

Symbolism and Significance:
Examining the Yom Kippur Avodah of the Kohen Gadol
Drisha Institute for Jewish Education
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I. The Text of the Yom Kippur Service:

Divisions based on Michlelet Herzog Educator's Guide on Vayikra

<p><u>1. Leviticus 16</u></p> <p><u>Introduction:</u> (1) ה' spoke to Moses <u>after the death of the two sons of Aaron who died when they drew too close to the presence of ה'</u> (2) ה' said to Moses: <u>Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die</u>; for I appear in the cloud over the cover. (3) Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering. –</p>	<p style="text-align: right;"><u>1. ויקרא טז</u></p> <p style="text-align: right;"><u>הקדמה:</u> (א) וידבר ה' אל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵיהֶ' וַיִּמְתּוּ: (ב) וַיֹּאמֶר ה' אֶל-מֹשֶׁה דַּבֵּר אֶל-אַהֲרֹן אַחִיךָ וְאֵל-יָבֵא בְּכַל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לְפָרֶכֶת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרוֹן וְלֹא יָמוּת כִּי בָעֵינִי אֶרְאֶה עַל-הַכַּפֹּרֶת: (ג) בְּנֹצֹת יָבֵא אַהֲרֹן אֶל-הַקֹּדֶשׁ בְּפָרֹ-בֶקֶר לְחֻטָּאת וְאֵיל לְעֹלָה:</p>
<p><u>Preparation for the Service:</u></p> <p><u>Linen clothes:</u> (4) He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. – (5) And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering.</p> <p><u>Aaron's sin offering / chatat (for himself and other Kohanim):</u> (6) Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.</p>	<p style="text-align: right;"><u>הכנות:</u></p> <p style="text-align: right;"><u>כנתת בד:</u> (ד) כְּתַנְתִּי-בֶד קָדֹשׁ יִלְבָּשׁ וּמְכַנְסֵי-בֶד יִהְיוּ עַל-בְּשָׂרוֹ וּבִצְבָנֹת בֶּד יִחַגֵּר וּבְמַצְנַפֹּת בֶּד יִצְנַף בְּגָדֵי-קָדֹשׁ הֵם וְרַחֲתִין בַּמַּיִם אֶת-בְּשָׂרוֹ וְיִלְבָּשֵׁם: (ה) וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנַיִם-שְׂעִירֵי עִזִּים לְחֻטָּאת וְאֵיל אֶחָד לְעֹלָה:</p> <p style="text-align: right;"><u>פר החטאת של אהרן:</u> (ו) וְהִקְרִיב אַהֲרֹן אֶת-פֶּר הַחֻטָּאת אֲשֶׁר-לָו וּכְפָר בְּעֵדוּ וּבְעֵד בֵּיתוֹ:</p>

The sin offerings of the people (2 goats):

(7) Aaron shall take the two he-goats and let them stand before ה' at the entrance of the Tent of Meeting; (8) and he shall place lots upon the two goats, one marked for ה' and the other marked for Azazel. (9) Aaron shall bring forward the goat designated by lot for ה', which he is to offer as a sin offering; (10) while the goat designated by lot for Azazel shall be left standing alive before ה', to make expiation with it and to send it off to the wilderness for Azazel.

Offering of Aaron's sin offering:

(11) Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering,

The kitorot/incense and entry to the Kodesh Kodeshim (Shrine):

(12) and he shall take a panful of glowing coals scooped from the altar before ה', and two handfuls of finely ground aromatic incense, and bring this behind the curtain. (13) He shall put the incense on the fire before ה', so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die.

Atonement for the Kodesh (Shrine):

(14) He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. (15) He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover. (16) Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins;

שעירי העם להטאת:

(ז) וּלְקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהִעֲמִיד אֹתָם לִפְנֵי ה' פֶּתַח אֹהֶל מוֹעֵד: (ח) וְנָתַן אֶת־רֹאשׁוֹ עַל־שְׁנֵי הַשְּׂעִירִים גִּרְלוֹת גֹּזֵרֶל אֶחָד לַה' וְגֹזֵרֶל אֶחָד לְעִזָּאֵזֶל: (ט) וְהִקְרִיב אֶת־הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֵרֶל לַה' וַעֲשֵׂהוּ חַטָּאת: (י) וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֵרֶל לְעִזָּאֵזֶל יַעֲמַד־תִּי לִפְנֵי ה' לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעִזָּאֵזֶל הַמִּדְבָּרָה:

הקרבת פר החטאת של אהרן:

(יא) וְהִקְרִיב אֶת־רֹאשׁוֹ אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וְכַפֵּר בְּעֵזְרוֹ וּבְעֵד בֵּיתוֹ וְשִׁטַּט אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ:

קטורת והכנסה לקדש קדשים:

(יב) וּלְקַח מִלֵּאֲהֵמֶחֱתָה גִּתְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי ה' וּמִקְלָא חֲפָזִיו קִטְרֹת סָמִים דָּקָה וְהִבִּיא מִבֵּית לְפָרְכָת: (יג) וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי ה' וְכִסָּה אֶת־הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת:

כפרה על הקדש:

(יד) וּלְקַח מִדָּם הַפֶּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קִדְמָה וְלִפְנֵי הַכַּפֹּרֶת יִזָּה שְׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: (טו) וְשִׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהִבִּיא אֶת־דָּמוֹ אֶל־מִבֵּית לְפָרְכָת וַעֲשֵׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפֶּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת: (טז) וּבִכְפֹּר עַל־הַקְּדָשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם

Atonement for the Ohel Moed (Tent of Meeting):

and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity. (17) When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel,

Atonement for the Mizbeach (altar):

(18) he shall go out to the altar that is before ה' and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; (19) and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the defilement of the Israelites and consecrate it. (20) When he has finished purging the Shrine, the Tent of Meeting, and the altar,

Atonement for the people:

the live goat shall be brought forward. (21) Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent—aside from the high priest, who must remain in the sanctuary. (22) Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness. (23) And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there.

Gold clothes/end of services:

(24) He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt

כפרה על אוהל מועד:

וכן יעשה לאהל מועד השכן אתם בתוך טמאתם: (יז) וכל־אֲדָם לֹא־יִהְיֶה | בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־קֹהֵל יִשְׂרָאֵל:

כפרה על המזבח:

(יח) ויָצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־ה' וְכִפֵּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: (יט) וְהִזָּה עָלָיו מִזֶּה־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַת פְּעָמִים וְטָהַרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: (כ) וְכִלְהָ מִכִּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ

כפרה על העם:

וְהִקְרִיב אֶת־הַשְּׂעִיר הַזֶּה: (כא) וְסָמַךְ אֶהָרֹן אֶת־שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר־הַחַיִּי וְהִתְנַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה: (כב) וְנִשְׁאַל הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח אֶת־הַשְּׂעִיר בַּמִּדְבָּר: (כג) וּבֹא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:

בגדי זהב:

(כד) וְרָחֵץ אֶת־בְּשָׂרוֹ בַמַּיִם בַּמְּקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וְיָצֵא וַעֲשֶׂה אֶת־עֲלֹתוֹ וְאֶת־עֲלַת הָעֵם וְכִפֵּר בְּעֵדוֹ וּבְעֵד הָעָם: (כה) וְאֵת תֵּלַב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ:

offering and the burnt offering of the people, making expiation for himself and for the people. (25) The fat of the sin offering he shall turn into smoke on the altar. (26) The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp. (27) The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. (28) The one who burned them shall wash those clothes and bathe the body in water—and after that may re-enter the camp.

(כו) וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעֵזְאֵזֶל יִכְבֹּס בְּגָדָיו וְרִתֵּץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאֶחָר־יָבֹא אֶל־הַמִּתְּנָה: (כז) וְאֵת פֶּרֶן הַחֹטְאֹת וְאֵת שְׂעִיר הַחֹטְאֹת אֲשֶׁר הֵוָּא אֶת־דָּמָם לְכַפֵּר בְּקֹדֶשׁ יֵוצֵיא אֶל־מִחוּץ לַמִּתְּנָה וְשָׂרְפוּ בְּאֵשׁ אֶת־עֲרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פְּרָשָׁם: (כח) וְהִשְׂרֹף אֹתָם יִכְבֹּס בְּגָדָיו וְרִתֵּץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאֶחָר־יָבֹא אֶל־הַמִּתְּנָה:

Laws of Yom Kippur:

(29) And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. (30) For on this day atonement shall be made for you to purify you of all your sins; you shall be pure before G-d. (31) It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. (32) The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. (33) He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation. (34) This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year. And Moses did as ה' had commanded him. (Translation: Sefaria)

הלכות יום כיפור:

(כט) וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַעֲשׂוֹר לַחֹדֶשׁ תַּעֲנִי אֶת־נַפְשֹׁתֵיכֶם וְכֹל־מְלֹאכֶה לֹא תַעֲשׂוּ הָאֲזֻזִּחַ וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: (ל) כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְּכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: (לא) שְׁבֹת שְׁבֹתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: (לב) וְכִפֹּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדָיו לְכַהֵן תַּחַת אֲבִיו וְלִבְנֵי אֶת־בְּגָדֵי הַבַּד בְּגָדֵי הַקֹּדֶשׁ: (לג) וְכִפֹּר אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקֹּהֵל יִכָּפֵר: (לד) וְהִיְתָה־זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אֲחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: {פ}

II. The order of the service:

2. The order of the Yom Kippur service according to the Tanakh:

1. **Gold clothes:** The morning *tamid* (daily) offering in the courtyard.
2. **White clothes:** The sprinkling of the blood of special Yom Kippur offerings in the *Kodesh*, and the offering of *ketoret* (incense) there. **Returning to the *Kodesh* before changing his clothes.**
3. **Gold:** All of the *mussaf* (additional) offerings plus other Yom Kippur offerings in the courtyard and the afternoon *tamid* (daily) offering.

3. Talmud Bavli, Yoma 26a

The Sages taught: “And Aaron shall come into the Tent of Meeting” (Leviticus 16:23). **Why does he come there?** He already completed the service in the Sanctuary. He comes only to remove the spoon and the coal pan that he left in the Holy of Holies, as the entire Torah portion in which the Yom Kippur service is discussed was stated in the order in which it is performed in the Temple except for this verse, which should have been written after the sacrifice of the burnt-offering in the following verse.
(Translation: Sefaria)

3. תלמוד בבלי, יומא כו.

תנו רבנן: "ויבא אהרן אל אהל מועד", למה הוא בא? אינו בא אלא להוציא את הכפר ואת המחתה. (שכל) הפרשה פולה נאמרה על הסדר, חויז מפסוק זה.

4. Adapted from Rabbi Immanuel Bernstein, “The Avodah of Yom Kippur” (OU):

The order of the Yom Kippur service according to the Talmud in Yoma:

1. **Gold clothes:** The morning *tamid* (daily) offering in the courtyard.
2. **White clothes:** The sprinkling of the blood of special Yom Kippur offerings in the *Kodesh*, and the offering of *ketoret* (incense) there.
3. **Gold clothes:** Some of the *mussaf* (additional) offerings plus other Yom Kippur offerings in the courtyard. (Verse 24)
4. **White clothes:** **Returning to the *Kodesh Hakodashim* to remove the ladle and shovel upon which the *ketoret* (incense) had been placed earlier. (Verse 23)**
5. **Gold clothes:** The rest of the *mussaf* (additional) offerings and the afternoon *tamid* (daily) offering.

<p>5. Mishnah Yoma 3:3 A person does not enter the Temple courtyard for the Temple service, even if he is pure, until he immerses. Five immersions and ten sanctifications the High Priest immerses and sanctifies his hands and feet, respectively, on the day of Yom Kippur... (Translation: Sefaria)</p>	<p>5. משנה יומא ג:ג אין אדם נכנס לעזרה לעבודה, אפלו טהור, עד שיטבל. חמש טבילות ועשרה קדושים טובל פהו גדול ומקדש בו ביום... ...</p>
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III. When does this service take place?

