

# PARSHAT ACHAREI MOT

## PARSHA GUIDE

Welcome to the Aleph Beta Study Guide to Parshat Acharei Mot!

### If You Were God

This week's parsha introduces the idea of Yom Kippur. Before we get to the text, let's try a little thought experiment.



#### PONDER THIS

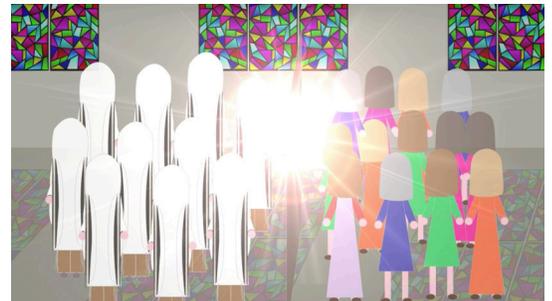
Put yourself in God's shoes and imagine that you were the writer of the Bible. Your job is to introduce the world to the idea of Yom Kippur. How would you do it?

If we were writing the Bible, we'd introduce Yom Kippur like this:

*Hey Moses, tell everyone that once a year, there's going to be this wonderful day when I will forgive you of all your sins.*

Then we'd give the date, the time, and close with a suitable exhortation:

*Mark your calendars for the tenth of Tishrei starting in the early evening. It's gonna be great. Bring a prayer book!*



### An Unusual Introduction

But the Bible doesn't introduce Yom Kippur that way. Not even close. Instead, here is the bizarre introduction that we find:



## INSTRUCTIONS

There are a lot of divrei Torah on the parsha. How is this different?

At Aleph Beta, we believe that the Torah is a guidebook that answers life's biggest questions, offering profound insights about how we should live our lives. Moreover, we believe that Jewish tradition has always recognized the right of all readers, in every generation, to look at the text themselves and try to decide what they think it means. That means you. That's why you are the most important author of this quest through the sources. We think that this guide offers a fun, stimulating and relevant path through the sources, but if you get wrapped up in a stimulating discussion and never make it past page 2, we'll consider that a success!

Is this guide for self-study or should I study it with others?

Either works! You can gather a small group of friends to explore it together, share it with a chevruta (learning partner), or go through it by yourself.

Do I need to prepare anything or can I just jump in?

Just jump in! Even if you're planning to use this for a group discussion, just open up to page 1 and get going. (If you read it in advance, it will spoil the fun!) The only thing you should do in advance is print out copies of the "Source Sheet" for the other participants, so everyone can follow along and engage with the sources.

### About the Author

Most of the material within – although not the particular language contained in this guide - was first developed and taught by Rabbi David Fohrman, founder and CEO of Aleph Beta, and is presented in his video, "Parshat Acharei Mot: The (Surprising) Purpose of Yom Kippur" (available for viewing at [www.alephbeta.org](http://www.alephbeta.org)). This guide was written by Beth Lesch, edited by Rivky Stern, and arranged by Laura Schembre.

### Leviticus 16:1–4, 29-30<sup>1</sup>

**1** And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died. **2** And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, and he should not die, for I appear over the ark cover in a cloud. **3** With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering. **4** He shall put on the holy linen tunic...

[...]

**29** And all this shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work, neither the native nor the stranger who dwells among you. **30** For on this day He shall effect forgiveness for you, to cleanse you. Before the Lord, you shall be cleansed from all your sins.

### ויקרא טז:א-ד, כט-ל

**א** וַיְדַבֵּר יְקוָה, אֶל-מֹשֶׁה, אַחֲרֵי מוֹת, שְׁנֵי בְנֵי אֹהֲרֹן--בְּקִרְבָּתָם לִפְנֵי-יְקוָה, וַיָּמָתוּ. **ב** וַיֹּאמֶר יְקוָה אֶל-מֹשֶׁה, דַּבֵּר אֶל-אַהֲרֹן אָחִיךָ, וְאַל-יָבֹא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ, מִבַּיִת לְפָרֹכֶת--אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרֶן, וְלֹא יָמוּת, כִּי בְעֵנָן, אֲרָאָה עַל-הַכַּפֹּרֶת. **ג** בְּזֹאת יָבֹא אֹהֲרֹן, אֶל-הַקֹּדֶשׁ: בֶּפֶר בֶּן-בִּקְרָה לְחַטָּאת, וְאֵיל לְעֹלָה. **ד** כְּתִנֶּה-בְּד קֹדֶשׁ לְבָשׁ...  
[...]

