

**B. TALMUD TRACTATE YOMA 69A**

**תלמוד בבלי מסכת יומא דף ט/א**

The twenty-fifth of Tebeth is the day of Mount Gerizim, on which no mourning is permitted. It is the day on which the Cutheans demanded the House of our God from Alexander the Macedonian so as to destroy it, and he had given them the permission, whereupon some people came and informed Simeon the Just. What did the latter do? He put on his priestly garments, robed himself in priestly garments, some of the noblemen of Israel went with him carrying fiery torches in their hands, they walked all the night, some walking on one side and others on the other side, until the dawn rose. When the dawn rose he [Alexander] said to them: Who are these [the Samaritans]? They answered: The Jews who rebelled against you. As he reached Antipatris, the sun having shone forth, they met. When he saw Simeon the Just, he descended from his carriage and bowed down before him. They said to him: A great king like yourself should bow down before this Jew? He answered: His image it is which wins for me in all my battles. He said to them: What have you come for? They said: Is it possible that star-worshippers should mislead you to destroy the House wherein prayers are said for you and your kingdom that it be never destroyed! He said to them: Who are these? They said to him: These are Cutheans who stand before you. He said: They are delivered into your hand. At once they perforated their heels, tied them to the tails of their horses and dragged them over thorns and thistles, until they came to Mount Gerizim, which they ploughed and planted with vetch, even as they had planned to do with the House of God. And that day they made a festive day. If you like say: They were fit to be priestly garments, or, if you like, say: It is time to work for the Lord: they have made void Thy law.

בעשרים וחמשה [בטבת] יום הר גריזים [הוא] דלא למספד יום שבקשו כותיים את בית אלהינו מאלכסנדרוס מוקדון להחריבו ונתנו להם באו והודיעו את שמעון הצדיק מה עשה לבש בגדי כהונה ונתעטף בבגדי כהונה ומיקירי ישראל עמו ואבוקות של אור בידיהן וכל הלילה הללו הולכים מצד זה והללו הולכים מצד זה עד שעלה עמוד השחר כיון שעלה עמוד השחר אמר להם מי הללו אמרו לו יהודים שמרדו בך כיון שהגיע לאנטיפטרס זרחה חמה ופגעו זה בזה כיון שראה לשמעון הצדיק ירד ממרכבתו והשתחוה לפניו אמרו לו מלך גדול כמותך ישתחוה ליהודי זה אמר להם דמות דיוקנו של זה מנצחת לפני בבית מלחמתי אמר להם למה באתם אמרו אפשר בית שמתפללים בו עליך ועל מלכותך שלא תחרב יתעור עובדי כוכבים להחריבו אמר להם מי הללו אמרו לו כותיים הללו שעומדים לפניך אמר להם הרי הם מסורין בידיכם מיד נקבום בעקביהם ותלאום בזנבי סוסיהם והיו מגררין אותן על הקוצים ועל הברקנים עד שהגיעו להר גריזים כיון שהגיעו להר גריזים חרשוהו וזרעוהו כרשינין כדרך שבקשו לעשות לבית אלהינו ואותו היום עשאוהו יום טוב אי בעית אימא ראוין לבגדי כהונה ואי בעית אימא עת לעשות לה' הפרו תורתך:

**JOSEPHUS, ANTIQUITIES OF THE JEWS 11**

When the high priest Jaddus (i.e. Jaddua) heard this, he was in an agony of fear, not knowing how he could meet the Macedonians, whose king was angered by his former disobedience. He therefore ordered the people to make supplication, and, offering sacrifice to God together with them, besought Him to shield the nation and deliver them from the dangers that were hanging over them. But, when he had gone to sleep after the sacrifice, God spoke oracularly to him in his sleep, telling him to take courage and adorn the city with wreaths and open the gates and go out to meet them, and that the people should be in white garments, and he himself with the priests in the robes prescribed by law, and that they should not look to suffer any harm, for God was watching over them. Thereupon he rose from his sleep, greatly rejoicing to himself, and announced to all the revelation that had been made to him, and, after doing all the things that he had been told to do, awaited the coming of the king.

When he learned that Alexander was not far from the city, he went out with the priests and the body of citizens, and, making the reception sacred in character and different from that of other nations, met him at a certain place called Saphein. This name, translated into the Greek tongue, means "Lookout." For, as it happened, Jerusalem and the temple could be seen from there. Now the Phoenicians and the Chaldeans who followed along thought to themselves that the king in his anger would naturally permit them to plunder the city and put the high priest to a shameful death, but the reverse happened. For when Alexander while still far off saw the multitude in white garments, the priests at their head clothed in linen, and the high priest in a robe of hyacinth-blue and gold, wearing on his head the mitre with the golden plate on it on which was inscribed the name of God, he approached alone and prostrated himself before the Name and first greeted the high priest. Then all the Jews together greeted Alexander with one voice and surrounded him, but the kings of Syria and the others were struck with amazement at his action and supposed that the king's mind was deranged. And Parmenion alone went up to him and asked why indeed, when all men prostrated themselves before him, he had prostrated himself before the high priest of the Jews, whereupon he replied, "It was not before him that I prostrated myself but the God of whom he has the honour to be high priest, for it was he whom I saw in my sleep dressed as he is now, when I was at Dium in Macedonia, and as I was considering with myself how I might become master of Asia, he urged me not to hesitate but to cross over confidently, for he himself would lead my army and give over to me the empire of the Persians. Since, therefore, I have beheld no one else in such robes and on seeing him now I am reminded of the vision and the exhortation, I believe that I have made this expedition under divine guidance and that I shall defeat Darius and destroy the power of the Persians and succeed in carrying out all the things which I have in mind." After saying these things to Parmenion, he gave his hand to the high priest and, with the Jews running beside him, entered the city. Then he went up to the temple, where he sacrificed to God under the direction of the high priest, and showed due honour to the priests and to the high priest himself. And, when the book of *Daniel* was shown to him, in which he had declared that one of the Greeks would destroy the empire of the Persians, he believed himself to be the one indicated; and in his joy he dismissed the multitude for the time being, but on the following day he summoned them again and told them to ask for any gifts which they might desire. When the high priest asked that they might observe their country's laws and in the seventh year be exempt from tribute, he granted all this. Then they begged that he would permit the Jews in Babylon and Media also to have their own laws, and he gladly promised to do as they asked. And, when he said to the people that if any wished to join his army while still adhering to the customs of their country, he was ready to take them, many eagerly accepted service with him.

## SIFREI NASSO - 22

## ספרי פרשת נשא פסקא כב

"To set himself apart for the Lord" (Numbers 6, 2): The (preferred fulfillment of the) precept is to set oneself apart to God. Is it the case that if one sets oneself apart to God one is a nazirite but if not one is not a nazirite? Scripture therefore states "nazirite" (Numbers 6, 2) (to teach) that one is a nazirite in any case. Then what does Scripture teach by stating "To set himself apart for the Lord?" (Scripture teaches thereby that) the (preferred fulfillment of the) precept is to set oneself apart to God. Simeon the Righteous said: Only once in (all) my days have I eaten a nazirite penalty offering. When one came from the south, with beautiful eyes and of handsome appearance, and with his locks arranged in curls. I said to him: why did you see fit to destroy this beautiful hair? He said to me: I was shepherding in my town and went to draw (water) from a well. When I gazed upon my reflection (in the well) my heart rose upon me seeking to remove me from the world. I said to it (my lustful heart): Wretch! How you pride yourself in what is not yours, in what is of dust, worm and maggot! Behold I will shave it off for the sake of heaven! I

"להזיר ליי" (במדבר ו, ב): מצוה להינזר לשם. או אם נזר לשם נזיר ואם לאו אין נזיר? ת"ל "נזיר", מכל מקום. הא מה ת"ל "להזיר ליי"? מצוה להנזר לשם. אמר שמעון הצדיק: לא אכלתי אשם נזירות מימיי אלא אחד. כשבא אחד מן הדרום יפה עינים וטוב רואי וקווצותיו מסודרות לו תלתלים, נמתי לו: מה ראית להשחית לו שיער זה נאה? נם לי: רועה הייתי בעירי והלכתי למלות מן הנעיים. נסתכלתי בביאה שלי פחז לבי עלי ביקש להעבירני מן העולם. נמתי לו: רשע הרי אתה מתגאה בשאינו שלך, בשלעפר ושלרימה ושלתוליעה! הריני מגלחו לשמים! מכתי את ראשו ונשקתיו על ראשו, נמתי לו: כמותך ירבו עושין רצון המקום בישראל ועליך נתקיים "איש או אשה (כי יפליא לנדור נדר נזיר להזיר לה)" (במדבר ו, ב).

lowered his head and kissed him on his head (and) I said to him: May there be many like you carrying out the will of God in Israel and in you is fulfilled (the verse): "If anyone, man or woman, (explicitly utters a nazirite's vow, to set himself apart for the Lord)" (Numbers 6, 2).

### **OVID: THE METAMORPHOSES - Bk III:402-436 NARCISSUS SEES HIMSELF AND FALLS IN LOVE**

As Narcissus had scorned her, so he had scorned the other nymphs of the rivers and mountains, so he had scorned the companies of young men. Then one of those who had been mocked, lifting hands to the skies, said 'So may he himself love, and so may he fail to command what he loves!' Rhamnusia, who is the goddess Nemesis, heard this just request.

There was an unclouded fountain, with silver-bright water, which neither shepherds nor goats grazing the hills, nor other flocks, touched, that no animal or bird disturbed not even a branch falling from a tree. Grass was around it, fed by the moisture nearby, and a grove of trees that prevented the sun from warming the place. Here, the boy, tired by the heat and his enthusiasm for the chase, lies down, drawn to it by its look and by the fountain. While he desires to quench his thirst, a different thirst is created. While he drinks he is seized by the vision of his reflected form. He loves a bodiless dream. He thinks that a body, which is only a shadow. He is astonished by himself, and hangs there motionless, with a fixed expression, like a statue carved from Parian marble.

Flat on the ground, he contemplates two stars, his eyes, and his hair, fit for Bacchus, fit for Apollo, his youthful cheeks and ivory neck, the beauty of his face, the rose-flush mingled in the whiteness of snow, admiring everything for which he is himself admired. Unknowingly he desires himself, and the one who praises is himself praised, and, while he courts, is courted, so that, equally, he inflames and burns. How often he gave his lips in vain to the deceptive pool, how often, trying to embrace the neck he could see, he plunged his arms into the water, but could not catch himself within them! What he has seen he does not understand, but what he sees he is on fire for, and the same error both seduces and deceives his eyes.

Fool, why try to catch a fleeting image, in vain? What you search for is nowhere: turning away, what you love is lost! What you perceive is the shadow of reflected form: nothing of you is in it. It comes and stays with you, and leaves with you, if you can leave!

### **ECCLESIASTICUS CHAPTER 50 - THE PRAISES OF SIMEON THE HIGH PRIEST.**

Simeon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple. By him also the height of the temple was founded, the double building and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power. Clothed with the perfection of power.. That is, with all the vestments denoting his dignity and authority. When he went up to the holy altar, he honoured the vesture of holiness. And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus. And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory. And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most high King. He stretched forth his hand to make a libation, and offered of the blood of the grape. He poured out at the foot of the altar a divine odour to the most high Prince. Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God. Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God

the most High. And the singers lifted up their voices, and in the great house the sound of sweet melody was increased. And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office. Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name: And he repeated his prayer, willing to shew the power of God. And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy. May he grant us joyfulness of heart, and that there be peace in our days in Israel forever:

Chazzan:

**אָמֵן** True! — how majestic\* was the Kohen Gadol  
as he left the Holy of Holies in peace, without injury.

Responsively:

א ♣ Like the heavenly canopy\* stretched out over those who dwell above —  
Cong. — was the appearance of the Kohen [Gadol].

ב ♣ Like lightning bolts emanating from the radiance of the Chayos? —  
Cong. — was the appearance of the Kohen [Gadol].

ג ♣ Like the fringes\* attached to the four corners\* —  
Cong. — was the appearance of the Kohen [Gadol].

ד ♣ Like the image of the rainbow amid the cloud<sup>1</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

ה ♣ Like the majesty in which the Creator clothed the creatures\* —  
Cong. — was the appearance of the Kohen [Gadol].

ו ♣ Like a rose that is placed amid a precious garden —  
Cong. — was the appearance of the Kohen [Gadol].

ז ♣ Like a crown that is placed on a king's forehead —  
Cong. — was the appearance of the Kohen [Gadol].

ח ♣ Like the graciousness granted to a bridegroom's face —  
Cong. — was the appearance of the Kohen [Gadol].

ט ♣ Like the purity that was placed upon the turban pure<sup>2</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

י ♣ Like the one who sat in concealment\* to plead before the King —  
Cong. — was the appearance of the Kohen [Gadol].

יא ♣ Like the morning star\* on the eastern border —  
Cong. — was the appearance of the Kohen [Gadol].

Most congregations omit the remainder of this piyut and continue וְלֹא אֵלֶּהָ (below).

יב ♣ Like one garbed in the robe and armor of righteousness<sup>3</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

יג ♣ Like an angel stationed on a highway<sup>4</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

יד ♣ Like a lamp\* peering from between the windows —  
Cong. — was the appearance of the Kohen [Gadol].

טו ♣ Like the leaders of hosts at the head of a holy people<sup>5</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

טז ♣ Like the strength\* with which the Pure One garbed the one who became pure —  
Cong. — was the appearance of the Kohen [Gadol].

יז ♣ Like the golden bells\* on the hem of the robe<sup>6</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

יח ♣ Like the essence of the Temple and the curtain of the Tablets —  
Cong. — was the appearance of the Kohen [Gadol].

יט ♣ Like a chamber hung with blue and purple tapestries —  
Cong. — was the appearance of the Kohen [Gadol].

כ ♣ Like the sight of sunlight upon the earth —  
Cong. — was the appearance of the Kohen [Gadol].

כא ♣ Like the garden's rose among the thorns<sup>7</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

כב ♣ Like the appearance of constellations from the south<sup>8</sup> —  
Cong. — was the appearance of the Kohen [Gadol].

Chazzan:

**אָמֵן**, מִה נְהַדְרִי הָיָה כְּהֵן גָּדוֹל  
בְּצֵאתוֹ מִבֵּית קֹדְשֵׁי הַקֹּדְשִׁים בְּשָׁלוֹם בְּלִי פְגַע:

Responsively:

כָּאֵלֶּי הַנִּמְתַּח בְּדַרְי מַעֲלָה,  
כְּבָרְקִים הַיּוֹצֵאִים מִיּוֹ הַחַיּוֹת,<sup>1</sup>  
בְּגָדֵי גְדִילִים בְּאַרְבַּע קְצוֹת,<sup>2</sup>

כְּדַמּוֹת תְּקֵשֶׁת בְּתוֹךְ הַעֲנָן,<sup>3</sup>  
כְּהוֹדוֹ אֲשֶׁר הִלְבִּישׁ צוֹר לַיּוֹצֵרִים,<sup>4</sup>  
כְּנֶרְד הַנִּתָּן בְּתוֹךְ גִּנַּת חֶמֶד,  
כְּצוֹר הַנִּתָּן עַל מִצַּח מְלֶכֶךְ,  
כְּחֶסֶד הַנִּתָּן עַל פְּנֵי חַתָּן,  
כְּפִטְהָר הַנִּתָּן בְּצִנְיָה טְהוֹר,<sup>5</sup>  
כְּיֹשֶׁב בְּסֶטְרֵי לְחֵלּוֹת פְּנֵי מְלֶכֶךְ,  
כְּכּוֹכַב הַנִּגְהָי בְּגִבּוֹל מוֹרְחָ,

Most congregations omit the remainder of this piyut and continue וְלֹא אֵלֶּהָ (below).

כְּמַלְבוֹשׁ מַעֲלֵל וּכְשֵׁרִיוֹן עֲזָרָה,<sup>6</sup>  
כְּמַלְאָךְ הַנֹּצֵב עַל רֹאשׁ דָּרָךְ,  
כְּנֶרֶד הַמַּצִּיץ מִבֵּין הַחַלְנוֹת,  
כְּמִשְׁרֵי עֲבָאוֹת בְּרֹאשׁ עִם קֹדֶשׁ,<sup>7</sup>  
כְּמַעֲוֵי אֲשֶׁר הִלְבִּישׁ טְהוֹר לַמִּשְׁתָּה,  
כְּמַעֲמָנֵי יִקְבִי שְׂשׂוּלֵי הַמַּעֲלֵל,<sup>8</sup>  
כְּמַצוֹת הַבָּיִת וּפְרוֹכֶת הַעֲזוֹת,  
כְּמַקְלָה מִבְּסָה תְּקֵלָת וְאַרְגָּמָן,  
כְּרוֹאֵה נוֹרֵיחַת שְׂמֵשׁ עַל הָאָרֶץ,  
כְּשׂוֹשֵׁב עַל בֵּין הַחוֹהִים,<sup>9</sup>  
כְּתַכְנִית כְּסִיל וְכִמְזָה מַתִּיקָה,<sup>10</sup>

## MISHNA YOMA 7:1

Then the high priest came to read. If he was minded to read in the linen garments he could do so; and if not (he would read) in his own white vestment. The minister of the synagogue used to take a Torah scroll and give it to the chief of the synagogue, and the chief of the synagogue gave it to the prefect, and the prefect gave it to the high priest, and the high priest received it standing and read. Standing he read "After the death" (Leviticus 16, 1–34) and "Mark, the tenth day" (Leviticus 23, 26–32). Then he used to roll up the Torah scroll and put it in his bosom and say: More is written here than I have read out before you. "And

## משנה יומא ז:א

בא לו כהן גדול לקרות אם רוצה בבגדי בוץ קורא ואם לא באסטלת לבן משלו. חזן הכנסת נוטל ספר תורה ונותנו לראש הכנסת, וראש הכנסת נותנו לסגן, והסגן נותנו לכהן גדול, וכהן גדול עומד ומקבל וקורא. עומד וקורא "אחרי מות" (ויקרא טז, א-לד) ו"אך בעשור" (ויקרא כג, כו-לב). וגולל את התורה ומניחה בחיקו ואומר יותר מימה שקריתי לפניכם כתוב. "ובעשור" שבמחומש הפקודים (במדבר כט, ז-יא) וקורא על פה ומברך עליה

on the tenth" which is in the Book of Numbers (Numbers 29,7–11), he recited by heart and pronounced over it eight blessings: on the Torah and on the worship and on the thanksgiving and on the forgiveness of sin, and on the temple and on Israel and on the priests and on the rest of the prayer.

שמונה ברכות: על התורה ועל העבודה ועל  
ההודיה ועל מחילת העוון ועל המקדש ועל ישראל  
ועל הכהנים ועל שאר התפילה.