<p>6. Rashi (Rabbi Shlomo Yitzhaki, 1040-1105, France) on Leviticus 16:3 (2) WITH THIS SHALL AARON COME [INTO THE HOLY PLACE] etc. – <u>And this, also, shall not be at any time he pleases, but on the day of Atonement</u>, as it is explicitly stated at the end of this section (29–34). <u>“In the seventh month on the tenth day of the month”</u>. (Translation: Sefaria)</p>	<p>6. רש"י על ויקרא טז:ג (ב) בזאת יבא אהרן וגומר. ואף זו לא בכל עת, כי אם ביום הכפורים, כמו שמפרש בסוף הפרשה "בחדש השביעי בעשור לחדש" (שם):</p>
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<p>7. Vayikra Rabbah 21:17 R' Yehudah bar R' Simon said: <u>Moshe was greatly distressed by this. He said: oy! Perhaps Aharon my brother has been driven out from the inner space at all times!</u> There is a time corresponding to the hour <u>“...that he should not come at all times...”</u> (ibid.)... <u>The Holy One said to Moshe: it is not as you think. This is not a time of the hour, the day, the year, of twelve years, seventy years or of eternity. Rather, at any time which he wants to enter he may enter, but he must do it with this procedure...</u></p>	<p>7. ויקרא רבה כא:יז אמר רבי יהודה ברבי סימון, צער גדול היה לו למשה בדבר זה, אמר אוי לי שמא נדחה אהרן אחי ממחצתו. בכל עת, יש עת לשעה, ואל יבא בכל עת... אמר הקדוש ברוך הוא למשה לא כשם שאתה סבור, לא עת לשעה, ולא עת ליום, ולא עת לשנה, ולא עת לשנים עשרה שנה, ולא עת לשבעים שנה, ולא עת לעולם, אלא בכל שעה שהוא רוצה לכנס יכנס, רק שיכנס בסדר הנה... ...</p>
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IV. What is the goal of the service?

- a. **Tikkun (rectification) for the sin of Nadav and Avihu:**

<p>8. Leviticus 10:1-2 (1) <u>Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before ה' alien fire, which had not been enjoined upon them.</u> (2) <u>And fire came forth from ה' and consumed them; thus they died before ה'.</u> (Translation: Sefaria)</p>	<p>8. ויקרא י"א- ב (א) ויקחו בני־אֵהָרֹן נָדָב וַאֲבִיהוּא אֵישׁ מִחַתָּתוֹ וַיִּתְּנוּ בַהֲנוֹ אֵשׁ וַיִּשְׂימוּ עָלֶיהָ קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי ה' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֲתֶם: (ב) וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי ה':</p>
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<p>9. Sifra, Shmini, Mekhilta d' Miluim, 2:32 "and the sons of Aaron took: <u>They too were bound up in the joy of the occasion. When they saw the "new" fire (from G-d) they acted to add love to love.</u>"</p>	<p>9. ספרא, שמיני, מכילתא דמילואים ב ל"ב [לב] "ויקחו בני אהרן" - אף הם בשמחתם. כיון שראו אש חדשה עמדו להוסיף אהבה על אהבה.</p>
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<p>10. Shemot 24 (9) Then Moshe went up, and Aharon, <u>Nadav and Avihu</u>, and seventy of the elders of Yisrael: (10) and they saw the God of Yisrael: and there was under his feet a kind of paved work of sapphire stone, and as it were the very heaven for clearness. (11) <u>And upon the nobles of the children of Yisrael he laid not his hand: and they beheld God, and did eat and drink.</u></p>	<p>10. שמות פרק כד (ט) ויעל משה ואהרן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל: (י) ויראו את אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וּכְעָצֶם הַשָּׁמַיִם לְטָהָר: (יא) וְאֵל אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיַּחֲזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:</p>
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11. Outline of the first half of the book of Vayikra	
1-7	Laws of different types of <i>korbanot</i> (sacrifices)
8	The 7 days of <i>miluim</i> - preparation for the Mishkan dedication
9-10	The 8th day of the dedication ceremony for the Mishkan The sin of Nadav and Avihu
11	Forbidden foods and the impurity associated with them
12	Impurity of a woman who has given birth
13-14	Tzarat (skin eruptions) of people, clothes, and houses

14	Impurity of a <i>zav</i> (irregular flow), someone with a seminal emission, <i>niddah</i> (menstruating woman), <i>zavah</i> (women with an irregular flow)
15	The Yom Kippur service

