

מחטא העגל לכה"ג - קטגור נעשה סניגור?

Turning Sin into Virtue?

From the Golden Calf to the Holy of Holies?



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Talmud Yoma 86b

Reish Lakish said: Great is repentance, as the penitent's intentional sins are counted for him as unwitting transgressions, as it is stated: "Return, Israel, to the Lord your God, for you have stumbled in your iniquity" (Hosea 14:2). The Gemara analyzes this: **Doesn't "iniquity" mean an intentional sin? Yet the prophet calls it stumbling**, implying that one who repents is considered as though he only stumbled accidentally in his transgression. The Gemara asks: **Is that so? Didn't Reish Lakish himself say: Great is repentance, as one's intentional sins are counted for him as merits**, as it is stated: "And when the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby" (Ezekiel 33:19), and all his deeds, even his transgressions, will become praiseworthy? The Gemara reconciles: This is **not difficult: Here**, when one repents **out of love**, his sins become like merits; **there**, when one repents **out of fear**, his sins are counted as unwitting transgressions.

Talmud Rosh Hashanah 26a

Ulla said: This is the reasoning of the Rabbis, who say that the horn of a cow is unfit for sounding on Rosh HaShana. They say this **in accordance with the opinion of Rav Hisda**, as Rav Hisda said: **For what reason does the High Priest not enter the innermost sanctum**, the Holy of Holies, **with his golden garments to perform the service there on Yom Kippur?** It is **because a prosecutor [kateigor] cannot become an advocate [sanneigor]**.

1. גמ' יומא פו:

אמר ריש לקיש: גדולה תשובה, שזדונות נעשות לו כשגגות, שנאמר שוֹבָה יִשְׂרָאֵל עַד ה' אֶלְקֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ (הושע יד). הא עון מזיד הוא, וקא קרי ליה מכשול.
איני? והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכויות, שנאמר ויָשׁוּב רָשָׁע מִרְשָׁעָתוֹ וְעָשָׂה מִשְׁפָּט וצְדָקָה עֲלֵיהֶם הוּא יִחְיֶה (יחז' לג) - לא קשיא; כאן - מאהבה, כאן - מיראה.

2. מהרש"א שם

וי"ל דעושה תשובה מאהבה כדמסיק דבהכי איירי ודאי דעושה תשובה גמורה ומוסיף במעשיו הטובים יתר מכדי הצורך לגבי אותו עון והרי אותו מעשים טובים שמוסיף הם נעשים לו זכויות וקרא דמייתי מוכיח כן שנאמר ויָשׁוּב רָשָׁע מִרְשָׁעָתוֹ וְעָשָׂה מִשְׁפָּט וצְדָקָה עֲלֵיהֶם הוּא יִחְיֶה דמשמע משפט וצדקה שהוסיף לעשות על תשובתו עליהם חיה יחיה

3. גמ' ראש השנה כו.

דאמר רב חסדא: מפני מה אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה - לפי שאין קטיגור נעשה סניגור.

4. רש"י שם

אין קטיגור - זהב העגל ושופר של פרה נמי קטיגור דעגל הוא.

5. On Repentance – Rav Soloveitchik, “Blotting Out or Elevating Sin”, pp. 253-261

This is the first way of repentance, but there is another way—not by annihilating evil but by rectifying and elevating it. This repentance does not entail making a clean break with the past or obliterating memories. It allows man, at one and the same time, to continue to identify with the past and still to return to God in repentance.

When the goal is annihilation of evil, there cannot be any compromises. Evil must be utterly destroyed and cast into the depths of the sea. But there also is another way of dealing with evil, and that is by rectifying it and uplifting it. This way of repentance does not transform the penitent into “another.” Here, there is no clean break between “this person” of yesterday and the “he” of today. It is not necessary to blot out and erase the past. The future can be built upon the foundations of the past. How so? By elevating and exalting evil. How does one exalt evil to such an extent that it ceases to be evil? How does the “despised and abhorred” of yesterday become the “beloved and desired” of today, without erasing and annihilating yesterday?

Repentance of this sort does not require man to return to the starting-point where he was originally, but rather infuses him with a burning desire to come as near as he can to the Creator of the universe and attain spiritual heights undreamed of before he sinned. Man then becomes infused with strength and power he did not have previously.

