

## **Esnoga Bet Emunah**

4544 Highline Dr. SE,  
Olympia, WA 98501  
United States of America  
© 2014

<http://www.betemunah.org/>

E-Mail: [gkilli@aol.com](mailto:gkilli@aol.com)



## **Esnoga Bet El**

102 Broken Arrow Dr.  
Paris TN 38242  
United States of America  
© 2014

<http://torahfocus.com/>

E-Mail: [waltoakley@charter.net](mailto:waltoakley@charter.net)

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

<b>Three and 1/2 year Lectionary Readings</b>	<b>Third Year of the Reading Cycle</b>
<b>Tishri 10, 5778– Sept. 29/30, 2017</b>	<b>Third Year of the Shmita Cycle</b>



## **SHABBAT YOM HA-KIPPURIM (Day of Atonements) 5778 Ano Mundi**

### **Candle Lighting and Habdalah Times:**

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

---

### **Roll of Honor:**

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Ya'aqob ben Abraham  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

---

We pray for His Eminence our beloved Rabbi Dr. Hillel ben David, who is very sick at home awaiting for his arteries to be more defined before an operation in October. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence our beloved Rabbi Dr. Hillel ben David, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

**Please pray the above prayer and recite some Tehillim (Psalms), and if possible give some charity on their behalf. This is quite urgent and we appreciate very much your prayers and charity on His Eminence's behalf! Also pray for HH HaRabbanit Giberet Batsheba bat Sarah who is totally exhausted and distraught.**

We also pray for His Excellency Adon Mikha ben Hillel who has an unidentified skin problem which is affecting him seriously. He is supposed to get a diagnose from the local university hospital in Japan, as the medicine the local doctors administered to him made things worse. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac

and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Excellency Mikha ben Hillel, May the Holy One Most blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael. A recovery of the body, and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

---

---

## Yom HaKippurim

### Day of Atonements - 5778

For further study see:

<http://www.betemunah.org/kohen.html>; <http://www.betemunah.org/atonemen.html>;  
<http://www.betemunah.org/kippur.html>; <http://www.betemunah.org/awesome.html>;

### Evening (Arbit) Service:

**Book of Jonah 1:1 – 4:11**  
**JPS Tanakh 1985**

**Jonah 1:1** ¶ The word of the LORD came to Jonah son of Amittai:

<sup>2</sup> Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

<sup>3</sup> Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

<sup>4</sup> But the LORD cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up.

<sup>5</sup> In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it

lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep.

<sup>6</sup> The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

<sup>7</sup> The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah.

<sup>8</sup> They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?"

<sup>9</sup> "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land."

<sup>10</sup> The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD -- for so he told them --

<sup>11</sup> they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy.

<sup>12</sup> He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account."

<sup>13</sup> Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them.

<sup>14</sup> Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about."

<sup>15</sup> And they heaved Jonah overboard, and the sea stopped raging.

<sup>16</sup> The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

**Jonah 2:1** The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights.

<sup>2</sup> Jonah prayed to the LORD his God from the belly of the fish.

<sup>3</sup> He said: In my trouble I called to the LORD, And He answered me; From the belly of Sheol I cried out, And You heard my voice.

<sup>4</sup> You cast me into the depths, Into the heart of the sea, The floods engulfed me; All Your breakers and billows Swept over me.

<sup>5</sup> I thought I was driven away Out of Your sight: Would I ever gaze again Upon Your holy Temple?

<sup>6</sup> The waters closed in over me, The deep engulfed me. Weeds twined around my head.

<sup>7</sup> I sank to the base of the mountains; The bars of the earth closed upon me forever. Yet You brought my life up from the pit, O LORD my God!

<sup>8</sup> When my life was ebbing away, I called the LORD to mind; And my prayer came before You, Into Your holy Temple.

<sup>9</sup> They who cling to empty folly Forsake their own welfare,

<sup>10</sup> But I, with loud thanksgiving, Will sacrifice to You; What I have vowed I will perform. Deliverance is the LORD's! **{S}**

<sup>11</sup> The LORD commanded the fish, and it spewed Jonah out upon dry land. **{P}**

**Jonah 3:1** ¶ The word of the LORD came to Jonah a second time:

<sup>2</sup> "Go at once to Nineveh, that great city, and proclaim to it what I tell you."

<sup>3</sup> Jonah went at once to Nineveh in accordance with the LORD's command. Nineveh was an enormously large city a three days' walk across.

<sup>4</sup> Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

<sup>5</sup> The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth.

<sup>6</sup> When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes.

<sup>7</sup> And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast -- of flock or herd -- shall taste anything! They shall not graze, and they shall not drink water!"

<sup>8</sup> They shall be covered with sackcloth -- man and beast -- and shall cry mightily to God. Let everyone turn back from his evil ways and from the injustice of which he is guilty.

<sup>9</sup> Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

<sup>10</sup> God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

**Jonah 4:1** This displeased Jonah greatly, and he was grieved.

<sup>2</sup> He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment.

<sup>3</sup> Please, LORD, take my life, for I would rather die than live." {S}

<sup>4</sup> The LORD replied, "Are you that deeply grieved?"

<sup>5</sup> Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city.

<sup>6</sup> The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant.

<sup>7</sup> But the next day at dawn God provided a worm, which attacked the plant so that it withered.

<sup>8</sup> And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live."

<sup>9</sup> Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die."

<sup>10</sup> Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight.

<sup>11</sup> And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!" {P}



## MORNING (Shacharit) SERVICE

Shabbat	Torah Reading:	Weekday Reading:
אַחֲרֵי מוֹת, שְׁנֵי בְנֵי אַהֲרֹן		Saturday Afternoon
“Acharé Mot, Sh’né B’né Aharón”	Reader 1 – Vayikra 16:1-3	Reader 1 – B’Midbar 20:14-16
“after the death of the two sons of Aaron”	Reader 2 – Vayikra 16:4-7	Reader 2 – B’Midbar 20:17-19
“después que murieron los dos hijos de Aarón”	Reader 3 – Vayikra 16:8-11	Reader 3 – B’Midbar 20:19-21
Vayikra (Leviticus) 16:1-34 B’midbar (Numbers) 29:7-11	Reader 4 – Vayikra 16:12-17	
	Reader 5 – Vayikra 16:18-24	Monday & Thursday Mornings
Ashlamatah: Isaiah 57:14 - 58:14	Reader 6 – Vayikra 16:25-30	Reader 1 – B’Midbar 20:14-16
Psalm 69	Reader 7 – Vayikra 16:31-34	Reader 2 – B’Midbar 20:17-19
	Maftir: B’midbar 29:7-11	Reader 3 – B’Midbar 20:19-21
N.C.: I Lukas (Luke) 4:16-28	Isaiah 57:14 - 58:14	

## Blessings Before Torah Study

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!  
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

---

---

## Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 16:1-34

RASHI	TARGUM PSEUDO JONATHAN
1. And Adonai spoke to Moshe after the death of two sons of Aharon, who brought an [unauthorized] offering before Adonai and they died.	1. And the LORD spoke with Mosheh, after that the two sons of Aharon the high priest had died (or, the priests the two elder sons of Aharon had died) at the time of their <b>offering extraneous fire</b> (aisha baria) before the LORD; died they by the flaming fire. [JERUSALEM. The two sons of Aharon, in their <b>offering extraneous fire.</b> ]
2. Adonai spoke to Moshe: Speak to your brother Aharon that he not come at all times into the Holy [Sanctuary] that is inside of the Curtain, before the Ark-cover that is on the Ark so that he not die, for in a cloud I shall appear on the Ark-cover.	2. And the LORD said unto Mosheh: Speak with Aharon your brother, that he enter not at any time into the holy place within the veil before the mercy-seat; for the cloud of the glory of My Shekinah is revealed over the place of the mercy-seat.

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
3. With this shall Aharon come into the Holy [Sanctuary]; with a young bullock, for a sin-offering and a ram, for a burnt-offering.	3. This will be the rite (mida) for the entering of Aharon into the holy place. With a young bullock, having no mixture, for the sin offering, and a ram for the burnt offering.
4. He shall don a sanctified, linen tunic and linen pants shall be on his body. He shall gird himself with a linen sash and place a linen turban on his head. These are sacred garments; he shall bathe his body in water and clothe himself in them.	4. With the vestments of fine linen, the holy robe, will he be dressed, and linen drawers will be upon his flesh, and with the girdle of fine linen will he be bound, and the mitre of fine linen will be ordained for his head. These are the holy garments; but with the golden robes he will not enter, that there be not brought to memory the sin of the golden calf; and at the time when he is to enter he will wash his flesh in forty seahs of water, and attire himself with them.
5. He shall take, from the congregation of Israel two he-goats for sin-offerings and one ram for a burnt-offering.	5. And from the congregation of the sons of Israel let him take two kids of the goats, without mixture, for a sin offering, and one ram for a burnt offering.
6. Aharon shall bring the sin-offering bullock which is his and atone on his own behalf and on behalf of his household.	6. And Aharon will offer the bullock of the sin offering which (has been purchased) with his own money, and make an atonement with words of confession for himself and for the men of his house.
7. He shall take the two he-goats and stand them before Adonai, at the entrance of the Tent of Meeting.	7. And he will take the two goats, and cause them to stand before the LORD, at the door of the tabernacle of ordinance.
8. Aharon shall put lots on the two he-goats; one lot [marked] "for Adonai" and one lot [marked] "for Azazel."	8. And Aharon will put upon the goats equal lots; one lot for the Name of the LORD, and one lot for Azazel: and he will throw them into the vase, and draw them out, and put them upon the goats.
9. Aharon shall bring the goat upon which the lot [marked] "for Adonai" came up and do (offer) it as a sin-offering.	9. And Aharon will bring the goat upon which came up the lot for the Name of the LORD, and make him a sin offering.
10. The goat upon which came up the lot [marked] "for Azazel" shall be placed, alive, before Adonai, to achieve atonement with it to send it to Azazel, in the desert.	10. And the goat on which came up the lot for Azazel he will make to stand alive before the LORD, to expiate for the sins of the people of the house of Israel, by sending him to die in a place rough and hard in the rocky desert which is Beth HaDurey.
11. Aharon shall bring the sin-offering-bullock which is his and atone on his behalf and on behalf of his household, and he shall slaughter his sin-offering-bullock.	11. And Aharon will bring the bullock which is for himself, and make atonement with confession of words for himself, and for the men of his house, and kill the bullock for his sin offering.
12. He shall take a full hand-shovel of fiery coals from atop the altar, which is before Adonai and full handfuls of finely-ground incense and he shall bring [them] inside of the curtain.	12. And he will take a censer full of coals burning with fire from off the altar from before the LORD, and with his hand full of sweet incense, beaten small, he will enter within the veil.
13. He shall put the incense on the fire before Adonai and the cloud of incense will cover the Ark-cover that is on the [tablets of] Testimony, that he not die.	13. And he will put the sweet incense upon the fire before the LORD, and the cloud of the fuming incense will envelope the mercy-seat that is over the testimony, that he may not die by the flaming fire before the LORD.
14. He shall take some of the bullock's blood and he shall sprinkle with his finger, above the surface of the Ark-cover on its eastern part; and before the Ark-cover,	14. And he will take of the blood of the bullock, and sprinkle with his right finger upon the face of the mercy-seat eastward, and before the mercy-seat he will sprinkle

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
he shall sprinkle, some blood, with his finger, seven times.	the blood seven times with his right finger.
15. He shall slaughter the he-goat sin-offering that belongs to the people, and he shall bring its blood inside of the Curtain. He shall do [with] its blood just as he did with the bullock's blood and he shall sprinkle it on the Ark-cover and before of the Ark-cover.	15. Then will he kill the goat of the sin offering which is (purchased with) the money of the people, and carry in of the blood of the goat within the veil, and do with the blood of the goat as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.
16. He will atone for the Sanctuary, from the impurities of Bnei Yisroel and from their rebellious sins for all their transgressions. He shall do likewise for the Tent of Meeting, that dwells with them in the midst of their impurity.	16. And he will make atonement for the holy place, with confession of words for the uncleanness of the children of Israel, and for their rebellions, and for their sins; and so will he do for the tabernacle of ordinance which remains with them in the midst of their uncleanness.
17. No man shall be present in the Tent of Meeting when he comes in to atone for the Holy [Sanctuary] until he leaves. He shall atone on his behalf and on behalf of his household and on behalf of the entire assembly of Israel.	17. But let no one be in the tabernacle of ordinance at the time of his going in to make atonement in the holy place for the sins of Israel, until the time of his coming out; and so will he make atonement for himself, and for the men of his house, and for all the congregation of Israel.
18. He shall go out to the altar that is before Adonai and atone on it. He shall take some of the bullock's blood and some of the he-goat's blood and put it atop the corners of the altar, all around.	18. And he will withdraw, and come forth from the holy place, unto the altar which is before the LORD, and make atonement upon it with confession of words, and take of the blood of the bullock and of the blood of the goat, mingled together, and put it upon the horns of the altar round about.
19. He shall sprinkle on it from the blood that is on his finger seven times and purify it and sanctify it from the impurities of Bnei Yisroel.	19. And he will sprinkle upon it from the blood with his right finger seven times, and cleanse it, and sanctify it from the defilements of the children of Israel.
20. When he finishes atoning for the Holy [Sanctuary] and [for] the Tent of Meeting and [for] the altar he shall bring the live he-goat.	20. And when he has completed to make atonement for the holy place, and for the tabernacle of ordinance, and for the altar, with confession of words, he will bring near the living goat.
21. Aharon shall lay his two hands on the head of the live he-goat and confess on it all the iniquities of Bnei Yisroel and all their rebellious transgressions for all their sins, and put them on the head of the goat and send it away with the man [so] designated, to the desert.	21. And Aharon will lay his hands (upon him) in this order, his right hand upon his left, upon the head of the living goat, and confess over him all the lawlessness of the children of Israel, and all their rebellions, and all their sins, and will put them, with an oath uttered and expressed with the Great and glorious Name, upon the head of the goat, and send (him) away by the hand of a man prepared from the year foregoing, to take him into a rocky desert which is Beth hadurey;
22. The goat shall carry upon itself all of their iniquities to a desolate land, and [the man shall] send the goat into the desert.	22. and the goat will bear upon him all their sins into a desert place; and the man will send forth the goat to a rocky desert; and the goat will go up on the mountains of Beth hadurey, and a tempestuous wind from the presence of the LORD will carry him away, and he will die.
23. Aharon will [then] come into the Tent of Meeting and remove the linen garments that he wore when he came into the Holy [Sanctuary] and place them there.	23. And Aharon will enter the tabernacle of ordinance, and take off the robes of fine linen with which he was attired at the time of his going into the holy place, and will lay them aside there.

