1. Daily worship/Prayer

Bavli Berakhot 26b

**It was stated: Rabbi Yosei, son of Rabbi Ḥanina, said: prayers were instituted by the Patriarchs.** **Rabbi Yehoshua ben Levi said** that the **prayers were instituted based on the daily offerings**.

**It was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yosei, son of Rabbi Ḥanina, and it was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yehoshua ben Levi. It was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yosei, son of Rabbi Ḥanina: Abraham instituted the morning prayer, as it is stated**: **“And Abraham rose early in the morning to the place where he had stood** before the Lord” ([Genesis 19:27](file:////Genesis.19.27)), **and** the verb **standing** means **nothing other than prayer, as it is stated: “And Pinehas stood up and prayed** and the plague ended” ([Psalms 106:30](file:////Psalms.106.30)).

**Isaac instituted the afternoon prayer, as it is stated: “And Isaac went out to converse [*lasuaḥ*] in the field toward evening”** ([Genesis 24:63](file:////Genesis.24.63)), **and conversation** means **nothing other than prayer, as it is stated: “A prayer of the afflicted when he is faint and pours out his complaint [*siḥo*] before the Lord”** ([Psalms 102:1](file:////Psalms.102.1)).

**Jacob instituted the evening prayer, as it is stated: “And he encountered [*vayifga*] the place and he slept there** for the sun had set” ([Genesis 28:11](file:////Genesis.28.11)). The word **encounter** means **nothing other than prayer, as it is stated**: **“And you, do not pray on behalf of this nation and do not raise on their behalf song and prayer, and do not encounter [*tifga*] Me** for I do not hear you” ([Jeremiah 7:16](file:////Jeremiah.7.16)). Jacob prayed during the evening, after the sun had set.

**And it was taught** in a *baraita* **in accordance with** the opinion of **Rabbi Yehoshua ben Levi** that the laws of prayer are based on the laws of the daily offerings: **Why did** the Rabbis **say** that **the morning prayer** may be recited **until noon? Because the daily morning offering** may be **sacrificed until noon. And Rabbi Yehuda says:** My opinion, that the morning prayer may be recited **until four hours** into the day, is **because the daily morning offering is sacrificed until four hours.**

**And why did** the Rabbis **say** that **the afternoon prayer** may be recited **until the evening? Because the daily afternoon offering is sacrificed until the evening. Rabbi Yehuda says** that **the afternoon prayer** may be recited only **until the midpoint of the afternoon because,** according to his opinion, **the daily afternoon offering is sacrificed until the midpoint of the afternoon.**

**And why did they say** that **the evening prayer is not fixed? Because** the burning of the **limbs and fats** of the offerings that were **not consumed** by the fire on the altar **until the evening.** They remained on the altar and were **offered continuously** throughout **the entire night.**

Parasha 5:2ה׳:ב׳

אֲנִי יְשֵׁנָה, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם אֲנִי יְשֵׁנָה מִן הַמִּצְווֹת, וְלִבִּי עֵר לִגְמִילוּת חֲסָדִים. אֲנִי יְשֵׁנָה מִן הַצְּדָקוֹת, וְלִבִּי עֵר לַעֲשׂוֹתָן. אֲנִי יְשֵׁנָה מִן הַקָּרְבָּנוֹת, וְלִבִּי עֵר לִקְרִיאַת שְׁמַע וּתְפִלָּה. אֲנִי יְשֵׁנָה מִבֵּית הַמִּקְדָּשׁ, וְלִבִּי עֵר לְבָתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אֲנִי יְשֵׁנָה מִן הַקֵּץ, וְלִבִּי עֵר לַגְאֻלָּה. אֲנִי יְשֵׁנָה מִן הַגְּאֻלָּה, וְלִבּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא עֵר לְגָאֳלֵנִי

Bavli Megillah 17b-18a

**It is taught** in a *baraita*: **Shimon HaPakuli arranged the eighteen blessings** of the *Amida* prayer **before Rabban Gamliel in their** fixed **order in Yavne.**  **Rabbi Yoḥanan said, and some say that it was taught in a *baraita*: A hundred and twenty Elders**, and **among them several prophets, established** the **eighteen blessings** of the *Amida* **in their** fixed **order**.

**The Sages taught** in a *baraita*: **From where** is it derived **that one says** the blessing of **the Patriarchs,** the first blessing of the *Amida*? **As it is stated: “Ascribe to the Lord, mighty ones”** ([Psalms 29:1](file:////Psalms.29.1)). **And from where** is it derived **that one** then **says** the blessing of **mighty deeds? As it is stated** in the continuation of that verse: **“Ascribe to the Lord glory and strength”** ([Psalms 29:1](file:////Psalms.29.1)). **And from where** is it derived **that one** then **says** the blessing of **holiness? As it is stated** in the next verse: **“Give to the Lord the glory due to His name; worship the Lord in the beauty of holiness”** ([Psalms 29:2](file:////Psalms.29.2)).

**And why did they see** fit to institute **to say** the blessing of **understanding after** the blessing of **holiness? As it is stated: “They shall sanctify the Holy One of Jacob, and shall revere the God of Israel”** ([Isaiah 29:23](file:////Isaiah.29.23)), and adjacent to that verse it is written: **“They also that erred in spirit shall come to understanding”** ([Isaiah 29:24](file:////Isaiah.29.24)). **And why did they see** fit to institute **to say** the blessing of **repentance after** the blessing of **understanding? As it is written: “And they will understand with their heart, repent, and be healed”** ([Isaiah 6:10](file:////Isaiah.6.10)).

**And why did they see** fit to institute **to say** the blessing of **redemption as the seventh** blessing? **Rava said: Since** there is a tradition that the Jewish people are **destined to be redeemed in the seventh** year of the Sabbatical cycle, **consequently, they fixed** redemption **as the seventh** blessing...