12. Rabbi Yair Kahn, “The Death of Aaron's Sons, and the Priestly Service on Yom Kippur”, VBM

... From the beginning of Vayikra up until the revelation of the Shekhina on the eighth day, the Torah addresses only one aspect of religious experience – the possibility of coming close to God. Suddenly, at the moment of climax, when fire emerges from before God and consumes whatever is upon the altar before the eyes of the nation, there is a disruption: Aharon's sons enter the Kodesh with no Divine command, and they are immediately consumed. In the blink of an eye, everything changes...In this context, the parashiot relating to the various types of ritual impurity come to emphasize the other aspect of religious experience, and to teach us about the infinite abyss that separates between human reality and Divine reality. Impurity is an inseparable part of ultimate human reality. It accompanies his birth, as well as his death; it is bound up with his eating and his marital relations. Mortal man, mired in impurity, cannot come to God without the laws of purification that God Himself commands...

13. Rabbi Ovadia Seforno (1475-1549, Italy), Shemot 30:1

This altar is not mentioned together with the rest of the vessels, in Parashat Teruma, for its intention was not to allow God to dwell among us, as was the idea behind the rest of the vessels, as God says – 'And I shall dwell in their midst; in accordance with all that I show you, the form of the Mishkan and the form of all its vessels...' Nor was its intention to bring down a vision of God's glory into the house – as was the intention of the sacrifices – as He says, 'I shall meet there with Bnei Yisrael,' and as Moshe testifies, when he says: 'This is the matter that God commanded you to do, that the glory of God may appear before you.' [Rather,] the point of this altar was to give honor to the blessed God after He came to accept with favor the service of His people in the sacrifices offered morning and evening, to 'welcome' Him, as it were, with an offering of incense, in the spirit of 'Give

13. ספורנו, שמות ל:א

ולא הוזכר זה המזבח עם שאר הכלים בפרשת תרומה, כי לא היתה הכוונה בו להשכין האל יתברך בתוכנו, כמו שהיה הענין בשאר הכלים, כאמרו ושכנתי בתוכם, ככל אשר אני מראה אותך את תבנית המשכן ואת תבנית כל כליו, גם לא היה ענינו להוריד מראה כבודו בבית, כענין מעשה הקרבנות, כאמרו ונועדתי שמה לבני ישראל וכן העיד משה רבינו באמרו זה הדבר אשר צוה ה' תעשו, וירא אליכם כבוד ה'. אבל היה ענין זה המזבח לכבוד את האל יתברך אחרי בואו לקבל ברצון עבודת עמו בקרבנות הבקר והערב, ולשחר פניו במנחת קטרת, על דרך הבו לה' כבוד שמו, שאו מנחה ובאו לפניו:

honor to God's name; bring an offering and come before Him... (Translation: Rabbi Yair Kahn)

14. Rabbi Yair Kahn: “Parashat Acharei-Mot: The Yom Kippur Service”, VBM

Thus, there are two aspects to the religious experience. On the one hand, there is the thirsting of the soul for the living God, but on the other hand, there is the awareness that "no man shall see Me and live." Only after we have internalized the mistake of Aharon's sons, only once we have understood the two aspects of the religious experience, is it possible to return to the instructions concerning the entry into the Kodesh, beyond the parokhet: "By this shall Aharon come to the Kodesh...." Once it has become clear that one cannot come into the Kodesh whenever one chooses, the Torah can then inform us that God will nevertheless appear above the kaporet – but only by means of the cloud of incense.

15. Numbers 16:1-7

(1) Now Korah, son of Izhar son of Kohath son of Levi, took himself along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben (2) to rise up against Moses, together with two hundred and fifty Israelites, chieftains of the community, chosen in the assembly, men of repute. (3) They combined against Moses and Aaron and said to them, “You have gone too far! For all the community are holy, all of them, and ה' is in their midst. Why then do you raise yourselves above ה'’s congregation?” (4) When Moses heard this, he fell on his face. (5) Then he spoke to Korah and all his company, saying, “Come morning, ה' will make known who is [God’s] and who is holy by granting direct access; the one whom [God] has chosen will be granted access. (6) Do this: You, Korah and all your band, take fire pans, (7) and tomorrow put fire in them and lay incense on them before ה'. Then the candidate whom ה' chooses, he shall be the holy one. You have gone too far, sons of Levi!”