From whence does it come?

The Dynamics of Sin

The intensity of sin and the sense of guilt and shame that overwhelms man in its wake are such strong drives that they impel the penitent upward and outward in the direction of the Creator of the universe. The years of sin are transformed into powerful impulsive forces which propel the sinner toward God.

Sin is not to be forgotten, blotted out or cast into the depths of the sea. On the contrary, sin has to be remembered. It is the memory of sin that releases the power within the inner

depths of the soul of the penitent to do greater things than ever before. The energy of sin can be used to bring one to new heights.

The Talmudic sage, Resh Lakish, was renowned as a man who sinned grievously and repented. According to Rabbenu Tam (Tosafot, Baba Metzia 84a), Resh Lakish was an accomplished scholar before he became a thief. After he fell to thievery, Rabbi Johanan succeeded in convincing him to repent of his ways, and thereafter Resh Lakish became "even greater" than he had been before. How did this happen? Certainly, while he was out thieving and robbing, he wasn't engaged in the study of Torah! What, then, made him greater after he sinned than he had been before? Sin itself!

The penitent who does not wipe out the past nor tear the pages of sin from his memory, but rather makes a point to use the memory of his sins to enhance his longings for holiness that are bursting forth from inside of him—such a person achieves the quality of repentance which elevates evil to a state of goodness. With regard to such a penitent, the Holy One, blessed be He, does not "overlook transgression" but "bears sin and transgression." It is as if He lifts up and elevates sin and transgression to unimaginable heights.

In light of this, Resh Lakish's comments which were cited earlier can now be understood: "Great is repentance that causes premeditated sins to be accounted as errors." Resh Lakish was here referring to repentance by means of which sin is annihilated. Such repentance erases sin, but it has no creative power and does not germinate or give life to anything new. Premeditated sins are accounted as errors, as though they never took place at all. They are wiped away. But in his second comment Resh Lakish said that "repentance is so great that premeditated sins are accounted as though they were merits," and here he was referring to repentance by means of which sin is elevated and exalted. This motivates man to fulfill the precepts with a vigor and a zest lacking before he sinned and causes him to study and learn Torah in a different manner. What was it that made Resh Lakish worthy of being the closest friend of Rabbi Johanan, the most esteemed Sage of his day? The fact that he had repented and that, by means of repentance, he had elevated and exalted the evil used for thievery to the goodness that lay in the study of Torah.

So, too, the sinner who has repented runs after the Creator, with all his might and strength.

This impulsion of longing raises the individual who has repented to a level above that of the thoroughly righteous man. He has not forgotten his sin—he must not forget it. Sin is the generating force, the springboard which pushes him higher and higher. For such a person, repentance does not mean a clean break with the past, but rather continuity; for him the Holy One, blessed be He, does not "overlook sin" but "bears sin and iniquity."

Exodus 32

(1-5) When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.” Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” And all the people took off the gold rings that were in their ears and brought them to Aaron. This he took from them and cast in a mold, and made it into a molten calf. And they exclaimed, “This is your god, O Israel, who brought you out of the land of Egypt!” When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival of the LORD!”

(21-24) Moses said to Aaron, “What did this people do to you that you have brought such great sin upon them?” Aaron said, “Let not my lord be enraged. You know that this people is bent on evil. They said to me, ‘Make us a god to lead us; for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.’ So I said to them, ‘Whoever has gold, take it off!’ They gave it to me and I hurled it into the fire and out came this calf!”

(35) Then the LORD sent a plague upon the people, for what they did with the calf that Aaron made.

Devarim 9

Moreover, the LORD was angry enough with Aaron to have destroyed him; so I also interceded for Aaron at that time.— As for that sinful thing you had made, the calf, I took it and put it to the fire; I broke

