

Yom Kippur A Spectator Sport?

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The climax of the Yom Kippur service is Neilah where in the final crescendo everyone declares, "L'Shana Ha'ba'a B'Yerushalayim (next year in Jerusalem)." It is a cathartic eruption of joy after the solemnity of the day that captures all the hopes that not only has each individual attained absolution, but the nation as a whole will finally merit the redemption and the rebuilding of the Temple in Jerusalem. It is both at once a declaration and prayer that next year's Yom Kippur will return to the days of yore and the service in the Temple will be restored in its former glory. The Piyutim said (in most years) in the Avoda during the Chazarat HaShatz of Musaf describe all the pomp and circumstance surrounding the day of Yom Kippur in the times of the Temple. They capture the awe, the tension, the anticipation, the majesty and the grandeur of the day culminating in the celebration of the Kohen Gadol's successful completion of the Yom Kippur service. "Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is the Lord...The Kohen Gadol would make a holiday for all his loved ones when he entered the sanctuary in peace and left in peace...True! How majestic was the Kohen Gadol as he left the Holy of Holies in peace, without injury (אמת מה) (נהדר)...All this occurred when the Temple was extant...Fortunate are those that witnessed it..."¹ The singing at the end of Neilah embodies a pining to be able to once again witness first-hand the manifest presence of God in the Temple and to participate in the triumphant celebration of the Kohen Gadol rather than just being relegated to reminiscing and chanting a song of hope and yearning. To better grasp that which is missing from today's Yom Kippur, one needs to contemplate what Yom Kippur was like when the Temple was extant and operating in its full glory?

The Torah, in Parshat Emor,² Parshat Pinchas,³ and Parshat Acharei-Mot,⁴ describes the key features of Yom Kippur as being a holy day (מקרא קדש) where one must refrain from engaging in work (איסור מלאכה) and a day that one is required to afflict themselves. Even though two of the Mitvot of the day are formulated as positive

commandments (שבת שבתון הוא לכם ועניתם את), nevertheless their accomplishment is attained through desisting rather than engaging. Making Yom Kippur into a Shabbaton demands not engaging in work⁵ and afflicting oneself on Yom Kippur requires abstaining from food and drink.⁶ Parshat Emor and Acharei-Mot also add the dimension that Yom Kippur is a day of atonement and purification. Once again here, from the Torah, it seems that no action is required by the individual, but that simply appearing before God on the day of Yom Kippur provides the necessary means for attaining atonement and purification. This is best captured in the opinion of Rabbi who states that one does not require Teshuva to gain expiation on Yom Kippur since the Itzumo shel Yom (עיצומו של יום), the actual day of Yom Kippur, provides atonement.⁷ That is why, the Ramban notes, the Torah repeatedly emphasizes "in the middle of this day (בעצם היום) (ברה)" by Yom Kippur, which is not found by Shabbat and the other holidays, because aside from the atonement of the sacrifices, the day itself has the power to atone. From these commands, it seems like the character of the day is defined by passivity and inaction since there is no demand on the individual to engage in any activity.

In the beginning of Parshat Acharei Mot, the Torah gives a detailed description of the service to be performed in the Temple. It begins with God instructing Moshe to convey to his brother Aharon, the Kohen Goadol, the detailed procedure by which he will be allowed to enter into the Holy of Holies once a year on Yom Kippur. It is what is known as Seder Avodat Yom Hakippurim (סדר עבודת יום הכיפורים), the order of the Temple service on Yom Kippur. Usage of the word Seder implies a certain rigidity to the Avoda on Yom Kippur. That is codified in the Mishna in Yoma which states that all the activities of Yom Kippur that are enumerated in order, if one were to change that order, it would undermine the service and render it invalid. The written and oral Torah are not only exacting in their demands that the performance of each detail of the service be carried out meticulously, but they are also particular with regards to the order of the Avoda.