RASHI	TARGUM PSEUDO JONATHAN
24. He shall wash his flesh in water in a sacred place and don his garments. He shall go out and do (offer) his burnt-offering and the people's burnt-offering and atone on his behalf and on behalf of the people.	24. Then will he wash his flesh in the sanctuary, and afterward attire himself, and withdraw, and come forth, and perform his burnt offering and the burnt offering of the people, and make atonement for himself and for his people.
25. The fat of the sin-offering, he shall burn on the altar.	25. And the fat of the sin offering he will burn at the altar.
26. He who sends the goat to Azazel shall wash his garments, and bathe his body in water, and afterwards he shall come into the encampment.	26. And he who led away the goat to Azazel will wash his clothes, and bathe his flesh in forty seahs of water, and afterward he may enter the camp.
27. The sin-offering-bullock and the sin-offering-goat whose blood was brought to achieve atonement in the Holy [Sanctuary], he shall have removed beyond the encampment. They shall burn in fire their skins, their flesh and their waste [that are in their intestines].	27. But the bullock for the sin offering, and the goat for the sin offering, whose blood was brought into the sanctuary to make atonement, will be carried away upon carriages by the hands of young men who are priests; and they will bear them without the camp, and burn them with fire, their skin, their flesh, and their dung.
28. He who burns them shall wash his garments and bathe his body in water and afterwards he shall come into the encampment.	28. And he who burns them will wash his clothes, and bathe his flesh in forty seahs of water, and afterwards he may enter the camp.
29. It shall be for an everlasting statute for you; in the seventh month, on the tenth of the month, <b>you shall afflict yourselves and not do any work, the native-born and the proselyte residing among you.</b>	29. And this will be to you for an everlasting statute: in the seventh month, it is the month Tishri, on the tenth day of the month, <b>you will humble your souls, (abstaining) from food, and from drinks, and from the use of the bath, and from rubbing, and from sandals, and from the practice of the (matrimonial) bed: nor will you do any work, neither the native-born nor the stranger who dwells among you.</b>
30. For on this day He will make atonement for you, to purify you from all your sins, before Adonai, you will be purified.	30. For on this day He will make ATONEMENT for you to cleanse you from all your sins; and you will confess your transgressions before the LORD, and will be clean.
31. It is a Shabbat of Shabbatot to you <b>and you must afflict yourselves;</b> it is an everlasting statute.	31. It is a Sabbath of rest to you: no work of business will you do, <b>but will humiliate your souls.</b> [JERUSALEM. But in it you will fast for your souls.] It is an everlasting statute.
32. The kohein will atone--- he who himself will be anointed and who will be initiated--- to serve in his fathers stead and dress in the linen garments, the sacred garments.	32. And the priest who is anointed, and who has offered his oblation to minister instead of his father, will be clothed in the robes of fine linen, even the consecrated robes.
33. He will atone for the Holy [Sanctuary]; and for the Tent of Meeting and for the altar, he will atone; for the kohanim and for the entire people of the congregation, he will atone.	33. And he will make atonement for the Holy of Holies, and for the tabernacle of ordinance, and for the altar; and for the priests, and for all the people of the congregation, will he atone, with confession of words.
34. <b>This will be for you as an everlasting statute, to achieve atonement for Bnei Yisrael from all their sins, once a year.</b> He did as Adonai commanded Moshe.	34. <b>And this will be to you for an everlasting statute, to expiate the children of Israel from all their sins, once in the year.</b> And Aharon did as the LORD commanded Mosheh.

## Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 29:7-11

RASHI	TARGUM PSEUDO JONATHAN
7. On the tenth day of this seventh month there shall be a sacred holiday to you, <b>when you shall fast and not do any work.</b>	7. And on the tenth of the seventh month, the month of Tishri, you will have a holy convocation, <b>and castigate your souls (by abstaining) from food and drink, the bath, friction, sandals, and the marriage bed; and you will do no servile labor,</b>
8. You shall bring a burnt-offering for a pleasing aroma to Ad-noy, [consisting of] one young bull, one ram, and seven yearling lambs. They shall [all] be without blemish.	8. but offer a sacrifice before the Lord to be received with favor; one young bullock, one ram, lambs of the year seven, unblemished, will you have;
9. Their meal-offering [shall be] fine flour mixed with [olive] oil, three tenths [of an eiphah] for the bull, two tenths [of an eiphah] for the one ram,	9. and their mincha of wheat flour mingled with olive oil, three tenths for the bullock, two tenths for one ram,
10. and one tenth [of an eiphah] for each of the seven lambs.	10. a single tenth for a lamb, so for the seven lambs
11. [You shall also bring] one he-goat as a sin-offering, aside from the atonement sin-offering, and the constant (daily) burnt-offering and its meal-offering, and their libations.	11. one kid of the goats for a sin offering; beside the sin offering of the expiations, and the perpetual sacrifice and their minchas, and the wine of their libations.

## Rashi's Commentary to Vayikra (Leviticus) 16:1-34

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

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

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

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

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

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

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

**He shall wear a holy [linen shirt...]** i.e., these garments shall be [purchased] from the Temple treasury. -[*Torath Kohanim 16:13*]

**and wear** Heb. לָצַנֵּף, as the Targum [Onkelos] renders it: לְהַחֲמִישׁוּהָ, *he shall place on his head*. This is similar to “So she placed (וַתַּחֲמִישֵׁהוּ)his garment” (Gen. 39:16), [which *Onkelos* renders:] אֶחָדָהּ.

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

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

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

**8 And Aaron shall place lots upon the two he-goats** He would place one [he-goat] on his right and one on his left. Then, he would insert both his hands into an urn [which contained two lots, one bearing the inscription “to the Lord” and the other “to Azazel.” These lots were mixed up, and Aaron, with both hands inside the urn] took one lot in his right hand and the other in his left hand, and he would place them upon them [the he-goats]: [The one] upon which [he placed the lot] with the inscription “to the Lord,” would be for God, while the one upon which [he placed the lot] with the inscription “to Azazel,” would be sent off to Azazel.-[*Yoma 39a*] **Azazel** This is a strong and hard mountain, [with] a high cliff, as the Scripture says [in describing Azazel] (verse 22 below), “a precipitous land (אֶרֶץ אֲזָזִיל) (הַגִּבּוֹרָה),” meaning a cut-off land [i.e., a sheer drop].- [ *Torath Kohanim 16:28; Yoma 67b* ]

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

**10 while still alive** [is to be understood] like הָיָה עֹמֵד [i.e., the word עֹמֵד is in the *hof'al* conjugation, which is a passive form, meaning that the goat] was “stood up by others.” [Thus,] the *Targum* translates it as, הָיָה עֹמֵד כְּדֵי, “shall be stood up while alive.” And what does the verse teach us when it says “alive?” Since it says: “to send it away to Azazel,” and we do not know whether it was to be sent away to be killed or to remain alive. Therefore, Scripture says, “shall be placed while still alive,” [meaning that] it is to be placed while still alive [and shall remain alive only] until it is sent away. From here, we learn that it was sent away to its death.-[*Torath Kohanim 16:26*] **to [initiate] atonement** [lit., “to effect atonement upon it,” here meaning] that he is to confess upon it, as Scripture says, “and confess upon it...” (verse 21 below). -[*Torath Kohanim 16:27; Yoma 40b*]

**11 ...and shall [initiate] atonement for himself** This is a second confession [i.e., besides that stated in verse 6 above for himself and his household], and is for himself [again] and for his brothers, the *kohanim*, all of whom are

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**18 to the altar that is before the Lord** This is the golden altar, which is "before the Lord" in the *heichal* [i.e., in the Temple, it was in the *heichal*, was the equivalent of the Holy in the *Mishkan*]. And [since the *Kohen Gadol* was to remain inside the Holy for the next procedure,] what does Scripture mean when it says, "And he shall then go

out?" Since he had just performed the blood sprinklings on the dividing curtain, standing on the inner side of the altar to sprinkle [i.e., between the altar and the dividing curtain], for the applications on the altar, [Scripture] required him to "go out" to the outer side of the altar and to begin with the north-eastern corner.-[*Torath Kohanim* 16:45; *Yoma* 58b. See *Mizrachi*, *Gur Aryeh*. Also Chavel, who asserts that, according to the Reggio edition of *Rashi*, the *Kohen Gadol* did not stand beyond the altar, but alongside it, from where he commenced to apply the blood from the north-eastern corner.]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**34 And he did as the Lord had commanded [Moses]** [i.e.,] when Yom Kippur arrived, [Aaron] performed [the service] according to this order, and [this verse is written] to tell Aaron’s praise, namely, that he did not do those

[special garments of the *Kohen Gadol*] for his self-aggrandizement, but rather, as one who is fulfilling the King's decree [thus, "he did as the Lord had commanded"].-[*Torath Kohanim* 16:85]

---

## Midrash Pesiqta DeRab Kahana: Pisqa 26

*[The Lord spoke to Moses] after the death of the two sons of Aaron [when they drew near before the Lord and died; and the Lord said to Moses, 'Tell Aaron your brother not to come at all times into the holy place within the veil, before the mercy seat which is upon the ark, lest he die for I will appear in the cloud upon the mercy seat. But thus will Aaron come into the holy place: with a young bull for a sin-offering and a ram for a burnt-offering. He will put on the holy linen coat and will have the linen breeches on his body, be girded with the linen girdle, and wear the linen turban; these are the holy garments. He will bathe his body in water and then put them on. And he will take from the congregation of the people of Israel two male goats for a sin-offering and one ram for a burnt-offering']* (Leviticus 16:1-5).

### XXVI:I

R. Simeon b. R. Abin opened [the discourse by citing the following verse of Scripture]: "*Since one fate comes to all, to the righteous/generous and the wicked, [to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice].*" (Qoh. 9:2). *One fate to the righteous/generous* refers to Noah: *And Noah was righteous/generous* (Gen. 6:9). R. Phineas, R. Yohanan, son of R. Eliezer, son of R. Yose the Galilean: When Noah went forth from the ark, the lion bit and maimed him, so that he was not fit [having suffered blemishes to make an offering], so his son, Shem, made an offering in his place. [Simeon continues.] *And to the wicked* refers to Pharaoh Necho (2 Kgs. 23:29). When he wanted to sit in Solomon's throne, he did not know how its mechanism worked, and a lion bit and maimed him. So this one [Noah] died lame, and that one [Necho] died lame. [Is it not so, then, that] *one fate comes to all?*

*To the good ... to the clean and the unclean* (Qoh. 9:2). *To the good* refers to Moses, for it is said, *And she looked at him, for he was good* (Ex. 2:2). It was because he had been born already circumcised. *The clean* refers to Aaron, who was responsible for the cultic purification of Israel. *And to the unclean* refers to the spies. These [spies] reported bad things about the land of Israel and did not enter the land of Israel, while those [Moses and Aaron] were totally righteous/generous, but also did not enter the land of Israel. Is it not so, then, that *one fate comes to the righteous/generous and to the clean, to the good and to the unclean?*

*[To him who sacrifices and him who does not sacrifice* (Qoh. 9:2):] *To him who sacrifices* refers to Josiah: *And Josiah sacrificed of the flock, lambs and kids* (2 Chron. 35:7). *And to the one who does not sacrifice* (Qoh. 9:2) refers to Ahab, who brought about the cessation of sacrifices from the altar. But is it not written, *And Ahab sacrificed for himself [an abundance of animals from the flock and herd]* (2 Chron. 18:2)? The reference to *for himself* indicates that it was for himself that he made the sacrifice, and he did not sacrifice for the sake of offerings [to God]. Now this one died in a hail of arrows, and that one died in a hail of arrows. Now this one died in a hail of arrows: *The archers shot at king Josiah* (2 Chr. 35:23). ... and that one died in a hail of arrows: *A certain man drew his bow not intending the result and smote the king of Israel between the lower armor and the breastplate* (2 Chr. 18:33). Is it not so, then, that *one fate comes to him who sacrifices and to him who does not sacrifice?*

*As to the good man, so is the sinner and he who swears is as he who shuns an oath* (Qoh. 9:2): *As to the good man* refers to David: *And he sent and brought him, and he was ruddy, with a lovely face, and good appearance* (1 Sam. 16:12). *So is the sinner* refers to Nebuchadnezzar: *Break off your sin through righteousness/generosity* (Dan. 4:24). This one [David] built the house of the sanctuary and ruled for forty years, while that one destroyed it and ruled for forty-five years. Is it not the case of *a single fate affecting them both?*

*[And he who swears is as he who shuns an oath* (Qoh. 9:2):] *He who swears* refers to Zedekiah: *And he also rebelled against King Nebuchadnezzar to whom he had taken an oath by God* (2 Chron. 36:13). By what had he

taken the oath? R. Yose b. R. Hanina said, By the altar had he taken the oath. *As he who shuns an oath* (Qoh. 9:3) refers to Samson: *And Samson said to them, 'You take an oath to me that you yourselves will not attack me'* (Jud. 15: 12). This one died with his eyes having been put out, and that one died with his eyes having been put out. This one died with his eyes having been put out: *And he blinded the eyes of Zedekiah* (2 Kgs. 25:7), ... and that one died with his eyes having been put out: *And the Philistines seized him and put out his eyes* (Judges 6:21). Is it not the case of a *single fate's affecting them both?*

Another interpretation of the verse *Since one fate comes to all, to the righteous/generous and the wicked, [to the good and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice]* (Qoh. 9:2): *The righteous/generous* refers to [supply: the sons of] Aaron, concerning whom it is written, *He walked with me in peace and uprightness [and did turn many away from iniquity]* (Mal. 2:6). *And to the wicked* refers to the congregation of Korach, concerning whom it is written, *Depart, please, from the tents of these wicked men* (Num. 16:26). The latter went in to make an offering when they were divided by contentiousness, and they ended up burned. And these went in to make an offering not divided by contentiousness, and they too ended up burned. That is in line with the following verse of Scripture: *[The Lord spoke to Moses] after the death of the two sons of Aaron [when they drew near before the Lord and died]* (Leviticus 16:1-5)

## XXVI:II

*I said of laughter, It is mad, [and of pleasure, What use is it?]* (Qoh. 2:2): R. Abba bar Kahana said, [Interpreting the word for mad to mean mingled.] how mingled [with confusion] is the laughter of the nations of the world in their theaters and circuses. ...*and of pleasure, What use is it?* (Qoh, 2:2): What business have disciples of Sages to do there?

Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What use is it?* (Qoh. 2:2): Said R. Aha, Said Solomon, 'Matters that the attribute of divine justice has treated as punishable I have treated as mere lunacy [and so violated the Law by doing what I did not think mattered].' "It is written: *He will not take a great many wives* (Deut. 17:17). And it is written, *And he had as wives seven hundred princesses and three hundred concubines* (1 Kgs. 11:3). It is written, *He will not have a great many horses* (Deut. 17:16). And it is written, *And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen* (1 Kgs, 5:6). It is written, *He will not collect a great deal of silver and gold* (Deut. 17:17). And it is written, *The king made silver in Jerusalem as commonplace as stones* (1 Kgs. 10:27). But were the silver stones not stolen? Said R. Yose b. R. Haninah, They were complete stones ten cubits high by eight cubits broad. It was taught on Tannaite authority by R. Simeon b. Yohai, Even the scales in the time of Solomon were made of gold: *Silver was not regarded as worth a thing in the time of Solomon* (1 Chr. 9:20). ... *of pleasure, What use is it?* (Qoh. 2:2): Said the Holy One, blessed be He, to him, "What is this crown doing in your possession? Go, descend from your throne." At that moment an angel descended in the guise of Solomon and sat on the throne, and Solomon made the rounds of all the synagogues and school houses which were in Jerusalem saying to the people, *I, Qohelet, was king over Israel in Jerusalem* (Qoh. 1:12). And the people replied to him, King Solomon is sitting on his throne, and you say I am King Solomon?" What did they do to him? They beat him with reeds and set before him a bowl of grits. At that moment he said, *Vanity of vanities, all is vanity, said Qohelet* (Qoh. 1:2).

Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What use is it?* (Qoh, 2:2): Said R. Phineas, If joy is only mixed, then what use is rejoicing? There was the case of one in Kabul, who married off his son. On the fourth day [of the week of rejoicing], he invited the groomsmen as guests to his house. [After they had eaten and drunk and made merry.] he said to his son, "Go up and bring us a jug of wine from the upper room." When he got up there, a snake bit him and he died. He waited for him to come down, but he did not come down. His father said, "Will I not go up and see what's going on with my son?" He went up and found that a snake had bitten him and he had died, and he was sprawled out between the jugs. What did he do? He waited until the guests had eaten and drunk [and finished their meal]. When the guests had eaten and drunk, he said to them, "Is it not to say a blessing for my son as a groom that you have come? Say a blessing for him as mourners. Is it not to bring my son into the marriage canopy that you have come? Rather, bring him to his grave." R. Zakkai of Kabul came and

gave an eulogy for him, *I said of laughter, It is mad* (Qoh, 2:2).

Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What use is it?* (Qoh. 2:2): How mixed [with sorrow] was the laughter that the attribute of justice brought forth for the generation of the flood. For it is written: *Their bull gendered and did not fail, their cow calved and did not abort. They sent forth their little ones already grown up like a flock of sheep, and the children could dance. They dance to the timbrel and harp and rejoiced at the sound of the pipe. They spent their days in prosperity and went down to the grave in peace* (Job 21:10-13). When they said, *What is the Almighty that we should serve Him? And what profit should we have if we pray to Him* (Job 21:15), said to them the Holy One, blessed be He, " ... *and of pleasure. What use is it?* (Qoh. 2:2)? "By your lives! I will wipe you out of the earth." So it is written, *And he blotted out all that existed* (Gen. 7:23).