**And why did they see** fit to institute that one **says the blessing of** bountiful **years as the ninth** blessing? **Rabbi Alexandri said:** This blessing was instituted **in reference to those who raise the prices** of food. We pray for rain so that the price of produce will not rise as a result of shortages, **as it is written: “Break the arm of the wicked”** ([Psalms 10:15](file:////Psalms.10.15)), referring to the wicked, who practice deception and extort the poor. **And when David expressed this** request, **he expressed it in the ninth** psalm.

**And why did they see** fit to institute that one **says** the blessing of **the ingathering of** the **exiles after the blessing of the years? As it is written: “And you, O mountains of Israel, you shall shoot forth your branches, and yield your fruit to My people Israel; for they will soon be coming”** ([Ezekiel 36:8](file:////Ezekiel.36.8)).

**And once the exiles have been gathered, judgment will be meted out to the wicked, as it is stated: “And I will turn my hand against you and purge away your dross as with lye”** ([Isaiah 1:25](file:////Isaiah.1.25)), **and** immediately after **it is written: “And I will restore your judges as at first”** ([Isaiah 1:26](file:////Isaiah.1.26)).

**And once judgment is meted out to the wicked, the transgressors,** i.e., the heretics and sectarians, **will cease to be. And one includes evildoers with them, as it is stated: “And the destruction of the transgressors and of the sinners shall be together,** and they that forsake the Lord **shall cease to be”**([Isaiah 1:28](file:////Isaiah.1.28)).

**And once the heretics cease to be, the horn,** i.e., the glory, **of the righteous will be exalted, as it is written: “All the horns of the wicked will I cut off; but the horns of the righteous shall be exalted”** ([Psalms 75:11](file:////Psalms.75.11)). Therefore, after the blessing of the heretics, one says the blessing about the righteous. **And he includes the righteous converts along with the righteous, as it is stated: “You shall rise up before the hoary head, and honor the face of the elder”** ([Leviticus 19:32](file:////Leviticus.19.32)), **and adjacent to this** it is stated: **“And if a stranger sojourns with you”** ([Leviticus 19:33](file:////Leviticus.19.33)).

**And where will the horns** of the righteous **be exalted? In Jerusalem, as it is stated: “Pray for the peace of Jerusalem; they who love you shall prosper”** ([Psalms 122:6](file:////Psalms.122.6)). “**And once Jerusalem is rebuilt,** the Messiah, scion of the house of **David, will come, as it is stated:**

**“Afterward the children of Israel shall return, and seek the Lord their God and David their king”** ([Hosea 3:5](file:////Hosea.3.5)). **And once** the scion of **David comes,** the time for **prayer will come, as it is stated: “I will bring them to My sacred mountain and make them joyful in My house of prayer”** ([Isaiah 56:7](file:////Isaiah.56.7)).

**And after prayer comes, the** Temple **service will arrive, as it is stated** in the continuation of that verse: **“Their burnt-offerings and their sacrifices shall be accepted on My altar”** ([Isaiah 56:7](file:////Isaiah.56.7)). **And when the** Temple **service comes,** with it will also **come thanksgiving, as it is stated: “Whoever sacrifices a thanks-offering honors Me”** ([Psalms 50:23](file:////Psalms.50.23)).

1. Pesach

# Exodus 12 New International Version (NIV)

### The Passover and the Festival of Unleavened Bread

**12**The Lord said to Moses and Aaron in Egypt, **2**“This month is to be for you the first month, the first month of your year. **3**Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb[[a](https://www.biblegateway.com/passage/?search=Exodus+12&version=NIV#fen-NIV-1820a)] for his family, one for each household. **4**If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. **5**The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. **6**Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. **7**Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. **8**That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. **9**Do not eat the meat raw or boiled in water, but roast it over a fire—with the head, legs and internal organs. **10**Do not leave any of it till morning; if some is left till morning, you must burn it. **11**This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.

**12**“On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring judgment on all the gods of Egypt. I am the Lord. **13**The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

**14**“This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord—a lasting ordinance. **15**For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. **16**On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat; that is all you may do.

**17**“Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. **18**In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. **19**For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. **20**Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

**21**Then Moses summoned all the elders of Israel and said to them, “Go at once and select the animals for your families and slaughter the Passover lamb. **22**Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. None of you shall go out of the door of your house until morning. **23**When the Lord goes through the land to strikedown the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

**24**“Obey these instructions as a lasting ordinance for you and your descendants.**25**When you enter the land that the Lord will give you as he promised, observe this ceremony. **26**And when your children ask you, ‘What does this ceremony mean to you?’ **27**then tell them, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.’” Then the people bowed down and worshiped. **28**The Israelites did just what the Lord commanded Moses and Aaron.

**29**At midnight the Lord struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. **30**Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailingin Egypt, for there was not a house without someone dead…

**43**The Lord said to Moses and Aaron, “These are the regulations for the Passover meal:

“No foreigner may eat it. **44**Any slave you have bought may eat it after you have circumcised him, **45**but a temporary resident or a hired worker may not eat it.

**46**“It must be eaten inside the house; take none of the meat outside the house. Do not break any of the bones. **47**The whole community of Israel must celebrate it.

**48**“A foreigner residing among you who wants to celebrate the Lord’s Passover must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat it. **49**The same law applies both to the native-born and to the foreigner residing among you.”

**50**All the Israelites did just what the Lord had commanded Moses and Aaron.**51**And on that very day the Lord brought the Israelites out of Egypt by their divisions.

Mishnah Pesachim ch. 10

עַרְבֵי פְסָחִים סָמוּךְ לַמִּנְחָה, לֹא יֹאכַל אָדָם עַד שֶׁתֶּחְשָׁךְ. וַאֲפִלּוּ עָנִי שֶׁבְּיִשְׂרָאֵל לֹא יֹאכַל עַד שֶׁיָּסֵב. וְלֹא יִפְחֲתוּ לוֹ מֵאַרְבַּע כּוֹסוֹת שֶׁל יַיִן, וַאֲפִלּוּ מִן הַתַּמְחוּי:

On the eve of Pesah close to minhah one may not eat until nightfall. Even the poorest person in Israel must not eat [on the night of Pesah] until he reclines. And they should give him not less than four cups [of wine], and even from the charity plate.