**כט** וְהִיְתָה לָכֶם, לְחֻקַּת עוֹלָם: בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ תַּעֲנֹו אֶת-נַפְשֹׁתֵיכֶם, וְכַל-מְלֶאכֶה לֹא תַעֲשׂוּ--הָאֲזָרָח, וְהַגֵּר הַגֵּר בְּתוֹכְכֶם. **ל** כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהַר אֶתְכֶם: מִכָּל, חַטָּאתֵיכֶם, לִפְנֵי יְקוָה, תִּטְהָרוּ.

<sup>1</sup> We're ellipsing verses 4 through 28 for lack of space, but you can check out the full text on the Source Sheet.



God wants Aaron to know that if he wants to come into the interior of the Mishkan (Tabernacle), he needs to follow a very specific procedure. The description of the procedure begins in verse 3 and occupies all of verses 4 through 28. Aaron has to bring a young bull, two rams and two goats, he should be sure to bathe himself beforehand and to wear very special clothes, he's got to bring in this pan full of burning coals and incense and sprinkle the blood of the sacrifices all around... the list of rites goes on and on.

It's not until verse 29, after this whole lengthy description, that we finally found out *when* this special procedure is supposed to take place: in the seventh month, on the tenth of the month. In other words, all this time, we've been talking about a Yom Kippur ritual!

## Compiling Questions

This seems like a pretty convoluted introduction to the Day of Atonement. It's topsy-turvy. *Don't come into the Holy of Holies this way; do come into it that way.* Then a long, long list of priestly rituals and finally: *You should do this every year, on this date, and it is a day when you get forgiven of sins.* Why does the Bible introduce Yom Kippur in such a roundabout way? And why wait until the end of the chapter to introduce this key idea of forgiveness? Why not lead with this?

Furthermore, look back at the first verse - notice anything odd about it? Why does the Bible see the need to remind me that this is taking place after the death of Aaron's sons? After all, the death of Aaron's sons was in Parshat Shemini - three parshas ago! Why are we returning to this idea? What does it add?

It's true that if we were writing the Bible, this is decidedly *not* how we would have introduced Yom Kippur. But this is the way that the Bible did it, and it must be for a good reason. There's got to be some logic here, some deeper meaning that we're just not seeing. So let's take a look at these introductory verses and study them closely, starting with the strange opening about the death of Aaron's sons in verse 1. We'll find that our understanding of Yom Kippur is transformed in the process.

## Coming Close

So what exactly happened with Aaron's sons? According to the verse:

Leviticus 16:1-4, 29-30<sup>1</sup>

1 And the Lord spoke to Moses after the death of Aaron's two sons, **when they drew near before the Lord, and they died.**

ויקרא טז:א-ד, כט-ל

א וַיְדַבֵּר יְקוּה, אֶל-מֹשֶׁה, אַחֲרֵי מוֹת, שְׁנֵי בְנֵי אַהֲרֹן--בְּקִרְבָּתָם לִפְנֵי-יְקוּה, וַיָּמָתוּ.

The verse doesn't give us much to go on. It says, cryptically, that they "drew near before the Lord and they died." How did they draw near? To get more detail, we can turn back to Parshat Shemini, where their deaths were originally recorded:



### Leviticus 10:1-2

1 And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them. 2 And fire went forth from before the Lord and consumed them, and they died before the Lord.

### ויקרא י:א-ב

א וַיִּקְחוּ בְנֵי-אֶהֱרֹן נָדָב וַאֲבִיהוּא אֵשׁ מִחֻטָּתוֹ, וַיִּתְּנוּ בָהֶן אֵשׁ, וַיִּשִׂמוּ עָלֶיהָ, קִטְרֹת; וַיִּקְרִיבוּ לִפְנֵי יְקוּהָ, אֵשׁ זָרָה--אֲשֶׁר לֹא צִוָּה, אֹתָם. ב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְקוּהָ, וַתֹּאכַל אוֹתָם; וַיָּמָתוּ, לִפְנֵי יְקוּהָ.

What exactly were Aaron's sons doing when they died? If you read the verses closely, you'll see that *they took a pan, with fire, put incense on the fire, and brought it before God.*

You can't help but ask: What's with the pan, the fire, and the incense? That seems like such an odd way to come close to God. If your goal is to come close to God, just walk right into the Holy of Holies and close your eyes and commune with your Creator - right? Why all of these props?<sup>2</sup>

## Approaching God's Presence



### PONDER THIS

Nadab and Abihu wanted to come close to God. Well, where is God in the Mishkan?



Hint: Earlier in this guide, we saw the verse that tells us the answer.

### Leviticus 16:2

כִּי בִעֲנַן אֶרְאֶה עַל-הַכַּפֹּרֶת

For I appear over the ark cover in a cloud

Deep inside the Mishkan, behind a curtain, was the Kaporet, the cover over the Ark. God's presence manifests as a **cloud** hovering over the Kaporet. That's how God is present in our world.



### PONDER THIS

So why did Nadab and Abihu bring a pan, fire and incense into the Mishkan? How was that supposed to help them get close to the cloud of God's presence?



Hint: What happens when you put incense on fire?

<sup>2</sup> We dealt with these questions in greater detail in our guide to Parshat Shemini.

When you put incense on fire, it creates a *cloud of smoke*. Nadab and Abihu took the fiery incense and made a cloud of their own - and with *their cloud*, they entered the Holy of Holies and stood before *God's cloud*, hovering over the Kaporet.

Nadab and Abihu sought to *merge their cloud with God's cloud*. They wanted to come close to God, as close as is physically possible. They wanted to become one with their Creator.



## Coming Back to Yom Kippur

So now we understand what was going on with Nadab and Abihu. Earlier, we had asked *why* the Bible uses the death of Aaron's sons as a framing for introducing Yom Kippur. Let's return to that now, as we're closer to being able to answer that question.



### LOOK INSIDE: Yom Kippur

Can you come up with any connections between the deaths of Nadab and Abihu and Yom Kippur?

After you've given that some thought, read through the excerpt below, which describes the High Priest's rites on Yom Kippur. Do you see anything here which reminds you of Nadab and Abihu?

#### Leviticus 16:12-13

**12** And he shall take a pan full of burning coals from upon the altar, from before the Lord, and both hands' full of fine incense, and bring it within the dividing curtain. **13** And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelope the ark cover that is over the tablets of Testimony, and he shall not die.

#### ויקרא טז:יא-יב

**יב** וְלָקַח מִלֵּא-הַמִּחֶתֶה גֹחַל־אֵשׁ מֵעַל הַמִּזְבֵּחַ, מִלִּפְנֵי יְקוּה, וּמֵלֵא חֲפִנִיו, קִטְרֶת סַמִּים דָּקָה; וְהֵבִיא, מִבֵּית לַפָּרֹכֶת. **יג** וַנִּתֵּן אֶת-הַקִּטְרֹת עַל-הָאֵשׁ, לִפְנֵי יְקוּה; וְכִסָּה עֲנַן הַקִּטְרֹת, אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הָעֵדוּת--וְלֹא יָמוּת.

Look at the rites of the High Priest on Yom Kippur; he too *takes a pan with fire, puts incense on the fire, and brings it before God* - just like Nadab and Abihu did!