Another interpretation of the verse, *I said of laughter. It is mad. and of pleasure. What use is it?* (Qoh, 2:2): How mixed [with sorrow] was the laughter that the attribute of justice brought forth for Sodom and Gomorrah, for it is written, *As for the earth out of it comes bread; but underneath it is turned up as by fire. Its stones are the place of sapphires. and it has dust of gold. That path no bird of prey knows. and the falcon's eye has not seen it. [The proud beasts have not trodden it; the lion has not passed over it. Man puts his hand to the flinty rock and overturns mountains by the roots. /He cuts out channels in the rocks and his eye sees every precious thing. lie binds up the streams so that they do not trickle and the thing that is hid he brings to light]* (Job 28:5-11). When they said, "Let us blot out travellers from among us," as it is written, *They open shafts in a valley away from where men live; they are forgotten by travelers; they hang afar from men. they swing to and fro* (Job 28:4), said to them the Holy One, blessed be He, ... *and of pleasure. What use is it?* (Qoh. 2:2). By your lives, I will drive you out of the world. That is in line with what is written in the following verse: *The Lord caused to rain on Sodom and Gomorrah brimstone and fire ... he turned those cities upside down* (Gen. 24, 25).

Another interpretation of the verse, *I said of laughter. It is mad, and of pleasure. What use is it?* (Qoh. 2:2): How mixed [with sorrow] was the laughter that the attribute of justice brought forth for Elisheba, daughter of Amminadab. Elishcaba, daughter of Amminadab, saw four occasions for rejoicing in a single day: her husband as high priest, her levirate husband as king, her brother as patriarch, and her two sons as prefects of the priesthood. When her sons went in to make an offering, they came out burned, and her rejoicing turned to mourning. That is in line with the following verse of Scripture: After the death of the two sons of Aaron (Lev. 16:2).

### XXVI:III

R. Levi commenced discourse [by citing the following:] *I say to the boastful (להוללים), Do not boast, [and to the wicked, Do not lift up your horn]* (Ps, 75:5): *I say to the boastful (להוללים):* [The word for boastful is to be interpreted as confused, mixed up, hence]. 'I say to those who are confused [in combining joy with grief].' This refers to those whose hearts are filled with bad thoughts [Mandelbaum, p. 8]. R. Levi would call them, "Woe-sayers." They are those who bring woe to the world.

*I say to the boastful (להוללים), [Do not boast, and to the wicked, Do not lift up your horn].* And to the wicked, Do not lift up your horn (Ps. 75:4). Said the Holy One, blessed be He, to the wicked, "The righteous/generous men do not make merry in My world, but you seek to make merry in My world. The first man did not make merry in My world, but you seek to make merry in My world." R. Levi in the name of R. Simeon b. Menassia said, The round end of the first man's heel was brighter than the orb of the sun! "And do not find that fact surprising, for in ordinary practice a person makes for himself two salvers, one for himself and one for a member of his household. Which of the two is the finer? Is it not his own? So the first Man was created for the service of the Holy One, blessed be He, while the orb of the sun was created only for the service of the created world. Is it not an argument a fortiori that the round part of the first Man's heel outshone the orb of the sun? And the countenance of his face all the more so! R. Levi in the name of R. Hama b. R. Hanina: Thirteen canopies did the Holy One, blessed be He, weave for the first man in the Garden of Eden. This is in line with the following verse of Scripture: *You were in Eden, the garden of God; every precious stone was your covering, carnelian, topaz, and jasper, chrysolite, beryl, and onyx, sapphire, carbuncle, and emerald; and wrought in gold were your settings and your engravings* (Ez. 28:13). R. Simeon b.

Laqish said, They were eleven. And rabbis say, Ten. But there is no real disagreement between them. The one who maintains that there were thirteen treats the reference, *Every precious stone was your covering*, to count as three. The one who holds that there were eleven treats that reference as indicating only one. And the one who maintains that there were ten does not treat that reference as counting even one of them. Yet after all this glory: *For you are dirt, and you go back to dirt* (Gen. 3:19).

[*I say to the boastful (לְהוֹלִלִים), Do not boast, and to the wicked, Do not lift up your horn:*] Abraham did not make merry in My world, and yet you make merry in My world. To Abraham was born a son when he was one hundred years old, and yet in the end, the Holy One, blessed be He, said to him, *Take your son, [your only son, whom you have loved, and offer him .. for a burnt-offering]* (Gen. 22:2). Now Abraham, our father, made a journey of three days. That is in line with this verse of Scripture: *On the third day Abraham lifted up his eyes and saw the place from a distance* (Gen. 22:4). What did he see? He saw a cloud on top of a mountain. [He said, It appears to me that this is the place at "which the Holy One, blessed be He, told me to offer up Isaac, my son.] He said to Isaac, "Do you see what I see?" He said to him, "Yes." He said to him, "And what do you see?" He said to him, "I see a cloud on top of the mountain." He said to his lads, [Ishmael and to Eliezer], "Do you see what I see?" They said to him, "Not a thing." He said to them, "Since you do not see anything, and this ass here does not see anything, *You stay here with the ass* (Gen. 22:5) - you are people that are like an ass." What did he do? He took Isaac, his son, and took him up the mountain and built an altar and laid out the wood and arranged the offering and took a knife to slay him. Now if the Holy One, blessed be He, had not spoken to him, saying, *Do not put your hand to the boy [and do nothing to him]* (Gen. 22:12), [Isaac] would have been slaughtered. When Isaac came back to his mother, she said to him. "What did father do to you, my son?" And he said to her, "Father took me and walked me up mountains and down valleys. He took me up a certain mountain, built an altar, arranged matters properly, laid out wood, tied me on the altar, and took a knife in his hand to slaughter me. Now if the Holy One, blessed be He, had not spoken to him, saying, *Do not put your hand to the boy [and do nothing to him]* (Gen. 22:12), [I] would have been slaughtered." She said, "Woe is the son of this unfortunate woman! If the if the Holy One, blessed be He, had not spoken to him, saying, *Do not put your hand to the boy and do nothing to him* (Gen. 22: 12), [you] would have been slaughtered." She had not finished the matter off before she died. That is in line with the following verse of Scripture: *And Abraham came to mourn for Sarah and to weep for her* (Gen. 23:2). Whence did he come? From Mount Moriah did he come.

It is as if to say that the Holy One, blessed be He, did not make merry in his world, and yet you are making merry in My (God's) world. *The Lord has rejoiced in His works* is not written, but rather, *The Lord will rejoice in his works* (Ps. 104:31). The Holy One, blessed be He, is destined to rejoice in the works of the righteous/generous in the age to come.

[*I say to the boastful (לְהוֹלִלִים), [Do not boast, and to the wicked, Do not lift up your horn].* The Israelites did not make merry in My world, and yet you want to make merry. *Israel rejoiced in His maker* is not written here, but rather *will rejoice* (Ps. 149:2). They are going to rejoice in the works of the Holy One, blessed be He, in the age to come.

Elisheba daughter of Amminadab did not rejoice, and do you want to rejoice in My world? Elisheba daughter of Amminadab saw four occasions for rejoicing in a single day: her husband as high priest, her levirate husband as king, her brother as patriarch, and her two sons as prefects of the priesthood. When her sons went in to make an offering, they came out burned, and her rejoicing turned to mourning. That is in line with the following verse of Scripture: *After the death of the two sons of Aaron* (Lev. 16:2).

## XXVI:IV

R. Yudan of Galia opened [discourse by citing the following verse:] *Is it at your command that the eagle mounts up [and makes his nest on high? On the rock he dwells and makes his home in the fastness of the rocky crag. Thence he spies out the prey; his eyes behold it afar off]* (Job 38:27-29). Said the Holy One, blessed be He, to Aaron, 'Aaron, at your word I brought My Presence to rest on the ark, or at your word I took My Presence away from the

ark.'

The first sanctuary: *On the rock he dwells and makes his home* (Job 38:28) - one night's stay. The second sanctuary: *In the fastness of the rocky crag - many nights' stay*. For we have learned in the Mishnah [M. Yoma 5:2]: **Once the ark was taken away, there remained a stone from the days of the earlier prophets, called Shetiyyah. It was three fingerbreadths high, and on it did (the high priest) put (the firepan).** [T. Yoma 2:14:] **And why was the rock called S hetiyyah ("foundation")? Said R. Yose b. Halapta, "For from it the world was founded** [as it is written, *Out of Zion, the perfection of the world* (Ps. 50:2)]. [Y. Yoma 5:3:] What was the prayer of the high priest on the Day of Atonement when he came out of the sanctuary? [He says,] "May it be pleasing to You, our God and God of our fathers, that the year be a year of rain, drying out, and dew, a year of inexpensive market prices, a year of abundance, a year of pleasure, a year of blessing, a year of trading, and a year in which Your people, the house of Israel, do not stand in need of one another's help, and a year in which Your people Israel do not lord it over one another." And the Rabbis of Caesarea say, "(We pray) for our brothers of Caesarea, that they not lord it over one another." And the Rabbis of the south say, "We pray for our brothers of the south that their houses not tum into their tombs."

*Thence he spies out the prey* (Job 38:29): From there he would spy out (or foresee) food for the entire year. *His eyes behold it afar off* (Job 38:29) - from the beginning of the year he would know what would come at the end of the year. How so? When he would look at the pillar of smoke ascending from the pile, if it arose toward the south, he would know that the south would enjoy plenty. If it arose toward the west, he would know that the west would enjoy plenty. If it arose toward the north, he would know that the north would enjoy plenty. If it ascended toward the east, he would know that the east would enjoy plenty, and so forth for each direction. If it went straight up to the firmament, he would know that the entire world would enjoy plenty. After all of this glory: *His young ones suck up blood; [and where the slain are, there is he]* (Job 38:30): [Aaron] saw his young writhing on the ground and he kept silent. ... *and where the slain are, there is he* (Job 38:30) refers to the presence of God. R. Yudan in the name of R. Joshua b. Levi, R. Berekhiah in the name of R. Hiyya b. R. Abba said, "Come near and take up your brothers from before the ark' is not written here, but rather, *from before the presence of the Holy One* (Lev. 10:4). It was like a man who says to his fellow, 'Remove this corpse from before this mourner! How long should this mourner be pained?' *After the death of the two sons of Aaron* (Lev. 16:2).

## XXVI:V

R. Ahwa b. R. Zeora opened [discourse by citing the following verse:] *At this also my heart trembles and leaps out of its place* (Job 37:1). What is the meaning of *trembles* (רַתַּר) and *leaps*? The usage is in line with the meaning of the same words in the following verse: *Wherewith to leap* (לָנַתַר) *on the ground* (Lev. 11:21). This we translate, to leap. Said Job, The sons of Aaron were not like his staff. The staff of Aaron came in dried up and went out full of sap, as it is said, *[And on the morrow Moses went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi] had sprouted and put forth buds [and produced blossoms and it bore ripe almonds]* (Nurn. 17:8). The wicked Titus went into the house of the Holy of Holies with his drawn sword in his hand and cut into the curtain and his sword came out covered with blood. He went in in peace and came out in peace. Yet the sons of Aaron went in to make an offering and came out burned up. *After the death of the two sons of Aaron* (Lev. 16:2).

## XXVI:VI

R. Berekhiah opened [discourse by citing the following verse of Scripture]: *To punish a righteous/generous man is not good; [to flog noble men for the sake of uprightness]* (Prov. 17:26). Said the Holy One, blessed be He, 'Even though I punished Aaron and took his two sons from him, it is not good.' *To punish a righteous/generous man is not good.* But it was to *flog noble men for the sake of uprightness* (Prov. 17:26). *After the death of the two sons of Aaron* (Lev. 16:2).

## XXVI:VII

It was taught in the name of R. Eliezer: Nadab and Abihu died only because they gave instruction in the presence of Moses, their master. There was the case of a disciple who gave instruction in the presence of his master. R. Eliezer. He said to Imma Shalom, his wife. "He is not going to live out the week." The Sabbath had not come before he died. His students came and said to him. "Rabbi, are you then a prophet?" He said to them. "*I am not a prophet nor the disciple of a prophet* (Amos 7:14). **but this is the tradition which I have received: 'Any (disciple) who teaches a Law in his master's presence is liable to the death penalty.'**"

It was taught on Tannaitic authority in the name of R. Eliezer: **It is forbidden for a disciple to teach a Law in the presence of his master - until he will be twelve mils away from him.** the breadth of the camp of Israel. That is in line with the following verse of Scripture: *They encamped by the Jordan from Beth-Jeshimoth as far as Abet-shiuim [in the plains of Moab]* (Num. 33:49). [And how long is that distance? It is twelve mils. (that is, the breadth of the camp of Israel)].

R. Tanhurn bar Jeremiah was in Happar, and a question was brought to him, and he gave instruction, so too a second time. Someone said to him. "And did you not teach us, Rabbi. 'It is forbidden for a disciple to teach a Law in the presence of his master - until he will be twelve mils away from him, the breadth of the camp of Israel?' Now lo, R. Mana, your master, dwells in Sepphoris!" He said to him. "May a curse come upon me, if I knew it!" From that moment he gave no further instruction (in that place, at that time).

## XXVI:VIII

[Said R. Jeremiah b. Elcazar.] At four passages (Lev. 10:1, 16:1; Num. 3:4, 26:61) Scripture makes mention of the death of the sons of Aaron, and at each point Scripture also makes mention of their offense. Why so? To let you know that this was the only sin for which they were responsible. Said R. Eleazar the Modite, Come and see how painful is the death of the sons of Aaron before the Omnipresent, for each passage in which Scripture makes mention of their death, it also specifies their offense. Why so? So that no one in the world should have an excuse to say that they were responsible for a whole range of improper actions in secret, on which account they perished.

Bar Qappara in the name of R. Jeremiah b. Eleazar: On account of four matters did the two sons of Aaron die: because of drawing near to the holy place, because of the offering they made, because of bringing strange fire, and because they did not take counsel with one another. **Because of drawing near:** for they entered the inner sanctum. **Because of the offering:** for they offered a sacrifice which had not been commanded. **Because of the strange fire:** it was fire from the kitchen that they brought in. **Because they did not take counsel with one another,** as it is written, *And Nadab and Abihu, each one of them, took his censer* (Lev. 10:1). *Each one took his censer* - each one on his own account, for they did not take counsel with one another. [The word for censer is similar to word for destruction.]

## XXVI:IX

R. Mani of Sheab, R. Joshua of Sikhnin in the name of R. Levi: On account of four matters did the sons of Aaron die, and in connection with each one of them the death penalty is specified in Scripture: **Because they entered the sanctuary drunk,** and in that regard the death penalty is specified in Scripture: *Wine and strong drink you will not drink ... [lest you die]* (Lev. 10:9); **Because they entered the sanctuary not having [washed their hands and feet:** *And they will wash their hands and feet, lest they die]* (Ex. 30:21). And it is written, *When they go into the tent of meeting, they will wash with water, lest they die* (Ex. 30:20); **Because they were not wearing the required garments for the priestly service,** and in that regard the death penalty is specified in Scripture: *And they will be worn by Aaron and his sons when [they go into the tent of meeting ... lest they bring guilt upon themselves and die]* (Ex. 28:43)." Which garments had they left off? Said R. Levi, They had left off the robe, concerning which the death penalty is specified in Scripture: *And Aaron will wear it when he officiates ... [lest he die]* (Ex. 28:35)." [The authorities continue:] **and because they had no children,** concerning which the death penalty is specified. That is in line with the following verse of Scripture: *And Nadab and Abihu died, and they had no children* (Num, 3:4). Abba Hanan said, **It was because they had no wives,** while it is written: *And he will atone for himself and for his*

house (Lev. 16:6), **and one's house is his wife!**

R. Levi said, **They were snooty**. Many unmarried women were sitting gloomy (sad) and waiting for them. But what did they have to say about themselves? 'Our father's brother is king, our mother's brother is patriarch. our father is the high priest. we two are deputy high priests! What woman is worthy of us? R. Menahama in the name of R. Joshua b. Nehemiah: *Fire devoured their young men, [and their maidens had no marriage song]* (Ps. 78:63). And why did *fire devour their young men*? Because *their maidens had no marriage song*.