¹ אשרי העם שככה לו, אשרי העם שה' אלקיו...יום טוב היה עושה כהן גדול לכל אוהביו, כשנכנס בשלום ויצא בשלום בלי פגע...אמת מה נהדר היה כהן גדול בצאתו מבי קדשי הקדשים בשלום בלי פגע...כל אלה בהיות ההיכל על יסודותיו...אשרי עין ראתה כל אלה (סוף העבודה בחזרת הש"ץ מוסף יו"כ)
² ויקרא כג, כז-לב
³ במדבר כט, ז-יא
⁴ ויקרא טז, כט-לד

⁵ למרות שלפי הרמב"ם והרמב"ן יש צד חיובי למצוות שבתון (שבות) אבל במיוחד

⁶ ביה"כ עיקרו הוא האיסור מלאכה
⁷ ע"פ הראשונים שרק אכילה ושתייה הם עינויים דאורייתא (ר"ת) ולפי הרמב"ם שכל ה' העינויים הם דאורייתא גם מקיימים המצות עשה ע"י אי עשייה
⁷ דתניא, רבי אומר: על כל עבירות שבתורה, בין עשה תשובה בין לא עשה תשובה, יום הכפורים מכפר, חוץ (מפורק עול) +מסורת הש"ס: [מהלועג על חבירי] +מגלה פנים בתורה ומיפר ברית בשר, שאם עשה תשובה - יום הכפורים מכפר, ואם לא עשה תשובה אין יום הכפורים מכפר! (יומא פה:)

There is no flexibility in Yom Kippur service. Moreover, the Torah specifies that the anointed Kohen, the Kohen Gadol, should be the one to perform the Yom Kippur service in the Temple. A Braita quoted in the Gemara makes this demand unequivocal when it emphatically states that all the Avoda on Yom Kippur is not valid unless it is performed by the Kohen Gadol. It is a one man show. What were the rest of the Kohanim and the people doing? Absolutely nothing, they were simply spectators. This is underscored in the Mishna that notes that those who saw the Kohen Gadol reading from the Torah did not attend the burning of the bull and the goat (פר ושעיר הנשרפים) and vice versa those that witnessed the incineration of the bull and the goat were not able to see the Kohen Gadol read from the Torah. This is not because one was not permitted to do so, but because the distance between them was significant and they took place simultaneously. While the Mishna is emphasizing the timing and order of different parts of the Yom Kippur service, it as an aside provides an insight as to the nature of the people's participation in that service which was to be onlookers. If the highlight of Yom Kippur in the time of the Temple was to be a bystander, what is it exactly that we are lamenting and singing and petitioning longingly for?

In order to gain a better appreciation of this issue, it behooves one to understand the historical context in which Yom Kippur is found. As noted above, the description of the Yom Kippur service is found in Parshat Acharei Mot. The introductory verse to the Avoda is "after the death of the two sons of Aharon, who died when they drew too close to the presence of God."⁸ At a perfunctory glance, one would assume that the correlation between the introductory verse and the service of Yom Kippur is tied to the Ketoret (incense). Nadav and Avihu, Aharon's two older sons, died from bringing a "foreign fire" in the form of a pan of coals burning incense before God.⁹ On Yom Kippur, the proper performance and presentation of the Ketoret is a prerequisite for permitting the Kohen Gadol to enter the Holy of Holies. The Midrash sees the connecting of these two events as creating a deterrence for the Kohen Gadol deviating from the proper execution of the Ketoret. If he fails to adhere punctiliously to the protocol, he is reminded that he will meet the terrible fate of Nadav and Avihu. The mention of the tragedy is

as if a shot across the bow to preemptively instill fear and dissuade the Kohen Gadol from being lackadaisical or creative in his performance of the Yom Kippur service. While all of this is true, there seems to be a deeper reason for why the Yom Kippur service invokes the memory of the two sons of Aharon that passed away.