Look at *all* of the textual parallels:

| Leviticus 10:1-2 | ויקרא י:א-ב  | Leviticus 16:12-13 | ויקרא טז:יא-יב   |
|------------------|--|--------------------|--|
|                  | <p>א וַיִּקְחוּ בְנֵי-אֶהֱרֹן נָדָב וַאֲבִיהוּא אֵשׁ מִקְדָּשׁוֹ,<br/>וַיִּתְּנוּ בָהֶן אֵשׁ, וַיִּשִׂימוּ עָלֶיהָ, קִטְרֹת; וַיִּקְרִיבוּ לִפְנֵי<br/>יְקוָה, אֵשׁ זָרָה--אֲשֶׁר לֹא צִוָּה, אֹתָם. ב וַתֵּצֵא אֵשׁ<br/>מִלִּפְנֵי יְקוָה, וַתֹּאכַל אוֹתָם; וַיָּמָתוּ, לִפְנֵי יְקוָה.</p>                                |                    | <p>יב וַלְקַח מִלֵּא-הַמִּקְדָּשׁ גִּחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ,<br/>מִלִּפְנֵי יְקוָה, וּמֵלֵא חֲפָנָיו, קִטְרֹת סַמִּים דָּקָה;<br/>וְהִבִּיא, מִבַּיִת לִפְרֹכֶת. יג וְנָתַן אֶת-הַקְטֹרֶת<br/>עַל-הָאֵשׁ, לִפְנֵי יְקוָה; וְכִסָּה עֵנַן הַקְטֹרֶת,<br/>אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הַעֲדוּת--וְלֹא יָמוּת.</p>  |
|                  | <p>1 And Aaron's sons, Nadab and Abihu, each <b>took</b> his <b>pan</b>, put <b>fire</b> in them, and placed <b>incense</b> upon it, and they brought <b>before the Lord</b> foreign fire, which He had not commanded them. 2 And fire went forth from before the Lord and consumed them, and they died before the Lord.</p> |                    | <p>12 And he shall <b>take</b> a <b>pan</b> full of <b>fiery</b> coals from upon the altar, from <b>before the Lord</b>, and both hands' full of fine <b>incense</b>, and bring it within the dividing curtain. 13 And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelope the ark cover that is over the tablets of Testimony, and he shall not die.</p> |

## A Curious Re-enactment



### PONDER THIS

These parallels are fascinating, but it's not obvious what we're meant to learn from them. Why would the Bible instruct the High Priest to imitate Nadab and Abihu's actions? When Nadab and Abihu did this, it did not end well for them. It was a tragedy. Why should their offering be the template for Yom Kippur, our holy Day of Atonement?

**Here's how we see it:** Nadab and Abihu sought to come close to God. But when they did it in their own way, a way in which God didn't command, they couldn't; instead, they were killed. In introducing Yom Kippur, the Bible seems to be setting up a contrast: *You want to come close to God? I'll give you a chance to do, successfully, what Aaron's son's failed to do correctly. Once a year, your cloud can merge with My cloud. Do it this way and you won't die.* Yom Kippur is an opportunity to do it right - to come close to God in the right way.

Just like Nadab and Abihu did, the High Priest takes incense and puts it on fire. He creates a cloud of smoke. He stands before the Kaporet, in the innermost sanctum of the Mishkan, where God's presence manifests in a cloud. And what happens?

וְכִסָּה עָנַן הַקְטֹרֶת אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הָעֵדוּת--וְלֹא יָמוּת

The cloud of the incense shall envelop the Kaporet that is over the tablets of Testimony, and he shall not die

Now there's another cloud over the Kaporet: a man-made cloud of incense. This human cloud merges with the Divine cloud. It's the moment of contact, the dangerous moment, that moment that he could die - but he doesn't. Instead, he enjoys a profound oneness with God.



## Experiencing Awe

On Yom Kippur, one day a year, we can come close to God - as close as any human being possibly can. But there's more. The text doesn't end there; we are told that one more thing happens on Yom Kippur:

### Leviticus 16:30

30 For on this day He shall effect forgiveness for you, to cleanse you. Before the Lord, you shall be cleansed from all your sins.

### ויקרא טז:ל

ל כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם:  
מִכָּל, חַטֹּאתֵיכֶם, לִפְנֵי יְקוּוָה, תִּטְהָרוּ.

Yom Kippur isn't merely a day of closeness; it's also a day of *forgiveness*. What's the connection between closeness and forgiveness?

## Rethinking Forgiveness



### PONDER THIS

Look at this word for forgive: יִכַּפֵּר ("Yechaper"). The root of the word is כ-פ-ר ("kaper"). When else do we have that word in this whole section about Yom Kippur?