15. במדבר טז:א-ז

(א) ויקח קֹרַח בֶּן־יִצְחָר בֶּן־קֹהַת בֶּן־לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיָּאָב וְאוֹן בֶּן־פִּלֵּת בְּנֵי רְאוּבֵן: (ב) וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְאַנְשֵׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמְאַתָּים וְנָשִׂאֵי עֵדָה קְרָאֵי מוֹעֵד אֲנָשֵׁי־שָׁם: (ג) וַיִּקְהָלוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב־לְכֶם כִּי כָל־הָעֵדָה כֹּהֲנִים וּבְתוֹכָם ה' וּמִדּוּעַ תִּתְנַשְּׂאוּ עַל־קֹהֶל ה': (ד) וַיִּשְׁמַע מֹשֶׁה וַיִּפֹּל עַל־פָּנָיו: (ה) וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֵדוֹתָיו לֵאמֹר בְּקֹר וַיֵּדַע ה' אֶת־אֲשֶׁר־לוֹ וְאֶת־הַקְּדוֹשׁ וְהַקְּרִיב אֵלָיו וְאֶת־אֲשֶׁר יִבְחַר־בּוֹ וַיִּקְרִיב אֵלָיו: (ו) זֹאת עֲשׂוּ קַח־לְכֶם מַחְתָּוֹת קָרַח וְכָל־עֵדוֹתָיו: (ז) וְתָנוּ בָהֶן אֵשׁ וְשִׂמוּ עֲלֵיהֶן וְקָטַרְתָּ לִפְנֵי ה' מִחֹר וְהָיָה הָאִישׁ אֲשֶׁר־יִבְחַר ה' הוּא הַקְּדוֹשׁ רַב־לְכֶם בְּנֵי לֵוִי:

<p>16. Numbers 16:35: <u>(35) And a fire went forth from ה' and consumed the two hundred and fifty contestants offering the incense.</u></p>	<p>16. במדבר טז:לה <u>ל(ה) ואש יצאה מאת ה' ותאכל את החמשים ומאתים איש מקריבי הקטרת:</u></p>
<p>17. Numbers 17:6-13 <u>(6) Next day the whole Israelite community railed against Moses and Aaron, saying, "You two have brought death upon ה's people!" ... (9) ה' spoke to Moses, saying, (10) "Remove yourselves from this community, that I may annihilate them in an instant." They fell on their faces. (11) Then Moses said to Aaron, "Take the fire pan, and put on it fire from the altar. Add incense and take it quickly to the community and make expiation for them. For wrath has gone forth from ה': the plague has begun!" (12) Aaron took it, as Moses had ordered, and ran to the midst of the congregation, where the plague had begun among the people. He put on the incense and made expiation for the people; (13) he stood between the dead and the living until the plague was checked.</u></p>	<p>17. במדבר יז:ו-יג <u>(ו) וילנו כל־עדת בני־ישראל מִמִּחֶרֶת עַל־מִשְׁחָה וְעַל־אֲהָרֹן לֵאמֹר אַתֶּם הַמֵּתִים אֶת־עַם הַ': ... (ט) וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: (י) הֲרִימוּ מִתּוֹךְ הָעֵדָה הַזֹּאת וְאָכְלָה אֹתָם כָּרְגֵעַ וַיִּפְּלוּ עַל־פְּנֵיהֶם: (יא) וַיֹּאמֶר מֹשֶׁה אֶל־אֲהָרֹן קַח אֶת־הַמִּחֶתֶת וְתוֹרֵעְלֶיהָ אֵשׁ מֵעַל הַמִּזְבֵּחַ וְשִׂים קֹטֶרֶת וְהוֹלֵךְ מֵהָרָה אֶל־הָעֵדָה וְכַפֵּר עֲלֵיהֶם כִּי־יֵצֵא הַקֶּצֶף מִלִּפְנֵי ה' הַחַל הַנֶּגֶף: (יב) וַיִּקַּח אֲהָרֹן כַּאֲשֶׁר דִּבֶּר מֹשֶׁה וַרְצִץ אֶל־תּוֹךְ הַקָּהָל וְהִנֵּה הַחַל הַנֶּגֶף בָּעָם וַיִּתֵּן אֶת־הַקֹּטֶרֶת וַיְכַפֵּר עַל־הָעָם: (יג) וַיַּעֲמֵד בֵּינֵיהֶם הַמֵּתִים וּבֵין הַחַיִּים וַתַּעֲצֵר הַמִּגֶּפֶה:</u></p>
<p>18. Numbers 17:27-28 <u>(27) But the Israelites said to Moses, "Lo, we perish! We are lost, all of us lost! (28) Everyone who so much as ventures near ה's Tabernacle must die. Alas, we are doomed to perish!"</u></p>	<p>18. במדבר יז:כז-כח <u>כז) וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל אֶל־מֹשֶׁה לֵאמֹר הֵן גָּנַעְנוּ אֲבָדְנוּ כָּלֵנוּ אֲבָדְנוּ: (כח) כָּל הַקָּרֵב הַקָּרֵב אֶל־מִשְׁכַּן ה' יָמוּת הָאֵם תָּמְנוּ לַגּוֹעַ:</u></p>