[And the fact that they were power hungry may] further [be shown in] the following: *And He said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu, [and seventy of the elders of Israel]* (Ex. 24:1). This teaches that Moses and Aaron went first, then Nadab and Abihu went after them, while all Israel followed after them. So the two brothers said, "In a little while these two old men will die, and you and I are going to lord it over this community." R. Yudan in the name of R. Aibu said, "They said this out loud to one another." R. Phineas said, "They merely thought it in their hearts." Said R. Berekhiah, "The Holy One, blessed be He, said to them, *Do not take pride today concerning what will be tomorrow* (Prov. 27:1). Many foals have died and had their hides turned into saddles for their mothers' backs.

[And the fact that they were power hungry] may further [be shown in] the following: *And He did not lay his hand on the chief men of the people of Israel; they beheld God and ate and drank* (Ex. 24: 11). Said R. Phineas, "On the basis of this verse we learn that they were entitled to have the hand laid on them [but God did not do so]." R. Hoshaiia said, "Did a loaf of bread go up with them at Sinai, that it should be stated, *And they beheld God and ate and drank* (Ex. 24:11)? "This teaches that they feasted their eyes on the Presence of God, like a man who stares at his fellow while eating and drinking." R. Yohanan said, "It was actual eating (not merely thinking about food). That is in line with the following verse of Scripture: *In the light of the king's face is life* (Prov. 16:15)." Said R. Tanhuma, "This teaches that they took pride and stood up and feasted their eyes on the Presence of God."

R. Joshua of Sikhnin in the name of R. Levi: "Moses did not feast his eyes on the Presence of God, but he benefited from the Presence. He did not feast his eyes on the Presence of God: *And Moses hid his face* (Ex. 3:6). He benefited from the Presence? *And Moses did not know that a beam of light shown from his face* (Ex. 34:29)." Another matter: *Moses hid his face, for he was afraid* (Ex. 3:6): *And the people were afraid to come near him* (Ex. 34:30). ...*to look ...* (Ex. 3:6): *And he will look upon the likeness of the Lord* (Num. 12:8). Nadab and Abihu, for their part, did feast their eyes upon the Presence of God, but then they did not benefit from the Presence of God."

A further [proof for the fact that they were snooty and so were punished derives from the following]: *Nadab and Abihu died before the Lord* (Num. 3:4). Said R. Yohanan, "Now did they die before the Lord? [Was it not before their father?] But this teaches that it is hard for the Holy One, blessed be He, when the children of the righteous/generous die while the parents are yet alive." R. Nahman of Jaffa raised the following question before R. Phineas b. R. Hama in the name of R. Simon: "Here Scripture says, *Before the Lord, Before the Lord* (Nurn. 3:4), two times, while elsewhere Scripture states, *Before their father* (1 Chron. 24:2), only one time. [Why so?] What this teaches is that it was twice as hard on the Holy One, blessed be He, as it was on their father."

*In the wilderness of Sinai* (Num. 3:4). Was it in the wilderness of Sinai that they died? [Surely it was at the tent of meeting.] But this teaches that it was at Mount Sinai that they received their death sentence. The matter may be compared to the king who was marrying off his daughter, and some sort of irregularity turned up with regard to the best man. Said the king, "If I kill them now, I will mingle my daughter's joy with sorrow. So tomorrow I will have my happy day, and it is better that the deed be done on my happy day than on my daughter's." So said the Holy One, blessed be He, "If I kill Nadab and Abihu now, I will mingle the rejoicing of the Torah with sorrow. Tomorrow my time of rejoicing will come, and it is better (that the deed be done) on my happy day than on the happy day of the Torah." That is in line with the following verse of Scripture: *On the day of his wedding, [and on the day on which his heart was happy]* (Song 3:11). *On the day of his wedding* refers to Mount Sinai, *and on the day on which his heart was happy* refers to the consecration of the tent of meeting.

## XXVI:X

[But Nadab and Abihu died before the Lord when they offered unholy fire before the Lord in the wilderness of Sinai.] and they had no children (Num. 3:4). R. Jacob b. R. Abayye in the name of R. Aha, "Lo, if they had had children, the sons would have taken precedence over (the brothers) Eleazar and Ithamar [as high priests]. [For we have learned there (T. Sheq. 2:15)]: **Whoever takes precedence in inheritance takes precedence in matters of dignity (inheriting office), so long as that person conforms to the customs of his fathers.**"

So Eleazar and Ithamar served as priests in the presence of Aaron their father (Num. 3:4). R. Issac said. "It was when he was alive." R. Hiyya b. R. Abba Said, "It was after he died." In conformity with the view of R. Isaac, who said that it was while he was yet alive. here the word "**presence**" is written. and elsewhere it says, *And Haran died in the presence of Terah his father* (Gen. 11:28). Just as the use of the word "**presence**" in that other context indicates that this was while (Tcrah) was alive, so here the meaning is the same. In the view of R. Hiyya b. R. Abba. who has said that they ministered only after his death, we find support in the following: here the word "**presence**" is used, and in another verse you find the following: *And Abraham arose from before the presence of his deceased* (Gen. 23:3). Just as in that latter usage the word indicates that it was after death. so here we find the same meaning. In the view of R. Isaac, who said that it was while Aaron was yet alive, [how do we explain the fact that they ministered during their father's lifetime]? The reason was that when Aaron suffered some form of cultic disqualification, Eleazar served in his place. When Eleazar likewise suffered a cultic disqualification. Ithamar served in his place.

[Y. Yoma 1:1] **There is the case of Simeon b. Qimhit, who went to take a walk with an Arabian king, [following Y.'s version: on the Day of Atonement at twilight], and a spurt of spit [from the king's mouth] splattered on the priest's garment and so rendered him unclean. Judah his brother went in and served in his stead as high priest. On that day, their mother [Qimhit] had the pleasure of seeing two sons in the office of the high priest.** The sages say: Seven sons did Qimhit have, and all of them served in the high priesthood. They went and said to Qimhit, "Now what kinds of good deeds [did you do to merit such glory]?" She replied to them, "May [a terrible thing] happen to me, if even the beams of my house ever once gazed upon the hair of my head or the thread of my chemise in my entire life [because of modesty]." They said, "All meal (QMH) is fine, but the meal of Qimhit is the finest of fine flour." They recited in her regard the following verse: *The princess is decked in her chamber with gold-woven robes* (Ps, 45:14).

In the view of R. Hiyya b. R. Abba, who said that it was after he had died, (first) Aaron died and Eleazar served in his place, then Eleazar died, and Ithamar served in his place.

## XXVI:XII

Said R. Abba bar Zabina, "On what account is the story of the death of Miriam [Num. 20] juxtaposed to the rules [Num. 19] governing preparation of the ashes of the red cow [to be issued for purification rites in the case of corpse uncleanness]? It is to teach that, just as the red cow achieves atonement, so the death of Miriam achieved atonement." Said R. Yudan, "On what account is the story of the death of Aaron juxtaposed to the story of the breaking of the tablets [of the law]? It is to teach that the death of Aaron was as hard on the Holy One, blessed be He. as the breaking of the tablets." Said R. Hiyya b. R. Abba, "On the first day of Nisan the two sons of Aaron died. So why does the Scripture make mention of their death only in connection with the Day of Atonement [Lev. 16]? **It is to teach that just as the Day of Atonement achieves atonement, so the death of the righteous/generous achieves atonement.** How do we know that the Day of Atonement achieves atonement? *For on this day will atonement be made for you* (Lev. 16:30). And how do we know that the death of the righteous/generous achieves atonement? *And they buried the bones of Saul [and his son Jonathan in the land of Benjamin in Zela, in the tomb of Kish his father; and they did all that the king commanded.] And after that God heeded supplications for the land* (2 Sam. 21:14)."

## Ketubim: Targum Tehillim (Psalms) 69:1-37

JPS	Targum on the Psalms
1. For the Leader; upon Shoshannim. A Psalm of David.	1. For praise; concerning the exiles of the Sanhedrin; composed by David.
2. Save me, O God; for the waters are come in even unto the soul.	2. Redeem me, O God, for an army of sinners has come to trouble me, like water that has reached to the soul.
3. I am sunk in deep mire, where there is no standing; I am come into deep waters, and the flood overwhelms me.	3. I am sunk in exile like water of the deep, and there is no place to stand; I have come to the mighty depths; a band of wicked/lawless men and a wicked/lawless king have sent me into exile.
4. I am weary of my crying; my throat is dried; my eyes fail while I wait for my God.	4. I am weary of calling out, my throat has become rough, my eyes have ceased to wait for my God.
5. They that hate me without a cause are more than the hairs of my head; they that would cut me off, being mine enemies wrongfully, are many; should I restore that which I took not away?	5. Those who hate me without a cause are more numerous than the hairs of my head; those who dismay me – my enemies, false witnesses – have grown strong; what I never stole I will [have to] repay, because of their false witness.
6. O God, You know my folly; and my trespasses are not hid from You.	6. O God, you know my folly; my sins have not been hidden from Your presence.
7. <b><u>Let not them that wait for You be ashamed through me, O Lord GOD of hosts; let not those that seek You be brought to confusion through me, O God of Israel.</u></b>	7. <b><u>Those who trust in You will not be disappointed in me; those who seek instruction from You will not be ashamed of me, O God of Israel.</u></b>
8. <b><u>Because for Your sake I have borne reproach; confusion has covered my face.</u></b>	8. <b><u>For on Your account I have borne disgrace; shame has covered my face.</u></b>
9. <b><u>I am become a stranger unto my brethren, and an alien unto my mother's children.</u></b>	9. <b><u>I have been accounted a stranger to my brothers, and [I am] like a Gentile to the sons of my mother.</u></b>
10. Because zeal for Your house has eaten me up, and the reproaches of them that reproach You are fallen upon me.	10. For zeal for the sanctuary has consumed me; and the condemnation of the wicked/lawless who condemn You when they prefer their idols to Your glory has fallen on me.
11. And I wept with my soul fasting, and that became unto me a reproach.	11. And I wept in the fasting of my soul; and my kindness became my shame.
12. I made sackcloth also my garment, and I became a byword unto them.	12. And I put sackcloth in place of my clothing; and I became a proverb to them.
13. <b><u>They that sit in the gate talk of me; and I am the song of the drunkards.</u></b>	13. <b><u>Those who sit in the gate will speak about me in the marketplace, and [in] the songs of those who come to drink liquor in the circuses.</u></b>
14. <b><u>But as for me, let my prayer be unto You, O LORD, in an acceptable time; O God, in the abundance of Your mercy, answer me with the truth of Your salvation.</u></b>	14. <b><u>But as for me, my prayer is in Your presence, O LORD, in the time of favor; O God, in the abundance of Your goodness answer me in the truth of Your redemption.</u></b>
15. Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the deep waters.	15. Deliver me from exile, which is likened to mud, and I will not sink; let me be delivered from my enemies, who are like the depths of waters.
16. Let not the water-flood overwhelm me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.	16. A mighty king will not send me into exile, and the powerful deep will not swallow me to cover me up, and the mouth of Gehenna will not be opened up for me.
17. Answer me, O LORD, for Your mercy is good; according to the multitude of Your compassions turn	17. Answer me, O Lord, for Your kindness is good; look towards me with the abundance of Your compassion.

You unto me.	
18. And hide not Your face from Your servant; for I am in distress; answer me speedily.	18. And do not remove Your presence from Your servant, for I am in distress; hasten, answer me.
19. Draw near unto my soul, and redeem it; ransom me because of my enemies.	19. Draw near to my soul, redeem it, so that my enemies may not claim superiority over me, redeem me.
20. You know my reproach, and my shame, and my confusion; my adversaries are all before You.	20. You know my disgrace and my shame and my dishonor; before You stand all my oppressors.
21. Reproach has broken my heart; and I am sore sick; and I looked for some to show compassion, but there was none; and for comforters, but I found none.	21. Disgrace has broken my heart, and behold, it is ill; and I waited for those skilled in mourning, but they were not; and for those skilled in comfort, and I found them not.
22. Yes, they put poison into my food; and in my thirst they gave me vinegar to drink.	22. And as my meal they gave me bitter gall and poison; and for my thirst, they gave me vinegar to drink.
23. Let their table before them become a snare; and when they are in peace, let it become a trap.	23. Let their table that they set before me with my food become a snare before them; and their sacrifices an offense.
24. Let their eyes be darkened, that they see not; and make their loins continually to totter.	24. Let their eyes darken so they cannot see, and let their loins continually tremble.
25. Pour out Your indignation upon them, and let the fierceness of Your anger overtake them.	25. Pour out Your anger upon them, and may Your harsh anger overtake them.
26. Let their encampment be desolate; let none dwell in their tents.	26. Let their tent became deserted, may no one settle in their tent.
27. For they persecute him whom You have smitten; and they tell of the pain of those whom You have wounded.	27. For they have pursued the one You have smitten, and they will tell of the one wounded for Your slain.
29. Add iniquity/lawlessness unto their iniquity/lawlessness; and let them not come into Your righteousness/generosity.	28. Give iniquity/lawlessness for their iniquity/lawlessness, and let them not be purified to enter the assembly of Your righteous/generous ones.
29. Let them be blotted out of the book of the living, and not be written with the righteous/generous.	29. Let them be erased from the Memorial Book of Life, and let them not be written with the righteous/generous.
30. But I am afflicted and in pain; let Your salvation, O God, set me up on high.	30. But I am poor and wounded; Your redemption, O God, will save me.
31. I will praise the name of God with a song, and will magnify Him with thanksgiving.	31. I will praise the name of my God with song, and I will magnify Him with thanksgiving.
32. And it will please the LORD better than a bullock that has horns and hoofs.	32. And my prayer will be more pleasing in the presence of the Lord than a choice fatted ox that the first Adam sacrificed, whose horns preceded its hooves.
33. The humble will see it, and be glad; you that seek after God, let your heart revive.	33. The humble have seen; so let those who seek instruction from the presence of God be glad and let their heart live.
34. For the LORD hearkens unto the needy, and despises not His prisoners.	34. For the Lord accepts the prayer of the lowly, and has not despised His prisoners.
35. Let heaven and earth praise Him, the seas, and every thing that moves therein.	35. Let the angels of heaven and those who dwell on earth praise him; the seas, and all that swarms in them.
36. For God will save Zion, and build the cities of Judah; and they will abide there, and have it in possession.	36. For God will redeem Zion and repair the cities of Judah, and they will return thither and inherit it.
37. The seed also of His servants will inherit it; and they that love His name will dwell therein.	37. And the sons of His servants will succeed to it, and those who love His name will abide in its midst.