Nadav and Avihu are mentioned in three contexts or events in the Torah. They are noted in the introduction to the Yom Kippur service and they also appear in two other circumstances in the Torah that can likely shed light as to why they are mentioned here. Nadav and Avihu are most famous for their participation in the ceremonies consecrating the Mishkan. They, their two younger brothers and their father all take part in the seven days of initiation (שבעת ימי המילואים) where they are trained, inaugurated and anointed as Kohanim along with the consecration of the Mishkan. Those seven days form the paradigm by which future generations of Kohanim would prepare for Yom Kippur by sequestering in the Temple for seven days prior to Yom Kippur.¹⁰ On the eighth day, the initiation of the Mishkan reaches its climax when the presence of God becomes manifest in the Mishkan. At that moment when all the dreams and hopes of God's presence returning to accompany Bnei Yisrael are realized, the celebration is suddenly marred by the deaths of Nadav and Avihu. The fire of God that consumes all the offerings on the altar as a sign of His returned presence also devours Nadav and Avihu who are on their way to present a "foreign fire" of Ketoret before God.¹¹

Nadav and Avihu also appear in the description of the covenant entered into by God and Bnei Yisrael at the foot of Mount Sinai at the end of Parshat Mishpatim.¹² The commentators disagree as to whether this took place as a prelude to Matan Torah¹³ or after Ma'amad Har Sinai when as described subsequently Moshe ascends the mountain for forty days to receive the Torah.¹⁴ In that narrative, God tells Moshe to ascend to God along with his brother Aharon, his nephews Nadav and Avihu and the seventy elders of Bnei Yisrael and to bow down from a distance. Then Moshe alone will approach God, but those that accompanied him and the remainder of the people will not ascend along with him. After the conclusion of the covenantal

⁸ וידבר יקנוק אל משה אהרי מות שני בני אהרן בקרבנותם לפני יקנוק וימתו (ויקרא טז, א)
⁹ ויקחו בני-אהרן נדב ואביהוא איש מחתלתו ויתנו בהן אש וישימו עליה קטרת ויקריבו לפני יקנוק אש זרה אשר לא צוה אתם: ויצא אש מלפני יקנוק ויתאכל אותם וימתו לפני יקנוק: (ויקרא י, א-ב)
¹⁰ מנא הני מילי? אמר רב מנימוי בר חלקיה אמר רבי מחסיה בר אידי אמר רבי יוחנן: אמר קרא (ויקרא ח, לג) כאשר עשה ביום הזה צוה ה' לעשת לכפר עליכם. לעשת - אלו מעשי פרה, לכפר - אלו מעשי יום הכפורים. (יומא ב.)

¹¹ ע"פ הרשב"ם ויקרא י, א-ג ועיין במפרשים שם לדרכים אחרות בסיבת מיתתם ואכמ"ל
¹² ואל משה אמר עלה אל יקנוק אתה ואהרן נדב ואביהוא ושבעים מזקני ישראל והשתחויתם מרחק: ונגש משה לבדו אל יקנוק והם לא יגשו והעם לא יעלו עמו: (שמות כד, א-ב)
¹³ רש"י וסיעתו שם
¹⁴ אבן עזרא והרמב"ן שם

ceremony, the Torah relates that as instructed Moshe, Aharon, Nadav and Avihu and the seventy elders ascend. "And they saw the God of Israel and under His feet was the likeness of a brick of sapphire, like the essence of the pure sky. Yet He did not strike His hand against the great leaders of Israel; and they gazed at God, and they ate and drank."¹⁵ The last of these verses can be read in one of two ways. One possibility is that despite the great exposure to the presence of God, no one was injured by the revelation since they abided by the requirement not to push too far forward on the mountain. The leaders celebrated this accomplishment by partaking in the sacrifices that were previously brought or they were so excited by the acceptance of their sacrifices or their divine experience that the joy they felt was as if they were eating and drinking.¹⁶ Interestingly, the Rabbeinu Bachaye compares it to the Yom Tov thrown by the Kohen Gadol post Yom Kippur which celebrated his surviving his exposure to the presence of God in the Holy of Holies. The difficulty with this explanation is that the Pasuk focuses on God withholding causing injury to those present rather than on the assembled escaping unscathed from the exposure. This likely is the impetus for the Pesikta's explanation of the verse which is quoted by Rashi.¹⁷ The fact that God did not strike the leaders implies that there was good grounds for them to be punished.¹⁸ That reason is elucidated in the second half of the verse which is that they "gazed" and benefited from the presence of God either in a haughty way like someone who appears before a king or greets his friend while eating and drinking¹⁹ or by overstepping their bounds and thinking that they were worthy to experience God in such a direct manner.²⁰ In either case, in order not to mar the moment, God withheld punishing them until the Yom HaShmini, the eighth day of the consecration of the Mishkan. The Targum Yonatan combines both of these explanations in his translation, with the first half of the Pasuk addressing God's sparing of Nadav and Avihu until the eighth day of the inauguration of the Mishkan and the latter half of the Pasuk speaking to the excitement of God's acceptance of their sacrifices.

The overlap between these three events (עבודת יום השמיני) (עבודת יו"כ, מעמד הר סיני) is not just in the mention or presence Nadav and Avihu, but runs

much deeper. In the beginning of Parshat Teruma, the Ramban famously declares that the presence of God that was manifest on Har Sinai then transitioned to be present in the Mishkan. Since the Mishkan was a continuation of the revelation at Har Sinai, the consecration of the Mishkan was akin to the experiences and the covenantal sacrifices that were a prelude to the revelation at Sinai and the receipt of the Torah by Moshe Rabbeinu. The sacrifices that comprise the inauguration of the Mishkan include the sacrifices brought at the base of Mount Sinai, but also include a new series of atoning sacrifices to account for the fact that the Mishkan exists in a post Chet HaEigel (Golden Calf) world. Those additional atoning sacrifices are parallel to the Korbanot that are brought as part of Seder Avodat Yom HaKippurim (סדר עבודת יוה"כ). Aside from the character and sacrificial overlap, there are many more correlations between these events, the most important of which is the thematic connection that all three of these events are preparations for experiencing the presence of God.

Nadav and Avihu are central to the failures of the first two revelations. This stems at its core from an exaggerated sense of self-worth in the presence of God or, in other words, haughtiness. By Ma'mad Har Sinai, it is manifest in eating and drinking and over indulgence both physically and spiritually. On the Yom HaShmini, it is demonstrated by improperly taking personal initiative rather than adhering to the command of God and a lack of deference to the leaders who are conducting the inauguration. The Avoda of Yom Kippur opens with the refrain "after the death of Aharon's two sons" because Yom HaKippurim tries to take into consideration the failures that marred the previous two revelations in order to ensure a successful outcome of attaining expiation and purification for Bnei Yisrael.

As a direct response to the personal creativity and initiative improperly demonstrated by Nadav and Avihu, as noted above, the Avoda of Yom HaKippurim is completely rigid and unwavering. It must be performed exactly as prescribed and in the order that is dictated. There is no flexibility or room for personal input. In addition, the requirement to desist from Melacha on Yom Kippur is akin to that of Shabbat which is a

¹⁵ וַעֲלֵ מֹשֶׁה וְאַהֲרֹן נָדָב וְאַבִּיהוּא וְשִׁבְעֵים מִזְקֵנֵי יִשְׂרָאֵל: וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתִּמְתַּח רַגְלֵיהֶם כִּמְעַשֵׂה לְבַנְתְּ הַסְּפִיר וּכְעֵצֶם הַשָּׁמַיִם לְטֹהַר: וְאֵל אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדוֹ וַיַּחֲזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ: (שם ט-יא)
¹⁶ תרגום אונקלוס, רשב"ם, אבן עזרא, רמב"ן שם
¹⁷ מובא ברש"י בשם התנחומא אבל לא נמצא במדרש תנחומא לפנינו אלא בפסיקתא דרב כהנא פסיקא כו אחרי מות (שמביא המירא בשם ר' תנחומא)