מָזְגוּ לוֹ כוֹס רִאשׁוֹן, בֵּית שַׁמַּאי אוֹמְרִים, מְבָרֵךְ עַל הַיּוֹם, וְאַחַר כָּךְ מְבָרֵךְ עַל הַיָּיִן. וּבֵית הִלֵּל אוֹמְרִים, מְבָרֵךְ עַל הַיַּיִן, וְאַחַר כָּךְ מְבָרֵךְ עַל הַיּוֹם:

They mixed him the first cup: Bet Shammai says: first he blesses over the day and then over the wine. Bet Hillel says: first he blesses over the wine and then over the day.

הֵבִיאוּ לְפָנָיו, מְטַבֵּל בַּחֲזֶרֶת, עַד שֶׁמַּגִּיעַ לְפַרְפֶּרֶת הַפַּת. הֵבִיאוּ לְפָנָיו מַצָּה וַחֲזֶרֶת וַחֲרֹסֶת וּשְׁנֵי תַבְשִׁילִין, אַף עַל פִּי שֶׁאֵין חֲרֹסֶת מִצְוָה. רַבִּי אֱלִיעֶזֶר בְּרַבִּי צָדוֹק אוֹמֵר, מִצְוָה. וּבַמִּקְדָּשׁ הָיוּ מְבִיאִים לְפָנָיו גּוּפוֹ שֶׁל פָּסַח:

They bring [it] in front of him. He dips lettuce before until he reaches the appetizer that precedes the bread. They bring before him matzah, lettuce, and haroset (and two dishes) though the haroset is not mandatory. Rabbi Elazar son of Rabbi Zadok says: it is mandatory. And in the Temple they bring the body of the pesah before him.

מָזְגוּ לוֹ כוֹס שֵׁנִי, וְכָאן הַבֵּן שׁוֹאֵל אָבִיו, וְאִם אֵין דַּעַת בַּבֵּן, אָבִיו מְלַמְּדוֹ, מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת, שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חָמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כֻלּוֹ מַצָּה. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת, הַלַּיְלָה הַזֶּה מָרוֹר. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בָּשָׂר צָלִי, שָׁלוּק, וּמְבֻשָּׁל, הַלַּיְלָה הַזֶּה כֻלּוֹ צָלִי. שֶׁבְּכָל הַלֵּילוֹת אָנוּ מַטְבִּילִין פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים. וּלְפִי דַעְתּוֹ שֶׁל בֵּן, אָבִיו מְלַמְּדוֹ. מַתְחִיל בִּגְנוּת וּמְסַיֵּם בְּשֶׁבַח, וְדוֹרֵשׁ מֵאֲרַמִּי אוֹבֵד אָבִי, עַד שֶׁיִּגְמֹר כֹּל הַפָּרָשָׁה כֻלָּהּ:

They mixed him a second cup, and here the son questions his father. If the son lacks the intelligence to ask, his father instructs him: How different this night is from all other nights! On all other nights we eat hametz and matzah, tonight only matzah. On all other nights we eat other vegetables, tonight only bitter herbs. On all other nights, we eat meat roasted, boiled or cooked, tonight only roasted. On all other nights we dip once, tonight twice. And according to the intellect of the son, the father instructs him. He begins with shame and concludes with praise; and expounds from “A wandering Aramean was my father” ([Deuteronomy 6:20-25](file:////Deuteronomy.6.20-25)) until he completes the whole section.

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בְּפֶסַח, לֹא יָצָא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן, פֶּסַח, מַצָּה, וּמָרוֹר. פֶּסַח, עַל שׁוּם שֶׁפָּסַח הַמָּקוֹם עַל בָּתֵּי אֲבוֹתֵינוּ בְמִצְרַיִם. מַצָּה, עַל שׁוּם שֶׁנִּגְאֲלוּ אֲבוֹתֵינוּ בְמִצְרַיִם. מָרוֹר, עַל שׁוּם שֶׁמֵּרְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְמִצְרָיִם. בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר ([שמות יג](file:////Exodus.13)), וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרָיִם. לְפִיכָךְ אֲנַחְנוּ חַיָּבִין לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדֵּר, לְבָרֵךְ, לְעַלֵּה, וּלְקַלֵּס, לְמִי שֶׁעָשָׂה לַאֲבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ, הוֹצִיאָנוּ מֵעַבְדוּת לְחֵרוּת, מִיָּגוֹן לְשִׂמְחָה, וּמֵאֵבֶל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשִּׁעְבּוּד לִגְאֻלָּה. וְנֹאמַר לְפָנָיו, הַלְלוּיָהּ:

Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not fulfill his duty. And these are they: the pesah, matzah, and bitter herbs. The pesah because the Omnipresent passed over the houses of our fathers in Egypt. The matzah because our fathers were redeemed from Egypt. The bitter herb because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man is obligated to regard himself as though he personally had gone forth from Egypt, because it is said, “And you shall tell your son on that day, saying: ‘It is because of that which the Lord did for me when I came forth out of Egypt” ([Exodus 13:8](file:////Exodus.13.8)). Therefore it is our duty to thank, praise, laud, glorify, raise up, beautify, bless, extol, and adore Him who made all these miracles for our fathers and ourselves; He brought us forth from slavery into freedom, from sorrow into joy, from mourning into festivity, from darkness into great light, and from servitude into redemption. Let us say before him, Hallelujah!

Bavli Pesachim 109a

**Roasted grains and nuts on Passover eve, so that they will not sleep and** also so **they will ask** questions. **They said about Rabbi Akiva that he would distribute roasted grains and nuts to children on Passover eve, so that they would not sleep and** so **they would ask. It was taught** in a *baraita* that **Rabbi Eliezer says: One grabs the *matzot* on the nights of Passover.** One should eat them very quickly **on account of the children, so** that **they will not sleep** and they will inquire into the meaning of this unusual practice.