Hint: It's an object in the Mishkan, an object which has place of pride in the High Priest's procedure...

יִכַּפֵּר ("Yechaper"), the word for forgive, shares the exact same root with כַּפֹּרֶת ("Kaporet"), the covering over the Ark. So what if we're misunderstanding the verse? What if יִכַּפֵּר ("yechaper") doesn't mean forgiveness, it means cover?

כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם

For on this day He shall **cover** you, to cleanse you

We experience oneness with God when the cloud of the Divine merges with the human cloud of incense. God covers us, and we become enveloped by God Himself. And that oneness - it has a byproduct. It purifies us. We are washed clean by the encounter.

Earlier, we asked why the Bible begins its discussion of Yom Kippur with this lengthy description of the priestly ritual, only to mention the part about forgiveness at the very end, in verse 30. We're used to thinking that Yom Kippur is *primarily* about forgiveness, but the Bible seems to mention it as an afterthought. Now we understand why. Yom Kippur is *primarily* about closeness with God, with our Source. Forgiveness is a *byproduct* of that contact with the Almighty. That's why forgiveness doesn't get mentioned until the end of the chapter. It's secondary.

## Like the Waters of the Mikvah

Fascinatingly, the Bible seems to be telling us that there is a **mechanism** to Yom Kippur. Forgiveness doesn't come out of the blue. God doesn't wave a wand and magically forgive us. How do you become cleansed? Yes, you have to let go of your sins, but even after you let go, you'll still be sullied by your sinful actions. The only way to become washed clean is through **contact with your Maker**.

The Mishnah in Yoma discusses Yom Kippur at length, and brings a beautiful comment from Rabbi Akiva which echoes this very idea:

Mishnah Yoma 8:9

מה מקוה מטהר את הטמאים, אף הקודש ברוך הוא מטהר את ישראל

The way that a mikvah (ritual bath) purifies the impure, so does God purify Israel

There's that covering idea again. A mikvah covers you all over, it envelops you like amniotic fluid and you emerge reborn, pure. Once a year, God Himself envelops the entire people like a mikvah - and if we can let go of our sins, we too can emerge from the encounter unsullied, pure as a newborn child.



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Thanks for understanding - we love you guys, too.

**1** And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died. **2** And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, and he should not die, for I appear over the ark cover in a cloud. **3** With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering. **4** He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them. **5** And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. **6** And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household. **7** And he shall take the two he goats, and place them before the Lord at the entrance to the Tent of Meeting. **8** And Aaron shall place lots upon the two he goats: one lot "For the Lord," and the other lot, "For Azazel." **9** And Aaron shall bring the he goat upon which the lot, "For the Lord," came up, and designate it as a sin offering. **10** And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before the Lord, to [initiate] atonement upon it, and to send it away to Azazel, into the desert. **11** And Aaron shall bring his sin offering bull, and shall [initiate] atonement for himself and for his household, and he shall [then] slaughter his sin offering bull. **12** And he shall take a pan full of burning coals from upon the altar, from before the Lord, and both hands' full of fine incense, and bring it within the dividing curtain. **13** And he shall place the incense upon the fire, before the Lord, so that the cloud of the incense shall envelope the ark cover that is over the tablets of Testimony, and he shall not die. **14** And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger.