¹⁸ ועוד מן הדה ואל אצילי בני ישראל לא שלח ידו וג' (שמות כד: יא), א"ר פנחס מיין שהיו ראוין להשלחת יד (שם בפסיקא)
¹⁹ א"ר הושעיה וכי קולורין עלת עמהן לסיני דאת אומ' ויחזו את האלהים ויאכלו וישתו (שם שם / שמות כ"ד/), אלא מלמד שזינו עיניהם כלפי שכניה כאדם שהוא מביט בחבירו מתוך מאכל ומשתה (שם)
²⁰ א"ר תנחומא מלמד שהגיסו את לבם ועמדו על רגליהם וזינו עיניהם מן השכינה (שם)

requirement to abstain from creative engagement with the world as an indication of one's subjugation and subordination to God ([see Parshat Vayakhel-Pekudei – The Power of Shabbat](#)). In addition, the requirement to engage in affliction and abstain from eating and drinking on Yom HaKippurim has echoes of the eating and drinking of Nadav and Avihu at Har Sinai. The haughtiness demonstrated at Har Sinai that warranted God's restraining from striking those that were present was precipitated by engaging in problematic eating and drinking. Therefore, in order to prevent the possibility of repeating those negative results and to engender a proper experiencing of God's revelation, the consumption of food and drink is restricted on Yom HaKippurim. The Kli Yakar actually points to this requirement to abstain from eating on Yom Kippur as being strong evidence that Rashi's explanation of the sin of Nadav and Avihu at Har Sinai revolved around their eating and drinking.²¹

As mentioned above, the Avoda on Yom HaKippurim can solely be performed by the Kohen HaGadol. In Parshat Mishpachim, there was specific emphasis placed on Moshe alone ascending the mountain while all those that accompanied him and the remainder of the people were enjoined from joining him. While not explicit, in the description of that which transpired with those that accompanied Moshe, including Nadav and Avihu, it seems that they continued to ascend at least part of the way with Moshe and that they possibly overstepped their bounds which was why they were at risk from too much exposure to the presence of God. In situations of divine revelation, it is only natural to rush forward and to desire a deeper and more profound experience, but that comes at a high risk since it takes a toll on those that are not properly prepared for such a revelation ([see Korach – In the Presence of God](#)). Possibly for that reason, Nadav and Avihu were deserving of death because they experienced too much revelation and did not mind the boundaries that were in place. Therefore, on Yom Kippur, only the Kohen Gadol engages in the Avoda while everyone else stands back so that there is no risk of someone not knowing their place. Moreover, there is a specific demand on Yom Kippur that when the Kohen HaGadol enters the

Holy of Holies that no person be present even in the Sanctuary (היכל).²² The Torah insists that no risk be taken of anyone being in the proximity of the Kohen Gadol which could have catastrophic results.

While each of the requirements on Yom HaKippurim can be justified based on the past mistakes that were made, cumulatively, it results in Yom Kippur being a spectator sport or a completely passive experience for all those but the Kohen Gadol. Is this what one envisions when they sing L'Shana Haba'a B'Yerushalayim? And more importantly, how then is one in such a state of inactivity to gain expiation for their sins on Yom HaKippurim? The truth is that it is this inaction itself that gains the individual absolution and atonement on Yom Kippur. The core issue with the actions taken by Nadav and Avihu, both at Har Sinai and on Yom HaShemini, stemmed from them believing that they had something to add or improve on that which God had prescribed. They engaged in the sin of Adam HaRishon, who thought that by eating from the Etz HaDa'at that he would then somehow be on par with God. And God for that same reason banished Adam HaRishon from Gan Eden because if he partakes from the Etz HaChaim and lives forever, he will never feel a sense of frailty or mortality that will engender his submitting before God.

We are asked to emulate God, but not to be God. That is a fine distinction, but a world of difference. One who thinks of themselves as a god sees no restrictions, no limitations and no rules that dictate their behavior. On the other hand, one who emulates God sees a divine will that prescribes their direction and provides them with a moral and spiritual compass. They feel the need for corrective action, remorse and improvement to better align themselves with the demands of their Creator.