**It was taught** in a *baraita* that **Rabbi Yehuda ben Beteira says: When the Temple is standing, rejoicing is only through** the eating of sacrificial **meat, as it is stated: “And you shall sacrifice peace-offerings and you shall eat there and you shall rejoice before the Lord your God”** ([Deuteronomy 27:7](file:////Deuteronomy.27.7)). **And now that the Temple is not standing** and one cannot eat sacrificial meat, he can fulfill the mitzva of **rejoicing** on a Festival **only by** drinking **wine, as it is stated: “And wine that gladdens the heart of man”** ([Psalms 104:15](file:////Psalms.104.15)).

1. Sukkot

Leviticus 23

#### The Festival of Tabernacles

**33**The Lord said to Moses, **34**“Say to the Israelites: ‘On the fifteenth day of the seventh month the Lord’s Festival of Tabernacles begins, and it lasts for seven days. **35**The first day is a sacred assembly; do no regular work. **36**For seven days present food offerings to the Lord, and on the eighth day hold a sacred assembly and present a food offering to the Lord. It is the closing special assembly; do no regular work.

**37**(“‘These are the Lord’s appointed festivals, which you are to proclaim as sacred assemblies for bringing food offerings to the Lord—the burnt offerings and grain offerings, sacrifices and drink offerings required for each day. **38**These offerings are in addition to those for the Lord’s Sabbaths and[[e](https://www.biblegateway.com/passage/?search=Leviticus+23&version=NIV#fen-NIV-3441e)] in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the Lord.)

**39**“‘So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days;the first day is a day of sabbath rest, and the eighth day also is a day of sabbath rest. **40**On the first day you are to take branches from luxuriant trees—from palms, willows and other leafy trees—and rejoice before the Lord your God for seven days. **41**Celebrate this as a festival to the Lord for seven days each year. This is to be a lasting ordinance for the generations to come; celebrate it in the seventh month. **42**Live in temporary shelters for seven days: All native-born Israelites are to live in such shelters **43**so your descendants will know that I had the Israelites live in temporary shelters when I brought them out of Egypt. I am the Lord your God.’”

**44**So Moses announced to the Israelites the appointed festivals of the Lord.

Numbers 29

**12**“‘On the fifteenth day of the seventh month, hold a sacred assembly and do no regular work. Celebrate a festival to the Lord for seven days. **13**Present as an aroma pleasing to the Lord a food offering consisting of a burnt offering of thirteen young bulls, two rams and fourteen male lambs a year old, all without defect.**14**With each of the thirteen bulls offer a grain offering of three-tenths of an ephah of the finest flour mixed with oil; with each of the two rams, two-tenths; **15**and with each of the fourteen lambs, one-tenth. **16**Include one male goat as a sin offering,in addition to the regular burnt offering with its grain offering and drink offering.

**17**“‘On the second day offer twelve young bulls, two rams and fourteen male lambs a year old, all without defect. **18**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **19**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering, and their drink offerings.

**20**“‘On the third day offer eleven bulls, two rams and fourteen male lambs a year old, all without defect. **21**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **22**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

**23**“‘On the fourth day offer ten bulls, two rams and fourteen male lambs a year old, all without defect. **24**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **25**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

**26**“‘On the fifth day offer nine bulls, two rams and fourteen male lambs a year old, all without defect. **27**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **28**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

**29**“‘On the sixth day offer eight bulls, two rams and fourteen male lambs a year old, all without defect. **30**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **31**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

**32**“‘On the seventh day offer seven bulls, two rams and fourteen male lambs a year old, all without defect. **33**With the bulls, rams and lambs, offer their grain offerings and drink offerings according to the number specified. **34**Include one male goat as a sin offering, in addition to the regular burnt offering with its grain offering and drink offering.

1א׳

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שְׁלֹשָׁה דְּפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעֲשָׂאָהּ קֹדֶם לֶחָג שְׁלשִׁים יוֹם. אֲבָל אִם עֲשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an “old sukkah”? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

פֵּרַס עָלֶיהָ סָדִין מִפְּנֵי הַחַמָּה, אוֹ תַּחְתֶּיהָ מִפְּנֵי הַנְּשָׁר, אוֹ שֶׁפֵּרַס עַל גַּבֵּי הַקִּינוֹף, פְּסוּלָה. אֲבָל פּוֹרֵס הוּא עַל גַּבֵּי נַקְלִיטֵי הַמִּטָּה:

If he spread a sheet over it because of the sun or beneath it because of falling [leaves]; Or if he spread [a sheet] over the frame of a four-post bed, [the sukkah] is invalid. But he may spread it over the frame of a two-post bed.

הִדְלָה עָלֶיהָ אֶת הַגֶּפֶן וְאֶת הַדְּלַעַת וְאֶת הַקִּסּוֹם וְסִכֵּךְ עַל גַּבָּהּ, פְּסוּלָה. וְאִם הָיָה סִכּוּךְ הַרְבֵּה מֵהֶן, אוֹ שֶׁקְּצָצָן, כְּשֵׁרָה. זֶה הַכְּלָל, כֹּל שֶׁהוּא מְקַבֵּל טֻמְאָה וְאֵין גִּדּוּלוֹ מִן הָאָרֶץ, אֵין מְסַכְּכִין בּוֹ. וְכָל דָּבָר שֶׁאֵינוֹ מְקַבֵּל טֻמְאָה וְגִדּוּלוֹ מִן הָאָרֶץ, מְסַכְּכִין בּוֹ:

If he trained a vine or a gourd or ivy over [the sukkah] and put skhakh on top of it, it is not valid. But if the skhakh is more than them, or if he cut them, it is valid. This is the general rule: whatever is susceptible to [ritual] impurity and does not grow from the ground may not be used for skhakh, but whatever is not susceptible to [ritual] impurity and does grow from ground soil may be used for skhakh.

