

① שיהו שוים במראה ובקומה ובדמים *Shavuot 13b*

② ביד איש עתי - איש הבקי בדרכים ובמדבריות ורגיל בכל עת ששולחין אותו *Rashbam Vayikra 16:21*

③ איש עתי. המוכן לכה מיום אתמול one who was held in readiness for this purpose from yesterday *Rashi based on Yoma 66a*

④ איזהו חכם הרואה את הנולד who is wise? He who sees a future development *Tamid 32a*

⑤ There was an incident where a person named Arsela led the goat to the wilderness, and he was an Israelite. And they made a ramp for the goat due to the Babylonian Jews who were in Jerusalem, who would pluck at the goat's hair and would say to the goat: Take our sins and go, take our sins and go, and do not leave them with us. *Yoma 66a*

⑥ 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 ḥalitza ceremony with a yevama, a widow who must participate in a levirate marriage or ḥalitza; 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. *Yoma 67b*

⑦ The school of Rabbi Yishmael taught: Azazel is so called because it atones for the actions of Uzza and Azael. These are the names of "sons of God" who sinned with "daughters of men" (Genesis 6:2) and thereby caused the world to sin during the generation of the Flood. *Yoma 67b*

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Implicit in the concept of freedom, however, is the possibility of opposing God's will. It is absurd to say that the ability to sin and the temptations of the senses are only consequences of man's degeneration. For without the ability to sin and the alluring temptation of sensuality, man ceases to be man. For man's whole virtue is contingent upon his ability to sin; and man's whole dignity lies in his ability to disobey God's will. In the elemental and organic world there is no sin, but — precisely for this reason — neither are there moral virtues. If sensuality were not attractive to man; if man, too, were to find satisfaction only in using his faculties in accordance with God's will; if all evil were bitter to him, and all good were sweet; if he could not resist God's will, as he can resist the urges of his senses; if he were not capable of becoming a שַׁעִיר לְעֹזָאֵל, as he is capable of becoming a שַׁעִיר לַיהוָה — then, he, too, would be subject to the compulsion of God's law, like all the other created things. For these never deviate from their assigned tasks; only the fulfillment of God's Will brings them satisfaction, and any deviation from it is antithetical to their nature.

We all are faced with the decision between יהוה and עֹזָאֵל. We all stand at the Sanctuary entrance — to choose between God and the power of our senses. Inside, in the Holy of Holies, rests the Torah as the holiest of holies. With our eyes on the Torah, we make our decision.

Raw Hirsch
 ראש חודש 16:10

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A penitent who has suffered much because of his sins and now comes broken and downcast before the Almighty—after he has been abandoned and isolated because of the empty vanities to which he devoted his life—the Almighty accepts him as though the anguish he now felt was due to his devotion to God. It is seen as an offering to the Almighty and not, as it was in truth, an offering to Satan.

The Raw
 On Repentance pg 299
 Pinchas Eli: