4. 110. *Ibid.* 2:24. 111. *Ibid.* 4:2, 17. 112. *Ibid.* 29:27-28. 113. *Ibid.* 35:26. 114. Exodus 2:1, 6:20. 115. *Ibid.* 19:8, 24:3, 7.

ONKELOS

3 בעובדי עמא דארעא דמצרים
 די יתיבתון בה לא תעבדון
 ובעובדי עמא דארעא דכנען די
 אנא מעל יתבון לתמן לא תעבדון
 ובנימוסיהון לא תהבון: 4 ית דיני
 תעבדון וית קמי תשרון למתק
 בהון אנא ?? אלהבון: 5 ותשרון
 ית קמי וית דיני די יעבד יתהון
 אנשא וחי בהון לחי עלמא אנא
 ??: 6 גבר גבר לכל קריב בשרה
 לא תקרבון לגלאה עריא אנא
 ??: 7 ערית אבוך וערית אמך לא
 תגלי אמך היא לא תגלי עריתה:
 8 ערית אתת אבוך לא תגלי ערית
 אבוך היא:

3 כמעשה ארץ מצרים אשר ישבתם בה לא תעשו
 וכמעשה ארץ כנען אשר אני מביא אתכם שמה לא
 תעשו ובחקתיהם לא תלכו: 4 את משפטי תעשו
 ואת חקתי תשמרו ללכת בהם אני יהוה אלהיכם:
 5 ושמרתם את חקתי ואת משפטי אשר יעשה אתם
 האדם וחי בהם אני יהוה: 6
 ששי 6 איש איש אל כל שאר בשויו לא תקרבו לגלות
 ערוה אני יהוה: 7
 7 ערות אביך וערות אמך לא תגלה אמך הוא לא
 תגלה ערותה: 8
 8 ערות אשת אביך לא תגלה ערות אביך הוא: 8

RASHI

תפטר מתוכם, שלא תאמר: למדתי ישראל, אלך ואלמד חכמת האמות: 5 ושמרתם את חקתי וגו'. לרבות שאר דקדוקי הפרשה, שלא פרט הכתוב בהם. דבר אחר: לתן שמירה ועשיה לחקים ושמירה ועשיה למשפטים, לפי שלא נתן אלא עשיה למשפטים ושמירה לחקים: וחי בהם. לעולם הבא, שאם תאמר בעולם הזה, והלא סופו הוא מת: אני ה'. נאמן לשלם שכר: 6 לא תקרבו. להזהיר הנקבה בזכר, לכך נאמר לשון רבים: אני ה'. נאמן לשלם שכר: 7 ערות אביך. זו אשת אביך, או אינו אלא כמשמעו נאמר כאן: "ערות אביך", ונאמר להלן: "ערות אביו גלה", מה להלן אשת אביו, אף כאן אשת אביו: וערות אמך. להביא אמו שאינה אשת אביו: 8 ערות אשת אביך. לרבות לאחור מיתה:

3 כמעשה ארץ מצרים. מגיד שמעשיהם של מצריים ושל כנעניים מקלקלים מכל האמות, ואותו מקום שישבו בו ישראל מקלקל מן הכל: אשר אני מביא אתכם שמה. מגיד שאותן עממין שכבשו ישראל, מקלקלים יותר מכלם: ובחקתיהם לא תלכו. מה הניח הכתוב שלא אמר? אלא אלו נימוסות שלהן, דברים החקוקין להם, כגון טרטיאות ואצטדיאות. רבי מאיר אומר: אלו דרכי האמורי שמנו חכמים: 4 את משפטי תעשו. אלו דברים האמורים בתורה במשפט, שאלו לא נאמרו, היו כדאי לאמרן: ואת חקתי תשמרו. דברים שהם גזרת המלך, שיצר הרע משיב עליהם: למה לנו לשמרן, ואמות העולם משיבין עליהם, כגון אכילת חזיר ולבישת שעטנז וטהרת מי חטאת, לכך נאמר: "אני ה'", גזרתי עליכם, אי אתם רשאים להפטר: ללכת בהם. אל

17. ויקרא כ, ד.