חֲבִילֵי קַשׁ וַחֲבִילֵי עֵצִים וַחֲבִילֵי זְרָדִין, אֵין מְסַכְּכִין בָּהֶן. וְכֻלָּן שֶׁהִתִּירָן, כְּשֵׁרוֹת. וְכֻלָּן כְּשֵׁרוֹת לַדְּפָנוֹת:

Bundles of straw, bundles of wood, and bundles of brushwood they do not use them as skhakh. But all of them, if he untied them, are valid. And they are all valid for the walls.

מְסַכְּכִין בִּנְסָרִים, דִּבְרֵי רַבִּי יְהוּדָה. וְרַבִּי מֵאִיר אוֹסֵר. נָתַן עָלֶיהָ נֶסֶר שֶׁהוּא רָחָב אַרְבָּעָה טְפָחִים, כְּשֵׁרָה, וּבִלְבַד שֶׁלֹא יִישַׁן תַּחְתָּיו:

They may make skhakh out of wooden planks, the words of Rabbi Judah. Rabbi Meir forbids. If one places on top of [the sukkah] a plank four handbreadths wide, it is valid provided that he does not sleep under it.

תִּקְרָה שֶׁאֵין עָלֶיהָ מַעֲזִיבָה, רַבִּי יְהוּדָה אוֹמֵר, בֵּית שַׁמַּאי אוֹמְרִים, מְפַקְפֵּק וְנוֹטֵל אַחַת מִבֵּינְתַיִם, וּבֵית הִלֵּל אוֹמְרִים, מְפַקְפֵּק אוֹ נוֹטֵל אַחַת מִבֵּינְתַיִם. רַבִּי מֵאִיר אוֹמֵר, נוֹטֵל אַחַת מִבֵּינְתַיִם, וְאֵין מְפַקְפֵּק:

A [wooden] roof that has no plastering: Rabbi Judah says: Bet Shammai say that he should loosen [the planks] and remove one from between each two. And Bet Hillel say he should either loosen [the planks] or remove one from between two. Rabbi Meir says, he removes one from between two, but he does not loosen [the planks].

הַמְקָרֶה סֻכָּתוֹ בְשַׁפּוּדִין אוֹ בַאֲרֻכּוֹת הַמִּטָּה, אִם יֵשׁ רֶוַח בֵּינֵיהֶן כְּמוֹתָן, כְּשֵׁרָה. הַחוֹטֵט בְּגָדִישׁ לַעֲשׂוֹת בּוֹ סֻכָּה, אֵינָהּ סֻכָּה:

One who roofs his sukkah with iron spits or with bedposts, if the space between them equals them, it is valid. One who hollows out a haystack to make for himself a sukkah, it is not a valid sukkah.

הַמְשַׁלְשֵׁל דְּפָנוֹת מִלְמַעְלָה לְמַטָּה, אִם גָּבוֹהַּ מִן הָאָרֶץ שְׁלֹשָׁה טְפָחִים, פְּסוּלָה. מִלְּמַטָּה לְמַעְלָה, אִם גָּבוֹהַּ מִן הָאָרֶץ עֲשָׂרָה טְפָחִים, כְּשֵׁרָה. רַבִּי יוֹסֵי אוֹמֵר, כְּשֵׁם שֶׁמִּלְּמַטָּה לְמַעְלָה עֲשָׂרָה טְפָחִים, כָּךְ מִלְמַעְלָה לְמַטָּה עֲשָׂרָה טְפָחִים. הִרְחִיק אֶת הַסִּכּוּךְ מִן הַדְּפָנוֹת שְׁלשָׁה טְפָחִים, פְּסוּלָה:

If he hangs walls down from above to below, if they are higher than three handbreadths from the ground, it is invalid. If he raises them from the bottom to the top, if they are ten handbreadths high, it is valid. Rabbi Yose says: just as from the bottom to the top ten handbreadths [suffices] so from the top to the bottom ten handbreadths [suffice]. If he distances the skhakh three handbreadths from the walls, it is invalid.

הָעוֹשֶׂה סֻכָּתוֹ כְּמִין צְרִיף, אוֹ שֶׁסְּמָכָהּ לְכֹתֶל, רַבִּי אֱלִיעֶזֶר פּוֹסֵל, מִפְּנֵי שֶׁאֵין לָהּ גָּג, וַחֲכָמִים מַכְשִׁירִין. מַחְצֶלֶת קָנִים גְּדוֹלָה, עֲשָׂאָהּ לִשְׁכִיבָה, מְקַבֶּלֶת טֻמְאָה וְאֵין מְסַכְּכִין בָּהּ. לְסִכּוּךְ, מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טֻמְאָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אַחַת קְטַנָּה וְאַחַת גְּדוֹלָה, עֲשָׂאָהּ לִשְׁכִיבָה, מְקַבֶּלֶת טֻמְאָה וְאֵין מְסַכְּכִין בָּהּ. לְסִכּוּךְ, מְסַכְּכִין בָּהּ וְאֵינָהּ מְקַבֶּלֶת טֻמְאָה:

One who makes his sukkah like a cone-shaped hut or leans it against a wall: Rabbi Eliezer invalidates it since it has no roof, But the sages declare it valid. A large reed mat: if made for lying upon it is susceptible to [ritual] uncleanliness and is invalid as skhakh. If made for a skhakh, it may be used for skhakh and is not susceptible to uncleanliness. Rabbi Eliezer says, whether small or large: if it was made for reclining upon, it is susceptible to uncleanliness and is invalid as skhakh; if made for a covering, it is valid as a skhakh and is not susceptible to uncleanliness.