**א** וידבר יְקוּה, אֶל-מֹשֶׁה, אַחֲרֵי מוֹת, שְׁנֵי בְנֵי אַהֲרֹן--בְּקִרְבָּתָם לִפְנֵי-יְקוּה, וַיָּמָתוּ. **ב** וַיֹּאמֶר יְקוּה אֶל-מֹשֶׁה, דַּבֵּר אֶל-אַהֲרֹן אַחִיךָ, וְאַל-יָבֵא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ, מִבַּיִת לְפָרֶכֶת--אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרוֹן, וְלֹא יָמוּת, כִּי בְעֵנֹן, אֲרֵאֶה עַל-הַכַּפֹּרֶת. **ג** בְּזֹאת יָבֵא אַהֲרֹן, אֶל-הַקֹּדֶשׁ: בֶּפֶר בֶּן-בֶּקָר לְחֹטָאֵת, וְאֵיל לְעֹלָה. **ד** כַּתְנֶת-בַּד קֹדֶשׁ יִלְבָּשׁ, וּמִכְנָסֵי-בַד יִהְיוּ עַל-בְּשׂוֹ, וּבִאֲבָנֹת בַּד יַחְגֹּר, וּבִמְצַנְפֹת בַּד יִצְנֹף; בְּגָדֵי-קֹדֶשׁ הֵם, וְרוּחָץ בַּמִּים אֶת-בְּשׂוֹ וּלְבָשָׁם. הוֹמָאֵת, עֲדַת בְּנֵי יִשְׂרָאֵל, יִקַּח שְׁנֵי-שְׁעִירֵי עִזִּים, לְחֹטָאֵת; וְאֵיל אֶחָד, לְעֹלָה. **ו** וְהִקְרִיב אַהֲרֹן אֶת-פֶּר הַחֹטָאֵת, אֲשֶׁר-לוֹ; וּכְפָר בְּעֵדוֹ, וּבְעֵד בֵּיתוֹ. **ז** וְלָקַח, אֶת-שְׁנֵי הַשְּׁעִירִים; וְהִעֲמִיד אֹתָם לִפְנֵי יְקוּה, פָּתַח אֹהֶל מוֹעֵד. **ח** וַנִּתֵּן אַהֲרֹן עַל-שְׁנֵי הַשְּׁעִירִים, גִּרְלוֹת--גִּרְלוֹל אֶחָד לִיקוּה, וּגִרְלוֹל אֶחָד לְעִזְאֵזֶל. **ט** וְהִקְרִיב אַהֲרֹן אֶת-הַשְּׁעִיר, אֲשֶׁר עָלָה עָלָיו הַגִּרְלוֹל לִיקוּה; וְעָשָׂהוּ, חֹטָאֵת. **י** וְהַשְּׁעִיר, אֲשֶׁר עָלָה עָלָיו הַגִּרְלוֹל לְעִזְאֵזֶל, יַעֲמֵד-חַי לִפְנֵי יְקוּה, לְכַפֵּר עָלָיו--לְשַׁלַּח אֹתוֹ לְעִזְאֵזֶל, הַמִּדְבָּרָה. **יא** וְהִקְרִיב אַהֲרֹן אֶת-פֶּר הַחֹטָאֵת, אֲשֶׁר-לוֹ, וּכְפָר בְּעֵדוֹ, וּבְעֵד בֵּיתוֹ; וְשַׁחַט אֶת-פֶּר הַחֹטָאֵת, אֲשֶׁר-לוֹ. **יב** וְלָקַח מִלֵּא-הַמִּחְתָּה גִחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ, מִלִּפְנֵי יְקוּה, וּמִלֵּא חֲפָנָיו, קִטְרֹת סָמִים דָּקָה; וְהִבִּיא, מִבַּיִת לְפָרֶכֶת. **יג** וַנִּתֵּן אֶת-הַקִּטְרֹת עַל-הָאֵשׁ, לִפְנֵי יְקוּה; וְכִסָּה עֵנֹן הַקִּטְרֹת, אֶת-הַכַּפֹּרֶת אֲשֶׁר עַל-הָעֵדוּת--וְלֹא יָמוּת. **יד** וְלָקַח מִדָּם הַפֶּר, וְהִזָּה בְּאֶצְבָּעוֹ עַל-פְּנֵי הַכַּפֹּרֶת קְדָמָה; וְלִפְנֵי הַכַּפֹּרֶת, יִזָּה שִׁבְעַ-פְּעָמִים מִן-הַדָּם--בְּאֶצְבָּעוֹ.