6. שמות לב – חטא העגל

(א) וַיֵּרָא הָעָם כִּי בִשֵּׁשׁ מִשֶּׁה לָּרֶדֶת מִן הָהָר וַיִּקְהַל הָעָם עַל אֶהֱרֹן וַיֹּאמְרוּ אֵלָיו קוּמָה עֲשֵׂה לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי זֶה מִשֶּׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מִמִּצְרָיִם לֹא יָדַעְנוּ מָה הָיָה לוֹ : (ב) וַיֹּאמֶר אֶלֶהֱם אֶהֱרֹן פָּרְקוּ נִזְמֵי הַזָּהָב אֲשֶׁר בְּאַזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלָי : (ג) וַיִּתְּפְּרוּ כָּל הָעָם אֶת נִזְמֵי הַזָּהָב אֲשֶׁר בְּאַזְנֵיהֶם וַיָּבִיאוּ אֶל אֶהֱרֹן : (ד) וַיִּקַּח מִיָּדָם וַיַּצַּר אֹתוֹ בַּחֲרֹט וַיַּעֲשֵׂהוּ עֵגֶל מִסִּכָּה וַיֹּאמְרוּ אֵלָה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֶעֱלֹדָה מִמִּצְרָיִם מִצְרָיִם : (ה) וַיֵּרָא אֶהֱרֹן וַיִּבֶן מִזְבֵּחַ לִפְנֵי וַיִּקְרָא אֶהֱרֹן וַיֹּאמֶר חַג לִיקְוֹק מָחָר : (ו) וַיִּשְׁכְּבֻם מִמָּחָר וַיַּעֲלוּ עֹלֹת וַיִּגִּשּׁוּ שְׁלָמִים וַיִּשָּׁב הָעָם לֶאֱכֹל וְשָׂתוּ וַיִּקְמוּ לְצַחֲקוֹ :

(כא) וַיֹּאמֶר מִשֶּׁה אֶל אֶהֱרֹן מָה עֲשֵׂה לְךָ הָעָם הַזֶּה כִּי הִבַּאתָ עָלֵינוּ חֲטָאָה גְדוֹלָה : (כב) וַיֹּאמֶר אֶהֱרֹן אֵל יָחַד אֶף אֲדֹנֵי אֶתְּהָה יָדַעְתָּ אֶת הָעָם כִּי בָרַע הוּא : (כג) וַיֹּאמְרוּ לִי עֲשֵׂה לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי זֶה מִשֶּׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מִמִּצְרָיִם לֹא יָדַעְנוּ מָה הָיָה לוֹ : (כד) וַאֲמַר לָהֶם לְמִי זָהָב הִתְפָּרְקוּ וַיִּתְּנוּ לִי וַאֲשַׁלְכֵהוּ בָאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה :

(לה) וַיִּגַּף יְקֹוֹק אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל אֲשֶׁר עָשָׂה אֶהֱרֹן : ס

7. דברים ט'

(כ) וּבְאֶהֱרֹן הִתְאַנֵּף יְקֹוֹק מְאֹד לְהַשְׁמִידוֹ וַאֲתַפְּלִל גַּם בְּעַד אֶהֱרֹן בְּעֵת הַהוּא : (כא) וְאֶת חֲטָאתָכֶם אֲשֶׁר עָשִׂיתֶם אֶת הָעֵגֶל לְקַחְתִּי וְאֲשַׁרְף

it to bits and ground it thoroughly until it was fine as dust, and I threw its dust into the brook that comes down from the mountain.

Rashi Devarim 9:20

TO DESTROY HIM — this denotes the extermination of one's children, and so, too, it states, (Amos 2:9) "And I destroyed (וַאֲשַׁמֵּיד) his fruit (offspring) from above" (Leviticus Rabbah 7:1).

AND I PRAYED FOR AARON ALSO, and my prayer availed to atone half, so that only two of his sons died, and two remained alive.

(15-16) Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. The tablets were God's work, and the writing was God's writing, incised upon the tablets.

(יז) וַיִּשְׁמַע יְהוָה אֶת קוֹל הָעָם בְּרִעָה וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בַּמַּחֲנֶה : (יח) וַיֹּאמֶר אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חִלּוּשָׁה קוֹל עֲנוֹת אֲנָכִי שָׁמַע :

(19-20) As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. He took the calf that they had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it.