2:9 Rabbi Eliezer says: a man is obligated to eat fourteen meals in the sukkah, one on each day and one on each night. But the sages say: there is no fixed number, except on the first night of the festival alone. Furthermore Rabbi Eliezer said: if one did not eat in the sukkah on the first night of the festival, he may make up for it on the last night of the festival. But the sages say: there is no compensation for this, and of this was it said: “That which is crooked cannot be made straight, and that which is lacking cannot be counted” ([Ecclesiastes 1:15](file:////Ecclesiastes.1.15)).

3:13 If the first day of the festival falls on Shabbat, all the people bring their lulavim to the synagogue [on Friday]. The next day they arise early [and come to the synagogue] and each one recognizes his own [lulav] and takes it, since the sages said “one cannot fulfill his obligation on the first day of the festival with his friend’s lulav.” But on the other days of the festival one may fulfill his obligation with the lulav of his fellow.

1. Yom Kippur

**16**The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. **2**The Lord said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Placebehind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

**3**“This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering[[a](https://www.biblegateway.com/passage/?search=Leviticus+16&version=NIV#fen-NIV-3205a)] and a ram for a burnt offering. **4**He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. **5**From the Israelite communityhe is to take two male goats for a sin offering and a ram for a burnt offering.

**6**“Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. **7**Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. **8**He is to cast lots for the two goats—one lot for the Lord and the other for the scapegoat.[[b](https://www.biblegateway.com/passage/?search=Leviticus+16&version=NIV#fen-NIV-3210b)] **9**Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. **10**But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat.

**11**“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. **12**He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. **13**He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. **14**He is to take some of the bull’s blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

**15**“He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. **16**In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. **17**No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

**18**“Then he shall come out to the altar that is before the Lord and make atonement for it. He shall take some of the bull’s blood and some of the goat’s blood and put it on all the horns of the altar. **19**He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

**20**“When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. **21**He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. **22**The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

**23**“Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. **24**He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. **25**He shall also burn the fat of the sin offering on the altar.

**26**“The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. **27**The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up. **28**The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

**29**“This is to be a lasting ordinance for you: On the tenth day of the seventh monthyou must deny yourselves[[c](https://www.biblegateway.com/passage/?search=Leviticus+16&version=NIV#fen-NIV-3231c)] and not do any work—whether native-born or a foreigner residing among you— **30**because on this day atonement will be made for you, to cleanse you. Then, before the Lord, you will be clean from all your sins. **31**It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance.**32**The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments **33**and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community.

**34**“This is to be a lasting ordinance for you: Atonement is to be made once a yearfor all the sins of the Israelites.”

And it was done, as the Lord commanded Moses.

Mishnah Yoma

8ח׳

יוֹם הַכִּפּוּרִים אָסוּר בַּאֲכִילָה וּבִשְׁתִיָּה וּבִרְחִיצָה וּבְסִיכָה וּבִנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמִּטָּה. וְהַמֶּלֶךְ וְהַכַּלָּה יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהֶחָיָה תִנְעֹל אֶת הַסַּנְדָּל, דִּבְרֵי רַבִּי אֱלִיעֶזֶר, וַחֲכָמִים אוֹסְרִין:

[On] Yom HaKippurim it is forbidden to eat, to drink, to wash, to anoint oneself, to put on sandals, or to have intercourse. A king or bride may wash their face, and a woman after childbirth may put on sandals, the words of Rabbi Eliezer. But the sages forbid it.

הָאוֹכֵל כְּכוֹתֶבֶת הַגַּסָּה, כָּמוֹהָ וּכְגַרְעִינָתָהּ, וְהַשּׁוֹתֶה מְלֹא לֻגְמָיו, חַיָּב. כָּל הָאֳכָלִין מִצְטָרְפִין לִכְכוֹתֶבֶת. כָּל הַמַּשְׁקִין מִצְטָרְפִין לִמְלֹא לֻגְמָיו. הָאוֹכֵל וְשׁוֹתֶה, אֵין מִצְטָרְפִין:

If one eats [an amount] the size of a large date, like it and its seed, or if he drank [an amount equivalent to a] mouthful, he is liable. All foods add up to make an amount equivalent to a date, and all the liquids add up to make a mouthful. Food and drink do not add up.

הַתִּינוֹקוֹת, אֵין מְעַנִּין אוֹתָן בְּיוֹם הַכִּפּוּרִים, אֲבָל מְחַנְּכִין אוֹתָם לִפְנֵי שָׁנָה וְלִפְנֵי שְׁנָתַיִם, בִּשְׁבִיל שֶׁיִּהְיוּ רְגִילִין בַּמִּצְוֹת:

[With regard to] children: they do not “afflict” them at all on Yom HaKippurim. But they train them a year or two before in order that they become accustomed to the commandments.

עֻבָּרָה שֶׁהֵרִיחָה, מַאֲכִילִין אוֹתָהּ עַד שֶׁתָּשִׁיב נַפְשָׁהּ. חוֹלֶה מַאֲכִילִין אוֹתוֹ עַל פִּי בְקִיאִין. וְאִם אֵין שָׁם בְּקִיאִין, מַאֲכִילִין אוֹתוֹ עַל פִּי עַצְמוֹ, עַד שֶׁיֹּאמַר דָּי:

If a pregnant woman smelled [food on Yom Kippur], they feed her until she feels restored. A sick person is fed at the word of experts. And if no experts are there, they feed him upon his own request until he says: enough.