INNER DIMENSIONS

[5] Which a man must do in order to live by them: This phrase can be read, "For you will thus make them into the 'man' and, through them, enliven Me, God." In Kabbalistic terminology,¹²⁵ this means that when we perform God's commandments, we draw Divine energy into them. Inasmuch as the commandments are configured in human form—the partzuf of Z'vir

Anpin—the 248 active commandments being rooted in the limbs of this partzuf and the 365 restrictive commandments being rooted in its nerves and sinews,¹²⁶ our performance of these commandments brings life-force into this matrix of Divine forces, through which God's attributes are manifest in the world.¹²⁷

125. Zohar 3:113a; See Vayikra Rabbah 35:6; Kuntres Acharon 4 (155a-159a); Or HaTorah, Terumah, p. 1379. 126. See "Inner Dimensions" on Deuteronomy 18:13. 127. Sefer HaMa'amarim 5743-5744, pp. 352, 366-367; Sefer HaMa'amarim 5745, p. 67.

3 **You must not imitate** any of the practices of Egypt in this regard, particularly the practices of the part of Egypt **where you dwell**, which are worse than those of Egypt in general; **and you must similarly not imitate the practices of Canaan**, particularly those of the part of Canaan **to which I am bringing you**, which are worse than those of Canaan in general—for the present¹¹⁹ populations of these locales are, in this regard, the most debased in the world. Moreover, **you must not even follow their social conventions**, such as attending their dramatic performances or sports events, or engaging in their superstitious practices.

4 Rather, **you must perform My ordinances** (i.e., rational commandments) **and safeguard My rules** (i.e., supra-rational commandments)¹²⁰ by studying the laws governing their observance. Furthermore, you must continue **to pursue them** and their study even once you think that you have mastered them; never think that you are free to forsake their study in favor of the study of other cultures or religions. **I am God, your God**, whose authority you accepted unconditionally;¹²¹ you must therefore obey My rules as well as My ordinances.

5 **You must even safeguard** the details of **My rules and My ordinances** that are not explicitly mentioned here, but which will be taught to you orally, all of **which a man must do** in order to **live, by them**, eternally—i.e., in the afterlife. **I, being God**, may be relied upon to fulfill My promise regarding this reward.

◆ **Sixth Reading 6 No man or woman may come near to any of his or her close relatives** listed below, **to “uncover their nakedness”** (i.e., fornicate with them).

Even though the following prohibitions are couched only as addressing men, they are equally pertinent (where applicable) to women. As stated,¹²² **I am God**, who can be relied upon to reward you for observing them.

7 **You must not “uncover the nakedness” of your father**, i.e., his wife, even if she is not your mother, **nor “uncover the nakedness” of your mother**, even if she is not your father’s wife. In either case **she is**, in this regard, **your mother; you must therefore not “uncover her nakedness.”**

8 Furthermore, **you must not “uncover the nakedness” of your father’s wife** even after your father has died; **it is still considered your father’s “nakedness.”**

∞ CHASIDIC INSIGHTS ∞

5 **In order to live by them:** This phrase can also be read, “in order to imbue life-force within them,” implying that not only do God’s commandments enhance our lives; by observing them we bring them to life.¹²³ For example, even the most meticulously crafted *tefilin* cannot accomplish their purpose—thereby effecting a positive change in real-

ity—until a Jewish man wears them.

We are thus the catalyst that brings God’s plan for creation to fruition, through fulfilling His commandments. In order to “enliven” God’s commandments, we ourselves must be “alive,” i.e., healthy, strong, happy, enthusiastic, and optimistic.¹²⁴

119. *Likutei Sichot*, vol. 30, p. 231, note 20. 120. See Exodus 15:25. 121. Above, v. 2. 122. Above, v. 2. 123. *Likutei Amarim* (the Maggid, ed. Kehot) 227; *Or Torah* (ed. Kehot) 110; *Likutei Torah* 5:2a, etc. 124. *Igrot Kodesh Mehorayatz*, vol. 4, p. 308; *HaYom Yom*, 10 Shevat; *Likutei Sichot*, vol. 1, p. 152; *Hitvo’aduyot* 5746, vol. 2, pp. 394-395; *ibid.*, vol. 4, p. 294, note 90; *ibid.*, pp. 326-327.