## Ashlamatah: Isaiah 57:14 - 58:14

JPS	The Isaiah Targum
14. <b>And He will say: cast up, cast up, clear the way, take up the stumbling-block out of the way of My people.</b>	14. <b>And he will say, "Teach, and exhort, turn the heart of the people to a correct way, remove the obstruction of the wicked/lawless from the way of the congregation of My people.</b>
15. For thus says the High and Lofty One that inhabits eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.	15. For thus says the high and lofty One who dwells in the heavens, whose name is Holy; in the height he dwells, and his Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken.
16. For I will not contend forever, neither will I be always wroth; for the spirit that enwraps itself is from Me, and the souls which I have made.	16. "For I will not so avenge forever, nor will my anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made.
17. For the iniquity/lawlessness of his covetousness was I wroth and smote him, I hid Myself and was wroth; and he went on frowardly in the way of his heart.	17. Because of the sins of their mammon, which they robbed, my anger was upon them, I smote them, removed my Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart.
18. I have seen his ways, and will heal him; I will lead him also, and requite with comforts him and his mourners.	18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them.
19. <b>Peace, peace, to him that is far off and to him that is near, says the LORD that creates the fruit of the lips; and I will heal him.</b>	19. <b>The one who creates speech of lips in the mouth of every man says, Peace will be done for the righteous/generous, who have kept My Law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them.</b>
20. But the wicked/lawless are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt.	20. But the wicked/lawless are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.
21. There is no peace, says my God concerning the wicked/lawless.	21. There is no peace, says my God, for the wicked/lawless."
1. Cry aloud, spare not, lift up your voice like a horn, and declare unto My people their transgression, and to the house of Jacob their sins.	"Prophet, call with your throat, spare not, lift up your voice like the sound of the trumpet; declare to My people their apostasies, to the house of Jacob their sins.
2. Yet they seek Me daily, and delight to know My ways; as a nation that did righteousness/ generosity, and forsook not the ordinance of their God, they ask of Me righteous/generous ordinances, they delight to draw near unto God.	2. Yet before me they seek teaching daily, as if they wished to know ways which are correct before Me, as if they were a people that did virtue and were not forsaken from the judgment of their God; they ask before Me a true judgment, as if they wished to draw near to the fear of the LORD.
3. 'Wherefore have we fasted, and You see not? Wherefore have we afflicted our soul, and You take no knowledge?' - Behold, in the day of your fast you pursue your business, and exact all your labors.	3. They say, 'Why have we fasted, as is disclosed before You? Why have we afflicted ourselves, as is known before You?' Prophet, say to them: Behold, in the day of your fasts you seek your own pleasures, and bring near all your stumblings.
4. Behold, you fast for strife and contention, and to smite with the fist of wickedness/lawlessness; you fast	4. Behold, you fast only for quarrel and for contention and to hit with the wicked/lawless fist. You will not fast

not this day so as to make your voice to be heard on high.	with fasts like these to make their voice to be heard on high.
5. Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to the LORD?	5. Is this it, the fast that I take pleasure in, a day for a man to afflict himself? Is it to bow down his head like a rush that is bowed down, and to lodge upon sackcloth and ashes? Do you call this a fast, and a day that is a pleasure before the LORD?
6. Is not this the fast that I have chosen? To loose the fetters of wickedness/lawlessness, to undo the bands of the yoke, and to let the oppressed go free, and that you break every yoke?	6. Is not this it, the fast that I take pleasure in: disperse a wicked/lawless congregation, undo bands, writings of perverted judgment, let those who were robbed depart free, and remove every perverted judgment?
7. Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked, that you cover him, and that you hide not yourself from your own flesh?	7. Will you not nurture from your bread the hungry, and bring needy outcasts into the midst of your house; when you will see the naked, cover him, and not suppress your eye from a relative of your flesh?
8. Then will your light break forth as the morning, and your healing will spring forth speedily; and your righteousness/generosity will go before you, the glory of the LORD will be your rearward.	8. Then will your light be revealed as the dawn, and the healing of your stroke go up speedily; your virtues will go before you, in glory before the LORD you will be gathered.
9. Then will you call, and the LORD will answer; you will cry, and He will say: 'Here I am.' If you take away from the midst of you the yoke, the putting forth of the finger, and speaking wickedness/lawlessness;	9. Then you will pray, and the LORD will accept your prayer; you will beseech before Him and He will carry out your request. If you take away from your midst perversion of judgment, pointing with the finger and speaking sayings of oppression,
10. And if you draw out your soul to the hungry, and satisfy the afflicted soul; then will your light rise in darkness, and your gloom be as the noon-day;	10. if your soul is kindled before the hungry and satisfies the soul of the afflicted, then will your light arise in the darkness and your gloom will be as the noonday.
11. And the LORD will guide you continually, and satisfy your soul in drought, and make strong your bones; and you will be like a watered garden, and like a spring of water, whose waters fail not.	11. And the LORD will lead you continually, and satisfy your soul in the years of drought, and your body will live in everlasting life; and your soul will be full of pleasures like a channeled garden which is watered, like a spring of water, whose waters cease not.
12. And they that will be of you will build the old waste places, you will raise up the foundations of many generations; and you will be called The repairer of the breach, the restorer of paths to dwell in.	12. And they will build from you ancient ruins; you will raise up the foundations of many generations; they will call you the one who establishes the correct way, the restorer of the wicked/lawless to the Law.
13. If you turn away your foot because of the Sabbath, from pursuing your business on My holy day; and call the Sabbath a delight, and the holy of the LORD honorable; and will honor it, not doing your wonted ways, nor pursuing your business, nor speaking thereof;	13. If you turn back your foot from the Sabbath, from doing your pleasure on My holy day, and celebrate the Sabbath with delights, honor the holy day of the LORD; if you give honor before it, not going your own way, or supplying your own pleasure, or talking sayings of oppression;
14. Then will you delight yourself in the LORD, and I will make you to ride upon the high places of the earth, and I will feed you with the heritage of Jacob your father; for the mouth of the LORD has spoken it.	14. then you will take delight before the LORD, and He will make you dwell upon the strongholds of the earth; He will feed you with the fruits of the heritage of Jacob your father, for by the Memra (Word) of the LORD it is so decreed."

## I Hillel (Lukas/Luke) 4:16-28

16. And he came to the city of branches (Tsefat), where he had been brought up, and he went in, according to his custom, on the Sabbath-day, to the synagogue, and stood up to read;
17. And there was given over to him a roll of Isaiah the prophet, and having unfolded the roll, he found the place where it has been written:
18. "The Spirit of the LORD is upon me, Because He did anoint me; To proclaim good news to the poor, Sent me to heal the broken of heart, To proclaim to captives deliverance, And to the blind the receiving of sight, To send away the bruised with deliverance,
19. To proclaim the acceptable year of the Lord." (Isa. 61:1, 2)
20. And having folded the roll, having given it back to the officer, he sat down, and the eyes of all in the synagogue were gazing on him.
21. And he began to say unto them—"Today has this writing been fulfilled in your ears (i.e. "the acceptable year of the LORD – the Yobel (Jubilee) has commenced);"
22. And all were bearing testimony to him, and were wondering at the gracious words that are coming forth out of his mouth, and they said, "Is not this the son of Joseph?"
23. And he said unto them, "Certainly you will say to me this simile, Physician, heal yourself; as great things as we heard done in Capernaum, do also here in your country;"
24. And he said, "Amen ve Amen I say to you--No prophet is accepted in his own country;
25. And of a truth I say to you, Many widows were in the days of Elijah, in Israel, when the heaven was shut for **three years and six months**, when great famine came on all the land,
26. And unto none of them was Elijah sent, but--to Sarepta of Sidon, unto a woman, a widow;
27. And many lepers were in the time of Elisha the prophet, in Israel, and none of them was cleansed, but--Naaman the Syrian."
28. And all in the synagogue were filled with wrath, hearing these things.

---

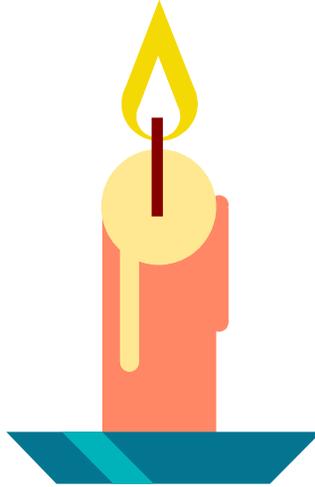
### Blessing After Torah Study

**Barúch Atáh Adonai, Elohénu Meléché HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.  
Blessed is Ha-Shem, Giver of the Torah. Amen!**

**"Now unto Him who is able to preserve you faultless, and spotless,  
and to establish you without a blemish,  
before His majesty, with joy, [namely,] the only one God, our Deliverer,  
by means of Yeshua the Messiah our Master, be praise, and dominion,  
and honor, and majesty, both now and in all ages. Amen!"**

---



## Afternoon (Mincha) SERVICE

Shabbat	Torah Reading:
<b>כְּמַעֲשֵׂה אֶרֶץ-מִצְרַיִם</b>	
“K’Ma’Aseh Eretz Mitsrayim”	Reader 1 – Vayikra 18:1-5
“After the doings of the land of Egypt”	Reader 2 – Vayikra 18:6-21
“Como hacen en la tierra de Egipto”	Reader 3 – Vayikra 18:22-30
Vayikra (Leviticus) 18:1-30	Maftir – Vayikra 18:22-30
Ashlamatah: Jonah 1:1–4:11* & Micah 7: 18-20	Jonah 1:1–4:11* & Micah 7: 18-20
Psalm 32	
N.C. II Hillel (II Lukas/Acts) 27:1-44	

\* Those congregations who choose to read Jonah 1:1 – 4:11 on the Evening Service beginning Yom Kippur do not need to reread this Prophetic lesson in the afternoon service, except for Micah 7:18-20.

---

## Blessings Before Torah Study

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

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

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

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

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

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!  
May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

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

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

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

## **Rashi & Targum Pseudo Jonathan for: Vayikra (Leviticus) 18:1-30**

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
1. Adonai spoke to Moshe, saying.	1. And the LORD spoke with Mosheh, saying:
2. Speak to Bne Yisrael and say to them I am Adonai, your G-d.	2. Speak with the sons of Israel, and say to them, I am the LORD your God.
3. After the practice of the Land of Egypt in which you have lived, you will not do, and the practice of the Land of Canaan, to which I am bringing you, you will not do and you will not follow their statutes [customs].	3. After the evil/lawless work of the people of the land of Mizraim, among whom you have dwelt, you will not do; so likewise, after the evil/lawless work of the people of the land of Kenaan, whither I am bringing you, you will not do, neither will you walk according to their laws;
4. You will fulfill My laws and you will keep My statutes to follow them, I am Adonai, your G-d.	4. but you will perform the orders of My judgments, and observe My statutes to walk in them: I am the LORD your God.
5. You will keep My statutes and My laws which if a man obeys he will live through them; I am Adonai.	5. And you will keep My statutes, and the order of My judgments, which if a man do he will live by them, in the life of eternity, and his portion will be with the just/generous: I am the LORD.
6. Each and every person--- to any of his close kin--- You will not approach to uncover [their] nakedness, I am Adonai.	6. No man, either young or old, will come near to any of the kindred of his flesh to dishonor (their) nakedness by carnality, or by the knowledge of their nakedness. I am the LORD.
7. The nakedness of your father and the nakedness of your mother you will not uncover; she is your mother, you will not uncover her nakedness.	7. The nakedness of your father, or the nakedness of your mother, you will not dishonor. A woman will not lie with her father, nor a man with his mother; she is your mother: you will not discover her nakedness.
8. The nakedness of your father's wife you will not uncover; it is your father's nakedness.	8. The nakedness of your father's wife you will not dishonor, for it is the nakedness of your father.
9. The nakedness of your sister [whether she is] your father's daughter or your mother's daughter; whether she is born in the house, or she is born outside, you will not	9. The nakedness of your sister, the daughter of your father, or the daughter of your mother, (or of her) whom, your father begat by another wife, or of your mother,

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
uncover their nakedness.	whom your mother bare by your father or by another husband, you will not dishonor.
10. The nakedness of your son's daughter or your daughter's daughter; you will not uncover their nakedness, for their nakedness is your own.	10. The nakedness of your son's daughter, or the daughter of your daughter, you will not dishonor, because they are as your own nakedness.
11. The nakedness of the daughter of your father's wife who is born to your father; she is your sister, you will not uncover her nakedness.	11. The nakedness of your father's wife's daughter, who have been begotten of your father, she is your sister, you will not dishonor.
12. The nakedness of your father's sister you will not uncover; she is your father's kin.	12. The nakedness of your father's sister you will not dishonor; she is of kin to your father's flesh.
13. The nakedness of your mother's sister you will not uncover, for she is your mother's kin.	13. The nakedness of your mother's sister you will not dishonor; for she is of kin to your mother's flesh.
14. The nakedness of your father's brother you will not uncover. You will not approach his wife, she is your aunt.	14. The nakedness of your father's brother you will not dishonor, nor come near to his wife carnally; she is the wife of your father's brother.
15. The nakedness of your daughter-in-law you will not uncover; she is your son's wife, you will not uncover her nakedness.	15. The nakedness of your daughter-in-law you will not dishonor; she is the wife of your son, you will not dishonor her nakedness.
16. The nakedness of your brother's wife you will not uncover; it is your brother's nakedness.	16. The nakedness of your brother's wife you will not dishonor in the life-time of your brother, or after his death, if he have children; for it is the nakedness of your brother.
17. The nakedness of a woman and her daughter you will not uncover. The daughter of her son and the daughter of her daughter you will not take to uncover her nakedness, they are kin; it is lewdness.	17. The nakedness of a woman and of her daughter you will not dishonor, neither will you take her son's daughter or the daughter of her daughter, to dishonor their nakedness; for they are of kin to her flesh; it is corruption.
18. You will not take a woman and her sister to vex [her] to uncover her nakedness with the other, in her lifetime.	18. Neither will you take a wife in the lifetime of her sister, to aggrieve her by dishonoring her nakedness, over her, all the days of her life.
19. To a woman while in her menstrual impurity, you will not approach to uncover her nakedness.	19. And unto the side of a woman in the time of the separation of her uncleanness you will not draw near to dishonor her nakedness.
20. With your friend's wife you will not lie carnally, to defile yourself through her.	20. Nor unto the side of your neighbor's wife will you come to defile her.
21. You will not hand over any of your children to be passed through [the worship of] Molech and you will not defile the Name of your G-d, I am Adonai.	21. And of your offspring you will not give up any to lie carnally with the daughters of the Gentiles, to perform strange worship; nor will you profane the Name of your God: I am the LORD. [JERUSALEM. Neither will you profane the Name of your God: thus speaks the LORD.]
22. You will not lie with a male [conjugally] as one lies with a woman; it is an abomination.	22. Nor with a male person will you lie as with a woman; it is an abhorrent thing.
23. Together with any animal you will not lie [conjugally] to defile yourself with it. A woman will not stand before an animal to copulate with it; it is defilement.	23. Neither will you lie with any beast to corrupt yourself therewith nor will any woman approach before a beast for evil pleasure; it is confusion.
24. Do not defile yourselves in any one of these [ways], for in all of these [ways] the nations have become defiled [those] that I am driving away from before you.	24. Defile not yourselves by any one of all these; for by all these have the peoples defiled themselves whom I am about to drive away from before you.
25. The land became defiled and I judged its	25. And the land has been defiled, and I have visited the

<b>RASHI</b>	<b>TARGUM PSEUDO JONATHAN</b>
iniquities/lawlessness upon it and the land expelled its inhabitants.	guilt upon it, and the land delivers itself of its inhabitants.
26. You will adhere to My statutes and to My laws and not do any of these abominations [both] the native born and the proselyte who resides among you.	26. But you, O` congregation of Israel, observe My statutes, and the order of My judgments, and commit not one of these abominations, neither (you who are) native born, or the strangers who sojourn among you.
27. For all of these abominations were done by the people of the land who came before you and the land became defiled.	27. For these abominable things have been done by the men of the land who have been before you, so that the land has been polluted:
28. [So that] the land not expel you when you defile it as it expelled the nation before you.	28. lest, when you pollute the land, it cast you forth, as it will have delivered itself of the people that were before you. [JERUSALEM. And the land cast you not forth.]
29. For anyone who will do any of these abominations, their souls will be cut off, those who do these things, from among their people.	29. For whoever commits any one of these abominations, the souls who do so will be destroyed from among their people.
30. You will keep my watch that you will not do any of the abominable customs that were done before you and you will not defile yourselves through them. I am Adonai, your G-d.	30. Observe you (then) the keeping of My Word, in being careful to avoid the practice of these abominable rites, which have been practiced in the land before you, and the defilement of yourselves by them: I am the LORD.