מִי שֶׁאֲחָזוֹ בֻלְמוּס, מַאֲכִילִין אוֹתוֹ אֲפִלּוּ דְבָרִים טְמֵאִים, עַד שֶׁיֵּאוֹרוּ עֵינָיו. מִי שֶׁנְּשָׁכוֹ כֶלֶב שׁוֹטֶה, אֵין מַאֲכִילִין אוֹתוֹ מֵחֲצַר כָּבֵד שֶׁלוֹ, וְרַבִּי מַתְיָא בֶן חָרָשׁ מַתִּיר. וְעוֹד אָמַר רַבִּי מַתְיָא בֶן חָרָשׁ, הַחוֹשֵׁשׁ בִּגְרוֹנוֹ, מַטִּילִין לוֹ סַם בְּתוֹךְ פִּיו בְּשַׁבָּת, מִפְּנֵי שֶׁהוּא סְפֵק נְפָשׁוֹת, וְכָל סְפֵק נְפָשׁוֹת דּוֹחֶה אֶת הַשַּׁבָּת:

If one is seized by a ravenous hunger, they feed him even unclean things until his eyes light up [and he returns to health]. If one was bit by a mad dog, they do not feed him the lobe of its liver. But Rabbi Matia ben Harash permits it. Moreover Rabbi Matia ben Harash said: if one has pain in his throat, they may drop medicine into his mouth on Shabbat, because it is a possibility of danger to human life and every potential danger to human life overrides Shabbat.

מִי שֶׁנָּפְלָה עָלָיו מַפֹּלֶת, סָפֵק הוּא שָׁם סָפֵק אֵינוֹ שָׁם, סָפֵק חַי סָפֵק מֵת, סָפֵק נָכְרִי סָפֵק יִשְׂרָאֵל, מְפַקְּחִין עָלָיו אֶת הַגַּל. מְצָאוּהוּ חַי, מְפַקְּחִין עָלָיו. וְאִם מֵת, יַנִּיחוּהוּ:

If an avalanche fell on someone, and it is doubtful whether or not he is there, or whether he is alive or dead, or whether he is an Israelite or a non-Jew, they remove the debris from above him [even on Shabbat]. If they find him alive they remove the debris, but if dead they should leave him there [until Shabbat is over].

חַטָּאת וְאָשָׁם וַדַּאי מְכַפְּרִין. מִיתָה וְיוֹם הַכִּפּוּרִים מְכַפְּרִין עִם הַתְּשׁוּבָה. הַתְּשׁוּבָה מְכַפֶּרֶת עַל עֲבֵרוֹת קַלּוֹת עַל עֲשֵׂה וְעַל לֹא תַעֲשֶׂה. וְעַל הַחֲמוּרוֹת הִיא תוֹלָה עַד שֶׁיָּבֹא יוֹם הַכִּפּוּרִים וִיכַפֵּר:

The sin-offering and the certain guilt-offering effect atonement. Death and Yom HaKippurim effect atonement together with repentance. Repentance effects atonement for light transgressions: [the transgression of] positive commandments and negative commandments. And for severer transgressions [repentance] suspends [the divine punishment], until Yom HaKippurim arrives and effects atonement.

הָאוֹמֵר, אֶחֱטָא וְאָשׁוּב, אֶחֱטָא וְאָשׁוּב, אֵין מַסְפִּיקִין בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה. אֶחֱטָא וְיוֹם הַכִּפּוּרִים מְכַפֵּר, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵרוֹ. אֶת זוֹ דָּרַשׁ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ ([ויקרא טז](file:////Leviticus.16)), עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר. עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר, עַד שֶׁיְּרַצֶּה אֶת חֲבֵרוֹ. אָמַר רַבִּי עֲקִיבָא, אַשְׁרֵיכֶם יִשְׂרָאֵל, לִפְנֵי מִי אַתֶּם מִטַּהֲרִין, וּמִי מְטַהֵר אֶתְכֶם, אֲבִיכֶם שֶׁבַּשָּׁמַיִם, שֶׁנֶּאֱמַר ([יחזקאל לו](file:////Ezekiel.36)), וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם. וְאוֹמֵר ([ירמיה יז](file:////Jeremiah.17)), מִקְוֵה יִשְׂרָאֵל יְיָ, מַה מִּקְוֶה מְטַהֵר אֶת הַטְּמֵאִים, אַף הַקָּדוֹשׁ בָּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל:

One who says: I shall sin and repent, sin and repent, they do not afford him the opportunity to repent. [If one says]: I shall sin and Yom HaKippurim will atone for me, Yom HaKippurim does not effect atonement. For transgressions between man and God Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow. This was expounded by Rabbi Elazar b. Azariah: “From all your sins before the Lord you shall be clean” ([Leviticus 16:30](file:////Leviticus.16.30)) for transgressions between man and God Yom HaKippurim effects atonement, but for transgressions between man and his fellow Yom HaKippurim does not effect atonement, until he has pacified his fellow.. Rabbi Akiva said: Happy 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” ([Ezekiel 36:25](file:////Ezekiel.36.25)). And it further says: “O hope (mikveh) of Israel, O Lord” (Jeremiah 17:1--just as a mikveh purifies the unclean, so too does he Holy One, blessed be He, purify Israel.

Talmud Bavli Yoma 85b

It was taught in the mishna that **death and Yom Kippur atone** for sins when accompanied **by repentance.**  **With repentance, yes,** they do atone for sins; **but by themselves,** without repentance, **they do not. Let us say** that the mishna is **not in accordance with** the opinion of **Rabbi** Yehuda HaNasi, **as it was taught** in a *baraita*: **Rabbi** Yehuda HaNasi **says** that **for all transgressions in the Torah, whether one repented or did not repent, Yom Kippur atones,** with the **exception** of **rejecting the yoke** of Torah and mitzvot; **and interpreting the Torah falsely; and violating the covenant of the flesh,** i.e., circumcision. In these cases, **if one repents Yom Kippur atones** for his sin, **and if one does not repent Yom Kippur does not atone** for his sin.

The Gemara rejects this: This is no proof; you can **even say** that the mishna is in accordance with the opinion of **Rabbi** Yehuda HaNasi, the mishna can be understood as follows: **Repentance** still **requires Yom Kippur** in order to complete the atonement, whereas **Yom Kippur does not require repentance** but atones even without it.

