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וּבִאֲבֹנֵט בַּל יִחָזַר וּבִמְצַנְפֹת בַּד יִצְנֹף בְּגָדֵי קֹדֶשׁ הֵם  
 ה' וְנִתְּן בְּמִים אֶת־בְּשָׂרוֹ וּלְבָשָׁם: וּמֵאֵת עֲרֹת בְּנֵי יִשְׂרָאֵל  
 יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה:  
 י וְהִקְרִיב אֶחָד אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בְּעֵזוֹ  
 ז וּבְעֵד בֵּיתוֹ: וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהֶעֱמִיד אֹתָם לִפְנֵי  
 ח יְהוָה פְּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶחָד עַל־שְׁנֵי הַשְּׁעִירִים  
 ט גִּרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעֹזָאוֹל: וְהִקְרִיב  
 י אֶחָד אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לַיהוָה  
 י וְעָשָׂהוּ חַטָּאת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֹזָאוֹל  
 י יַעֲמִד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאוֹל  
 יא הַמִּדְבָּרָה: וְהִקְרִיב אֶחָד אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ  
 וְכִפֶּר בְּעֵזוֹ וּבְעֵד בֵּיתוֹ לְשַׁחֵט אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לוֹ:



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**יומא טז:** את חוקותי תשמרו דברים שפשטן משיב עליהם ואלו הן אכילת חזיר וליבשת שעטנא וקליצת  
 יבמה וטהרת מצורע ושעיר המשפלים ושמא תאמר מעשה תהוה הם תלמוד לומר אני ה' אני ה' סקלקתי  
 ואין לה רשות להרהר בהן

The phrase: **And you shall keep my statutes**, is a reference to **matters that Satan** and the nations of the world **challenge** because the reason for these mitzvot are not known. **They are:** The prohibitions against **eating pork**; **wearing** garments that are made from **diverse kinds** of material, i.e., wool and linen; performing the *halitza* ceremony with a *yevama*, a widow who must participate in a levirate marriage or *halitza*; **the purification ceremony of the leper**; and **the scapegoat**. **And lest you say** these have no reason and are meaningless acts, therefore **the verse states:** "I am the Lord" (Leviticus 18:4), to indicate: **I am the Lord, I decreed these statutes and you have no right to doubt them**.

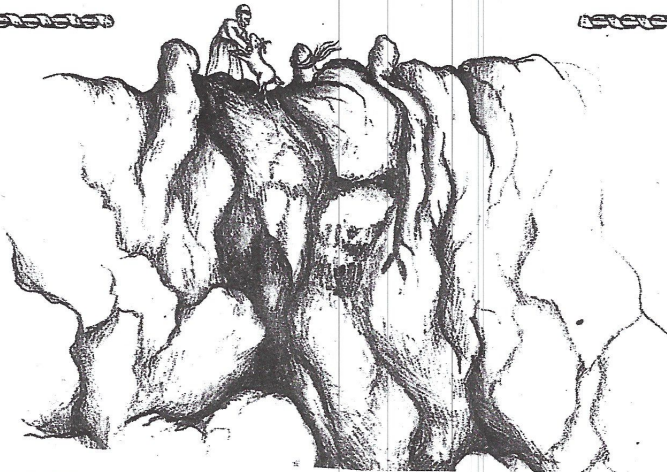
There is a profound idea behind the casting of lots in this ritual of atonement. The penitent argues that his moral directions were influenced by forces beyond his control, that his sinning was not entirely a free and voluntary choice. The Almighty can evaluate the extent of human culpability in situations that are not entirely of man's making. Only God knows to what extent a man was a free agent in making his decisions. The casting of lots is thus a psychodramatic representation of the penitent's state of mind. The compelling intrusion of the unknown and irrational is basic to man's existential condition, and his weakness in the face of such intrusion qualifies him to receive God's compassionate forgiveness on Yom Kippur. Only by entering such a plea can man be declared not guilty. (*Reflections of the Rav*, Vol. 1, pp. 42-43,46; *Mipeninei Harav*, p. 308)

A. Goldstein

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מָה הָיָה עוֹשֶׂה? חוֹלֵק לְשׁוֹן שֶׁל זְהוּרִית, חָצִי קָשֶׁר  
 בְּסֻלַּע וְחָצִי קָשֶׁר בֵּין שְׁתֵּי קַרְנָיו, וְדָחְפוּ  
 לְאַחֲרָיו<sup>147</sup> וְהוּא מִתְגַּלְגֵּל וַיִּוֶרֶד, וְלֹא הָיָה מַגִּיעַ  
 לְחָצִי הַהָר, עַד שֶׁנַּעֲשֶׂה אֲבָרִים אֲבָרִים.  
 לשון של זהורית — שקשר הכהן הגדול בין קרניו (ציור 90). ראה עיונים על  
 המשנה.



כחג' ק' ר' נשאה  
עקב ה'

**1** Free will is granted to all men. If one desires to turn himself to the path of good and be righteous, the choice is his. Should he desire to turn to the path of evil and be wicked, the choice is his.

רשות לכל אדם נתונה. אם רצה להטות עצמו לדרך טובה ולהיות צדיק הרשות בידו. ואם רצה להטות עצמו לדרך רעה ולהיות רשע הרשות בידו.

"The simplest verbs which denote the dichotomy between a subject and an object are those of ascent and descent, respectively. Ascent involves an act of overcoming the force of gravity, while descent involves succumbing to this force. If a person loses his dynamic, subjective existence and cannot counteract various forces which tend to pull him downward, he is acting as a simple object.

**ברכות נה:** פתח אידך ואמר: האי מאן דעייל למתא ודסיל מעינא בישא, לנקוט זקפא דיא ד'מיניה בידא דשמאליה וזקפא דיא דשמאליה בידא ד'מיניה, ולימא הכי: אנא פלוני בר פלוני מזרעא דיוסף קאטינא, דלא שלטא ביה עינא בישא, שנאמר: "בן פרת יוסף בן פרת עלי עין וגו'", אל תקרי "עלי עין", אלא "עולי עין". רבי יוסי ברבי חנינא אמר, מהכא: "וידגו לרב בקרב הארץ" — מה דגים שבבים מים מכסים עליהם ואין עין רעה שולטת בהם, אף זרעו של יוסף אין עין רעה שולטת בהם. ואי דסיל מעינא בישא דייליה, ליחזי אטרפא דנחיריה דשמאליה.

"And let them grow like fish into a multitude in the midst of the earth" (Genesis 48:16): Just as fish in the sea are covered by water and the evil eye has no dominion over them as they cannot be seen, so too the offspring of Joseph, the evil eye has no dominion over them.

כחג' ק' ר' נשאה  
עקב ה'

על האדם כח של חזק פנימי מוסרי וטבעי, וממילא ינצל מעין רעה מכל הצדדים, בהיות נפשו מתרוממת לשאיפות גדולות וברורות אצלו, מתיחדות בכל חלקי חייו המפורדות לכלל גדול



ש' קדושים  
R. Soloveitchik

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181	ויקרא, קדשים	ט, 2-3
Ye shall be holy;	קְדָשִׁים תִּהְיֶינָה	2. Speak
for I the Lord your God am holy.	כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:	unto all the congregation of the children of Israel.
3. Ye shall fear every man his mother and his father,	אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ	and say unto them:

2)

**20. Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, trans. Simon Kaplan, p. 96**

A great center of gravitation comes into the world with the words: "Ye shall be holy; for I the eternal your God am holy: (Lev. 19:2). This word "holy" has a twofold meaning: it relates holiness to God and to man. And one is to assume that only through this unified relation to God, as well as to man, can holiness be thought of as possible with regard to God himself; as on the other hand one might say that only through the coming to be of holiness in God does its relation to man simultaneously become possible... What is the difference between that which we scientifically call morality and the religious expression of holiness? The difference is to be derived from the difference of the tense and the verb in the sentence in which holiness is used with regard to God and man. With God it is being: "For I am holy." With regard to man, however, it says: "Ye shall be holy." Hence one may translate: "Ye shall become holy." Holiness thus means for man a task, whereas for God it designates being.

**10. R. Aharon Lichtenstein, "Joseph Soloveitchik," Great Jewish Thinkers of the Twentieth Century, pp. 293-4**

In Halakhah nothing is sacred but man literally makes it so... While the regimen of Halakhah provides the necessary forms, it leaves to the initiative of man's creative spirit the vital task of infusing these forms with meaningful content.

• Sefer Torah

R. Soloveitchik also notes that a Sefer Torah does not acquire its holiness automatically. The *sofer* (scribe) who prepares the Sefer Torah must imbue the Torah with holiness. In applying our analogy to a person, we are left with the following paradox: If a person is compared to a Sefer Torah, he must imbue himself with holiness.