Shemot 17

I will be standing there before you on the rock at Horeb. Strike the rock and water will issue from it, and the people will drink." And Moses did so in the sight of the elders of Israel. The place was named Massah and Meribah, because the Israelites quarreled and because they tried the LORD, saying, "Is the LORD present among us or not?" Amalek

אֲתוֹ בָּאֵשׁ וְאָכַת אֹתוֹ טָחוֹן הָיְטָב עַד אֲשֶׁר דָּק לַעֲפָר וְאֲשַׁלֵּף אֶת עֲפָרוֹ אֶל הַנַּחַל הַיֵּרֶד מִן הָהָר :

8. רש"י דברים שם

להשמידו - זה כלוי בניס. וכן הוא אומר (עמוס ב, ט) ואשמיד פרוי ממעל: ואתפלל גם בעד אהרן - והועילה תפילתי לכפר מחצה, ומתו שנים ונשארו השנים

9. שמות ל"ב

(טו) וַיִּפֹּן וַיֵּרֶד מֹשֶׁה מִן הָהָר וּשְׁנֵי לַחַת הַעֲדוֹת בְּיָדוֹ לַחַת כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים : (טז) וְהַלַּחַת מַעֲשֵׂה אֱלֹהִים הָמָּה וְהַמְּכַתֵּב מְכַתֵּב אֱלֹהִים הוּא חֲרוּת עַל הַלַּחַת :

(17-18) When Joshua heard the sound of the people in its boisterousness, he said to Moses, "There is a cry of war in the camp." But he answered, "It is not the sound of the tune of triumph, Or the sound of the tune of defeat; It is the sound of song that I hear!"

(יט) וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה וַיִּרְא אֶת הָעֵגֶל וּמַחֲלֹת וַיַּחַר אַף מֹשֶׁה וַיִּשְׁלֹף מִיָּדוֹ אֶת הַלַּחַת וַיִּשְׁבֵּר אֹתָם תַּחַת הָהָר : (כ) וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר דָּק וַיִּזֶר עַל פְּנֵי הַמַּיִם וַיִּשְׁק אֶת בְּנֵי יִשְׂרָאֵל :

10. שמות יז

(ו) הִנְנִי עֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר בְּחָרֵב וְהִכִּיתָ בַּצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם וְשָׁתָה הָעָם וַיַּעַשׂ כֵּן מֹשֶׁה לְעֵינֵי זִקְנֵי יִשְׂרָאֵל :

(ח) וַיָּבֵא עַמְלֶק וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרַפְיָדָם : (ט) וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה

came and fought with Israel at Rephidim. Moses said to Joshua, "Pick some men for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand." Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill.

Vavikra Rabbah 10

Rabbi Berachiyah said in the name of Rabbi Abbah Bar Kahana expounding on the verse about Aaron. At the time when the Israelites were about to commit the act [make the golden calf] they first came to Chur, and they said to him: "Make us a god!" Since he did not listen to them, they rose up and slew him. This is why it's later written in the prophets: "Also in your wings we find the blood of the souls of the innocent and the poor etc." This refers to the blood of Chur. . . . " Afterwards, they went to Aaron and said to him: "Make us a god." Aaron had heard about what they did to Chur, and became afraid. It is therefore written: "Aaron was frightened and built an alter before them." Aaron was frightened that he might be the one who was going to be slaughtered. Aaron said, what should I do? They've already killed Chur, and he was was a prophet. Now if they kill me, the priest, they will fulfill the word later written in scripture: "Should priest and prophet be slain in the sanctuary of G_D (Eicha 2:20)." If they kill me, they will all be exiled.

Shemot 24

To the elders he had said, "Wait here for us until we return to you. You have Aaron and Hur with you; let anyone who has a legal matter approach them." When Moses had ascended the mountain, the cloud covered the mountain.

בְּחָר לָנוּ אֲנָשִׁים וַיָּצֵא הֵלָחִם בַּעַמְלֶק
מִחָר אֲנֹכִי נִצֵּב עַל רֹאשׁ הַגִּבְעָה וּמִטָּה
הָאֱלֹהִים בְּיָדִי: (י) וַיַּעַשׂ יְהוָה
כַּאֲשֶׁר אָמַר לוֹ מֹשֶׁה לְהֵלָחִם בַּעַמְלֶק
וּמֹשֶׁה אֶהְרֹן וְחֹוּר עָלוּ רֹאשׁ הַגִּבְעָה:
(יא) וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבֹּר
יִשְׂרָאֵל וְכַאֲשֶׁר יָנִיחַ יָדוֹ וְגִבֹּר עַמְלֶק:

11. ויקרא רבה פרשה י סימן ג

רַבִּי בְרַכְיָה בִּשְׁם רַבִּי אֲבָא בַר כֶּהֱנָא
פִּתְרַן קִרְיָא בְּאַהֲרֹן, בְּשַׁעָה שְׁעָשׂוּ
יִשְׂרָאֵל אוֹתוֹ מַעֲשֶׂה, בְּתַחֲלָה הִלְכוּ
אֶצֶּל חוּר, אָמְרוּ לוֹ (שְׁמוֹת לב, א):
קוּם עֲשֵׂה לָנוּ אֱלֹהִים, כִּיֹּן שְׁלֹא שָׁמַע
לָהֶן עֲמָדוֹ עָלֵינוּ וְהִרְגוּהוּ, הִדָּא הוּא
דְּכָתִיב (יִרְמְיָה ב, לד): גַּם בְּכַנְפֶּיךָ
נִמְצְאוּ דָם וְגו', וְזֶהוּ דָמוֹ שֶׁל חוּר,
(יִרְמְיָה ב, לד): לֹא בִּמְחַתֶּרֶת
מִצְאָתִים כִּי עַל כָּל אֶלֶּה, עַל אֲשֶׁר עָשׂוּ
(שְׁמוֹת לב, ד): אֵלֶּה אֱלֹהֶיךָ יִשְׂרָאֵל.
וְאַחַר כֵּן הִלְכוּ אֶצֶּל אֶהְרֹן, אָמְרוּ לוֹ:
קוּם עֲשֵׂה לָנוּ אֱלֹהִים, כִּיֹּן שְׁשָׁמַע
אֶהְרֹן כֹּן מִיָּד נִתְּרָא, הִדָּא הוּא
דְּכָתִיב (שְׁמוֹת לב, ה): וַיִּרְא אֶהְרֹן
וַיָּבֹן מִזְבֵּחַ לִפְנָיו, נִתְּרָא מִהֲזָבוּת
לִפְנָיו, אָמַר אֶהְרֹן מָה אַעֲשֶׂה הָרִי
הָרָגוּ אֶת חוּר שֶׁהָיָה נָבִיא, עַכְשָׁיו אִם
הוֹרִגִים אוֹתִי שְׂאֲנִי כֹהֵן מִתְקַיֵּם
עָלֵיהֶם הַמִּקְרָא שְׁכָתוּב (אִיכָה ב, כ):
אִם יִהְיֶה בְּמִקְדָּשׁ ה' כֹּהֵן וְנָבִיא, וּמִיָּד
הֵם גּוֹלִין.

12. שמות כד

(יד) וְאֵל הַזִּקְנִים אָמַר שְׁבוּ לָנוּ בָּזָה
עַד אֲשֶׁר נָשׁוּב אֲלֵיכֶם וְהָיָה אֶהְרֹן
וְחוּר עִמָּכֶם מִי בַעַל דְּבָרִים יִגַּשׁ
אֲלֵהֶם: (טו) וַיַּעַל מֹשֶׁה אֶל הָהָר וַיִּכַּס
הָעָן אֶת הָהָר:

II Chronicles 13:17-18

Abijah and his army inflicted a severe defeat on them; 500,000 men of Israel fell slain. The Israelites were crushed at that time, while the people of Judah triumphed because they relied on the LORD God of their fathers.

13. דהי"ב יג

(יז) וַיִּכּוּ בָהֶם אֲבִיָּה וְעָמּוֹ מִכָּה רַבָּה וַיִּפְּלוּ חֲלָלִים מִיִּשְׂרָאֵל חֲמִשׁ מֵאוֹת אֶלֶף אִישׁ בָּחוּר: (יח) וַיִּכְנְעוּ בְּנֵי יִשְׂרָאֵל בַּעַת הַהִיא וַיִּאֲמָצוּ בְּנֵי יְהוּדָה כִּי נִשְׁעָנוּ עַל יְקֹזֶק אֱלֹהֵי אֲבוֹתֵיהֶם:

14. זוהר ויק' מצורע נג:

מִשָּׁה שׁוֹשְׁבֵינָא דְּמִלְכָּא - אַהֲרֹן שׁוֹשְׁבֵינָא דְּמִטְרוֹנִיתָא.