### **Ketubim: Targum Tehillim (Psalms) 32:1-11**

<b>JPS</b>	<b>Targum on the Psalms</b>
1. A Psalm of David. Maschil. Happy is he whose transgression is forgiven, whose sin is pardoned.	1. Of David. Good counsel. David said, "How blessed is the one whose impieties they forgive, whose sins they cover over."
2. Happy is the man unto whom the LORD counts not iniquity/lawlessness, and in whose spirit there is no guile.	2. How happy was Moses, son of Amram, to whom the LORD did not reckon his sins, because there was no guile in his spirit.
3. When I kept silence, my bones wore away through my groaning all the day long.	3. Because I have been silent from the Words of Torah, my bones waste away while I groan all day.
4. For day and night Your hand was heavy upon me; my sap was turned as in the droughts of summer. Selah	4. Because day and night Your punishment is severe upon me, my moisture is turned to, as it were, the hot wind of summer forever.
5. I acknowledged my sin unto You, and my iniquity/lawlessness have I not hid; I said: 'I will make confession concerning my transgressions unto the LORD' - and You, You forgave the iniquity/lawlessness of my sin. Selah	5. My sin I will tell you and my iniquity/lawlessness I have not covered. I said, "I will confess my rebellions in the presence of the LORD"; and you forgave the iniquity/lawlessness of my sin forever.
6. For this let everyone that is godly pray unto You in a time when You may be found; surely, when the great waters overflow, they will not reach unto him.	6. Because of this let every pious man pray in Your presence at the time of His favor; indeed, at the time when many Gentiles come like waters, to him they will not come near to do harm.
7. You are my hiding-place; You will preserve me from the adversary; with songs of deliverance You will compass me about. Selah	7. You are the LORD; hide me, from the oppressor guard me; the joy of salvation will surround me forever.
8. 'I will instruct you and teach you in the way which	8. I will enlighten you and teach you; in this way you

you will go; I will give counsel, My eye being upon you.'	will go; I will advise you and put My eye upon you for good.
9. Be you not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, that they come not near unto you.	9. Do not be like a horse or mule who have no intelligence; both muzzle and halter are its trappings to be kept silent; let it not come near you.
10. Many are the sorrows of the wicked/lawless; but he that trusts in the LORD, mercy compasses him about.	10. Many are the pains of the wicked/lawless; but favor will surround the one who trusts in the LORD.
11. Be glad in the LORD, and rejoice, you righteous/generous; and shout for joy, all you that are upright in heart.	11. Rejoice in the Word of the LORD, and be glad, O righteous/generous; and give praise, all you with upright hearts.

## Ashlamatah: Micah 7: 18-20

Rashi	Targum
18. Who is a God like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness.	18. There is none besides You; you are the God forgiving iniquities and passing over the transgressions of the remnant of His inheritance, who does not extend His anger forever, because He delights in doing good.
19. He shall return and grant us compassion; He shall hide our iniquities, and You shall cast into the depths of the sea all their sins.	19. His Memra will again have mercy on us, He will tread upon our transgressions in His love and He will cast all the sins of Israel into the depths of the sea.
20. You shall give the truth of Jacob, the loving-kindness of Abraham, which You swore to our forefathers from days of yore. {P}	20. You will show (Your) faithfulness to Jacob to his sons, as you swore to him in Bethel, Your kindness to Abraham to his seed after him, as You swore to him between the pieces; You will remember for us the binding of Isaac who was bound upon the altar before You. You will perform kind deeds with us as You swore to our fathers in days of old. {P}

## Meditation on the Ashlamatah of Micah 7: 18-20

### General Requirements For All of the Ten Men of the Esnoga

As Found in: "Tomer Devorah" -"The Palm Tree of Devorah"

By: Rabbi Moshe Cordovero

With comments by Hakham Dr. Yosef ben Haggai

Rabbi Moshe Cordovero (Mosheh ben Ya'aqob Cordovero), (1522–1570) was a central figure in the historical development of Kabbalah, and leader of a mystical school in 16th-century Safed, Israel. He is known by the acronym the Ramak. He was born in Safed to a distinguished family of Spanish decent, from the city of Cordova (Spain). He is author to many land-mark works on Torah and the Kabbalah. He starts this work by concentrating on the 13 Supernal Attributes of Mercy and the need for man to emulate G-d (Imitatio Dei). He, therefore starts stating:

It is proper for man to emulate his Creator, for then he will attain the secret of the Supernal Form in both image (*tzelem*) and likeness (*demut*). For if a person's physical form reflects the Supernal Form, yet his actions do not, he falsifies his stature. People will say of him, "A handsome form whose deeds are ugly." For the essential aspect of

the Supernal '*Form*' and '*Likeness*' is that they are the deeds of the Holy One, Blessed Be He. Therefore, what good is it for a person to reflect the Supernal Form in physical form only if his deeds do not imitate those of his Creator? Thus, it is proper that man's actions imitate the Thirteen Supernal Attributes of Mercy - the functions of the sefirah of **Keter** - hinted at in these verses:

Who is G-d like You, who pardons iniquity and forgives the transgression of the remnant of His heritage? He does not maintain His anger forever, for He delights in kindness. He will again show us compassion, He will vanquish our iniquities, and You will cast all their sins into the depths of the sea. Show faithfulness to Ya'aqob, kindness to Avraham, which You have sworn to our fathers from days of old. (Michah 7:18-20)

Consequently, it is proper that these Thirteen Attributes, which we will now explain, should also be found in man.

**Note: For Ramak as well as for Hakham Shaul, the sphere of Keter, (i.e. the Crown of Messiah) permeates the whole of the Sephirotic tree (i.e. the rest of the Ten Sephirot). Therefore, since in Ephesians Hakham Shaul concludes that "Messiah is the head of the body" all candidates to occupy any of the ten offices of the Esnoga should be required to embody these 13 Attributes in their behaviours as a general norm, and constantly remember them so as to ensure that these are being followed by each of these ministers and their assistants.**

The Ramak continues:

### **Attribute # 1. "Who is G-d like You - מי אל כמוך - Mi El Khamokha"**

This attribute refers to the Holy One, Blessed Be He, as a tolerant King Who bears insult in a manner beyond human understanding. Without doubt, nothing is hidden from His view. In addition, there is not a moment that man is not nourished and sustained by virtue of the Divine power bestowed upon him.

Thus, no man ever sins against G-d without G-d, at that very moment, bestowing abundant vitality upon him, giving him the power to move his limbs. Yet even though a person uses this very vitality to transgress, G-d does not withhold it from him. Rather, the Holy One, Blessed Be He, suffers this insult and continues to enable his limbs to move. Even at the very moment that a person uses that power for transgression, sin, and infuriating deeds, the Holy One, Blessed Be He, bears them patiently.

One cannot say, G-d forbid, that G-d cannot withhold His benevolence from a person, for it is within His power to shrivel up a person's arms or legs instantly, just as He did with Yaravam (Jereboam). Yet even though it is within G-d's power to withdraw vitality, and He could argue, "Since you sin against Me, sin with that which belongs to you, not with that which belongs to Me," **He does not withhold His goodness from man. He bears the insult and continues to bestow His power and benevolence on man.** Such an insult and the forbearance thereof defy description.

For this reason, the ministering angels refer to the Holy One, Blessed Be He, as the long-suffering King. This is the meaning of "Who is G-d like You" - "You, G-d, are kind and benevolent, possessing the power to exact revenge and claim what is rightfully Yours, and yet You are patient and tolerant until man repents."

This, then, is a virtue man should emulate - namely, tolerance. Even when he is insulted to the degree mentioned above he should not withdraw his benevolence from those upon whom he bestows it.

**Note: Ramak finds that the virtue of this attribute is "Tolerance." And he further defines "Tolerance" as "Even when insulted to the degree mentioned above he should not withdraw his benevolence from those upon whom he bestows it." Equally, the Master taught: "You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names on the account of the Son of Man. Rejoice in that day and leap for joy because your reward is in the heavens (the Y'mot HaMashiach and the ever coming**

**world); for this is what our forefathers did to the prophets." (Luke 6:22-23)**

**The Ramak continues:**

## **Attribute # 2. "Who pardons iniquity - נִשָּׂא עֲוֹן -Nose A'avon"**

This attribute is greater than the previous one, for when a person transgresses, a destructive creature is created. As stated in the Mishnah, "He who commits a single transgression acquires against himself a single accuser" who stands before the Holy One, Blessed Be He, and states, "So-and-so made me."

Considering that no being in the world exists except by virtue of the fact that the Holy One, Blessed Be He, grants it life, how does this force of destruction stand before Him? The strict letter of the Law would justify that the Holy One, Blessed Be He, should claim, "I do not nourish destructive creatures! Go to him who made you, and derive your sustenance from him." Then the destructive creature would immediately descend and take the life of the sinner, or cut him off from his spiritual source, or punish him according to his just desserts, until the destructive being would cease to be.

Nevertheless, the Holy One, Blessed Be He, does not make this claim. Rather, He bears the sin and endures it, and just as He sustains the entire world, He sustains this destructive creature until one of three things happens:

- 1) The sinner repents, destroying or nullifying the destructive creature by his acts of penance.
- 2) The righteous/generous Judge nullifies it through the suffering or death of the sinner.
- 3) The sinner descends to Gehinom to pay his debt. This is also the explanation of Kayin's plea, "*Is my sin too great to bear?*" (Beresheet 4:13), which our sages interpreted as: "You bear and desire and nourish and sustain the entire world! Is my sin so severe that You cannot sustain it [i.e., the destructive creature] until I repent and rectify the sin?"

It is thus with tremendous tolerance that G-d nourishes and sustains the evil creature created by the sinner until he repents. **From this, man should learn to what extent he, too, should be tolerant and bear the yoke of his fellow and his evil, even though his transgressions are of such magnitude that the evil remains. He should tolerate one who sinned against him until the sinner mends his ways or the sin disappears of its own accord.**

**Note: The Ramak finds this second attribute of Mercy, "Who pardons iniquity" to go far beyond the first attribute – i.e. "Who is G-d like You. "He further describes this attribute as" being able to bear the yoke of his fellow and his evil, even though his transgressions are of such magnitude that the evil remains, he should tolerate one who sinned against him until the sinner mends his ways or the sin disappears of its own accord.**

**The Ramak continues:**

## **Attribute # 3 . "And forgives ... transgression - וְעָבַר עַל פְּשָׁע -V'Over Al Pasha'a"**

This attribute is even greater than the preceding one, for when G-d forgives a sinner, He does not convey His pardon through an emissary. Rather, the Holy One Himself, Blessed Be He, grants the pardon, as it is written: "*For with You is forgiveness ...* " (Tehillim 130:4). What is the nature of this forgiveness? He washes away the sin, as it is written: "*When G-d has washed away the filth of the daughters of Tziyon ...* " (Yeshayahu 4:4). Similarly, it is written: "*And I will sprinkle purifying waters upon you ...* " (YechezkeI 36:25). This, then, is the quality of forgiveness of transgression - G-d sends purifying waters and washes away the sin.

A person should behave in exactly the same way. He should certainly not say, "Why should I be the one to rectify so-and-so's sins or perversions?" **For when man sins, the Holy One Himself, Blessed Be He, rectifies the**

perversion, not by way of an emissary, and He washes away the filth of a person's sins. From this, one can also understand that a person should be too ashamed to return to his sinful ways, for the King Himself cleanses the filth of his garments.

**Note: The Ramak finds this third attribute of Mercy, "And forgives ... transgression" greater and more difficult to implement than the previous two. This personal characteristic requires one to be actively and personally involved in rectifying the sins or perversions of others.**

The Ramak continues:

**Attribute # 4. "And forgives the transgression of the remnant of His heritage - וְעָבַר עַל- נְחֻלָּתוֹ, לְשָׂאֲרֵיתוֹ, פְּשָׁעוֹ V'Over Al Pasha'a LiSh'erit Nachalato"**

The Holy One, Blessed Be He, conducts Himself towards Israel in this way: He says, "What will I do for [the people of] Israel, who are My relatives? I have the obligations of My own flesh [*she'er bassar*] towards them!" For the people of Israel are the spouse of the Holy One, Blessed Be He, and He calls them, "My daughter," "My sister," and "My mother." As our sages explain the phrase "*the children of Israel, a people close to Him*" (Tehillim 148:14), "He has an actual blood relationship with them, and they are His children."

This, too, is the meaning of the words "the *she'erit* [remnant] of His heritage," implying *she'er bassar*, a blood relationship. In the final analysis, the children of Israel are G-d's inheritance. Says the Holy One, Blessed Be He: "If I punish them, the pain is Mine!" as it is written, "*In all their trouble, He is afflicted ...*" (Yeshayahu 63:9). The verse is written (לֹא צָר) (with an *aleph*), implying that the pain of Israel extends to the level of *keter* called *peleh*, and how much more so to the level of the 'dual visage,' *tiferet* and *malchut*, through which the world is mainly run. [But] the verse is read (לוֹ צָר) (with a *vav*), signifying that the pain is His. This is also the intention of the verse "... *His soul became impatient with the misery of Israel*" (Shofetim 10:16), for He cannot bear [the Israelites'] suffering and disgrace, since they are the *she'erit* of His heritage.

A person should conduct himself the same way towards his friend, since all [the people of] Israel are blood relatives, being that all souls are united, and each person has a part of all others. This is why an individual who carries out the commandments can't compare to a multitude of people who do so, since they all complement one another. And thus, our sages explain regarding one who numbers among the first ten to arrive at the synagogue that even if one hundred come after him, he receives a reward equivalent to [the combined reward of] them all. One hundred is to be understood literally, since the souls of each of the first ten are included in each other, so there are ten times ten, equalling a hundred.<sup>1</sup> Thus, the ten include a hundred souls. Therefore, even if a hundred people come after one of the first ten, his reward equals all of theirs. This is why "**all [the people of] Israel are guarantors for one another,**" since each individual Jew has a portion of all the others. **When one individual sins, he blemishes not only his own soul but the portion of him that every other Jew possesses.** It follows that his fellow Jew is a guarantor for that portion.

Hence, all Israelites are family, and one should therefore desire the best for his fellow, view his neighbour's good fortune benevolently, and cherish his friend's honour as his own - for they are one and the same! For this reason, too, we are commanded to "*love your fellow Israelite as yourself*" (VaYikra 19:18) - and it is proper that a person desire the well-being of his fellow, and he should never speak ill of him or desire that evil befall him. Just as the Holy One, Blessed Be He, desires neither our disgrace nor our suffering, because we are His relatives, a person should not desire to see his fellow's disgrace, suffering, or downfall. Rather, a person should be pained by it as if he himself were the victim. The reverse applies to his fellow's good fortune.

<sup>1</sup> What is intimated by this example is that the Ten Men of the Synagogue should be the first to arrive for Synagogue prayers and other meetings, and as they are supposed to be leaders of tens - it follows that a Esnoga should normally do not have more than 100 heads of families.

**Note: The Ramak finds this attribute to mean that “it is proper that a person desire the well-being of his fellow, and he should never speak ill of him or desire that evil befall him. Just as the Holy One, Blessed Be He, desires neither our disgrace nor our suffering, because we are His relatives, a person should not desire to see his fellow's disgrace, suffering, or downfall. Rather, a person should be pained by it as if he himself were the victim. The reverse applies to his fellow's good fortune.**

The Ramak continues:

### **Attribute # 5. “He does not maintain His anger forever - לֹא הֶחֱזִיק לְעַד אָפוּ - Lo Hecheziq La'ad Apo”**

This attribute is different from those mentioned above, for even though a person persists in sinning, the Holy One, Blessed Be He, does not persist in His anger. And even when He does become angry, it is not forever. Rather, He assuages His anger even if a person does not repent, as we find in the days of Yaravam ben Yoash, when the Holy One, Blessed Be He, restored the borders of the Land of Israel (II Melachim 14): Even though the people were unrepentant worshippers of calf idols, He had compassion for them. Why? Because of this attribute of not maintaining His anger forever. On the contrary, He deliberately mitigates His anger, even though the sin still exists. And He does not exact punishment; rather, He waits hopefully and compassionately for sinners to repent. This is the intention of the verse *“Not forever will He do battle, nor will He bear a grudge for eternity”* (Tehillim 103:9). Rather, the Holy One, Blessed Be He, conducts Himself with both tenderness and severity, as Israel's benefit requires.

This is a fitting attribute for a person to acquire in his conduct towards his fellow. Even if one is permitted to chastise his friend or his children severely, and they would accept the rebuke, this is no reason to harshen his chastisement and persist in his wrath, even if he is naturally angry. Instead, he should assuage his anger and not linger over it, even where it would be permissible to do so.