— ONKELOS —

9 ערית אחרת בת אבוק או בת אמה דילידא מן אבוק מן אתא אחרי או מן אמה מן גבר אחרן לא תגלי עריתהן: 10 ערית בת ברך או בת ברית לא תגלי עריתהן ארי עריתך אגין: 11 ערית בת אמת אבוק דילידא מן אבוק אחרת היא לא תגלי עריתה: 12 ערית אחת אבוק לא תגלי קרית אבוק היא: 13 ערית אחת אמה לא תגלי ארי קרית אמה היא: 14 ערית אח אבוק לא תגלי לאתמה לא תקרב אמת אח אבוק היא: 15 ערית פלתיך לא תגלי אמת ברך היא לא תגלי עריתה: 16 ערית אמת אחוק לא תגלי ערית אחוק היא:

9 ערות אחרת בת-אבוק או בת-אמה מולדת בית או מולדת חוץ לא תגלה ערותן: ם

10 ערות בת-בנה או בת-בתך לא תגלה ערותן כי ערותה הנה: ם

11 ערות בת-אשת אבוק מולדת אבוק אחרת הוא לא תגלה ערותה: ם

12 ערות אחרת-אבוק לא תגלה שאר אבוק הוא: ם

13 ערות אחרת-אמה לא תגלה כי-שאר אמה הוא: ם

14 ערות אחי-אבוק לא תגלה אל-אשתו לא תקרב דתך הוא: ם

15 ערות פלתיך לא תגלה אשת בנה הוא לא תגלה ערותה: ם

16 ערות אשת-אחוק לא תגלה ערות אחוק הוא: ם

— RASHI —

אלא לפי שאין מזוהרין מן הדין, למדוה מגורה שיה במסקת יבמות: 11 ערות בת אשת אבוק. למד שאינו חייב על אחרתו משפחה ונקרית, לכך נאמר: "בת אשת אבוק", בראייה לקדושין: 14 ערות אחי אבוק לא תגלה. ומה היא ערותו? "אל אשתו לא תקרב": 15 אשת בנה הוא. לא אמרתי אלא בשיש לבנה אישות בה, פרט לאגוסה ושפחה ונקרית:

9 בת אבוק. אף בת אגוסה במשמע: מולדת בית או מולדת חוץ. בין שאומרים לו לאבוק: קים את אמה, ובין שאומרים לו לאבוק: הוצא את אמה, כגון ממורת או נתינה: 10 ערות בת בנה. בבתו מאגוסתו הכתוב מדבר, ובתו ובתו מאשתו אנו למדין מ"ערות אשה ובתה לא תגלה"¹⁸, בין שהיא ממנו בין שהיא מאיש אחר: ערות בת בנה. קל וחמר לבתך.

18. פסוק יז. 19. ג. א.

~ A CLOSER LOOK ~

[9] **The offspring of a forbidden marriage:** It is, of course, forbidden for a couple to marry if they are not allowed to have marital relations. However, if they marry nonetheless, the status of their marriage (and the offspring resulting from their union) depends on the severity of the prohibition against their conducting marital relations: If relations are punishable by excision, the marriage has no validity; it is considered nonexis-

tent, and no divorce is required to permit marriage to others. The offspring of such a union is considered illegitimate.

If relations are not punishable by excision, the marriage is considered valid but illegal; the couple must divorce and marriage with others is not permitted until they do so. The offspring of such a marriage is, however, considered legitimate.¹³⁵

135. *Kidushin* 3:12 (67b).

9 Regarding the **“nakedness” of your sister**: Even she is only your half-sister (being **your father’s daughter** but not your mother’s, **or your mother’s daughter** but not your father’s), and even if she is the offspring of a forbidden marriage (whether the woman **she is born to** is allowed to remain **in the home** as your father’s wife **or** the woman **she is born to** must be sent **out** of the house), **you must not “uncover the nakedness”** of any such sister. The prohibition against fornication with your father’s daughter applies even to a daughter born to a woman your father had raped or seduced.

10 Regarding the **“nakedness” of your son-by-rape-or-seduction’s daughter or your daughter-by-rape-or-seduction’s daughter**, **you must not “uncover their nakedness,”** for even though their parents were not conceived by you in marriage, **they are** still considered **your own “nakedness,”** i.e., your close relatives. Similarly, you may not fornicate with your own daughter-by-rape-or-seduction.