15. מדרש הגדול (פר' וארא ח:ט)

...את זו דרש תודוס איש רומי: מה ראו חנניה מישאל ועזריה שהפילו עצמן לכבשן האש? ... ר' נתן אומר: בתחלה הלכו אצל יחזקאל, שנא' 'באו אנשים מזקני ישראל לדרש את ה' וישבו לפני' (יחז' כ:א) מי הן האנשים הללו? אלו חמו"ע שבאו להמלך ביחזקאל. אמרו לו: גזרה עלינו מלכות הרשעה לעבוד ע"ז, מה תאמר, נעבוד או לא נעבוד? אמר להם 'אשר יעשה אתם האדם וחי בהם' (ויק' יח:ה), ולא שימות בהם. אמרו לו הרי הוא אומר 'זבח לאלהים יחרס' (שם' כב:יט)? ומלכא גזר למרמי יתנא בגו אתון נורא יקידתא (דנ' ג:כ), אם נקביל מילי דאורייתא הרי אנו מחוייבין מיתה למלכות, ואם נקביל מילי דמלכותא הרי אנו מחוייבין מיתה למקום, הרי אנו מחוייבין מיתה מכל מקום. מוטב שנמות על קידוש שמו שלהקב"ה ואל נעבוד ע"ז. התחיל יחזקאל מטפח על פניו ואומר: 'אבדה שארית יהודה' (ירמ' מ:טו)"

Talmud Sanhedrin 6b

Rabbi Eliezer, son of Rabbi Yosei HaGelili, says: It is prohibited to mediate a dispute; and anyone who mediates [*habotze'a*] a dispute is a sinner; and anyone who blesses the mediator is cursing God. And of this, it is stated: "And the covetous [*botze'a*] blesses himself, though he despises the Lord" (Psalms 10:3). Rather, the judge must assure that the true judgment will prevail at all costs and metaphorically pierce the mountain, as it is stated: "For the judgment is God's" (Deuteronomy 1:17). And similarly, Moses would say: Let the judgment pierce the mountain. But by contrast, Aaron, whose role was not that of a judge, was a lover of peace

16. גמ' סנהדרין דף ועמוד ב

רבי אליעזר בנו של רבי יוסי הגלילי אומר: אסור לבצוע (פשרה בדין), וכל הבוצע - הרי זה חוטא, וכל המברך את הבוצע - הרי זה מנאץ, ועל זה נאמר בצע ברך נאץ ה', אלא: יקוב הדין את ההר, שנאמר כי המשפט לאלהים הוא, וכן משה היה אומר יקוב הדין את ההר אבל אהרן - אוהב שלום ורודף שלום, ומשים שלום בין אדם לחבירו, שנאמר תורת אמת היתה בפיך ועולה לא נמצא בשפתיו בשלום ובמישור הלך אתי ורבים השיב מעון.

and a pursuer of peace, and he would apply peace between one person and the other, as it is stated: “The law of truth was in his mouth, and unrighteousness was not found in his lips; he walked with Me in peace and uprightness, and turned many away from iniquity” (Malachi 2:6).

Vavikra 16

The LORD spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the LORD. The LORD said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.— He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.— And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

Shoftim 20:16

... of all this force—700 picked men—were left-handed. Every one of them could sling a stone at a hair and not miss.

17. ויקרא טז

(א) וידבר יקוק אל משה אחרי מות שני בני אהרן בקרבנותם לפני יקוק וימתו: (ב) ויאמר יקוק אל משה דבר אל אהרן אחיך ואל יבא בכל עת אל הקדש מבית לפרכת אל פני הכפרת אשר על הארון ולא ימות כי בענו ארצה על הכפרת: (ג) בזאת יבא אהרן אל הקדש בפר בן בקר לחטאת ואיל לעלה: (ד) כתנת בד קדש לבש ומכסוי בד יהיו על בשרו ובאבנט בד יחגר ובמצנפת בד יצנף בגדי קדש הם ורחץ במים את בשרו ולבשם: (ה) ומאת עדת בני ישראל יקח שני שעירי עזים לחטאת ואיל אחד לעלה: (ו) והקריב אהרן את פר החטאת אשר לו וכפר בעדו ובעד ביתו: \

18. שופטים כ'

(טז) מכל העם הזה שבע מאות איש בחור אטר יד ימינו כל זה קלע באבן אל השערה ולא יחטא