The Talmud Bavli explains that the reason why the Kohen Gadol dons only white linen garments while performing the Avoda of Yom Kippur is because the prosecutor cannot act as the defense attorney (אין קטיגור נעשה סניגור).²³ Since the sin of Golden Calf involved gold (and Aharon the Kohen Gadol), it would be inappropriate for the Kohen Gadol to appear adorned in gold garments to entreat God to forgive the people. Interestingly,

²¹ ולדברי רש"י יש קצת ראייה, ממה שאמר הכתוב (ויקרא טז א - ב) אחרי מות שני בני אהרן ואל יבוא בכל עת אל הקודש וגו', מאחר שצוה לו ה' יתברך שלא יבוא אל הקודש כי אם ביום שאין בו אכילה ושתייה ביום כיפור שמע מינה שבני אהרן חטאו בזה שהסתכלו בשכינה מתוך לב גס של אכילה ושתייה ולא רצה הקדוש ברוך הוא לערבב שמחת התורה ולא שלח בהם יד עכשיו עד יום פקדו, ודבר זה יתבאר עוד לקמן פרשת אחרי מות בעזר ה' יתברך שמו: (כלי יקר משפטים כד,יא)

²² וכל אדם לא יהיה באהל מועד בבואו לכפר בקדש עד צאתו וכפר בעדו ובעד ביתו ובעד כל קהל ישראל (ויקרא טז,יז)
²³ דאמר רב חסדא: מפני מה אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה - לפי שאין קטיגור נעשה סניגור (ר"ה כו.)

the Yerushalmi suggests that the reason for the Kohen not appearing in Gold (and Techelet) is because it leads to haughtiness since those are the garments worn by kings and people of stature.²⁴ In order to humble the Kohen Gadol, he is stripped of all his majestic royal trappings and wears only simple white linen garments. This would be in consonance with the practice of people to wear a Kittel on Yom Kippur in order to be like the Kohen Gadol. Others suggest that the Minhag stems from wanting to humble oneself by wearing a garment similar to the shrouds of the deceased. According to the Yerushalmi, these two reasons are one and the same since both the Kohen Gadol's linen garments and the shrouds of the deceased are worn to engender humility.

In addition, one of the five afflictions of Yom Kippur is the restriction to wear shoes. There is a major dispute amongst the Rishonim as to what is considered a shoe for these purposes. The Shulchan Aruch concludes that the normative practice is like those that believe that only leather shoes are restricted. In addition to the normative reasons as to why only leather shoes are restricted, Rav Shlomo Zalman Aurbach adds that maybe why only leather shoes are restricted despite the comfort of other shoes is because walking on leather represents man's domination over the animal kingdom.²⁵ That feeling of ascendancy is the antithesis of the subordination that is demanded of man on Yom Kippur.

The Avoda on Yom Kippur of all those assembled, aside from the Kohen Gadol, is complete inaction. It is the ultimate surrendering of the individual before God which is manifest in their complete passivity and quiescence. Submission is the hallmark of the day. To feel as if one's hands are tied and that their future is completely out of their control is to experience being before God. Atonement and purification can only be attained through stripping oneself of their veneer of strength and control. It is the realization that we

are the subjects of God and that it is His will, and not our will, that governs. Experiencing true revelation is the nullification and self-effacement of the individual in the face of the transcendental God. It leaves the individual no choice, but to surrender their personal interests and exchange them with the interests of God. That is why Moshe Rabbeinu, who spoke "face to face" with God is described as the most humble of men.²⁶