11 Regarding the **“nakedness” of your father’s wife’s daughter**: Only if she is **“born to your father,”** i.e., the offspring of a union that does not make her a gentile, **is she** considered **your sister**, whose **“nakedness” you must not “uncover.”** In contrast, relations with your father’s daughter born of a non-Jewish bondwoman are not considered incest,¹²⁸ despite the fact that the bondwoman is considered **“partially Jewish”** because she is obligated to keep more commandments than other non-Jews.¹²⁹ Certainly then, you are not considered related to your father’s daughter born of a **“total” non-Jewess**; therefore, relations with such a **“sister,”** although forbidden, are also not considered incest.

12 **You must not “uncover the nakedness” of your father’s sister**, even if she is only your father’s half-sister, on either side;¹³⁰ **she is the close relative of your father.**

13 **You must not “uncover the nakedness” of your mother’s sister**, even if she is only your mother’s half-sister, on either side,¹³¹ **for she is the close relative of your mother.**

14 **You must not “uncover the nakedness” of your father’s brother**, i.e., **you must not “approach” his wife**, i.e., fornicate with her; **she is your aunt.**¹³² This prohibition applies only if your uncle is your father’s full or paternal brother, not if he is only your father’s maternal brother.¹³³

15 **You must not “uncover the nakedness” of your daughter-in-law**, but only if **she is your son’s legal wife** must you not **“uncover her nakedness.”** Fornication with her is not considered incest if he raped her or if she is a non-Jewish bondwoman or a non-Jewess.

16 **You must not “uncover the nakedness” of your brother’s wife; it is your brother’s “nakedness.”**¹³⁴

128. *Likutei Sichot*, vol. 5, p. 234. 129. See on Exodus 19:5. 130. Rashi on 20:19, below. 131. *Ibid.* 132. See Deuteronomy 23:1. 133. Rashi on 20:19, below. 134. See, however, Deuteronomy 25:5-10.

— ONKELOS —

17 ערית אתתא וברתה לא תגלי ית בת ברה וית בת בריתה לא תסב לגלאה עריתה קריבן אנין עצת חטאין היא: 18 ואתתא עם אחתה לא תסב לאעקא לגלאה עריתה עלה בחזיקא: 19 ולאיתתא ברחוק סאובתה לא תקרב לגלאה עריתה: 20 ובאתת חכרף לא תתן שכבתך לזרעא לאסתאבא בה: 21 ומזרעך לא תתן לאעברא למלך ולא תחל ית שמא דאלהך אנא יי: 22 וית דכורא לא תשכוב משכבי אתתא תועבתא היא: 23 ובכל בעירא לא תתן שכבתך לאסתאבא בה ואתתא לא תקום קדם בעירא למשלט בה תבלא הוא: 24 לא תסתאבון בכל אלין ארי בכל אלין אסתאבו עממיא די אנא מגלי מן קדמיכון: 25 ואסתאבת ארעא ואסערית חובה עלה ורוקינת ארעא ית יתבהא: 26 ותשרון אתון ית קמי וית דיני ולא תעבדון מבל תועבתא האלין יציבא וגיוריא דיתגירון ביניכון: 27 ארי ית כל תועבתא האלין עבדו אנשי ארעא די קדמיכון ואסתאבת ארעא:

17 ערות אשה ובתה לא תנגלה את-בת-בנה ואת-בת-בתה לא תקח לגלות ערותה שארה הנה זמה הוא: 18 ואשה אל-אחתה לא תקח לצרר לגלות ערותה עליה בתייה: 19 ואל-אשה בנדת סמאתה לא תקרב לגלות ערותה: 20 ואל-אשת עמיתך לא-תתן שכבתך לזרע לטמאה-בה: 21 ומזרעך לא-תתן להעביר למלך ולא תחלל את-שם אלהיך אני יהוה:

◆ שביעי (רביעי במחוברין) 22 ואת-זכר לא תשכב משכבי אשה תועבה הוא: 23 ובכל-בהמה לא-תתן שכבתך לטמאה-בה ואשה לא-תעמד לפני בהמה לרבעה תכל הוא: 24 אל-תטמאו בכל-אלה כי בכל-אלה נטמאו הגוים אשר-אני משלח מפניכם: 25 ותטמא הארץ ואפקד עונה עליה ותקא הארץ את-ישיביה: 26 ושמרתם אתם את-חקתי ואת-משפטי ולא תעשו מבל התועבת האלה האזרה והגר הגר בתוככם: 27 כי את-כל-התועבת האל עשו אנשי-הארץ אשר לפניכם ותטמא הארץ:

— RASHI —

אחותה כל זמן שהיא בחיים: 21 למלך. עבודה זרה היא ששמה "מלך", וזו היא עבודתה, שמוסר בנו לכפרים, ועושין שתי מדורות גדולות, ומעבירין את הבן בגליו בין שתי מדורות האש: לא תתן. זו היא מסירתו לכפרים: להעביר למלך. זו העברת האש: 23 תבל הוא. לשון קדש וערוה ונאוף, וכן: "ואפי על תבליתם". דבר אחר: "תבל הוא", לשון בלילה וערוב זרע אדם וזרע בהמה:

17 ערות אשה ובתה. לא אסר הכתוב אלא על נדי נשואי הראשונה, לכה נאמר: "לא תקח", לשון קיחה, וכן לענין הענש: "אשר יקח את אשה ואת אמה", לשון קיחה. אבל אנס אשה, מתר לשא בתה: שארה הנה. קרובות זו לזו: זמה. עצה, כתרגומו: "עצת חטאין", שיצרף יוצרף לחטא: 18 אל אחתה. שתייהו כפאת: לצרר. לשון צרה, לעשות את זו צרה לזו: בתייה. למדך, שאם גרשה לא ישא את

20. ויקרא כ, יא. 21. ישעיה י, כה.

26 But as for you, you must safeguard My rules and My ordinances; you must not engage in any of these abominations, neither the native-born Israelite nor the convert who dwells among you —

27 for the people who occupied the land before you occupied it did engage in all of these abominations, and thus the land became spiritually defiled and vomited them out —

17 You must not “uncover the nakedness” of a woman or her daughter, whether or not she be *your* daughter also,¹³⁶ if you are or have ever been married to the other one of them. **You must not take in marriage her son’s daughter or her daughter’s daughter, to “uncover her nakedness.”** They are close relatives, relations with whom are forbidden; therefore, such a union **is the counsel** of your evil inclination. If a woman is not your legal wife, but you raped or seduced her, you are permitted to marry her mother or daughter (provided, of course, that the daughter is not also *your* daughter¹³⁷).

18 You must not take a woman and her sister in marriage—thus making them **rivals**—whether you are married to them both at the same time or one after the other, **to “uncover the nakedness” of one upon the other, in the first one’s life-time.** Thus, even if you divorce your wife, you may not marry her sister as long as her sister, your ex-wife, is alive.¹³⁸ After your ex-wife dies, however, you may marry her sister.

19 You must not approach a woman in order to “uncover her nakedness” during her period of menstrual separation on account of her attendant ritual defilement.¹³⁹

20 You must not lie carnally with your neighbor’s (i.e., fellow Israelite’s) wife,¹⁴⁰ thereby **causing yourself to become spiritually defiled by her.**¹⁴¹

21 You must not give any of your offspring to the priests of idolatry in order for them **to pass the child barefoot through the two fires** that were set up **for the worship of the deity Molech.**¹⁴²

You must not profane the Name of your God in the eyes of other peoples by worshipping Molech. **I am GOD**, who may be relied upon to punish you for doing this.¹⁴³

◆ *Seventh Reading (Fourth when combined)* **22 You must not “lie down,” i.e., fornicate, with a male as with a woman; this is considered an abomination.**¹⁴⁴

23 As you have been taught,¹⁴⁵ **you must not fornicate with any animal, thereby becoming spiritually defiled by it. A woman must not stand in front of an animal to fornicate with it. This is depravity** and an unnatural mingling of human and animal seed.

24 You must not spiritually defile yourselves by doing any of these things, for the nations whom I am sending out of Canaan from before you have defiled themselves by doing all these things,

25 and thus the land, which is supposed to be the paragon of holiness, instead became spiritually defiled. I have therefore brought the account of its inhabitants’ sin upon it, and the land has already vomited out its inhabitants, so to speak, and is yours to possess.