• Shabbat

ג' כ"ה  
פ' ק"ו

וְאֵינָא אֲמִינָא טַעְמָא דִּידִי וְטַעְמָא דִּידְכּוֹ. טַעְמָא דִּידְכּוֹ: שַׁבָּת, דְּקָבִיעָא וְקַיָּמָא — בֵּין בְּצִלוֹתָא וּבֵין בְּקִידוּשָׁא: "מְקַדֵּשׁ הַשַּׁבָּת." יוֹמָא טַבָּא, דִּישְׂרָאֵל הוּא דְקָבִיעֵי לֵיהּ — דְקַמְעַבְרֵי יְרֵסִי וְקָבִיעֵי לִשְׁנֵי: "מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמִינִים."

Rava further said to the Elders of Pumbedita: **And I can say my reason and your reason. Your reason** is that since **Shabbat is established and permanent**, i.e., it always occurs on the seventh day of the week, **both in prayers and in kiddush** one should recite: **Who sanctifies Shabbat**. It is not necessary for Israel to sanctify Shabbat, as it is permanently sanctified by God. Conversely, with regard to a **Festival**, as it is **Israel who establishes it**, as the Sages add extra days to certain months and establish years by intercalating them, one recites: **Who sanctifies Israel and the seasons**. This is Rava's explanation of the reason for the ruling of the Elders of Pumbedita.

A. Goldschwiler



2) ארבעה עשר ימים טובים

אין לי אלא יום הכפורים שבתות מנין תלמוד לומר תשבתו ימים טובים מנין תלמוד לומר שבתכם הא כיצד כל מקום שיש בו שבות מוסיפין מחול על קדש

From here I have derived **only** that an extension is added to Yom Kippur. From where is it derived that one must also extend Shabbat? The verse states: "You shall rest [*tishbetu*]," which is referring to Yom Kippur but alludes to Shabbat. From where do I know that the same applies to Festivals? The verse states: "Your Shabbat [*shabbatkhem*]," your day of rest. How so? Wherever there is a mitzva of resting, be it Shabbat or a Festival, one adds from the profane to the sacred, extending the sacred time at both ends.

This same idea underlies an interesting halakhic/historical paradox. Jews today are prohibited from walking on Mount Moriah upon which the Temple stood.<sup>5</sup> No power in the world can neutralize the holiness of this spot. Yet, there is no prohibition to climb Mount Sinai, upon which the Torah was given.<sup>6</sup> Mount Sinai maintains no residual holiness. Why is there a difference in halakhic status between the two mountains?

The Rav explained that Israel did not participate in the giving of the Torah. They slept on the night of Shavuot and Moses had to coax the people out of their tents to receive the Torah.<sup>7</sup> *Bnei Yisrael* themselves did nothing to contribute to this seminal event.

3) כהן הגדול

4) As a result, despite being the site of the greatest Divine revelation in human history, none of Mount Sinai's holiness endures. As soon as the revelation was over, as soon as His Presence departed, the holiness of the mountain vanished as well.

The history at Mount Moriah was different. Hundreds of years prior to God resting His Presence there, our forefather Abraham prepared an altar on that mountain and placed his son Isaac upon it as a sacrifice. Abraham thus became a partner in the endowment of holiness permeating the Temple Mount. To rephrase the Biblical verse: אשר יאמר היום ברוך ה' יראתו - the holiness vested in that spot was eternalized.

5) Halachic Man דברי' מלכות' 317

Halakhah reversed the spiritual direction of *homo religiosus*. Instead of yearning to rise from below to above, from earth to heaven, from the images and shadows of reality to the plenitude of a lofty existence, to a pure ontic overflow (like the aspiration of the Platonists to the ideas, or the Neoplatonists to higher worlds that emanate from the absolutely unknowable and transcendent One), the Halakhah occupies itself with the lower realms. When halakhic man pines for God, he does not venture to rise up to Him but rather strives to bring down His divine presence into the midst of our concrete world. "One verse says: 'that I have talked with you from heaven' (Exod. 20:19) and another verse says: 'And the Lord came down upon Mount Sinai' (Exod. 19:20). How can both these verses be maintained? . . . R. Akiba says: Scripture teaches that the Holy One, blessed be He, bent down the heavens, lowering them to the top of the mountain. Rabbi says: Scripture thus teaches that the Holy One, blessed be He, bent down the lower heavens and the upper heaven of heavens, lowering them to the top of the mountain" [for R. Akiba's statement, see Mekhilta, Mesekhta de-ba-Hodesh, parshah 9 (on Exod. 20:19); for Rabbi's statement, *ibid.*, parshah 4 (on Exod. 19:20)].