This idea is comparable to our Sages' explanation of the verse "When you see the donkey of your hated enemy struggling under his load ... עָזוּב תַּעֲזוּב, עֲמוּ - *you will surely help him*" (Shemot 23:5). They explain the cause of the hatred mentioned in the verse as being that he saw his enemy transgressing, and, being a lone witness, he cannot testify in the rabbinical court. Thus, he is permitted to hate the fellow as regards his sin. Even so, the Torah demands, עָזוּב תַּעֲזוּב, עֲמוּ - *"you will surely help him,"* meaning, *"abandon (עָזוּב) the anger in your heart."* Indeed, it is a religious obligation to draw the person closer with love, for perhaps this method will succeed. This is exactly the attribute of *"He does not maintain His anger forever."*

**Note: The Ramak finds this attribute to mean that if a person is naturally angry, he should assuage his anger and not linger over it, even where it would be permissible to do so. Indeed, it is a religious obligation to draw the person closer with love, for perhaps this method will succeed. Therefore, King Shlomoh teaches: *Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools*” (Kohelet 7:9). And Hakham Shaul, likewise teaches: *“Be angry and do not sin; do not let the sun set on your anger”* (Ephesians 4:26).**

The Ramak continues:

### **Attribute # 6. “For He delights in kindness: כִּי חֶפֶץ חֶסֶד הוּא - Ki Chafets Chesed Hu”**

We have already explained elsewhere that angels in a certain celestial chamber are appointed to receive the kind deeds man performs in this world. When the attribute of severity accuses Israel, these angels immediately exhibit those acts of kindness before the Heavenly Court, and the Holy One, Blessed Be He, shows compassion to Israel, since He delights in kindness. And even though [the people of Israel] may be guilty, He shows them mercy **if they are kind to one another.**

This can be compared to when the Holy Temple was destroyed, when G-d said to the angel Gavriel: "*Go in between the galgal, beneath the keruv, and fill your hands with burning coals from among the keruvim, and throw them on the city ...*" (Yechezkel 10:2). **For Gavriel is the angel of judgment and severity**, and G-d gave him permission to receive the powers of severity from the fire on the Altar, which is between the *galgal*, below the *keruim*. This is judgment according to the severities of *malchut*, which became so severe that it sought to destroy everything and annihilate the seed of Israel, which had incurred the penalty of destruction. However, the passage continues, "*The form of a man's hand appeared under the wings of the keruvim*" (ibid. 10:8). The meaning of this is that the Holy One, Blessed Be He, said to Gavriel, "Since they do kindness towards one another, even though they are guilty, they will be saved, and a remnant of them will be left." The reason for this is the attribute of "**He delights in kindness**," that is, the kindness that one Israelite shows another, for He remembers it in [the Israelites'] favour, even though, from another point of view, they are unworthy.

Hence, a person should emulate this attribute in his own conduct. Even if one is aware that another person is doing him evil, and this angers him, if that person has some redeeming quality, e.g., he is kind to others, or he possesses some other virtue, this should be sufficient cause for one to dissipate his anger and find the other person pleasing, **i.e., to delight in the kindness he does**. One should say, "It is enough for me that he has this good quality." **How much more so does all this apply to one's spouse; as our sages have said: "It is enough that they raise our children and save us from sin."** So, too, should a person say to himself with regard to every man, "It is enough that he has been good to me or to someone else in such-and-such a way, or that he has such-and-such a positive quality." In this way, one should delight in kindness.

**Note: The Ramak finds this attribute to mean that one ought to delight in doing kindness seeing all as having good qualities and the potential for perfection, and this particularly to one's spouse. Thus, Hakham Shaul instructs: "Let the husband heap due kindness to his wife, and likewise the wife also to the husband" (1 Cor. 7:3).**

The Ramak continues:

**Attribute # 7. "He will again show us compassion - יָשׁוּב יִרְחַמֵּנוּ - Yashuv Y'rachamenu"**

The Holy One, Blessed Be He, does not behave as man behaves. For when a person is provoked, he cannot bring himself to love the one who offended him to the same degree as before, even after he is appeased. But if a person sins and afterwards repents, his stature before the Holy One, Blessed Be He, is even greater than before.

This is the intention of a statement our sages made, "The perfectly righteous cannot stand where repentant sinners stand." They explain as follows:

"Why is the letter *hei* (ה) shaped like a porch? So that anyone who wants to go astray can do so!" The explanation of this is as follows: The physical world was created with the letter *hei* (ה), for the Holy One, Blessed Be He, created the world in such a way that it is wide-open to evil and sin. There is no area where the opportunity to sin, the evil urge, and blemishes of the soul are absent! It is just like a wide-open, unfenced porch, which has no barriers against danger, as symbolized by the gap at the bottom of the *hei*. Anyone who desires to forgo the World to Come has many exits, since wherever he turns, he can find evil and sin through which he can enter the domain of the Outside Forces.

And yet, the *hei* also has a gap in the top left corner, symbolizing repentance, which will be accepted by G-d. But why shouldn't a person re-enter by the same path through which he left? Answer our sages: "Because this will have no effect!" For it is not enough for a repentant sinner to guard himself against sin the same way a perfectly righteous/generous person does. A saint who has not sinned requires only a minor barrier, whereas for a repentant sinner, a small barrier is insufficient - he needs a number of tough restraints, since this frail defence was already smashed through once, and if he approaches the fence again, his evil urge might seduce him.

Therefore, he should not re-enter via the same path by which he left, through the part of the porch he broke through. Rather, he should ascend to the narrow gap at the top of the *hei*, representing the restraints and penances he accepts upon himself in mending the broken fence, and he should enter through there.

For this reason, "The perfectly righteous/generous cannot stand where repentant sinners stand" - for the latter did not enter through the same door as the righteous/generous such that they should stand together. Instead, they mortified themselves in order to ascend through the upper door, and they inflicted penances on themselves and distanced themselves from sin much more than the righteous/generous. They have therefore ascended and attained the level of the *hei* that is called "the Fifth Palace of Gan Eden," that is to say, the roof of the *hei*, whereas the righteous/generous have entered only through the lower opening of the *hei* - the entrance to the porch.

Therefore, when a person does *teshuvah* (תשובה), that is to say, *tashuv hei* (ה תשוב), when he returns the *hei* to its proper place, then the Holy One, Blessed Be He, will return His Shechinah to him. And the Holy One, Blessed Be He, will restore His love for the repentant person not only as it was originally but in an even greater measure. This is the explanation of the attribute "**He will again show us compassion**": He will increase His compassion for Israel, perfecting us and drawing us closer to Himself.

**This is also how a person should behave towards his fellow. He should not nurse the hatred born of anger he once felt. Rather, when he sees that his fellow desires his friendship, he should show him even greater compassion and love than before, saying, "He is like the penitents in whose place even the perfectly righteous/generous cannot stand." In this way, a person will draw his fellow very close to himself - much closer than he would draw those who have behaved perfectly righteously/generously towards him, never wronging him.**

**Note: The Ramak finds this attribute to mean that one ought to love the genuine penitent even more than the righteous/generous, as King Shlomoh instructs that our chief aim is: "The fruit of the righteous/generous is a tree of life; and he that is wise (Heb. "a Hakham") wins souls" (Prov. 11:30).**

The Ramak continues:

**Attribute # 8. "He will vanquish our iniquities - יִכְבֹּשׁ עֲוֹנוֹתֵינוּ – Yik'bosh A'avonoteinu"**

The relationship of the Holy One, Blessed Be He, to Israel is according to this attribute, namely, the secret of vanquishing iniquity. For the precepts are compared to a grapevine that's "*budding, its blossoms bursting forth*" (Beresheet 40:10) - it shoots upwards without limit, entering His blessed Presence. However, sins have no entrance there, G-d forbid! Rather, He suppresses them, denying them entry, as it is written: "*... no harm will befall you* יִגְרַם (Tehillim 5:5), which our sages interpret as implying that "*no harm will befall man in Your dwelling place מגורך*." Thus, sin has no entry into the Inner Sanctum.

Since the precepts reside in His blessed Presence, they have no reward in this world. For how could G-d grant spiritual reward in the material world? Behold, the entire world is unworthy of a single precept and the spiritual bliss of His Presence.

For the same reason, G-d does not take the precepts as bribes. For instance, the Holy One, Blessed Be He, does not say, G-d forbid, "He has fulfilled forty commandments and committed ten transgressions; thus, thirty commandments remain, for ten are deducted in repayment for the ten transgressions!" Rather, if even a perfectly righteous/generous individual commits a single sin, it is as if he has burnt the Torah. But when he pays his debt, he receives reward for all the precepts he has fulfilled. This is a great kindness that the Holy One, Blessed Be He, does for the righteous/generous - He does not deduct from the precepts they fulfil, for these are very precious to Him and ascend directly to His blessed Presence. Indeed, how could transgressions, whose punishment is a portion of that

which is most despicable - Gehinom - detract from precepts, whose reward is the radiance of the Shechinah, which is so highly valued? How could one be exchanged for the other? Instead, the Holy One, Blessed Be He, collects the debt due for transgressions, and then He bestows the reward for all the precepts a person has fulfilled.

This is the attribute of "vanquishing iniquity" -that is, transgressions do not prevail before G-d as the commandments do. Rather, He suppresses transgressions, preventing them from ascending and entering His Presence. And although He watches all the ways of man, both bad and good, He does not suppress the good. Rather, it rises up, ascending to the very heights where all the precepts merge to build an edifice and form a precious garment. Transgressions, however, lack this special quality - instead, He vanquishes them, so they'll have no success and no entry into the Inner Sanctum.

A person should also conduct himself according to this attribute - he should not suppress his fellow's virtues but remember the evil he has done. On the contrary, **he should vanquish the evil, erasing it from memory and abandoning it, so that he will find no evil in his fellow, and his good qualities will be spread out before him. Thus, a person should always remember the good, intensifying it over all the evil actions his fellow has done to him.** He should not detract from this good in his heart, saying, "Although he did me a good turn, he also did bad to me," thereby forgetting his fellow's qualities. This one should not do. **Rather, he should allow himself to be appeased in every possible way regarding his fellow's misdeeds, never overlooking his good qualities. And he should turn a blind eye to his faults as much as possible, just as the Holy One, Blessed Be He, does in vanquishing our iniquities.**

**Note: The Ramak finds this attribute to mean that one ought to "vanquish the evil, erasing it from memory and abandoning it, so that he will find no evil in his fellow, and his good qualities will be spread out before him. Thus, a person should always remember the good, intensifying it over all the evil actions his fellow has done to him."**

The Ramak continues:

**Attribute # 9. "And You will cast all their sins into the depths of the sea - וְתַשְׁלִיךְ  
בְּמַצְלוֹת יָם, כָּל חַטּוֹתָם - V'TashLikh BiM'tsulot Yam, Kol Chato'tam"**

This attribute is the goodness of the Holy One, Blessed Be He. For when [the children of] Israel sinned, he delivered them into the hands of Pharaoh. But when they repented, why should He have punished Pharaoh, or Sancheriv, or Haman and others like them? Yet the Holy One, Blessed Be He, is not content with saying to [the children of] Israel, "Repent!" and then no further evil will befall them, for Haman, Pharaoh, or Sancheriv will be removed from them. This is not enough; instead, the iniquity of Haman reverts onto his own head, and so, too, with Pharaoh and Sancheriv.

The reason the Holy One, Blessed Be He, conducts Himself in this manner is to be found in the secret contained in the verse *"The goat will bear all the sins of Israel upon it to the land of Gezerah ..."* (VaYikra 16:22). The explanation is that the goat itself bears the punishment for their sins! Now this is very hard to understand, for if Israel sinned, why should the goat be responsible?

This is understood as follows: When a person confesses with the intention of accepting upon himself the cleansing of his sin - as King David states: *"Cleanse me thoroughly of my wrongdoing ..."* (Tehillim 51:4), and as we pray, *"Erase my sin in Your great compassion"* - he hopes his punishment will be light in order that it not interfere with his Torah study. As we say in our prayers: *"... but not by way of severe suffering."* This was also King David's intentions when he stated, *"You are just with regard to all that befalls me,"* expressing a willingness to accept suffering upon himself for those sins that can be purged only by means of severe affliction or death. And so it is - when a person confesses his wrongdoing in *vidduy*, the Holy One, Blessed Be He, immediately decrees severe suffering upon him for his sins. Then Samae-I appears to claim his due, for this is the portion allotted him, as the Zohar on "Pikudei" explains. But all the person's sins ultimately devolve upon his head. This way, Israel is purified.

This is just like the goat that bore the sins of Israel to its death in Gezerah.

The reason for this is that the Holy One, Blessed Be He, decreed upon His world that all who punish Israel will be annihilated. That's why any animal that is party to a transgression must be killed. Similarly, the stones used to carry out the sentence of those condemned to death by stoning, and the sword used to carry out the sentence of those condemned to decapitation, must be buried in order to nullify their existence and power after they have carried out the judgment.

This is also the secret of the statue Nebuchadnetzar saw in his dream (Daniel 2:32-34): When the people of Israel were given into the hand of the Babylonian king, symbolized by "a head of gold," this same king was eventually subjugated by the king of Persia, symbolized by "a silver chest and arms," who was in turn expelled by another nation, and so on, until Israel descended to the "legs ... of iron and clay." And what will be the final happy ending? Eventually, the Holy One, Blessed Be He, will execute favourable judgment upon Israel, as it is written: "... I will spend My arrows upon them" (Debarim 32:23), meaning that the arrows will be spent but not on Israel. "And then the parts of iron, clay, brass, silver, and gold together will be crushed ..." (Daniel 2:35). First, it is written, "And he smote the idol to its legs" (ibid. 2:34), implying that there was nothing left of the idol but its legs, the head, arms, and torso having lost all their power. Nevertheless, later it is written, "together [they] will be crushed" (ibid. 2:35), for in the future, the Holy One, Blessed Be He, will indict Samael and all his evil agents, who carry out his deeds, and He will execute justice upon them.

This is the attribute of "and You will cast all their sins into the depths of the sea," implying that the Holy One, Blessed Be He, will send forth the attribute of judgment to cast down those who are called "the depths of the sea," as the verse states: "The wicked are like the troubled sea, for it cannot rest, and its waters cast up mud and mire" (Yeshayahu 57:20). This refers to those who execute judgment on Israel: He will return their recompense upon their own heads, for after the people of Israel receive their judgment, the Holy One, Blessed Be He, regrets His original demand that they be shamed. And this is not all, for "... I was only a little angry, and [the nations of the world] helped make it worse" (Zechariah 1:15).

**A person also ought to behave this way with his fellow. Even if the latter is wicked and crushed through suffering, he should not despise him, for "having been whipped, he is like your brother." On the contrary, he should draw close the downcast and those who are punished, have compassion for them, and save them from their enemies. He should not say, "His sin caused his suffering," but he should have compassion upon him in accordance with this attribute.**

**Note: The Ramak finds this attribute to mean that one ought "not to despise anyone suffering, for "having been whipped, he is like your brother." On the contrary, he should draw close the downcast and those who are punished, have compassion for them, and save them from their enemies. He should not say, "His sin caused his suffering," but he should have compassion upon him in accordance with this attribute.**

The Ramak continues:

### **Attribute # 10. "Show faithfulness to Ya'aqob - תִּתֵּן אֱמֶת לְיַעֲקֹב - Titen Emet L'Ya'aqob"**

The name Israel refers to a higher level than the name Ya'akov. This attribute, "show faithfulness to Ya'akov," applies to those individuals of average spiritual stature, who do not know how to go beyond what the Law requires. They are called 'Ya'akov' for they adhere faithfully only to the strict requirements of the Law. The Holy One, Blessed Be He, also has this aspect of faithfulness regarding correctness in judgment. Towards those whose conduct in this world is correct, the Holy One, Blessed Be He, also conducts Himself with this quality of faithfulness, having compassion for them in executing justice and fairness.

**So, too, a person should act towards his fellow with fairness and faithfulness, and he should not pervert the**

justice due his friend. He should have compassion for his fellow and be faithful, just as the Holy One, Blessed Be He, shows compassion for His creatures of average stature, according to this quality of faithfulness, in order to perfect them.

**Note: The Ramak finds this attribute to mean that one ought to “act towards his fellow with fairness and faithfulness, and he should not pervert the justice due his friend. He should have compassion for his fellow and be faithful, in order to perfect him/her,” as it is said: “And indeed he (Messiah) gave some to be Hakhamim ... with a view to the perfecting of the Tsadiqim.” (Eph. 4:11-12)**

The Ramak continues:

### **Attribute # 11. Kindness to Avraham - חֶסֶד לְאַבְרָהָם - Chesed L'Avraham"**

This attribute applies to those whose conduct goes beyond the requirements of the Law, like Avraham our Patriarch. Thus, the Holy One, Blessed Be He, also conducts Himself towards them in a way that goes beyond the requirements of the Law. That is, He does not demand the strict execution of justice, not even regarding correctness. Rather, **He goes beyond the letter of the Law, just as they do. This is the aspect of "kindness to Avraham"** - the Holy One, Blessed Be He, displays the attribute of kindness towards those whose conduct is like Avraham's.