136. Rashi on v. 10, above. 137. Above, v. 10. *Sifteï Chachamim*. 138. *Likutei Sichot*, vol. 5, p. 189, note 32. 139. Above, 15:19-24. 140. Exodus 20:13. 141. See below, 20:10, 21:9; Deuteronomy 22:22-27. 142. Below, 20:2-5; Deuteronomy 18:10; *Sanhedrin* 7:7 (64a). 143. Above, vv. 5-6. 144. See also Deuteronomy 23:18. 145. Exodus 22:18.

ONKELOS 28 ולא תרוקן ארעא יתבון בְּסִבְיָתָא יתה כְּמֵא דְרוּקִינַת ית עֲמִמְיָא דִּי קְדָמִיבֹן: 29 אָרִי כֵּל דִּי יַעֲבֵד מִכֵּל תוּעֵבְתָא הָאֲלִין וְיִשְׁתַּיְצֹן נִפְשָׁתָא דִּי־עֲבֹדֹן מִגּוּ עֲמִזֹּן: 30 וְתִטְרֹן ית מִטְרַת מִימְרֵי בְדִיל דְּלֵא לְמַעֲבֵד מִנִּימוּסֵי תוּעֵבְתָא דִּי אֲתַעֲבִידָא קְדָמִיבֹן וְלֵא תִסְתַּבֵּן בְּדוֹן אָנָא יי אֲלֵהֲבֹן:

◆ מפטיר 28 וְלֹא־תִקֵּיא הָאָרֶץ אֶתְכֶם בְּטִמְאַכֶּם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: 29 כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכֵּל הַתּוֹעֵבֹת הָאֵלֹהִים וְנִכְרְתוּ הַנִּפְשׁוֹת הַעֲשׂוֹת מִקְרֵב עִמָּם: 30 וּשְׂמֵרְתֶם אֶת־מִשְׁמֶרְתִּי לְבִלְתִּי עֲשׂוֹת מַחֲקוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמְאוּ בָהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

פ' פטוקים. כ"י כ"ל סימן. ער"ו סימן.

RASHI

משמרתני. להזהיר בית דין על כף: ולא תטמאו בהם אני ה' אלהיכם. הא אם תטמאו — אני אלהיכם, ואתם נפסלים מאחרי, ומזה הנאה יש לי בככם, ואתם מתחייבים כליה, לכך נאמר: "אני ה' אלהיכם": חסלת פרשת אחרי מות

28 ולא תקיא הארץ אתכם. משל לבן מלך שהאכילוהו דבר מאוס שאין עומד במעיו אלא מקיאו, כך ארץ ישראל אינה מקימת עוברי עברה. ותרגומו: "ולא תרוקן", לשון רקון, מריקה עצמה מהם: 29 הנפשות העשות. הזכר והנקבה במשמע: 30 ושמרתם את

Union with	Verse	Punishment if Committed...			Is Offspring Illegitimate?
		Intentionally, Witnessed and Warned	Unintentionally	Intentionally, but not Witnessed	
mother	Lev. 18:7	stoning	sin-offering	excision	yes
father's wife	Lev. 18:7-8	stoning	sin-offering	excision	yes
sister	Lev. 18:9	lashes	sin-offering	excision	yes
gentile woman	Lev. 18:11	lashes	sin-offering	excision	no, gentile
son-by rape's daughter	Lev. 18:10	burning	sin-offering	excision	yes
daughter-by-rape's daughter	Lev. 18:10	burning	sin-offering	excision	yes
daughter-by-rape	Lev. 18:10	burning	sin-offering	excision	yes
wife and daughter/mother	Lev. 18:17	burning	sin-offering	excision	yes
wife and her son's daughter	Lev. 18:17	burning	sin-offering	excision	yes
wife and her daughter's daughter	Lev. 18:17	burning	sin-offering	excision	yes
daughter-by-wife	Lev. 18:17	burning	sin-offering	excision	yes
father's sister or half-sister	Lev. 18:12	lashes	sin-offering	excision	yes
mother's sister or half-sister	Lev. 18:13	lashes	sin-offering	excision	yes
father's brother's wife	Lev. 18:14	lashes	sin-offering	excision	yes
son's wife	Lev. 18:15	stoning	sin-offering	excision	yes
brother's wife	Lev. 18:16	lashes	sin-offering	excision	yes
wife's sister while wife is alive	Lev. 18:18	lashes	sin-offering	excision	yes
menstruant	Lev. 18:19	lashes	sin-offering	excision	no
someone else's married wife	Lev. 18:20	strangulation	sin-offering	excision	yes
someone else's betrothed wife	Deut. 22:23-24	stoning	sin-offering	excision	yes
betrothed or married priest's daughter	Lev. 21:9	burning/strangulation	sin-offering	excision	yes
bestiality	Lev. 18:23	stoning	sin-offering	excision	N/A
male homosexuality	Lev. 18:22	stoning	sin-offering	excision	N/A

Figure 5. Forbidden Relations

◆ **Maftir 28** so the land not vomit you out for having spiritually defiled it, just as it vomited out the nations that preceded you.