This also maybe is the explanation of Rabbi Akiva's famous statement in the last Mishna in Masechet Yoma, "Praiseworthy are you, Israel! Who is it before whom you become pure? And who is it that purifies you? Your Father who is in heaven, as it is said: 'And I will sprinkle clean water upon you and you shall be clean'.²⁷ And it further says: 'O hope (מקוה) of Israel, O Lord',²⁸ just as a mikveh purifies the unclean, so too does he Holy One, blessed be He, purify Israel.²⁹ Rabbi Akiva's statement comes on the heels of Rabbi Elazar ben Azarya's exposition on the Pasuk, "From all your sins before God you shall be purified (לפני ה' תטהרו) which implies that only sins before God (חטאתיכם לפני ה', תטהרו) will Yom Kippur successfully atone for and not those infractions between man and his fellow man. Rabbi Akiva, on the other hand reads the Pasuk as (לטהר אתכם מכל חטאתיכם, לפני ה' תטהרו) that being before God is like entering the Mikveh. Just like when a person enters the Mikveh, he does nothing to gain purification, but simply his presence in the Mikveh affords him purity, so too standing before God requires nothing more to gain purity other than being passively present before God. To stand passively before God is to become one with God and to surrender oneself to the will of God and through that one gains the purity afforded by the day of Yom Kippur.

Shabbat Shalom
גמר וחתימה טובה

²⁴ מפני מה כה"ג משמש בשמנה כלים ר' חנניה חברון דרבנן אמר כנגד המילה שהיא לח' ימים על שם [מלאכי ב ה] בריתי היתה אתו מפני מה אינו משמש בבגדי זהב מפני הגאווה א"ר סימון על שם [משלי כה ו] אל תתהדר לפני מלך א"ר לוי שאין קטיגור נעשה סניגור אתמול כתיב בהם [שמות לב לא] יעשו להם אלהי זהב ועכשיו הוא עומד ומשמש בבגדי זהב (ירושלמי יומא ז,ג)
²⁵ הליכות שלמה מועדים ה, יז

²⁶ והאיש משה עניו מאד מכל האדם אשר עלי פני האדמה (במדבר יב, ג)

²⁷ יחזקאל לו, כה

²⁸ ירמיהו יז, א

²⁹ אמר רבי עקיבא: אשריכם ישראל, לפני מי אתם מטהרין, מי מטהר אתכם - אביכם שבשמים, שנאמר וזרקתי עליכם מים טהורים וטהרתם ואומר מקוה ישראל (ה') מה מקוה מטהר את הטמאים - אף הקדוש ברוך הוא מטהר את ישראל. (יומא ח, ט גמ' פה:)