So, too, with man: Although he conducts himself properly and correctly, with justness towards all men, towards those who are particularly righteous/generous and pious, his conduct should go beyond the strict requirements of the Law. Wherever he displays patience towards all men, with the righteous/generous and pious he should have much more patience, showing them compassion beyond what the Law requires in his dealings with others. They should be exceedingly important to him and especially beloved, and they should be among his friends.

**Note: The Ramak finds this attribute to mean that one ought to “conduct oneself beyond the strict requirements of the Law particularly with those who are righteous/generous, pious, and fellow labourers in G-d's vineyard,” as it is said: “Let the elders who take the lead well be counted worthy of double honor, especially those laboring in Word and teaching.” (1 Timothy 5:17)**

The Ramak continues:

### **Attribute # 12. “Which You have sworn to our fathers - אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ - Asher Nishba'ta La'Avoteinu”**

Some people are unworthy, yet the Holy One, Blessed Be He, has compassion for all. On the verse "*... I will have mercy and show kindness to whomever I desire*" (Shemot 33:19), the Talmud comments:

The Holy One, Blessed Be He, says, "This storehouse is for those who are unworthy." But there is another storehouse - of grace - from which the Holy One, Blessed Be He, bestows grace on the righteous/generous as an unearned gift. For the Holy One, Blessed Be He, said, "Behold, they have the merit of their fathers. I made an oath to the Patriarchs, so even if they are unworthy, they will merit, because they are of the seed of the Patriarchs, to whom I swore. Therefore, I will lead them and guide them until they are perfected." (Berachot 7a; Shemot Rabbah 45)

This is also how a person should conduct himself. Even if he meets wicked people, he should not behave cruelly towards them or abuse them and so on. Rather, he should show them compassion, saying, "Ultimately, they are the children of Avraham, Yitzchak, and Ya'akov. Although they may not behave properly, their fathers were upright and worthy. Hence, one who despises the sons despises the fathers, too. I do not wish their fathers to be despised because of me!" Thus, he should conceal their disgrace and improve them as much as he can.

**Note: The Ramak finds this attribute to mean that one ought to be characterized by the absence of any form of cruelty or abuse towards any human being even if wicked, but rather showing compassion to all, as it is said: "And finally, all of you be harmonious, sympathetic, showing mutual affection, compassionate, humble, not repaying evil for evil or insult for insult, but on the other hand blessing others, because for this reason you were called, so that you could inherit a blessing." (1 Tsefet 3:8-9).**

The Ramak continues:

### Attribute # 13. "From days of old – מִיְמֵי קֶדֶם - Mimei Qedem"

This is the attribute with which the Holy One, Blessed Be He, conducts Himself towards the people of Israel when their merit and all else fail, and they are unworthy. What, then, does the Holy One, Blessed Be He, do? The verse states: *"I recall My kindness towards you in your youth, My love for you on the day of your marriage ... "* (Yirmeyahu 2:2). The Holy One, Blessed Be He, recalls the days of old and the love He felt towards the people of Israel, and His compassion is aroused. This way, He remembers all the commandments they have fulfilled since their birth and all the good qualities with which the Holy One, Blessed Be He, conducts His world. From all these, the Holy One, Blessed Be He, fashions a special treasure with which to show them compassion. This attribute includes all the others, as explained in the "Idra ."

So, too, should a person improve his conduct towards others. For even if he cannot find a reason for showing love and compassion to his fellows from amongst those mentioned previously, he should say, "There was surely a time when they had not yet sinned, and in that time or in former days they were worthy." For their sake, he should recall the love of " .. *those just weaned from milk and torn away from the breast*" (Yeshayahu 28:9). This way, he will not find a single person unworthy of kindness, prayers, or compassion.

**Note: The Ramak finds this attribute to mean that one ought to show always compassion towards others.**

The Ramak continues:

### Conclusion:

Until now, we have explained the Thirteen Attributes in which a person should emulate his Creator. These are the Supernal Attributes of Mercy, and their special property is **that just as a person conducts himself here below, so will he be worthy of opening up the channel of the same Supernal Attribute Above for himself. Exactly according to his behavior will the outflow of mercy be bestowed from Above, and he will cause this attribute to shine in the world.** For this reason, he should not ignore these Thirteen Attributes or allow these verses to depart from his mouth. Rather, they should be a constant reminder to him when the occasion for making use of one of these attributes arises. **He should remember and say to himself, "This situation requires this particular attribute. I will not budge from it, lest this attribute become concealed or disappear from the world."**

In summary, a person must continually remember and imitate in his conduct the 13 Attributes of G-d's Mercy, as it is written: *"Therefore become imitators of G-d, as beloved sons"* (Ephes. 5:1). And these are as follows:

### Attribute # 1. "Who is G-d like You" -

"Even when insulted to any degree he should not withdraw his benevolence from those upon whom he bestows it." Equally, the Master taught: *"You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names on the account of the Son of Man. Rejoice in that day and leap for joy because your reward is in the heavens (the Y'mot HaMashiach and the ever coming world); for this is what our*

*forefathers did to the prophets.*" (Luke 6:22-23)

**Attribute # 2. "Who pardons iniquity" –**

One ought to be able to bear the yoke of his fellow and his evil, even though his transgressions are of such magnitude that the evil remains, he should tolerate one who sinned against him until the sinner mends his ways or the sin disappears of its own accord.

**Attribute # 3. "And forgives ... transgression - "**

This requires one to be actively and personally involved in rectifying the sins or perversions of others.

**Attribute # 4. "And forgives the transgression of the remnant of His heritage" -**

It is proper that a person desire the well-being of his fellow, and he should never speak ill of him or desire that evil befall him. Just as the Holy One, Blessed Be He, desires neither our disgrace nor our suffering, because we are His relatives, a person should not desire to see his fellow's disgrace, suffering, or downfall. Rather, a person should be pained by it as if he himself were the victim. The reverse applies to his fellow's good fortune.

**Attribute # 5. "He does not maintain His anger forever - "**

If a person is naturally angry, he should assuage his anger and not linger over it, even where it would be permissible to do so. Indeed, it is a religious obligation to draw the person closer with love, for perhaps this method will succeed. Therefore, King Shlomoh teaches: "*Be not hasty in your spirit to be angry; for anger rests in the bosom of fools*" (Kohelet 7:9). And Hakham Shaul, likewise teaches: "*Be angry and do not sin; do not let the sun set on your anger*" (Ephesians 4:26).

**Attribute # 6. "For He delights in kindness" -**

One ought to delight in doing kindness seeing all as having good qualities and hret potential for perfection, and this particularly to one's spouse. Thus, Hakham Shaul instructs: "*Let the husband heap due kindness to his wife, and likewise the wife also to the husband*" (1 Cor. 7:3).

**Attribute # 7. "He will again show us compassion" -**

One ought to love the genuine penitent even more than the righteous/ generous, as King Shlomoh instructs that our chief aim is: "*The fruit of the righteous/generous is a tree of life; and he that is wise (Heb. "a Hakham") wins souls*" (Prov. 11:30).

**Attribute # 8. "He will vanquish our iniquities" -**

One ought to vanquish the evil, erasing it from memory and abandoning it, so that he will find no evil in his fellow, and his good qualities will be spread out before him. Thus, a person should always remember the good, intensifying it over all the evil actions his fellow has done to him."

**Attribute # 9. "And You will cast all their sins into the depths of the sea" -**

One ought to not despise anyone suffering, for "having been whipped, he is like your brother." On the contrary, he should draw close the downcast and those who are punished, have compassion for them, and save them from their enemies. He should not say, "His sin caused his suffering," but he should have compassion upon him in accordance with this attribute.

### **Attribute # 10. "Show faithfulness to Ya'aqob" -**

One ought to "act towards his fellow with fairness and faithfulness, and he should not pervert the justice due his friend. He should have compassion for his fellow and be faithful, in order to perfect him/her," as it is said: "*And indeed he (Messiah) gave some to be Hakhamim ... with a view to the perfecting of the Tsadiqim.*" (Eph. 4:11-12)

### **Attribute # 11. "Kindness to Avraham" -**

One ought to conduct oneself beyond the strict requirements of the Law particularly with those who are righteous/generous, pious, and fellow labourers in G-d's vineyard, as it is said: "*Let the elders who take the lead well be counted worthy of double honor, especially those laboring in Word and teaching.*" (1 Timothy 5:17)

### **Attribute # 12. "Which You have sworn to our fathers" -**

One ought to be characterized by the absence of any form of cruelty or abuse towards any human being even if wicked, but rather showing compassion to all, as it is said: "*And finally, all of you be harmonious, sympathetic, showing mutual affection, compassionate, humble, not repaying evil for evil or insult for insult, but on the other hand blessing others, because for this reason you were called, so that you could inherit a blessing.*" (1 Tsefet 3:8-9).

### **Attribute # 13. "From days of old" -**

Even if we cannot find a reason for showing love and compassion to our fellows from amongst those mentioned previously, we should say, "There was surely a time when they had not yet sinned, and in that time or in former days they were worthy." For their sake, we should recall the love of " .. *those just weaned from milk and torn away from the breast*" (Yeshayahu 28:9). This way, we will not find a single person unworthy of kindness, prayers, of compassion.

May our Maker, most blessed be He, show mercy upon us and to all Yisrael and help us to succeed in this path of perfection and triumph over our Yetser Hara, amen ve amen!

---

---

## **II Hillel (II Lukas/Acts) 27:1-44**

1. And when it was decided for us to sail to Italy, they delivered up both Hakham Shaul and certain other prisoners to a centurion named Julius, of a cohort of Augustus.
2. And boarding a ship of Adramyttium which was about to sail alongside Asian places, we set sail, Aristarchus a Macedonian of Thessalonica being with us.
3. And on the next day we landed at Sidon. And treating Hakham Shaul kindly, Julius allowed him to go to his friends to receive care.
4. And setting sail from there, we sailed close to Cyprus, because of the winds being contrary.
5. And sailing over the sea against Cilicia and Pamphylia, we came to Myra of Lycia.
6. And the centurion finding there an Alexandrian ship sailing to Italy, he put us into it.
7. And in many days, sailing slowly and with difficulty, hardly coming against Cnidus, the wind not allowing us, we sailed close to Crete against Salmone.
8. And coasting along it with difficulty, we came to a certain place named Fair Havens, near to which was a city, Lasea.
9. And much time having passed, and the voyage already being dangerous, **because the Fast of Yom HaKippurim already had gone by**, Hakham Shaul warned them,
10. Saying, Men, I see that the voyage is about to be with injury and much loss, not only of the cargo and of the ship, but also of our souls.

11. But the centurion was rather persuaded by the helmsman and the ship master, than by the things spoken by Hakham Shaul.
  12. And the port not being fit for wintering, the most gave counsel to set sail from there, if somehow they may be able to pass the winter, arriving at Phoenix, a port of Crete looking toward the southwest and toward the northwest.
  13. And a south wind blowing gently, thinking to have gained the purpose, raising anchor they sailed along close by Crete.
  14. And not much after, a stormy wind being called Euroclydon beat down on it.
  15. And the ship being seized, and not being able to beat against the wind, giving way we were borne along.
  16. But running under an islet being called Claudia, we were hardly able to get mastery of the boat;
  17. Which taking, they used helps, undergirding the ship. And fearing lest they fall into Syrtis, lowering the tackle, so they were borne along.
  18. But we having been exceedingly storm tossed, they made a casting on the next day.
  19. And on the third day they threw out the ship's tackle with their hands.
  20. And neither sun nor stars appearing over many days, and no small tempest pressing hard, now all hope of our being saved was taken away.
  21. And there being much fasting, then standing up in their midst, Hakham Shaul said, Truly, O men, being obedient to me you ought not to have set sail from Crete, and to have come by this injury and loss.
  22. And now I exhort you to be cheered, for there will be no casting away of soul from among you, only of the ship.
  23. For tonight stood by me an angel of God, whose I am, and whom I serve,
  24. Saying, Do not fear, Shaul, You must stand before Caesar. And, behold, God has granted to you all those sailing with you.
  25. Therefore, be cheered, men, for I believe God, that it will be so according to the way it was spoken to me.
  26. But we must fall on a certain island.
  27. And when the fourteenth night came, we being carried about in the Adriatic Sea, toward the middle of the night the sailors supposed us to come near some country.
  28. And sounding, they found twenty fathoms; and moving a little and sounding again, they found fifteen fathoms.
  29. And fearing lest they should fall on rock places, and casting four anchors out of the stern, they wished day to come.
  30. But the sailors seeking to flee out of the ship, and lowering the boat into the sea, pretending to be about to cast out anchors from the prow,
  31. Hakham Shaul said to the centurion, and to the soldiers, Unless these remain in the ship, you cannot be saved.
  32. Then the soldiers cut away the ropes of the boat, and let it fall.
  33. And until day was about to come, Hakham Shaul begged all to partake of food, saying, Today is the fourteenth day you continued waiting without food, not having taken anything.
  34. Because of this I beg you to take of food, for this is to your deliverance, for not a hair of your head will perish.
  35. And saying these things, and taking bread, he gave thanks to God before all; and breaking, he began to eat.
  36. And all having become cheered, they also took food.
  37. And we were, all the souls in the ship, two hundred seventy six.
  38. And being filled with food, they lightened the ship, throwing the wheat out into the sea.
  39. And when day came, they did not recognize the land, but they noted a certain bay having a shore, into which they purposed, if they were able, to drive the ship.
  40. And casting off the anchors, they left them in the sea, at the same time loosening the bands of the rudders, and raising the foresail to the breeze, they held to the shore.
  41. And coming on a place between two seas, they drove the vessel. And indeed the prow having stuck firmly, it remained. But the stern was broken by the violence of the waves.
  42. And the mind of the soldiers was that they should kill the prisoners, lest any swimming out should escape.
  43. But being minded to save Hakham Shaul, the centurion kept them back from their purpose and commanded those able to swim, first casting themselves overboard, to go out on the land.
  44. And the rest went, some indeed on boards, and others on some of the things from the ship. And so it happened that all were saved on the land.
-

## **Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléché HaOlám,  
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.  
Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our God, King of the universe,  
Who has given us a teaching of truth, implanting within us eternal life.  
Blessed is Ha-Shem, Giver of the Torah. Amen!**

**"Now unto Him who is able to preserve you faultless, and spotless,  
and to establish you without a blemish,  
before His majesty, with joy, [namely,] the only one God, our Deliverer,  
by means of Yeshua the Messiah our Master, be praise, and dominion,  
and honor, and majesty, both now and in all ages. Amen!"**

---

**On behalf of myself and on behalf of His Eminence Rabbi Dr. Hillel ben David, His Eminence Rabbi Dr. Eliyahu ben Abraham, His Honor Paqid Adon David ben Abraham, His Honor Paqid Adon Ezra ben Abraham, His Honor Paqid Adon Tsuriel ben Abraham, and His Excellency Adon Gabriel ben David, we want to beseech you for forgiveness if in anything, we may have offended or transgressed against anyone associated with us during the year of 5776. We are human with many frailties, and susceptible as leaders to mistakes. If in anything, or in any way shape or manner we have offended or done wrong, we most sincerely beg for your forgiveness, as we promise ourselves to do better, to become better and trustworthy leaders, and that our quality of teaching bring much honor to G-d, and His Messiah, so that this vineyard may grow in strength and in quality, amen ve amen!**

**May you and your loved ones reach Rosh HaShana having accomplished a good returning/repentance, amen ve amen!**

**With respect and affection, Shalom UBrakhot!**

**Hakham Dr. Yoseph ben Haggai**

---

**Gamar Chatima Tova!  
May you end with a good signature (sealing)!  
May it go well with you and your loved ones over the fast!**

Hakham Dr. Yosef ben Haggai  
Rabbi Dr. Hillel ben David  
Rabbi Dr. Eliyahu ben Abraham