86b

**Rabbi Yonatan said: Great is repentance, which hastens the redemption, as it is stated: “And a redeemer will come to Zion, and to those who repent from transgression in Jacob”** ([Isaiah 59:20](file:////Isaiah.59.20)). **What is the reason** that **a redeemer will come to Zion?** It is **because** there are **those who repent from transgression in Jacob.**

**It was taught** in a *baraita* that **Rabbi Meir would say: Great is repentance because the entire world is forgiven on account of** one **individual who repents, as it is stated: “I will heal their backsliding, I will love them freely; for My anger has turned away from him”** ([Hosea 14:5](file:////Hosea.14.5)). **It does not say: From them,** i.e., from the sinners, **but “from him,”**i.e., from that individual. Because he repented, everyone will be healed.

1. The Loss of Jerusalem/Zion

Talmud Ketubbot 110b-111a

Our rabbis have taught*:*

1. **Someone should always live in the Land of Israel, even in a town the majority of which is gentile, and he should not reside outside the Land, even in a town the majority of which is Jewish. For whoever lives in the Land of Israel is as though he has a [true] God, but whoever lives outside the Land is as though he has no God, for scripture says: “To give you the land of Canaan, to be your God”** (Lev. 25:38). **And is it true that anyone who does not live in the Land of Israel has no God? Rather, it is to tell you that anyone who lives outside the Land is as though he worships idols…**
2. R. Zeira was avoiding R. Judah, for [the former] wanted to go up to the Land of Israel, while R. Judah said*,* “*Anyone who goes up from Babylonia to the Land of Israel violates a positive commandment*, for it is said, [111A] ‘They shall be brought to Babylonia and there they shall be until the day that I remember them, says the Lord’ (Jer. 27:22).”

And R. Zeira? That [verse] is written in reference to the utensils for the Temple service.

And R. Judah, [doesn’t he recognize that the verse is speaking about the Temple vessels]?

There is yet another verse written:“I adjure you, daughters of Jerusalem, by the gazelles and by the hinds of the field, that you not awaken or stir up love until it please” (Song of Songs 22:7).

And R. Zeira, [what does he do with the verse from the Song of Songs]?

That verse means that Jews should not go up as a wall [meaning en masse, but it doesn’t mean that Jews shouldn’t go up at all].

And R. Judah, [how does he now learn that Jews should not go up from Babylonia to the Land]?

Another“I adjure you” (Song 3:5) is written [which should be understood to forbid leaving Babylonia for the Land of Israel].

And R. Zeira [what does he do with this additional “adjure”]?

He needs it for the teaching of R. Yosé b. R. Hanina [with which he agrees], forhe said, “What are these three oaths for? One is that Jews should not go up like a wall, one is that the Holy One, blessed be He, has imposed an oath on Israel that they not rebel against the nations of the world, and one is that the Holy One, blessed be He, has imposed an oath on the gentiles that they not oppress Israel too much…”

1. **Said R. Eleazar, “Whoever lives in the Land of Israel dwells without sin, for it is said, ‘And the inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity’ (Isa. 38:24).”**

Said Raba to R. Ashi, “We repeat this verse with reference to those who bear disease” [in other words, the verse refers *not* to the atoning power of the Land but to the atoning power of illness].

1. Said R. Anan, “Whoever is buried in the Land of Israel is as though he were buried under the altar. Here it is written, ‘An altar of earth you shall make to me’ (Deut. Ex. 20:21), and elsewhere, ‘And his land does make expiation for his people’ (Deut. 32:42).”

Ulla would regularly go up to the Land of Israel. He died outside the Land. They came and told R. Eleazar. He said, “You, Ulla – ‘should you die in an unclean field’ (Amos 7:17)?”

They told him, “His bier is coming.”

He said to them, “Being gathered in [to the Land] when alive is not the same thing as being gathered into the Land after death...”

1. Said R. Judah said Samuel, “*Just as it is forbidden to go forth from the Land of Israel to Babylonia, so it is forbidden to go forth from Babylonia to other lands.*”

Rabbah and R. Joseph both said, “Even from [the city of] Pumbeditha to Be Cube.”

There was a certain person who left from Pumbeditha to Be Cube, and R. Joseph banned him…

1. Rabbah and R. Joseph both said “The truly suitable persons in Babylonia – the Land of Israel receives them. The truly fit persons in other countries – Babylonia receives them.”

For what purpose [are the lands said to be in this relationship]? Should one say, this is as to genealogy? But did not a master state, “*All other countries are like gross dough in comparison to the Land of Israel, and the Land of Israel is like gross dough by comparison to Babylonia*”? So it must have to do with burial.

1. Said R. Judah, “*Whoever dwells in Babylonia is as though he dwelt in the Land of Israel*: ‘Ho, Zion, escape, you who dwells with the daughter of Babylonia’ (Zech. 2:11)…”

Megillah 29a.

R. Shimon ben Yohai says: Come and see how dear [the nation of] Israel is before The Holy One, Blessed Be He, **for wherever they were exiled, the Divine Presence was with them**. [When] they were exiled to **Egypt**, the Divine Presence was with them, as is said, "was I not exiled to your father's house when they were in Egypt" (1 Sam. 2:27). [When] they were exiled to **Babylonia**, the Divine Presence was with them, as is said, "for your sake I sent to Babylonia" (Is. 43:14). And even when they will be redeemed in the future, the Divine Presence will be with them, as is said, "and the Lord your God will return your return" (Deut. 30:3). It does not say "and He will cause to return" (*ve-heshiv*) but "and He will return" (*ve-shav*). This teaches that The Holy One, Blessed Be He, will return with them from among the places of exile.

Samuel's father and Levi were sitting in the synagogue of Shaf VeYativ in Nehardea. The Divine Presence came, [and] they heard the sound of the disturbance. They got up and left.

Rav Sheshet was sitting in the synagogue of Shaf VeYativ in Nehardea. The Divine Presence came, and he did not leave. The ministering angels came and scared him [to make way for the Divine Presence]. He [Rav Sheshet, who was blind] said before Him: Master of the World, One who is unfortunate and one who is not unfortunate, who takes precedence over whom? He [God] said to them: Leave him alone.