**Leviticus 16:1–30 (continued)**

**15** He shall then slaughter the he goat of the people's sin offering and bring its blood within the dividing curtain, and he shall do with its blood as he had done with the bull's blood, and he shall sprinkle it upon the ark cover and before the ark cover. **16** And he shall effect atonement upon the Holy from the defilements of the children of Israel and from their rebellions and all their unintentional sins. He shall do likewise to the Tent of Meeting, which dwells with them amidst their defilements. **17** And no man shall be in the Tent of Meeting when he comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, for his household, and for all the congregation of Israel. **18** And he shall then go out to the altar that is before the Lord and effect atonement upon it: He shall take some of the bull's blood and some of the he goat's blood, and place it on the horns of the altar, around. **19** He shall then sprinkle some of the blood upon it with his index finger seven times, and he shall cleanse it and sanctify it of the defilements of the children of Israel. **20** And he shall finish effecting atonement for the Holy, the Tent of Meeting, and the altar, and then he shall bring the live he goat. **21** And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man. **22** The he goat shall thus carry upon itself all their sins to a precipitous land, and he shall send off the he goat into the desert.

**ויקרא טז:א-ל (continued)**

**טו** וְשַחַט אֶת-שְׁעִיר הַחַטָּאת, אֲשֶׁר לְעֹם, וְהֵבִיא אֶת-דָּמוֹ, אֶל-מִבֵּית לְפָרֹכֶת; וַעֲשֵׂה אֶת-דָּמוֹ, כְּאֲשֶׁר עָשָׂה לְדַם הַפָּר, וְהִזָּה אֹתוֹ עַל-הַכַּפֹּרֶת, וְלִפְנֵי הַכַּפֹּרֶת. **טז** וְכַפֵּר עַל-הַקֹּדֶשׁ, מִטְּמֵאוֹת בְּנֵי יִשְׂרָאֵל, וּמִפְשְׁעֵיהֶם, לְכָל-חַטֹּאתֵם; וְכֹן יַעֲשֶׂה, לְאֹהֶל מוֹעֵד, הַשְּׂכָן אִתְּם, בְּתוֹךְ טְמֵאתֵם. **יז** וְכָל-אָדָם לֹא-יְהִי בְּאֹהֶל מוֹעֵד, בְּבֹאוֹ לְכַפֵּר בְּקֹדֶשׁ--עַד-צֵאתוֹ; וְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ, וּבְעֵד כָּל-קֹהֵל יִשְׂרָאֵל. **יח** וְיִצֵּא, אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְקוּה--וְכַפֵּר עָלָיו; וְלָקַח מִדָּם הַפָּר, וּמִדָּם הַשְּׁעִיר, וְנָתַן עַל-קַרְנוֹת הַמִּזְבֵּחַ, סָבִיב. **יט** וְהִזָּה עָלָיו מִן-הַדָּם בְּאֶצְבָּעוֹ, שֶׁבַע פְּעָמִים; וְטִהַר וְקִדְּשׁוּ, מִטְּמֵאוֹת בְּנֵי יִשְׂרָאֵל. **כ** וְכֹלֵה מִכַּפֵּר אֶת-הַקֹּדֶשׁ, וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ; וְהִקְרִיב, אֶת-הַשְּׁעִיר הַחִי. **כא** וְסָמַךְ אֹהֶרֶן אֶת-שְׁתֵּי יָדָיו, עַל רֹאשׁ הַשְּׁעִיר הַחִי, וְהִתְנַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וְאֶת-כָּל-פְּשָׁעֵיהֶם לְכָל-חַטֹּאתֵם; וְנָתַן אֹתָם עַל-רֹאשׁ הַשְּׁעִיר, וְשָׁלַח בְּיַד-אִישׁ עֵתִי הַמִּדְבָּרָה. **כב** וְנָשָׂא הַשְּׁעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתֵם, אֶל-אֶרֶץ גִּזְרָה; וְשָׁלַח אֶת-הַשְּׁעִיר, בַּמִּדְבָּר.

## Source Sheet

### Leviticus 16:1–30 (continued)

**23** And Aaron shall enter the Tent of Meeting and remove the linen garments that he had worn when he came into the Holy, and there, he shall store them away. **24** And he shall immerse his flesh in a holy place and don his garments. He shall then go out and sacrifice his burnt offering and the people's burnt offering, and he shall effect atonement for himself and for the people. **25** And he shall cause the fat of the sin offering to go up in smoke upon the altar. **26** And the person who sent off the he goat to Azazel, shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. **27** And the sin offering bull and he goat of the sin offering, [both of] whose blood was brought to effect atonement in the Holy, he shall take outside the camp, and they shall burn in fire their hides, their flesh, and their waste. **28** And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp. **29** And all this shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work, neither the native nor the stranger who dwells among you. **30** For on this day He shall effect forgiveness for you, to cleanse you. Before the Lord, you shall be cleansed from all your sins.