<p>ויקרא פרק ט (יום השמיני – חנוכת המשכן)</p>	<p>ויקרא פרק טז (אחרי מות – סדר עבודת יוה"כ)</p>
<p>(א) ויהי ביום השמיני קרא משה לאהרן ולבניו ולזקני ישראל:</p>	<p>(א) וידבר יקוק אל משה אחרי מות שני בני אהרן בקרבנתם לפני יקוק וימתו:</p>
<p>(ב) ויאמר אל אהרן קח לך עגל בן בקר לחטאת ואיל לעלה תמימים והקרב לפני יקוק:</p>	<p>(ג) בזאת יבא אהרן אל הקדש בפר בן בקר לחטאת ואיל לעלה:</p>
<p>(ז) ויאמר משה אל אהרן קרב אל המזבח ועשה את חטאתך ואת עלתך וכפר בעדך ובעד העם ועשה את קרבן העם וכפר בעדם כאשר צוה יקוק:</p>	<p>(ו) והקריב אהרן את פר החטאת אשר לו וכפר בעדו ובעד ביתו: (ז) ושחט את שעיר החטאת אשר לעם והביא את דמו אל מבית לפרכת ועשה את דמו כאשר עשה לדם הפר והזה אתו על הכפרת ולפני הכפרת: (זט) וכפר על הקדש מטמאת בני ישראל ומפשעיהם לכל חטאתם וכן יעשה לאהל מועד השכן אתם בתוך טמאתם: (זי) וכל אדם לא יהיה באהל מועד בבאו לכפר בקדש עד צאתו וכפר בעדו ובעד ביתו ובעד כל קהל ישראל:</p>
<p>שמות פרק כד (י) ויעל משה אל החר ויכס הענו את החר: (זט) וישכן כבוד יקוק על הר סיני וכסהו הענו ששת ימים ויקרא אל משה ביום השביעי מתוך הענו: (זי) ומראה כבוד יקוק כאשר אכלת בראש החר לעיני בני ישראל:</p>	<p>(כא) וסמך אהרן את שתי ידיו על ראש השעיר החי והתודה עליו את כל עונות בני ישראל ואת כל פשעיהם לכל חטאתם ונתן אתם על ראש השעיר ושלח ביד איש עתי המדברה: (כב) ונשא השעיר עליו את כל עונותם אל ארץ גזרה ושלח את השעיר במדבר:</p>
<p>(ה) ויקחו את אשר צוה משה אל פני אהל מועד ויקרבו כל העדה ויעמדו לפני יקוק: (ו) ויאמר משה זה הדבר אשר צוה יקוק תעשו וירא אליכם כבוד יקוק: (כב) וישא אהרן את ידיו אל העם ויברכם וירד מעשת החטאת והעלה והשלימים: (כג) ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם וירא כבוד יקוק אל כל העם: (כד) ותצא אש מלפני יקוק ותאכל על המזבח את העלה ואת החלבים וירא כל העם וירגו ויפלו על פניהם:</p>	<p>(ב) ויאמר יקוק אל משה דבר אל אהרן אחיד ואל יבא בכל עת אל הקדש מבית לפרכת אל פני הכפרת אשר על הארץ ולא ימות פי בענו אראה על הכפרת: (ב) וישא אהרן את ידיו אל העם ויברכם וירד מעשת החטאת והעלה והשלימים: (כג) ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם וירא כבוד יקוק אל כל העם: (כד) ותצא אש מלפני יקוק ותאכל על המזבח את העלה ואת החלבים וירא כל העם וירגו ויפלו על פניהם:</p>
<p>שמות פרק כד (א) ואל משה אמר עלה אל יקוק אתה ואהרן נדב ואביהוא ושבעים מזקני ישראל והשתחוויתם מרחק: (ב) ונגש משה לבדו אל יקוק והם לא יגשו והעם לא יעלו עמו: (ט) ויעל משה ואהרן נדב ואביהוא ושבעים מזקני ישראל: (י) ויראו את אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר: (יא) ואל אצילי בני ישראל לא שלח ידו ויחזו את האלהים ויאכלו וישתו: ויקרא פרק י (א) ויקחו בני אהרן נדב ואביהוא איש מחתתו ויתנו בהן אש וישמו עליה קטרת ויקרבו לפני יקוק אש זרה אשר לא צוה אתם: (ב) ותצא אש מלפני יקוק ותאכל אותם וימתו לפני יקוק:</p>	<p>(יב) ולקח מלא המחיתה גחלי אש מעל המזבח מלפני יקוק ומלא חפניו קטרת סמים דקה והביא מבית לפרכת: (יג) ונתן את הקטרת על האש לפני יקוק וכסה ענו הקטרת את הכפרת אשר על העדות ולא ימות: (זי) וכל אדם לא יהיה באהל מועד בבאו לכפר בקדש עד צאתו וכפר בעדו ובעד ביתו ובעד כל קהל ישראל:</p>
<p>(ט) ויעל משה ואהרן נדב ואביהוא ושבעים מזקני ישראל: (י) ויראו את אלהי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר: (יא) ואל אצילי בני ישראל לא שלח ידו ויחזו את האלהים ויאכלו וישתו:</p>	<p>(כט) והיתה לכם לחקת עולם בחדש השביעי בעשור לחדש תענו את נפשתיכם וכל מלאכה לא תעשו האזרח והגר הגר בתוכם: (ל) כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יקוק תטהרו: (לא) שבת שבתון היא לכם ועניתם את נפשתיכם חקת עולם: (לב) וכפר הכהן אשר ימשח אתו ואשר ימלא את ידו לכהן תחת אביו ולבש את בגדי הבד בגדי הקדש: (לג) וכפר את מקדש הקדש ואת אהל מועד ואת המזבח וכפר ועל הכהנים ועל כל עם הקהל וכפר:</p>