29 For with regard to anyone who intentionally commits any of these abominations but was neither warned nor witnessed doing so, and therefore cannot be punished by the court, the persons engaging in these abominations will be cut off from the midst of their people: they will die prematurely and childless (see Figure 5).¹⁴⁶

30 You, through your representatives, the court, must safeguard My charge by forbidding yourselves to engage in relations with similarly close relatives not included in the list above,¹⁴⁷ so that you not commit any of the abominable practices that were performed by those who occupied the land before you, and you not become spiritually defiled by these practices.

Previously, before detailing these prohibitions, I exhorted you to keep them with a threefold argument: (a) that nothing good would result from transgressing them, since I created and run the world; (b) that I would punish you if you would transgress them; and (c) that I would reward you amply if you would not transgress them. Now that you have heard all the details, I will reiterate this threefold exhortation negatively: If you transgress these prohibitions, (a) you will be denying the close relationship between us that is evinced by the fact I, Creator and ruler of the world, concern Myself so intimately with your well-being that I forbid you to do what is not good for you; (b) you will prevent Me, **GOD**, from having the pleasure of rewarding you for keeping these prohibitions; and (c) you will force Me, **your God**, to punish you, instead of valuing these threats of punishment as evidence of My special concern for you above all other nations on earth.¹⁴⁸

The *Haftarah* for *parashat Acharei* is on p. 249.

If it is the 14th of Nisan, the *Haftarah* for the 14th of Nisan (p. 260) is read instead of the *Haftarah* for *parashat Acharei*.

If it is the 29th of Nisan, the *Haftarah* on p. 263 is read instead of the *Haftarah* for *parashat Acharei*.



— CHASIDIC INSIGHTS —

30 You must safeguard My charge: This injunction includes the directive for the sages, as the authoritative successors to Moses and his Sanhedrin, to legislate precautionary measures intended to keep the people from transgressing any of the Torah's explicit prohibitions. Thus, rabbinic enactments are sanctioned by the Torah itself and carry the full weight of Divine law.¹⁴⁹ The fact that there are legal distinctions between the Torah's explicit laws and those of rabbinic law does not imply the latter is any less important than the former.

This injunction also includes the directive for each of us to take our own, added precautions when we see that these are necessarily in order to avoid

transgressing any of the Written or Oral Torah's prohibitions. The guidelines for undertaking such precautions will be discussed later.¹⁵⁰

The fact that the Torah encourages both these types of "safeguards" teaches us that we should never underestimate their importance. We have seen¹⁵¹ how we are by nature prone to overconfidence and therefore to overestimating our immunity to evil. It is therefore necessary for us to be constantly cognizant of our spiritual health, preferably by consulting regularly with a qualified spiritual counselor,¹⁵² to determine when additional stringencies are called for.¹⁵³

¹⁴⁶. See also *Mishneh Torah, Sanhedrin* 15:10-13, 19:1, *Shegagot* 1:4, *Isurei Biah* 1:4-7, 12:6. ¹⁴⁷. Rashi here and on Genesis 26:5. ¹⁴⁸. Amos 3:2; *Likutei Sichot*, vol. 22, pp. 96-101. ¹⁴⁹. *Yevamot* 21a; *Mishneh Torah, Mamrim* 1:2. ¹⁵⁰. On Numbers 30:3. ¹⁵¹. E.g., on 16:4, above; "Inner Dimensions" on 13:2, above, etc. ¹⁵². See on Deuteronomy 17:15. ¹⁵³. *Likutei Sichot*, vol. 1, pp. 253-254.

Dedicated in honor of our children

**Nathan, Yitzchok,
Moshe Lev,
and Gilana**

*May you continue to grow in the ways
of our holy Torah*

Yuri and Deana Pikover