### Leviticus 10:1-2

**1** And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them. **2** And fire went forth from before the Lord and consumed them, and they died before the Lord.

### Mishnah Yoma 8:9

The way that a mikvah purifies the impure, so does God purify Israel.

### ויקרא טז:א-ל (continued)

כג וּבָא אֶהְרֹן,  
אֶל-אֹהֶל מוֹעֵד, וּפָשַׁט אֶת-בְּגָדֵי הַבַּד, אֲשֶׁר לָבַשׁ  
בְּבָאוֹ אֶל-הַקֹּדֶשׁ; וְהִנִּיחֵם, שָׁם. כד וְרָחַץ  
אֶת-בְּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ, וְלָבַשׁ אֶת-בְּגָדָיו;  
וַיֵּצֵא, וַעֲשֵׂה אֶת-עֹלֹתוֹ וְאֶת-עֹלֹת הָעֵם, וְכִפֹּר  
בְּעֵדוֹ, וּבְעֵד הָעֵם. כה וְאֵת חֶלֶב הַחֲטָאֹת,  
יִקְטִיר הַמִּזְבֵּחַ. כו וְהִמְשַׁלַּח אֶת-הַשְּׁעִיר,  
לְעִזָּאזֵל--יִכַּבֵּס בְּגָדָיו, וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם;  
וְאַחֲרֵי-כֵן, יָבֹא אֶל-הַמִּחְנָה. כז וְאֵת פֶּרֶךְ  
הַחֲטָאֹת וְאֵת שְׁעִיר הַחֲטָאֹת, אֲשֶׁר הוּבֵא  
אֶת-דָּמָם לְכִפֹּר בַּקֹּדֶשׁ--יֹצִיא, אֶל-מַחוּץ  
לַמִּחְנָה; וְשָׂרְפוּ בְּאֵשׁ, אֶת-עֹרֹתָם וְאֶת-בְּשָׂרָם  
וְאֶת-פְּרָשָׁם. כח וְהִשְׂרֹף אֹתָם--יִכַּבֵּס בְּגָדָיו,  
וְרָחַץ אֶת-בְּשָׂרוֹ בַּמַּיִם; וְאַחֲרֵי-כֵן, יָבֹא  
אֶל-הַמִּחְנָה. כט וְהִיְתָה לָכֶם, לְחֻקַּת עוֹלָם:  
בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרוֹ לַחֹדֶשׁ תַּעֲנוּ  
אֶת-נַפְשֹׁתֵיכֶם, וְכָל-מְלֵאכָה לֹא תַעֲשׂוּ--הָאֲזָרָח,  
וְהַגֵּר הַגֵּר בְּתוֹכְכֶם. ל כִּי-בְיוֹם הַזֶּה יִכַּפֹּר  
עֲלֵיכֶם, לְטַהַר אֶתְכֶם: מִכָּל, חַטָּאתֵיכֶם, לִפְנֵי  
יְקוּהָ, תִטְהָרוּ.

### ויקרא י:א-ב

א וַיִּקְחוּ בְנֵי-אֶהְרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחַתָּתוֹ,  
וַיִּתְּנוּ בָהֶן אֵשׁ, וַיִּשְׂימוּ עָלֶיהָ, קִטְרֹת; וַיִּקְרִיבוּ  
לִפְנֵי יְקוּהָ, אֵשׁ זָרָה--אֲשֶׁר לֹא צִוָּה, אֹתָם. ב  
וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְקוּהָ, וַתֹּאכַל אוֹתָם; וַיָּמָתוּ,  
לִפְנֵי יְקוּהָ.

### משנה יומא ח:ט

מה מקוה מטהר את הטמאים, אף הקודש  
ברוך הוא מטהר את ישראל.