b. Tikkun (rectification) for the sin of the golden calf:

<p>19. Talmud Bavli, Rosh Hashana 26a Ulla said: This is the reasoning of the Rabbis, who say that the horn of a cow is unfit for sounding on Rosh HaShana. They say this in accordance with the opinion of Rav Hisda, as Rav Hisda said: For what</p>	<p>19. תלמוד בבלי, ראש השנה כו. עוקא אמר: הנינו טעמא דרבנו, כדרב חסדא. דאמר רב חסדא: מפני מה אין פהו גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה — לפי שאין קטיגור נעשה סניגור.</p>
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reason does the High Priest not enter the innermost sanctum, the Holy of Holies, with his golden garments to perform the service there on Yom Kippur? It is because a prosecutor [kateigor] cannot become an advocate [sanneigor]. (Translation: Sefaria)

20. Rabbi Yair Kahn: “[The Death of Aharon’s Sons and the Priestly Service](#)”, VBM:

The order of the Yom Kippur service includes two central sacrifices, whose blood is sprinkled inside the 'heikhal': an ox brought as the Kohen Gadol's sin offering, and the goat that serves as the nation's sin offering. It would seem that at their root, these sacrifices are meant to atone for the sin of the golden calf. The nation's sin offering is entirely burnt; the only other sacrificial goat that is burnt in its entirety is the sin offering brought when the nation transgresses with regard to idolatry (Bamidbar 15:22-26)... And the only other individual sacrifice that is entirely burnt is the sin offering brought by the Kohen Gadol when he commits an inadvertent violation (Vayikra 4:3-12)... In order to enter the Kodesh ha-Kodashim on behalf of the nation of Israel, Aharon must bring atonement for his own part in the calf, as well as for the sin of the nation. For this reason, he is commanded to offer a goat as a sin offering for the nation's inadvertent violation of idolatry, and, to atone for his own part in the sin, he brings an ox as the Kohen Gadol's sin offering.

21. Leviticus 4:3

(3) If it is the anointed priest who has incurred guilt, so that blame falls upon the people, he shall offer for the sin of which he is guilty a bull of the herd without blemish as a sin offering to ה'.

21. ויקרא ד:ג

(ג) אם הפכהו המשיח יחטא לאשמת העם והקריב על חטאתו אֶשֶׁר חָטָא פֶּרֶ בְּזֶבֶק תָּמִים לַה' לַחֲטָאת:

22. Numbers 15:22-25

(22) If you unwittingly fail to observe any one of the commandments that ה' has declared to Moses— (23) anything that ה' has enjoined upon you through Moses—from the day that ה' gave the commandment and on through the ages: (24) If this was done unwittingly, through the inadvertence of the community, the community leaders shall present one bull of the herd as a burnt offering of pleasing

22. במדבר טו:כב-כה

(כב) וְכִי תִשְׁגֹּי וְלֹא תַעֲשֶׂי וְאֵת כָּל־הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר־דִּבֶּר ה' אֱלֹהֵי־מֹשֶׁה: (כג) אֵת כָּל־אֲשֶׁר צִוָּה ה' אֱלֹהֵיכֶם בְּיַד־מֹשֶׁה מִרֹּאשֵׁי אֲשֶׁר צִוָּה ה' וְהִלַּחְתֶּם לְדַרְתֵּיכֶם: (כד) וְהָיָה אִם מֵעֵינֵי הַעֲדָה נִעְשְׂתָה לְשִׁגְגָה וְעָשׂוּ כָל־הָעֲדָה פֶּר בְּזֶבֶק אֶחָד לְעֹלָה לְרִיחַ לַיהוָה וְיִמְנָחֶתּוּ וְנִסְכּוֹ כַּמִּשְׁפָּט וְשִׁעִיר־עִזִּים אֶחָד לַחֲטָאת: (כה) וְכִפֶּר הַכֹּהֵן עָלֶיכֶם־עַתָּה בְּגִי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שִׁגְגָה הָיָה וְהֵם הִבִּיאוּ אֶת־קֶרְבָּנָם אֲשֶׁר לַה' וְחִטְּאתָם לִפְנֵי ה' עַל־שִׁגְגַתָּם:

<p><u>odor to ה', with its proper meal offering and libation, and one he-goat as a sin offering.</u> (25) The priest shall make expiation for the whole Israelite community <u>and they shall be forgiven</u>; for it was an error, and for their error they have brought their offering, an offering by fire to ה' and their sin offering before ה'.</p>	
<p>23. Rashi (Rabbi Shlomo Yitzhaki, 1040-1105, France), Bamidbar 15:22 AND IF YE HAVE ERRED, AND NOT DONE ALL THESE COMMANDMENTS – <u>Idolatry</u> is naturally comprehended under the general term “all the commandments”...</p>	<p>23. רש"י במדבר טו:כב וכי תשגו ולא תעשו. ע"ן היתה בכלל כל המצוות שחצבור מביאין עליה פר, והרי הכתוב מוציאה כאן מקללן, לדון בפר לעולה ושעיר לחטאת (ספרי):</p>
<p>24. Rashi (Rabbi Shlomo Yitzhaki, 1040-1105, France), Shemot 33:11 ...<u>On the tenth of Tishri God became reconciled with Israel in joy and perfect affection and said to Moses: “I have forgiven!” and handed him over the second tablets</u>, whereupon Moses went down and began to command them concerning the work of the Tabernacle...</p>	<p>24. רש"י שמות לג:יא ...בעשרה בתשרי נתרצה הקב"ה לישראל בשמחה ובלב שלם, ואמר לו למשה סלחתי, ומסר לו לוחות אחרונות, וירד והתחיל לצוותם על מלאכת המשכן...</p>
<p>25. Talmud Bavli, Bava Batra 14a-b: ...<u>And accordingly, how do I realize the meaning of that which is stated: “There was nothing in the Ark except the two tablets of stone which Moses put there,” which, according to the opinion of Rabbi Meir, teaches that something else was in the Ark besides the tablets themselves? It serves to include the broken pieces of the first set of tablets, which were placed in the Ark.</u></p>	<p>25. תלמוד בבלי, בבא בתרא יד.-יד: ...ומה אני מקיים “אין בארון רק” לרבות שברי לוחות שמונחים בארון.</p>

c. **“Spring cleaning” - a yearly atonement for the Temple:**

26. Dr. Yonatan Grossman, “[The Mysterious White Garments of Yom Kippur](#)”, VBM:

On Yom Kippur, the Kohen purifies the Mishkan and altar from the impurities generated throughout the year, effectively restoring the Mishkan to its earliest beginnings, before the surfacing of any impurity... Yom Kippur marks the renewed "birthday" of the Mishkan, the point at which it returns to its original state, thus allowing the Shekhina to dwell in a home clean of spiritual impurities. On this day, the Mishkan is thoroughly cleansed from the "defects" it accumulated over the course of the year as a result of Bnei Yisrael's impurity.

Further reading:

- Rabbi Elyakim Krumbein, “[Entering the Sanctum: Yom Kippur and the Quest for G-d](#)”, VBM.
- Rav Amnom Bazak, “Starting Point”, Parshat Acharei Mot

- וביום צום כיפור ייחתמון - קובץ מאמרים על יום הכיפורים
- באר מרים סדרה לחגים - יום הכיפורים

